

THE LIFTED VAIL.

Very Important Facts about Mesmerism and Mental Communication by one who has seen and heard of what he writes.

WITHOUT KNOWLEDGE THERE IS NO TRUE LIBERTY.

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In Relation to Mesmerism.

FIRST. As a general rule, every person may be mesmerized—some requiring more force than others.

There are several degrees in mesmerism; ranging from a mere unusual excitement, to a total unconsciousness, resembling death. In the first degree a person has the control of his own faculties; he may speak or not, and act to suit himself; but he has a strong inclination to say, or to do, this or that, in accordance with the will of the operator. His judgment and memory are quite good. If he has ever been mesmerized before, he recollects some events which have transpired in such previous mesmeric state, which have not been known to him in his natural state of mind.

In a higher degree of mesmerism, a person may be caused to say anything, at the will of the operator; his organs of speech are moved without effort on his part, and he may only know what he is saying, through the sense of hearing.

With increased mesmerism, he is caused to say, or to do anything, like a mere machine, and is no more

accountable for what he does, than is a machine. He may be thrown into a violent passion, and caused to commit any crime within his power; or two or more persons, in such a state, may be caused to desire and, to commit, shameful acts, violating all rules of society. The operator need not, necessarily, be the person who has mesmerized them.

A higher degree, still, renders one apparently insensible, in a death-like sleep.

SECOND. A person may be mesmerized in an instant. Many, who know a little about mesmerism, think that it requires personal contact, and several minutes, in order that a person may mesmerize another. This is not a fact. A person may even be mesmerized through the side of a house, by a powerful mesmerizer; and most any one, if not so naturally, may be made a powerful mesmerizer, for the time being, by the concentrated action of several mesmerizers.

THIRD. All the senses may be deceived—a person may be reading, and be mesmerized so as not to be able to see the mesmerizer, standing three feet from him. In such a state he is permitted to see, or to not see, anything, at the will of the operator, who may disappear, or re-appear, to the sight

of the mesmerized. Without being much mesmerized, the sense of smell may be deceived; a person being caused to perceive an agreeable, or a disagreeable, odor, at the will of the operator. This may be done without the loss of consciousness or of memory. The sweetest meat or butter, may appear to have a putrid, or a rank, smell. Undoubtedly much meanness is practised on traders, and others, through the abuses of this fact.

The sense of hearing may be mesmerized so that ordinary conversation will not be perceived.

Tasting, and feeling, may also be deceived.

FOURTH. A person, generally, in his natural state of mind, does not know what has transpired while mesmerized. It is very important to recollect that a person may be mesmerized and caused to do disgraceful acts, and will have no knowledge of such acts, or of the fact of having been mesmerized, when restored to his, or her, natural condition, but may recollect of the mesmeric events when again mesmerized; however, he will not necessarily recollect all. There is what is called "killing" in mesmerism, meaning a melting, or destroying, by means of mesmerism, of that in the mind by which we recollect. This, I have but little doubt, injures the mental organization, and is a crime.

FIFTH. An operator may make himself appear to the person mesmerized, like any other person, male or female, that he may be acquainted with; so that a mesmerized recollection of previous mesmeric events does not, necessarily, disclose the true state of affairs in all respects. It is under this fact, as well as under some of the others named, that mesmeric villains hide themselves.

SIXTH. By means of mesmerism a pain may be caused in any part of the body, as a head-ache, side-ache, heart-ache, tooth-ache, &c. Also, the

heart may be caused to beat violently, making it liable for a blood vessel to burst; or the heart may be so controlled that its beating will not be perceptible to the hand, causing a sensation of faintness. In either case a person should run or shake himself violently. Mesmerism is a fluid, which is put into a person, and shaking has the effect of throwing it off. Running has the additional advantage of getting away from the mesmerizer, who, in such cases, is probably within one hundred feet.

I have but little doubt that many persons, who are found dead in their beds, are actually murdered by some scoundrel mesmerizer.

SEVENTH. A person may be mesmerized to a certain extent and not show it, by doing anything very improper; he may be attending to business and not have the least suspicion of being under mesmeric influence. But in such case, as in other cases of mesmerism, the eyes will be glassy, the face more or less florid, and appear more full than usual. The appearance is quite similar to that of a person who has been drinking liquor.

EIGHTH. By mesmerism a favorable inclination, or love, may be created, to or for a person, without any apparent cause; also, an aversion or dislike may be caused. Probably many unhappy marriages arise through this fact.

NINTH. It often will bring a person out of a mesmeric state by touching him on the forehead with the finger, but this must not be depended on as a test, for it will not always do it.

So we see, that before a person is to be condemned for any supposed wrong act or speech, we should satisfy ourselves that such person has not been imposed upon by some mesmeric scamp. This consideration might find the excuse for many an innocent person; but any one having been imposed

upon by mesmerizers should by no means let public opinion, owing to the general ignorance on the subject of mesmerism, destroy a good resolution to do always his or her duty.

On Mental Communication.

It is also an interesting and an important fact, but not an alarming one, that there are living people who can communicate mentally, that is by the action of the mind alone, without any outward voice, or sign, so called. It is not a mere conveyance of information, but an actual transmission of the words and sentences, with accent, force and style, as in common conversation.

As it is very difficult for most people to understand the possibility of this fact, I here give my explanation of it, viz.: Every thought is, or causes, a motion in the mind; these motions differ as much as do the sounds of words. There is, filling all space in which we exist, a fluid, far more ethereal than atmosphere, entering into, and passing through, all substances usually termed material, and forming a communication between all minds, and the movements of one mind are transmitted to other minds, by means of this connecting fluid, in a similar manner to that by which atmosphere conveys words.

This fact of mental communication explains the most of what goes by the name of Spiritualism and fortune-telling. I *know* that a person may be in such a condition that others can tell his thoughts, whether he would have them do it or not. In this manner the spiritual medium, or the fortune-teller, can take the correct answers to most of the ques-

tions from the minds of the questioners, and because the questioner has the truth, in cases where he knows what the answer should be, he gives credit for truth in all cases.

I do not wish to be understood as saying that I think all the so called spirit-mediums are deceivers, but rather that they are deceived themselves, in supposing that what actually proceeds from the mind of the questioner, either directly or through a third person, like a low whisper, or otherwise, is from a departed spirit. It is no more necessary to suppose that departed spirits have any agency in mental communication, than it is to suppose that they take part in common conversation.

Mental communication also explains how the assistant of a magician tells, blindfolded, in one part of a room, what is shown to his principal, while passing through the audience, giving the dates of coins, &c. Magic is an instructive entertainment in showing what wonders can be performed without the aid of miracles, but its explanations are often behind the curtain.

Mental communication can be carried on at a distance, how far I cannot say, but I think for a mile or two; some think that it can be much farther.

Now, as to how it is that I should know of the facts given, and appear to be alone, even among the learned, this is a partial explanation:

There is, what I call, a very wicked, secret society, that does know of the facts given, and that foolishly, and wickedly, refuses to make them known, even threatening with death any who make them known; but I believe it to be my duty, and the duty of all who know such facts, to make them

known. I consider them to be merely scientific facts, and that no person or society has any right to attempt to suppress them. I do not belong to the society referred to, nor do I intend to, but I know of what I write by experience.

If any one sincerely thinks that I do wrong in making these facts known, or that it is wrong for another to know what he may know himself, I would like to have his reasons.

I have been told that quite a large number of supposed highly respectable families, throughout New York and New England, as well as elsewhere, are actually engaged in mesmeric prostitution. It is a wonderful thing, is it not, to do what you please with any young man, or woman, who will know nothing about it, until *raised up* in mesmerism? Where is Liberty when such a state of affairs exist? What are all the churches doing for the protection of virtue? Is it through wickedness, or ignorance, that these facts have not been made known? It is either through one or the other.

Be not surprised if you do not find any one able, or willing, to tell you, or to corroborate what I have written, for if it were easy to find such a person there would not be a sufficient reason for this publication. I think that many persons know about these things in a mesmerized state, who know nothing about them in their natural state of mind.

I cannot mesmerize, but I can communicate mentally; and so far as my experience in mental communication is concerned, I cannot advise any to acquire it; for, although it might be harmless, advantage is taken of it, by bad persons, to annoy with vulgar language, and otherwise, like scamps howling in the dark.

The Duty of Government.

Owing to these facts about mesmerism, I maintain that it is the duty of every government to make it a crime, punishable in the State prison for three years, to mesmerize any person, against the will of such person, and making it necessary for the mesmerizer to prove such consent; and to offer a standing reward of one hundred dollars to any one making known unlawful mesmerizing. The punishment for any crime committed upon a person mesmerized, should be added to the punishment for mesmerizing; and no consent, or act, of a person mesmerized should be considered as his or her act, but as that of the mesmerizer.

As the law is now, a person having been abused by a mesmerizer gets little or no satisfaction on application to the courts of justice, or to other officers of the government, who are paid for protecting the people, but who, either for want of information or other reasons, appear to think that cases of mesmerism are foreign to their duty. This reply was actually given, in substance, from the office of the Governor of the State of New York, when Mr. Fenton was Governor.

I hope to see a decided change, in this respect, before long, and that our Legislatures will enter into the matter with a determination to put a stop to one of the most shameful and tyrannical practices that ever disgraced the face of humanity. Until then, may goodness, in private life, supply the deficiencies of law.

It is a good rule to defend openly what you believe to be right, and never to do what you are ashamed to have known.