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# THE MYSTERIES OF CLAIRVOYANCE

Secrets of This Strange Science Outlined For All With Full  
Instructions to Make Use of the Amazing Powers  
It Reveals.

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## CHAPTER I.

### A GLANCE BACKWARD

Reader, if you have undertaken the study of this, the most sublime and useful of all the sciences, in order to gratify merely selfish desires; if you intend to use the information here given for your own interest alone and to the detriment of your fellow men, let us earnestly entreat of you, for the good of others and for your own peace of mind in this world and the next, to close the book when you finish this sentence, and either commit it to the flames or give it to some one with purer motives, and more benevolent designs. We are placing in your hands a most potent agency for good or evil; used for proper purposes, and with a clear appreciation of what you owe to yourself and others, it will cause thousands to rise up and call you blessed. But if, on the other hand, you think only of yourself, if you take advantage of the ignorance of the multitude, and use for dishonest purposes these great powers which are placed at your command, language cannot describe the punishment that you will deserve, and that will surely follow on such a course. It is

not for us to point out the direful consequences of such abuse; we will only say that your responsibility is in direct proportion to your knowledge, and if you are wise you will heed our counsel.

This study above all others must be approached with the most profound feelings of reverence and awe; no trifling is excusable, no levity in place. It deals directly with the immortal part of man—the part that was created in the image of its Maker. It gives us control over the bodies and minds of others, it teaches us how to cure disease, and gain information of the past, present and future. It places this world and the next within the range of our vision, and knowledge of all kinds and all things within our grasp.

Philosophers have reasoned, physicians have observed, chemists have analyzed, physiologists have experimented and anatomists have dissected, but the part of man with which we are concerned has escaped them all. Materialists may repeat the formulae of physical or chemical laws,



they may convince us that protoplasm is alike the origin of plants and animals, or they may point to a scheme of gradual development from the lowest to the highest types of life, and argue from these that there is nothing to man that escapes their processes, nothing that evades their acuteness. But reason as they may, experiments in this direction have established facts not dreamed of in their philosophy, and produced results of the utmost importance.

It is not our purpose to enter into the philosophy of psychology or clairvoyance; we contend that the proper method of procedure is to establish facts by careful experiment and then no one can successfully dispute them. For a long time our men of science tried to evade this question or denounced phenomena that could not be explained by physical laws as chicanery and humbug. But the time came when such a course could no longer be followed, and now nearly all that is claimed for this science has been conceded by some of the ablest writers on the subject.

What, then, is there about animal magnetism that makes it seem so very improbable to those who criticize it in such decided terms? They say it is impossible to see with any other part of the body than the eye, and when this organ is closed sight can no longer exist. But that this is an assumption without the least foundation of fact we think can be easily shown. It is not in all cases necessary for persons to be under the influence of magnetism in order to have their abnormal senses developed. The following extract from an article in Dr. Clark's "Hours at Home" gives a few cases from the many of this kind on record:

"It is fully established that somnambulists go wherever they please, without hesitation read and write, and give ample evidence of a power of perception independent of the usual organs of vision. Persons subject to attacks of catalepsy frequently show the same peculiarity. M. Despine, late inspector of the mineral waters at Aix, in Savoy, mentions the following

among many other cases: 'Not only could our patient hear by means of the palm of her hand, but we have seen her read without the assistance of the eyes, merely with the tips of the fingers, which she passed rapidly over the page that she wished to read. At other times we have seen her select from a parcel of over thirty letters the one which she was required to pick out; also write several letters, and correct, on reading them over again, always with her finger ends, the mistakes she had made; copy one letter, word for word, reading it with her left elbow, while she wrote with her right hand. During these proceedings a thick pasteboard completely intercepted any visual ray that might have reached her eyes. The same phenomenon was manifested at the soles of her feet, on the epigastrium and other parts of the body, where a sensation of pain was produced by the mere touch.'

"Persons who have become blind have also been known to acquire the same power, and Harriet Martineau tells of an old lady who had been blind from her birth, and yet saw in her sleep, and in her waking state described the color of the clothing of individuals correctly.

"In those cases, no doubt, perception is, as usual, in the brain; but either all the nerves of the surface have the power of conveying the impressions of light to that organ, or some special parts of the body, as the ends of the fingers, the oeciput, or the epigastrium assume the office of eyes."

Here, then, are phenomena showing themselves in the uninfluenced human body which go far towards establishing the possibility of some of the leading principles of the new science. Indeed, many of the feats performed by persons in the natural somnambulist state rival those seen in induced somnambulism. Have we not been told, on good authority, of girls finishing elegant paintings, in a manner far surpassing their ordinary powers, while their eyes were closed and they were entirely unconscious of their



acts? Do we not know of cases where men have climbed trees, and safely descended, have crossed dangerous streams on narrow timbers, or walked the ridge-pole of buildings, all of which would have been utterly impossible in their waking state? And if it is possible for persons to have such acute vision in their ordinary sleep, why is it not more probable that they should have an equal or increased power during periods of induced somnambulism? The eye, to be sure, is the usual organ of vision, but to those who have studied its anatomy and physiology there are questions unanswered which are as difficult to solve as the manner in which sensations of color or light are carried to the brain by the nerves of the hand or other parts of the body. The eye is, certainly, a wonderful and most perfect optical instrument. The external parts are transparent, and we can easily explain how an image is thrown on the deeper layer or retina: but how it is carried from here to the brain is just as incomprehensible as the questions we have just considered.

But how can persons while in this state see through opaque substances, or tell what is going on in different parts of the globe, or read our most secret thoughts? These, indeed, are questions which cannot be satisfactorily answered by any principles of physiology or physics. We must as-

sume, and the facts appear to warrant the assumption if they do not establish the conclusion, that all persons are composed of two distinct and separable parts—a body and a spirit! This last cannot be weighed, or measured, or accurately defined; it is not governed by the laws that preside over matter and acts in entire independence of them. It perceives through substances that cannot be penetrated by light, it may be acted upon without coming in contact with the body, and it has the power of discovering persons or objects at indefinite distances, and of communicating through the body the information thus obtained, to other persons. But, more than this, it can discover what has happened years ago, and foretell what will occur in the future. It gives to the clairvoyant subject a facility of expression, a command of language, and a store of knowledge unknown to the natural state.

Here we will not theorize; it will assist no one to understand the facts and may lead some astray. In conclusion, let us repeat that sublime passage on the human organism, written by our most gifted dramatist:

"What a piece of work is man! How noble is reason! how infinite in faculty! in form, in moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"



## CHAPTER II.

### HISTORICAL SKETCH

It is held by some that the power of inducing psychologic and mesmeric phenomena was discovered many centuries ago, that it was partly lost sight of during the middle ages, and rediscovered during the last century. The evidence adduced in favor of these opinions, however, seems hardly sufficient to justify their being received as facts. We are told of many persons who had the power of curing diseases by mere touch, but whether the cure was effected by the imagination of the patient, by mesmerism, or by other force, we are unable to determine satisfactorily. If it was accomplished by mesmerism, the operators must have been most perfect masters of their art, since they are represented as curing instantaneously, by a mere touch. One of the first reliable cases reported is that of Cardamus, of Italy, who is said to have performed extraordinary cures in this way. He could bring on the mesmeric, or clairvoyant state at will, and thus cure himself of nervous pains, gout, etc., and prescribe remedies for himself or others. He could predict future events with precision, and tell what was happening in distant countries. This was about the year 1500. Others attracted more or less attention by exhibiting similar powers, at intervals between that time and the middle of the eighteenth century.

It was about this time that several persons in different parts of Europe conceived the idea that men were sensitive to the influence of magnetism. Maxmillian Hell, professor of astronomy at Vienna in the year 1772, was one of these, and he advised a friend of his, a physician of good education and considerable merit, to try

whether he could not cure diseases by the use of the magnet. This physician was Dr. Frederick Anthony Mesmer, whose name has since become so widely known. He was greatly pleased with the idea, and made a large number of experiments which convinced him that he could exercise a singular influence over his patients. So successful was he, indeed, that he soon laid claim to the discovery of a great curative influence in the magnet. Professor Hell, however, was not satisfied with this state of affairs, and contested the discovery with Mesmer; he not only claimed the honor of having suggested the treatment, but he considered himself the discoverer of all the important facts made known by the man who had thus become his rival. Whether public opinion was against Mesmer in Vienna or not we are not told; but it evidently became an unpleasant place for him, as he left soon after and established himself in Paris, which was then the great center of literature and science. Here he met with great success and thousands came to him to be relieved of various bodily ailments. But all this time he used various kinds of apparatus, supposed to have great magnetic virtues; the application of these he supplemented by passes with the hand over various parts of the body. It is worthy of remark that it was probably only after his greatest triumphs that he discovered the real source of his power; and, admitting this, it is strange that his success was greater than that of most of those who have followed him. It was not alone to those who were ignorant of medicine that Mesmer looked for his disciples—physicians and men of literature and science alike became his followers. His cures were so numerous and of so striking a nature as to give him a world-wide reputation.

A commission was finally appointed



to examine into his methods of treatment and report the agency by which he affected so many cures. Mesmer, himself, would not appear before them, but one of his pupils, convinced of the great importance of the discovery, and enthusiastic in the new belief, gave full information and exhibited the processes of treatment which were resorted to. The commissioners applied the usual tests for electricity, to the instruments employed, and failing to find indications of it, reported, with the exception of one of their number, that the cures were due to the influence of the patients' imaginations. The minority report, however, was favorable to the theories of Mesmer, or, at least, favored the idea of an agent which was able to produce cures.

In considering the value of this report, it must be remembered that at this time little, if anything, was known of animal magnetism; and the cures were believed by Mesmer, himself, to be caused by the magnetism generated in the apparatus which he employed. Under these circumstances it cannot be wondered at if the report was unfavorable. Today we know that his cures were by the psychological or mesmeric state, into which the patients were placed by the passes, which formed a part of his treatment. What wonder then that the French savants should report unfavorably when they looked to a worthless apparatus for his secret? But Mesmer, like many others "builded better than he knew."

The Marquis de Uysegur, one of Mesmer's disciples, is supposed to have been the real discoverer of mesmeric and clairvoyant conditions, and their effects in the cure of disease. This was about the year 1784, and a considerable time after Mesmer had been unwittingly performing so many cures by its agency. From this time the belief in animal magnetism—a name sometimes applied to the agent producing these phenomena—rapidly spread, the converts to the doctrine became numerous in various parts of the world, and physicians and others practiced it very extensively.

In the year 1826 the believers and practitioners in this science became so numerous, so well-informed, and so successful that they made a formal demand of the Academy of Medicine at Paris for a new commission to investigate the claims of their doctrine.

Their demand was acceded to, and a commission of nine of the leading members of the academy was appointed. These men were skilled in the nature and cure of diseases; none knew better than they the effect of the imagination in health or diseased subjects, and they were the last men to whom we should look for a favorable report of a new doctrine unless they were most thoroughly convinced of its intrinsic merit. For five long years they continued their investigations, with an earnestness that showed how determined they were to sift the matter to the foundation; and at the end of that time, in the year 1831, a report was made favorable to all the leading pretensions of animal magnetism. This report may be summarized as follows: 1st. This force is capable of exerting a powerful influence over the human system. 2d. The effects produced do not depend on the imagination of the subject. 3d. Its action is not alike on all, for while many were affected in the most marked manner, it was almost or quite powerless on others. 4th. Somnambulic sleep may be produced in this way. 5th. During this sleep injuries to the flesh, or even lacerations of the nerves do not cause pain. 6th. The sleeper can ordinarily hear no sound but the voice of the magnetizer. 7th. The nerves of touch and smell convey no impression to the brain unless excited by the magnetizer. 8th. Some sleepers can see with their eyes closed, can foretell accurately, even months in advance, the time of the access of epileptic fits or time of their cure, and can discover the diseases of persons with whom they are placed in magnetic connection. 9th. Persons suffering from pains, epileptic fits, paralysis, etc., were partially or entirely cured by magnetic treatment.

Since this report there can be no doubt of the genuineness of the claims of this doctrine. A unanimous report of a committee of nine from the French Academy of Medicine in favor of any new theory or practice may be considered as a positive proof of its importance; and the persons of little knowledge and less sense who cry humbug whenever clairvoyance is mentioned certainly cut a more ridiculous figure than they imagine. From the date of this report, the science of mesmerism has steadily gained ground until it is now firmly established. In our own country this, like all other



new discoveries, has been caught up by ignorant pretenders and charlatans and retailed to the wondering inhabitants of every village at so much a head. Of course, this has caused

it to fall into disrepute, as how could it be otherwise; but a new and better day is dawning when all its advantages shall become apparent.



### CHAPTER III.

## HOW TO PRODUCE THE PSYCHOLOGIC, MESMERIC AND CLAIRVOYANT CONDITIONS.—PSYCHOLOGY

This peculiar manifestation of the human organism has been attributed to a variety of causes by scientific men. By the uninformed and the ignorant it has generally been regarded as a mystery (being not unfrequently looked upon as of a magical character) the secret of which was possessed by special individuals only. It is possible that the true causes to which psychological effects are due must remain a matter of speculation until the human organism shall be fully, or at least more accurately, understood; but whatever may be the cause, the effects are simple and easily produced.

The psychological state may be described as a peculiar condition in which one individual so loses his powers of reason, judgment, and discrimination as to receive, involuntarily, any impression that may be made upon him by another. Hence he may be controlled, and becomes what is called a Subject, while the person who controls him is called the Operator. So absolute is the control which may be acquired over the subject that he becomes a mere machine, and his motions, actions, thoughts, and inclinations may be temporarily directed as the operator pleases.

This psychological condition cannot be produced in the subject by the operator. It must be produced by the subject himself, whether he does so consciously or unconsciously. But the operator can take full advantage of it when it is produced, or, in other words, operate as he pleases upon the subject.

Many modes have been used by which persons have produced a psychological condition in themselves. Two of these modes are here given:

**First Mode.**—A piece of coin, a button, or other object is put in the palm of the hand of the person who is to

become a subject, and he is directed to look at it steadily, yet not so intently as to render the gaze painful to the sight.

**Second Mode.**—The person who is to become a subject is requested to take the thumb of his left hand between the thumb and forefinger of his right hand, to press the thumb just hard enough to feel the pressure, and sit quietly with his eyes closed.

In both these modes the persons are required to sit a shorter or longer time, as the operator may deem necessary. The usual time required is about fifteen minutes. If the first sitting fails to procure a subject, a second one may be had, and a third, and so on.

Either of these modes, or anything of a similar character, is sufficient to produce a psychological condition in many persons. The principal necessity appears to be to secure a quiescent state of the mind of the person who is to become the subject. The steady gaze at an object, or slight pressure of the thumb, serves to direct the attention and thoughts of the person to one object, and hence that quiescent condition of the mind which is required is the more readily secured. While the sitting continues, the person sitting must, of course, remain quiet; but this is not necessary for the operator. He may mildly and earnestly speak upon the subject of psychology and mesmerism and discuss their effects and tendencies. This often serves to help the person sitting to collect his thoughts and fix them upon one point.

Different modes have also been used to ascertain whether a person, after he has been sitting, is in a psychological condition, but the following has generally been the favorite one,



and perhaps it cannot be improved upon.

The subject is directed to close his eyes. The operator then places his left hand, or the tips of the fingers of the left hand, upon the forehead of the subject's head so that the thumb may be brought on the subject's forehead, in a line with the nose, and touch a point a little above the eyes. Next, the operator, with his right hand, takes hold of the subject's left hand in such a manner that the operator may, with his thumb, press upon the upper joint of the subject's large or middle finger. Then the operator, with his thumbs, makes moderate pressure upon the forehead and finger-joint of the subject and says: "Now you cannot open your eyes," or words of corresponding import. The pressure upon the forehead and finger joint should be made simultaneously and the words should be spoken in the most decided and positive manner, just as though the operator was absolutely certain that the subject could not open his eyes. Certain it is that if the person be psychological he cannot open them, and the operator has then a subject upon whom he can operate at pleasure.

When the psychological condition is produced it is a very simple thing to operate upon the person psychologized. He becomes subject to any impression directly made upon his mind, however ludicrous or absurd it may be, and may be directed at the will of the operator. Any one may then operate upon him. A subject may be passed from one person to another, and many may successively operate upon him in the course of an hour.

However simple the modes of securing a subject and the manner of operating upon him may be, it yet requires considerable experimenting and practice to become a good operator. Many have tried with little or no success, many have only partially succeeded, and a few have been highly successful. As in all other things and arts practiced by men, those who excel are comparatively few.

It may sometimes be difficult to secure a subject. While it is assumed, and no doubt correctly, that all persons, whatever may be their temperaments and mental peculiarities, may become psychological subjects—and in fact have many times during their lives, though unconsciously to themselves, been in a psychological condi-

tion—some are much more easily psychologized than others. Some will be psychologized at a single sitting of fifteen minutes, while others have been known to sit daily for upwards of one hundred times and then, at the last sitting, become excellent subjects. Some rare cases are found of persons in whom the psychological condition is ever present, or in whom it seems to be natural.

### MESMERISM

This has been pronounced an advanced stage of psychology, or rather as simply a psychological condition to which the name of mesmerism has been given. When the psychological condition has been produced in an individual, the mesmeric sleep can be brought on almost instantly. The mode by which it is done is simply this: The subject is seated upon a chair and the operator passes the tips of his fingers over the subject's eyes, and requests him to "go to sleep." It is usual to put the subject to sleep by passes made downwards from his head, and to bring him out of the sleep by passes made upwards. Or, magnetism may be induced directly in which case all that is required is patience and a proper disposition in both parties. Let the subject sit down in the easiest and most comfortable position. The operator should be seated in front and take a hand of the subject in each of his own, looking steadfastly in the eyes of the latter, and allowing their feet and knees to come in contact. The room should not be too light and everything kept quiet. The subject should keep his eyes fixed on those of the operator and yield himself unreservedly to his influence. If this course is persevered in for from ten minutes to one hour, some effect will generally be observed in that time. As soon as the subject's eyes begin to close and he manifests symptoms of drowsiness the operator should make downward passes over the forehead and temples of the subject and he will soon be sound asleep. If this effect is not produced at the first trial, daily sittings of one hour each, will in time overcome the most obstinate disposition.

In most subjects this sleep is simply quiet and no further experiments can be made while it continues.

### CLAIRVOYANCE

This has been pronounced another stage of psychology. It is, however, much more difficult to attain than any



of the previous stages. Some subjects are found who, after being psychologized and then put in the mesmeric sleep, become immediately clairvoyant.

Clairvoyance is said to be dependent upon a peculiar condition of the nerves and brain; and although not necessarily incompatible with health, it is more frequently manifested in persons of apparently weak or sickly constitutions. It has been regarded as a natural gift to some persons, and this may be said to be true in so far as such persons always are physically and constitutionally in a condition approximating it; but it may also be attained by all—that is, it is possible to all individuals. With some it requires great effort and unceasing trials. Most persons who attempt to reach clairvoyance fail because a few unsuccessful trials discourage them in their great anxiety for results. In many cases it requires the utmost attention, patient, perseverance, and a resort to numerous agencies.

Different modes of attaining the clairvoyant condition have been given, depending upon exterior influences and agencies, but to define these properly so as to be comprehended would require a small volume. The following mode is the most generally practiced and the most likely to prove successful:

The person desiring to become clairvoyant first becomes a good psychological subject, and brings himself frequently into the psychological condition. When this condition has become easy to him, he next renders that of mesmerism equally so. His mind and thoughts should be constantly directed to the end he aims at.

After having been repeatedly psychologized and mesmerized the clairvoyant condition is often gradually developed, and it is even contended by many conversant with the subject that persistence in this course will develop it in all cases. Persons who are easily psychologized or mesmerized are also found to be more apt to become clairvoyant than those in whom the psychological and mesmeric conditions are produced with difficulty. Many persons have been known to

serve as psychologic and mesmeric subjects for a long time, and then become excellent clairvoyants. One condition gradually develops the other, and perhaps no better course to pursue can be recommended than this—practice psychology and mesmerism with the single end and aim of developing the clairvoyant stage, keeping the mind and thoughts constantly directed to the object desired to be attained. "Keep your design constantly before you, and your inner senses will make grooves for themselves, and continue to move in them as cars on rails or wheels in ruts." This course perseveringly persisted in will, unless there are special physical drawbacks, be almost certain to succeed in the end.

When this course fails, a more careful inquiry must be made of the physical condition of the person. In some cases it is necessary that he should "live down," as it is called, to the point required to become clairvoyant, and in others that he should "live up" to it. That is, in the former case his diet, habits and mode of life must be changed so as to be less luxurious, while in the latter it must be changed to be more so. In this particular it is impossible to give directions which shall be universally applicable, but it may be stated, as a rule, that the more simple the diet of the person desiring to become clairvoyant, the more correct and regular his habits, the more uniform his mode of living, and the more even and undisturbed his mind and temper, the more readily can he be made clairvoyant. It should always be remembered that fear, doubt, nervous agitation, coarse habits, bad intent, and similar influences will retard his progress or render his efforts totally worthless.

There are many phases of clairvoyance, and it may be stated that the phase which first manifests itself should be encouraged. Other phases may follow, but that which first appears is the one for which the person is generally the best adapted and to which he should especially devote his attentions.

With the foregoing outline of what is necessary to be done all may be-



come psychologists and mesmerists. Some may also become speedily clairvoyant, while most, if not all, may attain that point by persistence in their efforts to reach it.

It may be necessary to add here that in this outline the terms psychology, mesmerism and clairvoyance have been used as they are more commonly understood, and without reference to their more technical and scientific applications. It may also be

proper to add, that any person desiring to become conversant with these branches of human knowledge, should avail himself of the information which has thus far been given to the world in various forms; and any one desiring to become proficient should not neglect to take every advantage of the information, instructions, and assistance attainable at the present day.



## CHAPTER IV.

### REMARKS ON CLASSIFICATION OF MESMERIC PHENOMENA

The student of this science must not expect to find clearly drawn lines between the various states which we have defined; for, although the perfect psychological state bears little resemblance to the perfectly mesmeric state, and this latter as little to the perfect clairvoyant state, there are all the gradations imaginable through which the subject must pass in changing from one state to another. While some persons become clairvoyant as soon as they are mesmerized, others only reach this state after the most persevering practice. Clairvoyant powers are generally developed gradually; thus we have a combination of the two states; while in other cases they are totally distinct and either may exist entirely independent of the other.

It will not do, however, to find fault with a classification because its different divisions are insensibly united with each other; for, if such tests are to be applied to classifications, how many of our most perfect would stand? For instance, what division appears more natural than that of the animal and vegetable kingdoms? An ordinary observer would scout the idea of there being the least resemblance. And yet, we will find gradations existing between these kingdoms which, if followed to the lowest forms of animal and vegetable life, will reveal organisms of so doubtful a nature that our most able naturalists have failed to decide whether they are animal or vegetable. And thus it is throughout all nature—the student who expects to find division lines in any classification as clearly defined as a chalk-mark on a blackboard is destined to disappointment.

Other writers have made numerous divisions of the stages which we have defined, but, recognizing the tendency of the time to do away with complicated and useless systems of classification, and unite the minor and less

clearly defined groups into larger classes, we have considered the distinctions already made as entirely sufficient for the elucidation of the phenomena to which we will now call your attention.

It has been said by a professional operator that if a person addressing an audience of one thousand, should request them all to close their eyes and then say authoritatively, "you cannot open them!" he would find forty who would not be able to do so. That is to say, there are about four in every hundred persons who are naturally in the psychological state. Although this proportion appears to me much larger than the facts warrant, still it cannot be denied that there are persons to be found who are naturally in this condition. In practice it will be found that even using the plan which we have recommended as the best for inducing the psychological state, we cannot be always sure, in an audience of fifty or one hundred persons, of obtaining a subject the first evening. For this reason lecturers and traveling operators are in the habit of taking a subject with them so as to be sure of having one to operate on. The second evening, however, there is almost certain to be two or three persons in an audience of this size, who are under the psychological influence. At every succeeding trial, providing, of course, the audience remains the same, the proportion will be increased, showing conclusively that, although some persons are psychologized with much more difficulty than others, all who persevere may finally be brought under this influence. Some have sat every evening for one hundred nights in succession before becoming psychological subjects, and finally became excellent ones; for others it has required two and even three hundred sittings to produce the same effect.



## CHAPTER V.

### PECULIARITIES OF THE PSYCHOLOGICAL SUBJECT

We have already stated that the person under the psychological influence is entirely under the command of the operator, or any person who chooses to become an operator. Not only is the power of voluntary motion lost, but the senses of smell and taste and feeling may be perverted in the most extreme degree; and what is true of the more external attributes is equally applicable to the mind and all the faculties of the patient, which are alike at the bidding of whoever chooses to operate upon them. You may put his arms in motion and tell him he cannot stop them, and he really cannot; tell him to walk the floor and he is forced to do so till the order is countermanded; ask him to dance, and he dances—to sing, and he sings—to shout, and he shouts—to run, and he runs; you can make him believe that an onion is a most fragrant flower, or that water is eau de cologne; he may be made to drink water and believe that it has the sweetness of honey, the bitterness of wormwood, the delicacy of wine or the acidity of vinegar. You can change his identity and make him believe he is a lady and cause him to assume a lady's tone and walk; you can convince him that a cane is a living snake, that a chair is a ferocious animal, or that a handkerchief is a revolting reptile. You can show him an old woman in rags or a little boy or girl and convince him with equal ease that he has found a long-lost parent, and he will embrace them with the greatest fervency. You can draw a chalk-line and prevent him from crossing it, or lay down a penny and

make it too heavy for him to lift. In fact, there is no end to the delusions you may cause by a single word. If you tie up a handkerchief and tell him it is his little son he will care for it with the fondest attention; tell him it cries and he will attempt to hush it; suggest that he is holding a little colored individual and he throws it from him in disgust. These are but examples that may be varied with the ingenuity, desires or objects of the operator. It will be needless to dwell longer on this point; suffice it to say the subject is at the will of the operator as regards every faculty he possesses.

This state is seldom used for any purpose except to illustrate the power which one person may acquire over another. It may be beneficially used, however, in the treatment of some nervous diseases, and to remove the suffering during small surgical operations or painful local affections; for, if we put a person in this state and say to him or her you have no feeling in your hand, or arm, etc., it will be with them as we say. We are sorry to say that although numberless experiments have been made during this stage for the production of merriment, and for the amusement of interested parties, it does not appear that much is known of its psychological effects on healthy subjects, or its power of controlling disease. It would seem that many important uses might be discovered for this interesting condition, and if observers will only turn their ingenuity in this direction I doubt if not much good will be the result.



## CHAPTER VI.

### MESMERISM AND CLAIRVOYANCE

It will be remembered that we apply the terms mesmerism to the sleep that is induced in the psychologic or other subject by the operator. Phenomena of sight, hearing, power of expressing thoughts, feelings, etc., developed during the mesmeric state are known as clairvoyance—a French word meaning clear-seeing. Now, although these two states are, in a great number of instances, associated with and dependent on each other, this is not necessarily the case; for the perfect mesmeric state may exist without the least appearance of clairvoyance, and indeed this is the rule with new subjects. The clairvoyant condition may also exist without the mesmeric state having been induced.

We are then entirely justified in speaking of them as separate and independent conditions; but in this book our object is more especially to describe the clairvoyant condition as connected with clairvoyance. We shall, then, speak of these two states as they exist under these conditions, and, consequently, describe them in connection with each other.

It is a matter of but a few minutes to put the psychologized subject in the mesmeric sleep. The phenomena exhibited in this state vary greatly with different individuals—in the majority of new mesmeric subjects we cannot perceive the least signs of consciousness—they pass into a deep sleep and remain in that state till awoke or until they awake of themselves. Deleuze, a French writer on the subject, says that out of twenty persons mesmerized scarcely one becomes able to hear, talk, or move, during sleep, and out of five who do this not more than one is really clairvoyant—that is, has the power of sight, and knowledge of what is passing at a distance. By others, it is held that about fifty per cent of persons may be readily mesmerized by a good operator, either by

inducing the psychological state, and then the mesmeric, or by directly producing this later condition, and in this state will, sooner or later, exhibit a certain proportion of the clairvoyant phenomena. Be this as it may, it is undeniable that the subject's powers are increased in direct proportion with the number of sittings, and the operator's with every successful trial.

Having disposed of these preliminaries we will now proceed to examine the condition of the subject during the mesmeric sleep.

We do not think it possible to give the reader a clear idea of the condition of the mesmerized subject, than he will get from the well observed and excellently described experiments of Mr. Townshend. We therefore quote largely on this subject from his excellent work (*Facts in Mesmerism*).

#### ORGANS IN VISION.

"One of the first tokens a person gives of passing into mesmeric sleepwaking is a look of stupor in the eyes, and an apparent lack of power in the eyelids to perform the usual office of nictation. The upper lid, as I have before observed, falls very gradually over the organ of sight, and sometimes, ceasing to move altogether, remains suspended, as it were, in such a manner that the eye appears to be three-quarters closed. When this continues to be the case, the patient rarely falls into sleepwaking, the exceptions occurring commonly among those who sleep with their eyes partly open, and who keep them in the same state during the whole period of their sleepwaking. The patient, when interrogated as to his sensations, will declare (retaining his consciousness at the time) that he feels prickings in his eyelids, and, as far as outward actions can be proof, the same uneasy sensation remains or recurs at intervals during the sleepwaking. For all the sleepwakers that I have seen rub



their eyes frequently, so that any one would think they were about to awake; but their slumber remains undisturbed, and the action alluded to seems simply automatic, as when in natural sleep we brush a fly from the face without being conscious of the movement. I once asked a sleepwaker why she rubbed her eyes, and she replied, 'Did I do so? I suppose it is a trick I have.' I have before remarked that many persons in semi-sleep-waking retain their consciousness, yet are wholly unable to open their eyes. A scientific man, accustomed to investigation, being in this state, assured me that he experienced a gradual paralysis of the nerves connected with the eye and with the motive powers of the eyelids, and that at length his utmost efforts of volition were insufficient to make the orbicular muscles obey him at usual. Sleep-waking being complete, the eye is generally first closed, though not exactly as in sleep. The following differences may be noted: 1st. The place where the eyelids meet in a natural way is much below the level of the transverse diameter of the eye; but I have observed that in sleepwaking the line of contact is often thrown so high above its ordinary situation as to coincide with what Haller calls the *oeuquator oculi*. 2d. There is a compressed look about the lids, as if they were rather held down by force than quietly and naturally closed. 3d. The ball of the eye is in frequent and violent motion, which, in those who have prominent eyes especially, can be plainly discerned beneath the skin of the eyelids. With regard to the internal state of the eye during mesmeric sleepwaking it is, of course, difficult to judge. No force short of that which would seriously injure the sleepwaker can wrench asunder the eyelids. I have tried this and made others try it, and the resistance to such efforts was so great that, to be appreciated, it must be felt. But that which violence cannot accomplish, the command of the mesmerizer can ordinarily effect, though that he should use this power with great discretion, the following occurrence will show: I once asked Mademoiselle Anna M— (whom, after returning to the continent in 1837, I frequently mesmerized), whether she could open her eyes, which, at the time, were fast shut in mesmeric sleepwaking. Her reply was, 'I can do it, if you insist

that I should; but I warn you that you will see something very disagreeable, and, besides, the effort will do me no good.' Notwithstanding this warning I commanded my mesmerizee to open her eyes. She did so. It was really a fearful sight. The eyeballs were turned up and converged towards the nose, the whites of the eye were blood-shot, and the whole organ quivering and convulsed. As may be supposed, I did not long keep my sleepwaker in what appeared to me a painful state, and, at command, she again closed her eyes. On awaking her shortly after, what was my alarm to hear her declare that she saw nothing whatever! She appeared to be much agitated, and my thoughts may be conceived as long as I had the least reason to fear that my rash experiment might end in her being blind for life. The exigence of the moment, however, aroused me to exertion, and the idea occurred to me that the best thing I could do was to mesmerize my patient as quickly as possible. This I did. As soon as she had passed into the mesmeric state she became calm, and begged me not to be alarmed, as the blindness she had just experienced was but the momentary effect of the fatigue to her eyes caused by the effort to open them. She then requested me to breathe on her eyes, and to lay my hand on them, after which she assured me that I might awake her without any further apprehension. In effect, the transient but fearful attack of blindness was passed away. After this, as may be supposed, I was not very ready to bid my sleepwakers open their eyes. I have also found in them all, when consulted on the subject, an extreme dislike to the idea. I have, however, reason to think that the position of the eyeball is, in most sleepwakers, the same as it appeared in Mademoiselle M—. I once asked one of my patients, while in the waking state, if he knew in what position the eyes were during sleepwaking, and he replied, 'I do not at all know, but I should suppose just the same as now. Why should there be any difference?' Having thus ascertained that he had no preconceptions on the subject, I again asked him, when in sleepwaking, 'In what position are your eyes?' 'I will show you,' he replied; and, without a moment's hesitation, seized a pencil and a paper, that lay on the table, and drew an eye, with the ball



turned up to one corner and only partly seen.

"Another time I had an opportunity of making further remarks on the state of the eye, under mesmeric sleepwaking, through the kindness of Mr. Berckmans, architect of the province of Antwerp, a man whom I have pleasure in naming as one who utilizes mesmerism by employing it (and successfully) in the relief of maladies. This gentleman permitted me to see one of his sleepwakers, who, from a natural predisposition, often kept her eyes open during sleepwaking. During twenty minutes or half an hour that I saw her thus, I could most truly affirm that, though her eyes were open, their 'sense was shut,' a dull film seemed to overspread them; the pupil was dilated, and did not contract with light. A candle brought near, or a hand waved suddenly and quickly before the patient's eyes, produced no perceptible alteration or motion either in the lid or in the apparatus of vision."

#### SENSE OF HEARING.

"In proportion as persons sink deeper into mesmeric sleepwaking, their external senses seem blunted, one by one, and so far there is certainly a relation between the mesmeric and the natural sleep.

"The eye, as we have seen, yields first to the slumbrous influence. Long after this organ has ceased to act, the hearing retains all its acuteness, and the sleepwaker is able to indicate what sounds are going on around; but at length the 'porches of the ear' are closed as well as the 'curtain of the eye,' and the patient, though still alive to feeling, is dead to every sound save that of the mesmerizer's voice. I have proved this time innumerable; so frequently indeed, that it is better to give the general results of the experiments I have witnessed than to state one in particular. Often have the members of my family, or visitors, who, perhaps, were but little inclined to believe in mesmerism, tried to awaken Mademoiselle M—— or to startle her by sudden noises. Logs of wood have been dashed against the floor, plates have been suddenly broken, her name has been shouted out close to her ear, in vain. Other persons present have shown that they were startled, but not the sleepwaker. Once or twice, indeed, on such occasions, when asked if she heard anything, she has replied, 'No, I heard

nothing; but I thought, just now, something pushed against my chair'; a mode of expression which deserves to be remarked, as analogous to that used by deaf persons to describe the sensations given them by the concussion of the air produced by great sounds. I once met a young lady, perfectly deaf and dumb from her birth, who was, in this way, remarkably sensitive to the undulations of the air. I have frequently seen her start when a door was opened, or when anything fell suddenly, and the account she gave me of this, in writing, was that she felt as if some one had pushed against her. So susceptible, indeed, was she to aerial vibrations, that she could distinguish a certain measure and rhythm in harmonious chords which gave her a marked degree of pleasure. She would take a stick, and, putting one end of it in her mouth, would place the other in contact with the piano while any one was playing on it. Discord struck upon the instrument made her shudder, and convulsed her features with all that pantomimic exaggeration so usual in the dumb; but soft and pleasing sequences of sound soothed her, and brought a satisfied smile over her countenance.

"It has appeared to me that the mesmerized possess similar perceptions of sound apart from the natural sense of hearing, and that, like the young lady above alluded to, they require certain conductors, in order to make them apprehend a regular series of aerial vibrations. Be it, however, remembered that the degree of this isolation from sounds, considered as sounds, depends on the intensity of the mesmeric sleep; for it should ever be kept in mind that mesmeric sleepwaking has its shades and gradations, varying from consciousness fully retained to its faintest twilight or utter extinction. A due recollection of this truth will prevent many mistakes and unfounded expectations relative to our subject.

"In the case of Mademoiselle M——, as being a perfect sleepwaker, the insulation from all sounds to which I did not serve as conductor was complete. This phenomenon, as, indeed, most of the others I have mentioned, was rather accidentally offered to my remark than looked for or expected. A lady present when Mademoiselle M—— had been mesmerized by me, went up to the sleep-



the fingers. This is to break the connection. It may also be accomplished by rubbing the thumb quickly across the finger ends, and still more easily by simply shutting the hands quickly and keeping the fingers clasped against the palms.

The operator must give much care as to the manner of raising his hands to the subject in order to repeat the passes. Carelessness in this respect may result in throwing off the influence as fast as an effect is created. When a pass is completed, the operator must raise his hands with the backs to the subject, either by flinging them up closely in front of him, or by carrying them up a foot distant from the sides of the subject, until the top of the head is reached again. To raise his hands with the palms towards the subject would undo his work.

There are two other methods of raising the hands. One is to clasp the fingers tightly to the palms and raise them as convenient, and the other way is to throw the hands out still further after breaking the connection and raise them by describing a large arc several feet from the sides of the subject; or, if closed, let them be brought up a little behind the subject, in order to avoid the necessity of turning the palms outward.

At all times while making passes the operator must keep his eyes fixed on those of the subject, and concentrate his mental energies upon his work, but avoid tiring himself by unusual effort in the manipulations. Should he get wearied at any time, he can rest by ceasing to make the passes and taking up the connection of the hands as at the beginning and continuing it for a few minutes; or can connect one hand with the subject's and make passes with the other and then change.

The first indication of progress in mesmerizing is the degree of the temperature in the hands. The extremities of the thumbs and fingers become cold and sometimes moist. Another sure sign that the subject is entering the desired state is a peculiar drooping of the eyelids, more particularly noticeable when the passes are

made directly in front of them. They will gradually droop lower and lower until at last they close beyond the ability of the subject to open them. Sometimes persons enter the magnetic state without closing the eyes, but the coolness of the extremities is nearly always present. Should the hands become warm during the sitting, or the eyes lose their sleepy expression, it is best to end the sitting and throw off the fluid from the subject's system, as no further progress will be made at that time.

Whenever the sitting is ended, no matter whether any apparent effect has been produced or not, the fluid must always be thrown off. This should never be neglected, as sometimes a person is in a magnetic state and neither the operator nor the subject are aware of it.

Dispersive passes are the reverse of the mesmeric manipulations already described. The operator places his hands directly in front of the subject's face, with the backs together; then spreads them apart quickly as if brushing something off his face—also throwing his hands over his head as if brushing his hair back with the palms. These passes are continued briskly for half a minute or so, without touching the subject, but letting the hands pass over and around his head, and finish by clapping the hands sharply in front of his face a few times; should he still feel a little queer, the whole throwing off process is repeated. These directions must be followed in all cases.

If the subject should be entirely asleep and the operator desires to awaken him, if let alone he will wake of his own accord in a few hours, but this is not advisable, he should be told to "Wake up now," in a firm tone, he will do so in a minute or two, when the dispersive passes must be used as already given. Another way is to use the dispersive passes across the chest and stomach by putting the backs of the operator's hands together and spreading them quickly, as has already been shown, following up with demesmerizing passes across the face



and over the head and finish by clapping the hands.

The subject can also be awakened by making the passes upward instead of downward, taking care to turn the palms of the hands upward and to make the motion in a brisk and lively manner. The subject can be in-

stantly awakened by saying to him, "Now I am going to waken you. I shall say, 'one, two, three!'" and at the word 'three' I will clap my hands and you will be perfectly awake. Are you ready?" If so, he will say, "One, two three!" and slap his hands at the word "three," and the subject will be perfectly awake.



## CHAPTER VIII

### SPECIFIC DIRECTIONS FOR PRODUCING THE PYSCHOLOGIC CONDITION

Take any person by the hand in the presence of one or more persons, and place the ball of the thumb on the back of his hand an inch above the knuckle of the ring finger, between it and the wrist. The thumb will then be resting firmly on the ulnar nerve, which spreads its branches to the ring and little finger. The subject must



place his eyes on those of the operator as soon as he takes his hand. With a fixed determination to influence him, the operator must return his gaze half a minute or more; then tell him to close his eyes and when he has done so, press the eyelids down gently with the operator's fingers, using the hand which is free. This hand is now placed on the top of the head, letting the thumb rest on his forehead, bearing partially downwards, still keeping your other thumb on the ulnar nerve. Now tell him in the most resolute manner, "You cannot open your eyes." If he should succeed, try him two or three times more, pressing his lids down as before. If you cannot, by your will power, hold his eyes shut or produce any effect, then end the experiment. A much better way is to place the thumb on the median nerve, and performing the rest of the experiment as we have just shown. If the subject's eyes can be held closed by the mode just mentioned, or if the action of the lids can be controlled to a considerable extent, then tell him to clasp his hands together tightly on his head or across his knee, and then say, "You can't separate them." And he will be

unable to do so. Let him be seated, and taking hold of the chair, firmly say, "You can't rise." He will remain seated in spite of all his efforts. Give him a stick to hold and you can prevent him from letting it fall, though he may strive his best to do so. You can prevent his walking a single step. His voice can be arrested in the middle of a sentence. The operator can control the subject's muscular efforts in any way he desires, by simply giving his commands in a resolute tone, and keeping the mind firmly on the work.

The same results may be produced by calling up twenty-five or thirty persons, and giving each a coin in the open palm. Let each subject hold the coin about a foot from his eyes, and fix his gaze on it, with his mind perfectly passive and withdrawn from all external surroundings, and the eyes be kept intently on the coin and his muscles motionless. The result will be more favorable if the operator's mind is kept on the entire class of subjects, and still better if passes are made occasionally over them. In a half hour, taking the communication through the ulnar or median nerve, as already shown, all those whose eyes have closed can be experimented with. One or two may have passed into the mesmeric slumber before the sitting is ended, especially if they do not resist drowsy feeling while gazing at the coins. The coins should be gathered before taking the communication to close the eyes, in order to relieve the subject, but let each remain still until his turn comes.

Persons during this condition cannot endure the mesmerizer to leave them for an instant, and they appear to be content only when he is near them. It has been remarked that the most uncomfortable posture is agree-



able so long as their head rests upon the hand of the operator. On one occasion a gentleman took the operator's place at the moment when he stood behind the subject—a young lady. After a few seconds, an expression of utter discontent and repugnance came over her countenance and she removed her head from his support. At this moment the operator was stealing away noiselessly to another part of the room, and it was observed that her face turned towards him and followed his every motion. When he made a gesture as if he would beckon her towards him, she got up immediately, and walked to where he was, exactly as he had done, between chairs, tables, etc., without stumbling or coming in contact with any obstacle. Townshend, speaking of a young lady whom he had mesmerized, says: "Without touching her, I moved onward and she seemed compelled to follow me. At one time I ran quickly to a distance from her, when she remained standing where I had left her, but bent towards me, and wavered as if she would fall. I made a motion with my arms as if I would draw her to me, when, recovering herself, she slowly and, as it were, reluctantly came to where I stood. When her hands were lying on her lap, if I held mine above them they were attracted upward, more quickly as they drew nearer my own. It was much like the effect which a piece of rubbed sealing-wax has on a bit of paper. In proportion to the attraction toward her mesmerizer seemed the patient's repulsion from others. If any but myself presented their hands to her, she drew back her own with a slow but singularly repugnant shrinking, her fingers becoming rigid and curved inward. This experiment was often repeated with the same results."

Dr. Haddock, also in speaking of the attractive power which he had over one of his patients, says: "For example, a piece of money would be placed on a table at a distant part of the room, and it was told her she might have it for fetching it. She frequently essayed to do so, and would sometimes very nearly reach the money; but invariably my will, and the drawing passes I made towards myself, overcame her power, and notwithstanding her determined efforts, would draw her to myself, and render all her endeavors to secure the money ineffectual. On these occasions

she described the sensations she experienced as being like cords wound round her and drawing her."

In speaking further of this phenomenon Mr. Townshend says: "When we consider these and other proofs displayed by sleepwakers of sensitive and motive sympathy with their mesmerizer; when we reflect that they are actually heedless of injuries inflicted on themselves, but tremblingly alive to all that he is made to suffer, we may well imagine that he stands to them in a very peculiar and vital relation; nor can it seem wonderful that, when severed from him, they should acknowledge a schism in their being, and seem out of all unity with themselves. Besides several circumstances prove how remote from sexual feeling is the one in question. In the first place, it is exhibited equally by every mesmerized person, without respect of age, sex or character. The cold and stubborn are subjugated by it as effectually as the warm and yielding; the pride of talent exempts not from this despotism, neither does the simple innocence of childhood. Never have I seen its force more strongly exemplified than in the case of a sister of Anna M——, a child of nine or ten years of age. Having once left her on a sofa in the mesmeric state while I went to take some tea at a table which stood near, I heard, after I had been away about five minutes, low stifled sobs proceeding from my little patient. I hastened to her and found her crying. Being asked by me the cause of this distress, she replied, 'Because you stayed so long away. It makes me suffer so much.'

"Again, the attraction manifested by patients towards their mesmerizer is not in the least modified by circumstances or by the relation of the parties to each other, and it is openly exhibited by those whom I have known to be in a state of high moral feeling.

"Nothing can be more evident than that it is an instinct, not a passion; the springs of life are touched, and the powerful impulse of self-preservation is set in play. So, also, the repulsion from all others than the mesmerizer is but a measure of the attractive force which draws the patient there, where he exists even more than in himself. Illustrative of this physical necessity, I may bring forward a circumstance which was related to me by an eye witness, whose word I have



never had reason to doubt. A young man mesmerized for the first time, became unwell under the extraordinary stimulus of mesmerism, which sometimes, if unskillfully applied, does affect persons unpleasantly. His mesmerizer was, in fact, inexperienced in his art; and, becoming alarmed at the result of his operations, attempted to quit the room. The consequences of this injudicious conduct were fearful. The patient became furious, and actually tore his own clothes and the hangings of the apartment. Had his mesmerizer succeeded in leaving him, he might have suffered seriously; but, by good fortune, a more experienced mesmerizer who was present forced back the inexpert practitioner, and instructed him how to allay the tempest of mental and bodily agitation which he so unwittingly provoked. This may serve as a general type of the kind of feeling exhibited by patients towards their mesmerizers, and with this the language of sleepwakers themselves is in exact accordance. A gentleman who saw E. A—— mesmerized by me, said to him, 'You like very much to be with this gentleman.' To which the sleepwaker replied, 'Yes, but not always as much as at present. Sometimes I can quiet him and feel nothing; now I cannot quiet him even when I wish to.' In the same

manner, Anna M——, who was exceedingly fond of my wife, could not quit me to go to her when in the mesmeric state. Being good-humoredly rallied upon this, she said, 'You know, dear lady, how much I love you, and that the feeling I have for my mesmerizer is sincere respect. That which keeps me near him now is quite different from any affection; it is not I would not wish to come to you, but absolutely I cannot, unless my mesmerizer comes too.' When seated between us both she declared herself quite happy. Nevertheless, it was necessary for my wife to approach her, when mesmerized, with caution. Touching her once suddenly, without having been placed properly 'en rapport' with her, she produced in the patient a violent fit of shivering."

I have given these cases and opinions at length because this influence is more or less disputed. It seems clear from these facts, however, that the operator and subject are in a very intimate mental and physical relation; and that it is possible for the former to influence his patient very materially, without speaking a word or even moving. This point will be more clearly illustrated, however, as we proceed with the consideration of the remaining phenomena of mesmerism and clairvoyance.



## CHAPTER IX

### CLAIRVOYANT PERCEPTION

We had almost concluded to call this faculty clairvoyant vision; but there is a question if sensations that are conveyed to the mind by any other course than the optic nerves can, with propriety, be considered as vision. Besides, there may be a knowledge of things or occurrences obtained, apparently by this same faculty, which cannot well be classed as phenomena of vision. We shall, therefore, consider, under the generic term perception, all such phenomena that are not discussed in other portions of our work.

#### DEVELOPMENT OF CLAIRVOYANT PERCEPTION

The first time a subject is mesmerized the powers of perception are very limited, and in many, as we have already observed, they are entirely wanting. From this state of entire unconsciousness, or that of very limited perception, the faculty becomes more perfect, very gradually increasing with the number of times the person is mesmerized until the perfect clairvoyant state is attained. The length of time required for this varies greatly with the aptitudes, conditions and habits of the subject. This perceptive faculty which is often called sight, whether correctly or incorrectly we shall not decide, is sometimes located in the forehead or temples, sometimes in the back-head, or, indeed, over the entire surface of the cranium, or, again, in the tips of the fingers or in the knuckles, or, it may be, in the soles of the feet or over the epigastrium. When this power is exercised for the first time, it causes a sensation of uneasiness and great weariness, but the subject gradually becomes accustomed to it until it finally becomes apparently as natural as seeing with the eyes while in the waking state.

As examples of this perception I will give a condensed statement of a

few cases recorded by Townshend. A young lady subject was shown a work box which she had never seen before, and asked to name the article; she stooped her forehead towards it in a peculiar manner and named it correctly. The box being opened she bent till her forehead was nearly parallel with its surface and named the objects which it contained. When wishing to examine them more closely she held them one by one at a distance of a few inches from her forehead; a watch being held in a similar position she told the hour and minute correctly. A poppy was held before her forehead, when she said, "I see a red flower, but I do not exactly know its name." When asked to finish a piece of needle-work, she immediately took it up and, holding it on a level with her forehead, went on methodically with the hem of a piece of muslin; the work, submitted to female judgment, was declared to be a capital piece of sempstresscraft, the stitches being even and not one of them dropped. When standing before a looking-glass she could see by reflection better than at any time; thus, when her comb was pulled out she arranged her hair perfectly. Being asked if she saw herself with her eyes open or shut, she replied, "Open, to be sure"; and when reasoned with on this point, said, "I see as if my eyes were open; and so they must appear to me open." Other persons mesmerized gave, under the same circumstances, exactly the same answers. A gentleman once present when this subject was mesmerized, being placed "en rapport," laid his hand on her forehead, when she exclaimed, "Why do you cover my eyes?" Touching her eyes he asked, "What part of your face am I touching now?" She seemed perplexed, but at length answered, "It is a part of my cheek, is it not?" When asked to point out where dif-



never had reason to doubt. A young man mesmerized for the first time, became unwell under the extraordinary stimulus of mesmerism, which sometimes, if unskillfully applied, does affect persons unpleasantly. His mesmerizer was, in fact, inexperienced in his art; and, becoming alarmed at the result of his operations, attempted to quit the room. The consequences of this injudicious conduct were fearful. The patient became furious, and actually tore his own clothes and the hangings of the apartment. Had his mesmerizer succeeded in leaving him, he might have suffered seriously; but, by good fortune, a more experienced mesmerizer who was present forced back the inexpert practitioner, and instructed him how to allay the tempest of mental and bodily agitation which he so unwittingly provoked. This may serve as a general type of the kind of feeling exhibited by patients towards their mesmerizers, and with this the language of sleepwalkers themselves is in exact accordance. A gentleman who saw E. A—— mesmerized by me, said to him, 'You like very much to be with this gentleman.' To which the sleepwaker replied, 'Yes, but not always as much as at present. Sometimes I can quiet him and feel nothing; now I cannot quiet him even when I wish to.' In the same

manner, Anna M——, who was exceedingly fond of my wife, could not quit me to go to her when in the mesmeric state. Being good-humoredly rallied upon this, she said, 'You know, dear lady, how much I love you, and that the feeling I have for my mesmerizer is sincere respect. That which keeps me near him now is quite different from any affection; it is not I would not wish to come to you, but absolutely I cannot, unless my mesmerizer comes too.' When seated between us both she declared herself quite happy. Nevertheless, it was necessary for my wife to approach her, when mesmerized, with caution. Touching her once suddenly, without having been placed properly 'en rapport' with her, she produced in the patient a violent fit of shivering."

I have given these cases and opinions at length because this influence is more or less disputed. It seems clear from these facts, however, that the operator and subject are in a very intimate mental and physical relation; and that it is possible for the former to influence his patient very materially, without speaking a word or even moving. This point will be more clearly illustrated, however, as we proceed with the consideration of the remaining phenomena of mesmerism and clairvoyance.



## CHAPTER IX

### CLAIRVOYANT PERCEPTION

We had almost concluded to call this faculty clairvoyant vision; but there is a question if sensations that are conveyed to the mind by any other course than the optic nerves can, with propriety, be considered as vision. Besides, there may be a knowledge of things or occurrences obtained, apparently by this same faculty, which cannot well be classed as phenomena of vision. We shall, therefore, consider, under the generic term perception, all such phenomena that are not discussed in other portions of our work.

#### DEVELOPMENT OF CLAIRVOYANT PERCEPTION

The first time a subject is mesmerized the powers of perception are very limited, and in many, as we have already observed, they are entirely wanting. From this state of entire unconsciousness, or that of very limited perception, the faculty becomes more perfect, very gradually increasing with the number of times the person is mesmerized until the perfect clairvoyant state is attained. The length of time required for this varies greatly with the aptitudes, conditions and habits of the subject. This perceptive faculty which is often called sight, whether correctly or incorrectly we shall not decide, is sometimes located in the forehead or temples, sometimes in the back-head, or, indeed, over the entire surface of the cranium, or, again, in the tips of the fingers or in the knuckles, or, it may be, in the soles of the feet or over the epigastrium. When this power is exercised for the first time, it causes a sensation of uneasiness and great weariness, but the subject gradually becomes accustomed to it until it finally becomes apparently as natural as seeing with the eyes while in the waking state.

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ferent persons were placed in the apartment she never failed to do so, however often their position might be changed; in doing this she leaned her forehead forward and presented it to each individual; when recognizing each person she always gave one or two convulsive starts, as if her forehead came in contact with some invisible thing. The account she gave of her perceptive organs was as follows: "It is all clear through my forehead. Sometimes I see so clear! But then again there is a sort of light cloud that comes over the clearness, and then I can hardly see anything. I do not see as with two eyes, but here (passing her hand across her forehead), with my brain."

One of Mr. Townshend's patients was a natural somnambulist, and exhibited the most extraordinary development of perception while in the clairvoyant condition; even in his natural sleeping state he would sometimes rise in the night, take out his flute (an instrument he was studying professionally), place music before him and play from notes, continuing to turn over the leaves of the music book correctly, although his eyes were closely shut. On one occasion, while his father was watching him at a performance of this kind, the only light in the room, a lamp, went suddenly out; but the young somnambulist continued to play as before and was heard to turn over the leaves of his music until he had come to the end of his piece, which, moreover, he could not execute without a book. Mr. T. continues the relation of this case as follows: "Thus it will be perceived there was in this sleepwaker a sort of natural ground for the development of extraordinary vision; and it was this consideration which led me, after having heard the anecdotes above related, to request the boy to submit himself to the effects of mesmerism. He consented to a trial, the result of which will show how careful persons ought to be in deciding, from one or two unsuccessful experiments, that a patient is unsusceptible of mesmerism. I had mesmerized E. A. twice (each time an hour), and he had shown no symptoms of being affected by any influence. I should not have made a third trial but for the following circumstance: I had thrown Anna M—— into mesmeric sleepwaking before a large party of persons, among whom was E. A. I think I have every

reason to affirm that the sleepwaker did not know anything whatever respecting E. A., not even his name, nor that I had attempted to mesmerize him; yet, being accidentally near him, she said to me (as if guided by that extraordinary instinct respecting all that relates to the mesmeric state which I have before noticed as characteristic of true sleepwaking), 'You should mesmerize this young man; he is a natural sleepwaker, and will become very clairvoyant.' I answered that I had already tried to mesmerize the boy and had failed in my object. 'You should try again,' replied the sleepwaker, 'and you will succeed.' But before relating how truly this prophecy was accomplished and its further results, I must observe, in order to remove all suspicions of Anna M——'s sincerity, that in recommending me to mesmerize E. A. she was speaking strongly against her own interest, and even her own general feelings; for, with a sort of sentiment that may be called mesmeric jealousy, she never could endure me to mesmerize anyone but herself. Then, again, I was endeavoring to educate her powers of mesmeric vision, in the hope that she might gain the prize offered by the Academy of Medicine at Paris to a sleepwaker who could read without the aid of her eyes; and knowing that attention to anyone else must in a degree distract me from this object, she had every reason to fear a rival in my mesmeric graces. Moreover, in order to avoid giving her the least uneasiness, I carefully concealed from her my relations with E. A.; and, as when awake she forgot wholly the events of her sleepwaking, she never knew (as far as I can judge) either that I had mesmerized E. A. at any time, or that there was any question of my doing so.

"Having thus much in justice to Anna M—— (a precaution not unnecessary in the present hostility to mesmerism), I will proceed to state that, the third time I mesmerized E. A., he at the end of an hour passed so far into sleepwaking as to be able to answer questions without awaking—questions of which he retained no recollection in his natural state. On a fourth mesmerization he manifested all the characteristic symptoms of mesmeric sleepwaking; was able to move about with tolerable ease; and began to display those extraordinary



phenomena of vision which I have prepared my reader to expect. These may be divided into two classes, namely, such as present themselves spontaneously, and those which were developed during a course of strict experiment.

With regard to both it may be observed, that there was exactly that progress in their development which attends the education of a new faculty. At first the patient could only describe the larger objects about him, or such as most interested him, or to which he was the most habituated. Thus, though able in the early stages of his sleepwaking to discriminate between the persons present in an apartment, and though testifying, in all that related to music, great powers of sight (for from the first, he could, while mesmerized, write out music with precision), yet for a long period he found considerable difficulty in reading from a book, always complained of the smallness of the type, and could rarely be prevailed upon to look at more than two or three words at a time. Subsequently, his eyes being always firmly shut (as far as the strictest observation could determine), he was able to read any number of words in the minutest type with perfect ease, and to discern small and large objects, near or distant, with exactly the same facility of vision which is possessed by a waking person. In proof of this, I may mention that I and the members of my family have seen him, when in the mesmeric state, thread a small needle and sew a button on his coat, and again, distinguish minute letters on a seal which a gentleman showed him, and which I could not make out myself. At another time, in mesmerism, he played on the flute, a piece of music which he had never seen before, from a book that was set up before him at a distance of some feet; and once being mesmerized out of doors, and led to a spot where he had never been, he described all its features, and indicated the form and position of the distant mountains. This power of perception, analogous to sight, seemed principally to reside in the forehead. Whatever objects he took up to examine he immediately carried there; and once, in the presence of Dr. Foissam, of Paris, he, being given a set of eye-glasses which he had never seen when awake, of eight different colors, shut up in a tortoise shell case,

unfolded them, and applying one at hazard to his forehead, without descending it to the level of his eyes, exclaimed, 'Everything appears blue to me!' at the same time, boy-like, imitating the gestures of a Parisian dandy, and observing that he should like to show off his pretty lorgnette in the street. The glass which he had accidentally chosen was in fact blue. Subsequently, he at various times has named the principal tints of the eight glasses correctly, when presented to his forehead in any order. The same result took place when his eyes were bandaged. It was, however, remarkable that a powerful magnifying glass being placed before his forehead was not perceived by him to enlarge objects, though he read in a book through the glass with perfect ease.

"Though the power of vision was greatest in the forehead, yet at times, and especially when he was excited, and not in any way called upon to exhibit (for such requisitions often seemed to fetter his faculties), he seemed to see on every side of him, as if his head were one organ of visual perception. This is no exaggeration, as the following instance will show: He was once sitting on a sofa in the mesmeric state, when a gentleman with whom he was well acquainted came behind the sofa and made all kinds of antics. On this the sleepwaker exclaimed, 'Oh, Mr. D—! do not suppose I cannot see you; you are now doing so and so' (describing all Mr. D—'s gestures). 'You have now taken a paper cutter into your hand, and now a knife. Indeed, you had better go away, and not make yourself ridiculous.' Another time he was sitting at a table writing music, with his back to the door, when a servant entered the apartment: 'Oh, Mademoiselle L—! is that you?' he said. 'How quietly you stand there with your arms folded.' He was quite correct in all he said. Directly after this I took up a bottle from a table behind the patient, and held it up to the back of his head, asking him if he knew what I held. He instantly replied, 'A bottle, to be sure.'"

A case is also mentioned by Dr. Haddock in which the subject, after three months practice, could readily distinguish objects placed in closed boxes, could tell the contents of a person's pocket, and even see the undigested food in the stomach. In many of the cases reported, especially by



Mr. Townshend, great care has been taken to prove that the perceptive powers were totally distinct from the ordinary organs of vision. We have not space to go into the details of these experiments, and would therefore refer our readers to larger works on the subject, if they wish to make a critical study of these phenomena.

#### EXTRAORDINARY PERCEPTION

Although the power to see objects placed in a closed box, in a person's pocket, or even in their stomach may seem extraordinary, the reader will doubtless agree with me that the phenomena to be mentioned are even more worthy of this appellation. We shall see in fact that the perfect clairvoyant cannot only read the contents of letters unopened, see through clothing, wood and metal and through walls of brick or stone, and tell what is going on in another room, but he can see what is happening at a distance of hundreds of miles, tell the thoughts of all persons about him, read the past and correctly foretell the future. Now these are startling assertions, and we only wish we had the space to give examples justifying every one of them; but, as it is, our readers will have to be content with the few that we have selected. The following account, extracted from Dr. Haddock's description of her excellent clairvoyant, Emma, will be found intensely interesting:

"For a considerable time after she exhibited the most distinct lucidity, with respect to objects placed near her, no trace could be found of that distant clairvoyance manifested by some mesmeric subjects; but, eventually, this faculty became as clearly developed as the other. The first time I observed this power, was in the case of some near relatives in London. She described minutely the dress and appearance of these parties; their occupation at a certain time, and many other particulars, which were subsequently found to be correct. Once I directed her attention to a female relative in London. Emma speedily found her, and began to describe her residence, etc., but suddenly her attention ceased to be directly to my relative, and she became engrossed with the description of a magnificent residence, with its elegant and costly furniture: a lady lying in a superb bed; a beautifully dressed baby; well dressed ladies in and about the room, and another room in which were old-

er children also beautifully dressed, and attended by ladies. From many replies to my inquiries, I considered that the only place to which her impassioned descriptions could refer, was Buckingham Palace, for the accouchment of the queen had then recently occurred. I therefore said, 'Do you see any soldiers there?' 'Yes,' she replied, 'there are soldiers at the door.' I then saw that my conjecture was correct; but why she should have spontaneously gone there, without any request on my part, or, indeed, any thought or desire in that respect, I could not understand. But after I had informed my relative of this occurrence, I obtained the clue to this singular transition from one subject to another. For I was informed that she had been thinking of the queen, and the interesting circumstances in which she was then placed; and has felt desirous that I should, as an experiment, try whether Emma had the power to visit and describe the interior of the palace at that time. The cause, therefore, of Emma's unexpected visit to royalty was this: my relative had wished to go there; when brought into mesmeric connection with her, the active sentiment of her mind was communicated to Emma's mind, and by this means her attention was unconsciously directed to the royal residence. But there was further confirmation that that was the true cause, and of the possibility of a mesmerized subject receiving impressions from the parties to whom their attention is directed. For when I knew, from my relative's letter, what had been the subject of her thoughts, I put Emma into the mesmeric state, and then asked her, how and why she went to see the queen? She directly replied, 'L— took me.' But how did you get in if there were soldiers at the door? 'Oh! I jumped over the soldiers; but L— could not jump over them, and therefore she could not get in.'

"At this time, whenever sent on these distant excursions, she exhibited great fatigue and excitement; panting and suffering from violent action of the heart. When asked why she panted so, she would say, 'I've gone so fast—and it is such a way!' She would also take my right hand and place it on her bosom; if I removed it she said, 'They are gone away now.' But latterly she has not required any personal contact to enable her to ex-



ercise this faculty. Very many experiments were made to test this faculty; in many cases she was strikingly correct; in others only approximately so; for she would sometimes confound the recollection of bygone transactions existing in the minds of distant individuals, with present circumstances, and thus present a representation that required some explanation to unravel.

"Having heard of clairvoyants visiting the planets, I determined to try the experiment with Emma. I therefore proposed an excursion to the moon; and not then knowing how to direct her attention to such distant objects, and she herself being, at the time alluded to, wholly ignorant of the mode by which a knowledge of distant things is obtained; and fancying that she actually traveled by some mode, I suggested the electric telegraph as an expeditious mode of conveyance. The suggestion answered the purpose, and she was, mentally, soon on our satellite. But on that and subsequent occasions, the great excitement produced by the strangeness of what she saw, and the distance traveled, caused such a palpitation of the heart, as to render it necessary to shorten the visit, by de-mesmerizing her; being fearful that the great excitement might produce some serious effect on her health, if not immediate danger. Her description of what she saw was conveyed in very ejaculatory language, from the surprise and pleasure she experienced. Her statements were to the effect that the moon is inhabited; that the inhabitants she saw were very small—dwarfs—not larger than children on our earth; their heads were large in proportion to their bodies, and the mouth vertical rather than horizontal; their voices harsh, and rough, and resembling the sound of distant thunder; and when they spoke, the speech seemed to come up from the bowels. Their 'insides' were not like ours; the lungs especially were different. She saw some food, something that looked somewhat like bread, but they did not call it by that name. She saw only one animal, something like a very small pig. Their dwellings were constructed of pieces of rocks, covered with green stuff resembling gorse; they were very low, for she could put her hand to the top. The place did not look like what she conceived the moon to be; but a large place, and very rocky, with

immense precipices, and lofty mountains. The 'little folks,' as she called the inhabitants, could clamber up these rocks with their hands and feet so fast that she could not catch them. 'Is there any water there?' 'Yes, but it does not look like our water, but more like milk and water, and yet it is clear. (Meaning probably that it is of greater density than our water). It lies in the bottom of hollows, and down the steep precipices. The 'little folks' can walk upon this water and not sink; they are very light. They wear clothes; but they are very simple and all alike. They seem a good sort of people. They have a curious way of jumping on the back of each other. A very little baby was seen in a sort of cradle; it died, they said what signified that, it had gone to sleep; but they did not mean sleep, but that it was dead.'

"At another time I attempted to send her to Jupiter; but the physical excitement was so great, that I thought it prudent to call off her attention, before I had obtained any definite remarks. She spoke of having been further than where she had seen the 'little folks'; and of seeing them as she came back.

"Besides the power of seeing, by an internal sight, such things as were put into her hands, or to which her attention was directed, Emma would sometimes manifest a sort of apparently omnipresent vision. Thus she has frequently been asked to find missing or lost articles. After a few minutes consideration, she has said where they might be found; or, in other cases, got up and pointed out the place where they lay concealed. And this she has repeatedly done, when there was the most undoubted evidence that neither herself, in the normal condition, nor the mesmerizer, nor any other individual, knew the situation of the articles she was desired to look for. Thus proving, that not only can an unusual mode of seeing be developed by mesmerism, but also an exalted degree of power, which makes all things, whatever their local position, appear directly within the sphere of vision. This power has been, on most occasions, called into exercise for the sake of experiment, and to test its reality; but it has also been applied to purposes of use. The following is a remarkable instance; and also valuable as placing the reality and powers of clairvoyance, or in-



ternal sight, beyond the reach of cavil or contradiction:

"On Wednesday evening, December 20, 1848, Mr. Wood, grocer, of Cheap-side, Bolton, had his cash box, with its contents, stolen from his counting house. After applying to the police, and taking other precautionary steps, and having no clue to the thief, although he suspected what was proved to be an innocent party; and having heard of Emma's powers as a clairvoyant, he applied to me to ascertain, whether by her means, he could discover the party who had taken it, or recover his property. I felt considerable hesitation in employing Emma's powers for such a purpose; fearing that both the motive and the agency might be grossly misrepresented. But the amount at stake, the opportunity for experiment, and Mr. Wood being a neighbor, induced me to comply with his request; and nine o'clock the next morning was appointed for the trial. At that hour Mr. Wood came to my residence, and I then put Emma by mesmerism into the internal state, and then told her that Mr. Wood (whom I put en rapport, as it is called, with her) had lost his cash box, and that I wished her to tell us, if she could, where the box was taken from, what was in it, and who took it. She remained silent a few minutes, evidently mentally seeking for what she had been requested to discover. Presently she began to talk with an imaginary personage, as if present in the room with us; but as it subsequently proved, although invisible and imaginary to us, he was both real and visible to her, for she had discovered the thief, and was conversing with his mind on the robbery. She described in the course of this apparent conversation, and afterwards to us, where the box was placed; what the general nature of the contents was, particularizing some documents it contained; how he took it, and that he did not take it away to his residence at once, but hid it up an entry, and her description of his person, dress, associations, etc., was so vivid that Mr. W—— immediately recognized the purloiner of his property in a person the last to be suspected. Feeling satisfied, from the general accuracy of her descriptions, and also from her describing the contents of the box, that she had really pointed out the delinquent, Mr. W—— went directly to the house where he resided, and which she had pointed out,

even to the letters on the door-plate; and insisted on his accompanying him to my house; or, in case of refusal, to the police. When brought and placed in connection with Emma, she started back from him, as if he had been a serpent; telling him that he was a bad man, and observing, also, that he had not the same clothes on as when he took the box, which was the fact. He denied strenuously all knowledge of the robbery, then, and up to a late hour in the afternoon; but as he was not permitted to go at large, and thus had no opportunity for destroying or effectually concealing the box, and as Mr. Wood had promised, for the sake of his connections, not to prosecute, if confession was made, and the box and contents recovered, he, at last, admitted that he had taken it and in the manner described by Emma; and the box and contents were found in the place where he had secreted them; broken open, but the property safe. It should be observed, that Emma had pointed out the place where the box was concealed, but we could not be certain of the place she meant without permitting her, while in the internal state, to lead us to it: this the confession rendered unnecessary.

"In other cases Emma has described articles that have been lost by parties placed en rapport with her, without her being asked to do so, or, indeed, anything being said respecting them.

"Several times she has been directed to seek for persons in different regions of the globe. Whenever she had found them, her statements of time and season, invariably coincided with the latitude and longitude of the places to which she has been directed. A young man had sailed from Liverpool for New York without apprising his parents of his intention of doing so until the day the ship sailed. His parents immediately remitted him a sum of money by the mail steamer; but they were subsequently informed that he had not applied for it; nor had anything been heard of him, although the ship in which he sailed had long arrived. In a state of anxiety the young man's mother came twenty miles to Bolton, to see whether, by Emma's means, she could learn anything of him. After a little time Emma found him; described his appearance correctly; and entered into so many details as to induce his mother to rely upon her statements, and to request me to make inquiries at



intervals of about a fortnight. I did so, and traced him by her means to several places, and the information thus acquired I transmitted to his parents. On the 24th of January, in the present year, I received a note from the young man's father informing me that a letter had arrived from his son, and that 'it was a most striking confirmation of Emma's testimony from first to last.'

In addition to these powers of perception, clairvoyants can also see every organ in their own or any other person's body; they have the power of discovering any changes that are caused by disease, and they can consequently point out with certainty the nature of any organic malady. In all cases, where it is possible, we give descriptions of real incidents in preference to mere statements of the phenomena of clairvoyance; believing that, although this plan requires many and extensive quotations, it will make our book much more interesting and instructive. For this reason we shall quote what Dr. Haddock has said of Emma's power in this direction:

"For more than eighteen months Emma has been able to see the internal organs of the human body. I discovered this power from her remarks on myself. One evening she began to describe my lungs, as 'pink things,' full of holes like a sponge, with air in the holes, and thousands of little veins in all directions. I asked her some questions about the heart, which she accurately described, as to the auricles and ventricles; the contained arterial and venous blood, etc.; but, as might be expected in very homely language. The application of one of the most legitimate uses of clairvoyance, and this power, appears to be perhaps, the most beneficial in its application. By it an accurate diagnosis may be formed of many internal diseases, which elude the ordinary doctor. However, to make a clairvoyant diagnosis truly satisfactory, it often requires the aid of the medical practitioner, or the professed anatomist and physiologist, rightly to interpret the language of the clairvoyant. Many curious points in physiology, which, from the nature of the case, rested rather upon rational induction than positive demonstration, have, to my mind, been satisfactorily determined by the revelations of clairvoyance; especially as regards the brain and nervous system

and the action of the heart, and the knowledge thus obtained has an important bearing on the mode by which diseases of these important organs may be cured.

"On the fourth of August, 1848, a gentleman of Bolton brought a letter, written by a lady, the wife of a physician in Gloucestershire, and this lady, who had heard of other clairvoyants describing the diseases of distant people, merely by using their handwriting as a medium of communication, desired that it should be given to Emma, to ascertain whether she could discover the condition of the writer. It must be remembered that Emma could not read printing, much less writing; the subject matter of the letter was of no consequence, it was the handwriting, as a medium of connection. Emma put it over her head as she used to do with pictures, and carefully felt it with her fingers, and then said it was a lady's up and down strokes, meaning by that phrase the handwriting of a lady. She described the lady, as to her personal appearance, accurately, even to a small blemish occasioned by an accident; the internal organs of the body; an affection of the spine under which she was laboring; the situation and appearance of the place where she resided, and many more particulars. The accuracy of her description was admitted by the doctor; and, subsequently, I had an opportunity, personally, to verify some of her statements. The envelope of the letter was directed to the doctor; him she described correctly, both as to his personal character, general pursuits, and literary tendencies. This was an entirely new experiment; and finding the result so unexpected and striking, it led to many more, some of which were, apparently, more remarkable. Among other, I may mention the case of a letter written by a gentleman at Cairo, which was put into her hand. She soon said it was written by a gentleman, and described him, as to the condition of his health, and the place where he was residing, together with the climate and appearance of the people there, even to the peculiar veil worn by the Egyptian ladies. The correctness of her statement, as to the gentleman's condition, was ascertained from a subsequent letter. Locks of hair have also been similarly used as a medium; but the handwriting appeared to be the easier and better mode of forming the connection."



## CHAPTER X

# COMMUNITY OF MOTION, SENSATION, KNOWLEDGE AND THOUGHT

We have already given the reader to understand that the relation existing between the operator and the subject is of a most intimate and remarkable character. We shall now proceed to give some cases illustrating another phase of this relation; and so wonderful are the results of experiments made in this direction, that many believers in the other phenomena of mesmerism have discredited these. We shall see, in fact, that not only are many of the subject's motions imitations of those made by the operator, but that the former tastes and smells and feels only through the latter. As we have already shown, no stimulus is sufficient to excite sensation in the nerves of the subject; he may be pricked, struck or pinched and feels nothing of it; indeed, teeth have been pulled, hot irons applied, and even fingers or arms amputated without his suffering in the least from them while in the mesmeric state; but, however insensible to injuries to his own person, he feels acutely every painful sensation of the operator. This point is worthy of a much more extended consideration than we have space to allow it; but with the abstract given the student will have food for thought till opportunities present themselves for original investigation.

The following facts reported by Mr. Townshend are but a few of the many that might be given in support:

1st. A person by the name of Theodore being mesmerized, another gentleman standing behind the operator, in such a position that it was impossible for the subject to be made aware of the circumstances by any ordinary means, pulled his hair without warning. The subject immediately winced as if he himself had felt the injury, and put his hand to that part of the operator's head where the

hair had been pulled, and threw his arm around the operator's neck as if to defend him from a repetition of the attack.

2nd. A young lady, being mesmerized, was placed as far as possible from the operator while he touched her hand; he then turned from her and tasted wine, water, and brandy and water, she told correctly what he tasted each time, and moved her lips as if she, herself, were drinking. The operator was handed some wild flowers from behind. He asked, "What am I smelling?" and was answered, "Something that comes from the fields." The flowers were silently changed for snuff, when she showed dislike and said, "I smell tobacco." With every precaution the operator took a small square box, and, passing his fingers over the edge, asked, "Can you tell me what sort of thing I am touching?" She made motions with her fingers and replied, "It is something with edges like a box." An another time being asked if she suffered in any way, she replied, "No, only my feet are very cold." As the operator's feet were cold at the time he suspected the feeling was sympathetic, and on awakening her soon after she assured him that her feet were perfectly warm.

3d. Another subject, when the operator was suffering from cold, not only complained of being chilly, but said, "Will you warm yourself for me?" Once when, known to her, he had a blister on his side, he observed that she constantly carried her hand to her own side. When asked why she did this, she said, "There is something there that pains me as if the skin was torn off." At another time, when thirsty, the subject complained of thirst, and when offered water, said, "No, you must drink it for me."

4th. A subject heard the operator's



watch ticking when he held it to his ear, though she could not hear it when he held it to her ear.

5th. Another subject, a lady, when mesmerized, ascended a staircase with the operator, two steps at a time, after a manner that had become habitual with him. When he had a cold, she, though free from one in her natural state, coughed and blew her nose whenever he did.

That there is also in many cases a community of knowledge and thought may be seen from the following cases:

The operator had been reading of the mechanism of the eye, and theories of vision. Of this in his natural state the subject knew nothing; but when questioned during the mesmeric sleep he entered at once upon the topic of the reversed image of the retina, and repeated, though confusedly, some mystical stuff which the operator had been reading. He also drew, to illustrate his explanation, the very same mathematical figure which the operator had been contemplating that morning, and which represented the intersection of the rays of the focal point, which causes the phenomena in question.

At another time the operator had been reading some medical speculations by M. Despine, who considered the unequal distribution of the vital fluid along the channels of the nerves to be the cause of diseases. Of this the subject knew nothing whatever before being mesmerized, but when mesmerized he expressed his ideas of disease as follows: "There are diseases that cannot be seen. These are derangements of the nervous fluid, which accumulates in certain localities and causes disease."

A celebrated author and observer, speaking of this phenomena, says: "In every case I have found that mesmerized persons do not detail things like mere parrots, but as thinking beings, themselves elevated to a higher intellectual region than the ordinary. Besides, there is always a certain independent power of thought proper to the subject, the degree of which varies with the natural independence of the character."

This much being admitted, it is not strange that clairvoyants should have the power of reading the thoughts of the mesmerizer and other surrounding persons. To prove this point, a lady was requested to think of two cards in a pack; she did this without say-

ing a word, and the subject at once told her which they were. He also, took up a little packet belonging to the operator's wife, and while looking at it said to her: "You are thinking now of making a present to Mr. V. O.'s little girl," which was true.

A young lady in this state said, "Come, you are now wishing that I should do a piece of needle work." This again was perfectly true. Many other similar instances might be given, but our object is to illustrate rather than prove these phenomena.

The following additional phenomena are given to make our work complete, but we have not the space to consider them in detail.

The memory is greatly increased, so that dreams forgotten in the natural state may be recalled, and many incidents of childhood and early life, entirely forgotten, are readily remembered; old acquaintances have been thus recognized who appeared like perfect strangers when the subject was awakened.

Another strange fact is that impressions made on the subject are retained and acted upon in the waking state. Thus foreign words are fixed in the mind, and the pronunciation easily acquired and remembered for an indefinite time.

If the subject is told to do something at a particular time, say at ten o'clock the next day, he remembers nothing about it till the hour arrives, when, all at once, it comes to him.

If the operator tells the subject to abstain from any thing at a certain time, no matter how fond he is of it, he acts upon the injunction, when awake, without knowing why. Great good may often be done the subject in this way by breaking up bad habits or evil associations.

Mesmerized subjects often show the clearest appreciation of the passage of time, and are able, at any time, to give the hour correctly. They also appear to have a perfect knowledge of all that pertains to mesmerism; and are able to give the best method of mesmerizing others or of deepening their own sleep.

The south pole of a magnet appears to attract the mesmerized subject, while the north pole repels him. When brought in contact with the subject, the diamond excites agreeable feelings, the opal soothes, the emerald is slightly unpleasant, and the sapphire is positively painful. Minerals



in general produce disagreeable feelings. (Townshend).

After being mesmerized a number of times by the same operator, the subject becomes so sensitive that he, or she, may be mesmerized when in a different room, a different house, or even at a very considerable distance from the operator.

If persons in the mesmeric state are touched by others than the operator, without being first placed properly en rapport, it sometimes produces very grave results; for this reason this precaution should never be neglected. To place the parties en rapport the operator takes a hand of each at the same time, and brings them together till they touch. To mesmerize objects that are handed the subject, it is only necessary to breathe on them.

Care should be had never to paralyze vital organs of the body, as serious results may follow, such as spasms, cramps, and even death.

From what has already been said of the physiological action of mesmerism it becomes evident that it may be made to play an important part as an anaesthetic agent during surgical operations. In its favor we have safety and a total paralysis of the nerves of sensation; its disadvantages are the length of time required to mesmerize a new subject, and the general ignorance of its action and uses by medical men. When we consider its advantages—which we are sorry we can not discuss in detail—and its few disadvantages, we think, when comparing it with the anaesthetic agents now in general use, that it has decidedly the fewest objections. Thus, we have instances of teeth being extracted, cancers removed, and arms amputated without producing the least pain. Another decided advantage is that patients may be kept in this state for several days at a time, without the least apparent danger, or bad effects, thus giving time to change the first bandages after an operation before the patient is aroused.

As treatment for many diseases, the mesmeric state has alone succeeded admirably. We have a number of reliable cases on record where persons in the first stages of consumption

have been cured by being kept in the mesmeric condition for from one week to two months. The power of equalizing the circulation and allaying the fever is also of a remarkable character. It is equally useful in diseases of the brain and functional nervous diseases of many different varieties; blindness, owing to torpor of the optic nerve, has shown itself very amenable to a treatment of this kind. The therapeutics of mesmerism, however, may be considered as in its infancy, and not enough is yet known of it to lay down any definite rules of treatment. Diseases of the stomach, apparently organic, have been cured by its use, but they may have been dependent on a functional derangement of the nerves of that organ; consequently, we are not yet prepared to say that organic diseases, properly so-called, may be controlled to the same degree as those purely functional. Here is one of the most promising fields for experimental research that we know of; and to those young men of our country who wish to distinguish themselves in a great and good work, we say, here is one worthy of your noblest impulses.

We have also shown that the clairvoyant was able to see and explain the condition of every organ in the body—a power of great practical use to the educated physician in the diagnosis of diseases—but as the large majority of clairvoyants remember little or nothing after awaking of what has passed while they were mesmerized, and as only the practical physician can tell the real nature of the disease even after knowing this appearance of the organs, we consider the use of this faculty as legitimate only when under the supervision of an educated practitioner.

Many clairvoyants have shown a remarkable instinct in prescribing for diseases, and although in the most of the cases on record the results have appeared very favorable, we do not think it established, by any means, that they can be blindly trusted in every case to indicate the proper treatment. This point will, also bear much additional investigation.





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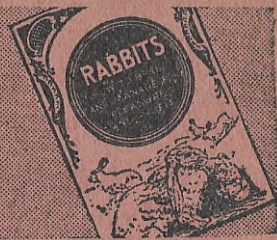
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