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# MESMERISM:

## ITS PRACTICE AND PHENOMENA:

WITH

NUMEROUS CASES ILLUSTRATIVE

or

## SLEEP-WAKING AND CLAIRVOYANCE.

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BY WILLIAM EDWARDS.

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"Do not omit the heavy offer of it,  
It seldom visits sorrow; when it doth,  
It is a comforter."

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MELBOURNE

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## DEDICATION.

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TO GODFREY HOWITT, ESQ., M.D.

MY DEAR SIR,

IT affords me the highest gratification, in being permitted to dedicate this little work, the result of my mesmeric experience, to you; inasmuch, as your position at the head of the Medical Profession, in this Province, is a sufficient guarantee to all, that Animal Magnetism *is* worthy the attention and investigation of men of learning and intelligence; while the respect, borne to your worth by all classes, carries with it the conviction of its intrinsic merits as a Science, and of its integrity as a Moral and Remedial Agent in the great law of progress. Were every investigator of Mesmerism as sincere and liberal-minded as you are, my dear Sir, the objections and prejudices, which at present beset it, would be dispelled, and it would soon occupy that position, which time and a wiser generation will assign to it,—viz., the first and highest in the rank of established Sciences.

With every sentiment of respect and gratitude for your countenance and support of a cause so good,

I am, my dear Sir,

Your obliged and faithful Friend,

WILLIAM EDWARDS.

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## PREFACE.

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No apology is offered to the "workers and thinkers" of this country, for introducing to their notice and study, a few of the great truths of Animal Magnetism; seeing that a general feeling of curiosity and enquiry has already paved the way for their introduction. No theory is forced upon them; but a mass of facts presented, upon which, as time and future experiments may disclose new features, they may perhaps raise a theory which will, explain the nature and causes of the extraordinary phenomena herein described.

To assist those persons who may wish to pursue the subject farther, or to exercise the reflective faculties upon the *rationale* of the science, I would recommend the careful perusal of a work called "Electro-biology," by Alfred Smee, F.R.S.; and also Dr. Calvert Holland's beautiful work—"The Philosophy of Animated Nature;" in both of which treatises the presence of the Electric current in the human frame is proved and demonstrated together with other matter bearing upon Animal Electricity and its transmission from one body to another.

I should be wanting in common justice did I omit mentioning the great assistance and countenance I have met with in the prosecution of my mesmeric experiments. Foremost on the list of admirers and supporters is my gallant friend Major Davidson, whose staunch, unflinching advocacy and perseverance most undoubtedly laid the foundation of that pillar of strength which the lovers of the science have since raised and established in this Province.

To my friend, Doctor Motherwell, my best and warmest thanks are due. His professional skill and varied talents



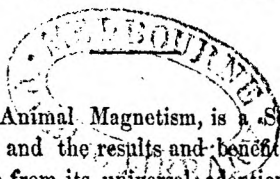
divested our earlier experiments of those intricacies and inconsistencies which surrounded them, and thus cleared the way for a proper method of investigation of medical cases by Clairvoyance and whose enthusiasm is only equalled by his generosity and kindness of heart.

"The Little White Bird with many eyes" will, I trust, also permit me to offer up my sincere thanks with those of thousands of her fellow-creatures who already have cause to be thankful—and to combine my gratitude with that of the tens of thousands who will hereafter shower blessings on her name for establishing, on a sure basis, that wonderful stage of Mesmeric sleep, Clairvoyance—

"So fraught with mercy and with power,  
To ease the suffering Patient's hour."

W. E.

## INTRODUCTORY REMARKS.



MESMERISM, or Animal Magnetism, is a Science of such vast importance, and the results and benefits which would inevitably accrue from its universal adoption, are so varied and so interesting, that one of the greatest wonders connected with it, is, that men of intellect and talent should still continue to oppose its use and practice—nay to doubt its very existence. Many causes have interfered to prevent its growth and practice, which are now in this age of improvement rapidly disappearing. When once Animal Magnetism is taken out of hands of the Charlatan and placed in its legitimate sphere, viz : the medical profession, it will immediately assume its proper character, and be generally acknowledged and adopted. Many persons have taken up Animal Magnetism as they would have done Legerdemain, for the sole purpose of showing off its curious and truly interesting phenomena, as different tricks to excite the surprise and approbation of a wondering crowd—and in many instances the simple phenomenon of attraction which is purely magnetic, has been most unwarrantably construed into a silent declaration of love and affection. Let the invisible chain which binds the Mesmerist to his or her Mesmeriser, be severed by the act of demesmerization, and the spell is broken—not again to be united till the next *seance* takes place.

But it may be asked, What is Animal Magnetism?—what is its nature?—and what are the laws which seem to regulate its existence? I answer, certain causes produce certain effects, and well-known effects are sometimes difficult to trace to their causes. Everybody knows that the Magnetic

needle, with a slight variation in different parts of the world, always turns towards the North. Yet I ask why does it invariably do so?—and what are the causes which produce, and the laws which regulate this singular property? Many theories have been advanced professing to account for this property of the needle, but no solid fixed principle is yet assigned which will satisfactorily account for it. When Halley nearly 130 years ago, conjectured the *aurora borealis* to be a Magnetic phenomenon, he stood in the same relation to his theory as a Magnetiser does to Animal Magnetism, when he proceeds to assign a reason for its curious effects. Yet in the present day the discovery by Professor Faraday of the evolution of light by Magnetic forces has given a degree of certainty to that bold conjecture, and in years to come when a new generation shall acknowledge Animal Magnetism as a Science, some great mind may, perhaps, discover the causes which at present envelope it in apparent mystery.

That there is an intimate connection between Animal and Terrestrial Magnetism I am firmly persuaded. A clairvoyante can see a luminous stream issuing from the fingers when *the passes* are slowly made, and this luminosity has been compared by the clairvoyante to the galvanic current endowed with vitality. Again, a person holding his hand near the lower portion of a Mesmeric subject can frequently distinguish a cool air proceeding from the dress like the aura flowing from an electric machine, with the exception of its being of a different temperature. All metallic substances are particularly disagreeable, especially iron, steel, and copper, and if a comb composed of two metals be applied to the hair of a person deeply mesmerised, sparks will be seen by him issuing from the comb, and the sensation will be very unpleasant, being something similar in its nature and effect to cutting the hair with a very blunt knife or scissors; and lastly, the presence of the magnet produces such extraordinary effects upon some subjects as to throw them into con-

vulsions. From these facts, which are all well ascertained, and authenticated, and all of which have occurred in my own experience, we can trace an analogy between Animal and Terrestrial Magnetism.

Baron Reichenback discovered the singular fact of a magnet producing sensations analogous to those produced by Mesmerism. He found that by slowly passing a magnet over the head of several persons, a large proportion were affected by it in various ways, but there was in all of them a coldness, in fact a want of that vitality which characterises the aura of the Animal Magnetiser.

If you suspend a small slip of paper by a silk thread, and excite the resinous electricity in a piece of sealing wax, and apply it to the paper, it will be attracted to it. Everybody knows this, but everybody does not know that if you quietly approach the tips of your fingers towards it, the same effect will be produced, and that if you *touch* the paper it becomes charged, and if you shortly afterwards point your hands towards it, it will turn round as if repulsed. This experiment evidently establishes an analogy between the two processes, and proves the existence of the electric force in the body, and at the same time the possibility of giving out or imparting it to another body.

The existence of a nervo-vital, or magnetic current in the bodies of animals is very apparent. Several fish possess the power of giving it out and producing electrical effects. The most singular of these is the well-known electric eel, *(gymnotus electricus.)* It would be unphilosophical then, in the extreme, to deny to the last great work of all, Man, the possessor of that power which has been denominated electric force, when we see one of the lowest organised atoms not only possessing it, but capable of transferring it, by a series of electric shocks, to another body.

That it is electricity which passes is exemplified in the experiment of Walsh. He conducted the discharge of the gymnatus through a strip of tin foil, which was gummed to

a piece of glass, and cut through in the middle ; and at the line of section, he observed the *spark* pass from one half of the foil to the other. The power which regulates these discharges is voluntarily. The heart may be removed and the shock will still be communicated for a long time, but if you destroy the brain, or divide the nerves, the power ceases.

By the action of the will in the human body, the magnetic current is given out, and the degree of force or intensity can also be regulated by it. The experiments of Pfaff and Ahrens, many years since, in their researches concerning the development of animal electricity, confirm in a singular manner, the facts of Animal Magnetism in our own day. They were performed with the aid of a gold leaf electrometer, and the results obtained are the following :—

1. As a general rule, the kind of Electricity induced by man in the healthy state, is positive.
2. It seldom exceeds in intensity the electricity excited when copper which communicates by a conducting substance with the earth, comes in contact with zinc.
3. Excitable persons of a sanguine temperament, have more free electricity than indolent persons of a phlegmatic temperament.
4. The quantity of electricity is greater in the evening than at any other periods of the day.

These deductions agree in every respect, with the conclusions and opinions of Animal Magnetisers, and which have been arrived at, by dint of experiment and observation of the magnetic influence upon the human body.

Galvanic phenomena can also be produced in the different parts of animals. It is quite erroneous to suppose that they can only be exemplified on different metals. Baron Von Humbolt discovered that contractions are produced in the leg of a frog, by touching the nerve and muscle at the same moment with a *fresh portion of muscle*, and Buntzen framed a weak galvanic pile with alternate *layers of muscle and*

*nerve!* and Prevost and Dumas state that a circle formed simply of one metal, fresh muscle, and a saline solution, or blood, affects the Galvanometer.\*

After these results with *dead* matter, who will deny to living man, the power of transferring by an energetic Will, the free electricity in his body to another, and under that transfer, who can by any theory or argument, resist the evidence of his senses with respect to the effects produced.

The simple manifestations then of the Mesmeriser are the means employed to impart this animal electricity to a person, and the first effect produced is that called mesmeric coma, which is the first stage of Animal Magnetism, and is as various in its manifestations as are the temperaments and constitutions of the recipients of it. In some persons sleep is induced in a few minutes, and many curious and interesting phenomena are produced at the first sitting; in others, it may take a dozen successive sittings before any effect whatever is visible, and that perhaps only of a very slight nature. I have found that persons of a sanguine nervous temperament, with a good developement of intellectual accomplishments and moral sentiments, are the most easily influenced; and, on the other hand, I have observed that the presence of *animalism*, if I may use the expression, and a deficiency in the anterior lobe of the brain, very materially interfere in the production of the Mesmeric coma. Again, persons beyond the age of 40 or 45 are not by many degrees so susceptible as those younger.

Of the inestimable benefits to be derived from Mesmerism I am proud to speak. The cures are so numerous, and the cases so distinct, that there is hardly any one complaint in the catalogue of "ills that flesh is heir to" that has not been successfully treated by Mesmerism. Head-ache, Tooth-ache, Neuralgia, Epilepsy, Fever, Rheumatism, Gout, Sciatica, Cancer, Scrofula, Deafness, Blindness, and In-

\* Muller's Elements of Physiology.

sanity, have all in their turn yielded to the potent charm of this health-giving agent. The splendid cures performed by Dr. Esdaille, in the Mesmeric Hospital at Calcutta, will remain an imperishable monument to his own wonderful success, and reflecting as it does, the image of truth upon its pedestal, will allot to after ages the life-giving power of this earth's greatest science. Let the sceptic pause ere he denounce this science as humbug, quackery, and collusion. Let the Minister of the Gospel reflect before he condemns its use as dangerous to society, or points to Satanic agency as the origin of its efficiency. Let the modest unassuming Christian withhold his judgment for awhile, till with the others he has calmly and carefully investigated the following cases :—

#### *Case 1.*

In the year 1842 I first became aware that such a thing as Mesmerism existed, I was then residing on the banks of a beautiful river, and though young, had found intense satisfaction and delight in exploring the beauties of nature in all the forms in which the Creator has developed them in the bosom of the earth. I had loved to linger midst the shade of some moss-grown ruin,—or “ivy-mantled tower,” to sit and think how ruthless time had wrought his changes there. I loved to wander o’er the blue mountains of my native land, and on the summit of some bold precipice to ponder on the laws which regulate this mighty globe. I gloried in discovering some new flower, simple and lowly though it may have been ; or, in pursuing with my net those gaudy children of the sun, the painted butterflies, and I have turned from the gems of the earth to wonder at and admire that last great work of His so “fearfully and wonderfully made”—Man, with his mighty mind. Yet from the mite to the mountain have I found a plan so deep—a system so profound, that my finite understanding failed in investigating a lowly blossom as much as when, in the calm moonlight I gazed upon the silent majesty of the Heavens and sank

abashed at my own littleness compared with the meanest work of Him who made this theatre for man's most lowly homage. It was in this frame of mind, ready to receive anything new or that I thought would benefit my fellow-man, or throw a light upon the hidden mysteries of the different Sciences, that Mesmerism was first mentioned to me as a curious and interesting branch of Natural Science. My younger brother had been suffering for a long time with a disease of the heart. So painful and so annoying had it become that he was unable to walk up stairs without fainting, and the palpitation was extreme. He had been under the care of one of the first Physicians in the county of Gloucester, acknowledged on all sides to be a clever intellectual man; and the author of several Medical and Literary works. He had prescribed for him medicine till he had exhausted the whole list of remedies applicable to the disease in question, and ultimately recommended two setons to be inserted in my brother's left side as the only resource left. To those who have never had a seton continually in them, this may appear a matter of very little moment, but to a young man of 17 or 18 years of age, just entering upon the world, it seemed dreadful indeed. He pictured to himself the misery of ever bearing about him these setons, as galling chains hindering his physical and mental progress, and with a firm determination refused to allow his medical adviser to insert them, and, with a belief in the efficacy of Mesmerism equally firm, decided upon a course which, although at that time it met with no approbation from his nearest friends, very soon produced a complete revolution in his system. At the time I allude to there was a lady living at C. who was surprising the Medical and Scientific world in that quarter, by exhibiting herself to a select coterie as a clairvoyante, and whose particular forte lay in the investigation and cure of disease. This lady, Madam le Marquise T., my brother unhesitatingly decided upon consulting. Three days after he had finally determined, he



repaired with his medical adviser to her house in C., where she held a weekly soiree, at which the loungers and literati of this fashionable town generally assembled. She was rendered clairvoyante in the usual manner, and my brother's case investigated as follows:—His hand having been placed on that of the clairvoyante, she held it up for some time, then calling for paper and pen she described the cause of his illness, and proceeded to point out a remedy. This remedy consisted of various teas, or decoctions of herbs, which she procured herself through the Mesmeriser. My brother was ordered to drink so much every day, and she further stated that if he persisted in taking the prescribed remedy he would be *quite well in two months*. The result was as beneficial as it was satisfactory. In two months time from the date of his first taking the medicine my brother was, according to his own words, “better than ever,” in fact he was quite restored. This lady gained a livelihood by her clairvoyance, and her curious remedies remained unknown to society, being only revealed to her Mesmeriser. She received a fee according to the difficulty of the case and the condition of the patient.

This fact then, occurring in the bosom of my own family, necessarily had a great effect upon me. I was anxious to produce a similar result myself, or at any rate to produce the Mesmeric Sleep, and after many trials, with various success, I at last found a patient who was not only willing but extremely anxious to be mesmerised, and the result of my first essay in this Science will be detailed in

### Case 2.

A young gentleman residing in the same town as myself, having heard that I had frequently mesmerised different persons in health, came to me one day and entreated me to try and cure him. He was suffering from consumption, and this was accompanied with spitting of blood and paralysis. He was very pale, and had the hectic spot of disease

on his wan cheeks, his gait was tottering and his voice so weak, as to be scarcely audible; added to this was a total inability to sleep, in consequence of a cough which plagued him all night. A more complete prostration of body never came before me, and his mind was beginning to weaken. He must indeed, have had an heart of stone, who could resist the appeal he made to me. "He was very young," he said, "he had no friends near him to whom to turn for comfort, he was heart-broken, and he felt he was dying. Could I help him, could I do him good." I volunteered with great pleasure to Mesmerise him, though I must own that my belief in the powers of Mesmerism, was not so strong or so confirmed as it has since become. His time being fully occupied in one of the Banks, he was unable to devote any other time to Mesmerism than that which was his own, viz: on Sundays. Waving all ideas of the impropriety which some persons allege against magnetising on Sundays, I thought only of the good I could do the poor fellow, I pictured the Saviour on his divine mission disdaining not to do good on that day, and so set to work at 11 a.m. the following Sunday. I placed him on an easy chair, and gazed intently into his eyes for about four minutes, at the end of which time his eyelids began to quiver, he sighed deeply, and large tears fell slowly down his cheeks. Then came a slight shaking nervous movement in the head, and in ten minutes he was fixed to the chair and unable to speak, while the whole of his body was in motion as if paralysed. I then stood up a little distance from him, and made slowly what are called the "long passes," and in about two minutes he was perfectly calm, and an expression of happy repose seemed to settle upon his countenance; and the gentle quiet sleep of the little child, had usurped the place of the nervous, feverish excitement previously exhibited. I continued mesmerising him for half an hour, and I was delighted to hear him speak in reply to my question, "Are you comfortable? He said, "I have never been so

happy as I am now, don't leave me." I then asked him how long he would like to sleep : he replied, " half an hour, please." I told him to rest and to wake up in the time specified. I sat patiently by, pleased and happy. Nothing in my little experience had ever afforded me such unmixed gratification and delight. " *It is* in my power, then, I said to myself ; *It is* in my power to become the humble instrument of doing good to my poorer brethren," and in the glow of pleasurable feeling which this my first really successful essay on Mesmerism had called up, I saw the faint glimmerings of further and more decisive success in the far off vista of futurity, and I could not help rising from my seat by the side of the sleeper, and, uttering half aloud, "yes, I will ;" what I was doing or thinking remains to this hour a mystery. But I had disturbed my patient by doing so. He said, " Oh don't go away," the time is not up yet. I sat down and looked at my watch, it wanted seven minutes of the time specified by him when he would awake. I waited anxiously, staring at him all the time, as if I were looking at some corpse about to be revived. At the exact time indicated he opened his eyes, looked at me with a fixed gaze for a few seconds, and said, " Well, that is strange, I've been asleep I suppose, for I was there (pointing to the other side of the room), and I have no recollection of coming here." I then made a few upward and horizontal passes, when he declared he was quite awake, and I left him more contented and happy than he had been for many a long day, promising to come and mesmerise him on the following Sunday.

In the second sitting the same results ensued. He was put to sleep in five minutes. As he could talk very well in his sleep, I asked him if he could prescribe for his cough, or if I could relieve him by mesmerising him. He said his right lung was very bad, but I could relieve him very much by making slow passes from the collar bone to the epigastrium, and to continue them for about twenty

minutes. I did so, and after he awoke I magnetised a bottle of water, which he kept by his bedside and took a glass of it every time he felt the cough coming on. This considerably relieved the dreadful cough, which was so bad at night that when one of the worst fits came on it almost threatened his dissolution. This treatment was continued weekly for nearly three months. His cough gradually left him, and he ultimately recovered so far as to be enabled to go to the Devonshire coast, where he continued for about three or four months, and returned home a new creature, and is now a healthy man, and the father of several blooming children. And thus happily ended my first attempt in the science of Animal Magnetism. Can it be wondered at if I became an ardent and enthusiastic believer and admirer of it. I believed I had been the humble instrument of restoring a fellow creature to health and happiness. I had been duly initiated and entered apprentice in this truly noble and blessed science, and I aspired to become master of its most difficult features ere I became many years older. Since then, I have Mesmerised persons of various constitutions and temperaments—in every grade and condition of life, from the titled lady to the lowly peasant, and *ceteris paribus* have observed the same beneficial results in every individual case. It may perhaps amuse if I relate several interesting cases in which I was individually concerned, and it may enable the student to take advantage of the various methods of magnetising I have adopted, and which he can apply in cases where his judgment may approve of them.

### Case 3.

I was invited to an evening party in England, to meet some young people, and we danced and sung for a long time, when insensibly the conversation turned upon Mesmerism. Everybody in the room had heard of it, and many of them had seen it, when a young lady who was a firm believer in it, rose and requested me to try and mesmerise her. Her

*the person was the daughter of a nobleman with a well-known name.*

head and the moral faculties finely developed. She sat down, and I proceeded to mesmerise her, by placing my hands on the crown of her head and looking in her eyes for some minutes. I then left one hand on the head, and made very slow passes down with the other. I continued this method for about twenty minutes, and then made long slow passes with both hands for ten minutes more. Her head followed the motion of my hands, and so much so that she bent forward so as nearly to lose her balance. I then said to her, "Are you asleep?" and I was rather surprised to hear her answer, "Yes," and to my question, "Are you comfortable?" she replied, "Very." She could not see, her eyes appeared glued together. She was rendered with great ease cataleptic, and assumed several beautiful and elegant attitudes. I then placed my fingers upon the organs of these several faculties of Veneration, Wonder, and Hope, and immediately her countenance was lit up with most beautiful expression, it was beaming with angelic sweetness. In another minute the up-lifted hands betokened the attitude of prayer. I said "Miss G. what are you doing?" and she immediately replied "I am communing with Him, let me pray," and in the divine words of Him who taught us how to pray she lifted up her voice to the great Creator. Placing the finger of the other hand upon Time and Tune, she began the Evening Hymn in a tone so soft, so elegant, and touching that many present were affected to tears. It was indeed beautiful to see the young worshipper thus offering up her heart-felt homage to the throne of her Almighty Father. When my fingers were removed she ceased her strain, and stood up for some time in the attitude of adoration. I then excited Mirth and Wonder, and she saw something which made her laugh till the tears coursed down her face, when I suddenly placed my finger upon the organ of Philoprogenitiveness, still keeping the others upon Mirth, Wonder, and Form, when she began rocking herself backwards and forwards in the chair, and held out her hands as if to take something.

I placed the pillow of the sofa on her lap, and she seized it with great care and tenderness, and dandled it for some time upon her knee, apparently much pleased with her little charge. Adding Time and Tune together, she sang "Hush a bye Baby," exciting the risibility of everybody in the room. Every organ that was touched gave forth its particular manifestation in a very interesting and satisfactory manner. To those people who do not believe in Phrenology this may appear nonsense or imagination, but I assure them, that whenever I have attempted to influence any particular organ, be it in man, woman, or child, the same results have invariably followed—and this as satisfactorily upon a lymphatic ignorant boy as upon a highly intellectual well-educated woman. The faculty excited must act, and in proportion to its developement will it be energetic or weak. I mesmerised this young lady once after this sitting, and with similar results, and after this *sceance* she had no recollection upon awaking of having spoken or sung.

#### Case 4.

A lady had suffered for many years from very severe headaches, which were so violent as to produce sickness. I volunteered to try and cure her, and as she was suffering from one at the time, I did so; she gladly embraced the opportunity. I proceeded to make about a dozen slow passes over the head and chest, as far as the epigastrium. She said my hand was very hot. I then placed my hands on the head, gently pressing it for half a minute, and then suddenly taking them off shaking them. I continued this method for about six minutes, when she said it was leaving her, and that her head was much lighter. In ten minutes it was all gone, and a slight blowing upon the head made her feel lighter and more comfortable than she had done for some time before. I repeated these

passes several days after, and this violent uncomfortable sensation in the head left her altogether; and as I continued to see her nearly every day for many months, I can safely assert that it never returned after the third magnetising.

### *Case 5.*

This case, and one of the most interesting of the simple effects of Mesmeric coma occurred in the house of a gentleman of great respectability and high standing in his profession as a medical man. He was a believer in Mesmerism only because he was honorable enough to say that he must believe in the different facts related by his friends who had seen it in its various stages. He did not say they were dupes, or credulous to a degree verging upon puerility. He did not enclose himself in his own opinion, starting out and hindering his mental and moral improvement in progressive knowledge. He did not denounce as quacks, impostors, or fools, those who promulgated and advocated these curious and wondrous phenomena, but hoping all things, and believing all things to be true, he resolved upon investigating the Science himself, feeling at the same time quite certain that the respectable authority upon which these facts rested could not be questioned. Accordingly he requested me, as a friend, and knowing that I had mesmerised frequently, to come to his house and endeavour to mesmerise a lady who was there. She had been very unwell for some time, with a severe pain in the chest, and had generally a head-ache. Her temperament was nervous bilious, and her complexion not at all clear. I succeeded at the first sitting in inducing the Mesmeric coma, by placing my thumbs against her own, and gazing in the eyes, and the usual accompaniment magnetic attraction was so strong that she could not bear me to move even from my seat, it seemed to make her very cold and uncomfortable. By the vulgar this no doubt would have been considered as arising from a sensual or personal

feeling, but to those who know anything of Animal Magnetism it would appear an interesting and curious phenomena, emanating from a modification of the same law, which attracts the needle to the magnet. She gradually passed through the successive stages of Magnetic Sleep, and ultimately was enabled to see and to read through her forehead. In an instant she could detect the presence of a magnet in the hand of any one standing near. The moment the poles were presented towards her she felt an unpleasant sensation, and a sort of shivering or nervous fit came on, which ceased as soon as the magnet was removed. A little pocket comb which I usually carried about me, composed of Britannia metal, produced such a curious effect upon her that I could not help comparing it to a small galvanic battery, for, upon combing her hair through with it, she cried out it hurt her and gave her a shock like an electric machine would have done. And the same effect was produced upon her when my hair was combed with it. When the magnet, (rather a small one,) was held close to her forehead, but not to touch, she said she heard a hissing noise proceeding from it similar to the escape of steam from the tea kettle or the boiler of a miniature locomotive. I never met with a parallel case before or since. I mesmerised this lady several times after and she ultimately was rendered clairvoyante, but requesting her one evening to look at my hand, she became very frightened, and refused to look at it again or at anything else, and upon my asking her why she did not like to look at anything presented to her, she replied, "I saw *through* your hand, and I saw the veins and bones so clearly that it frightened me." Other interesting and singular phenomena were elicited at different sittings, and in several of them she danced the Polka and sang several songs with the greatest ease and confidence. Yet in every instance total forgetfulness of all that occurred followed upon my calling her from the land of dreams to the realities of the world by the act of demesmerisation.



The phenomena elicited in the different sittings of this subject, present an ample field for study and reflection, and I trust that if any Mesmerice similar to her be found, the same may be tried to be produced. What the hissing noise was, is quite a mystery; I have never met with any other patient who could distinguish it. Those who take up Animal Magnetism, either as a science or as an amusement, should be careful to note down anything that may occur, which would throw any light upon the principles involved in the manifestations of the different phenomena. The only way to establish a true theory of the Science, is by gathering together all the facts we can, they are "stubborn chieils," and one well ascertained fact is, after all, worth a score of hypothetical assumptions, whether we can account for it or no. Look at the way in which most of the Sciences, now acknowledged and applied, were gradually divested of the multifarious theories, which their early advocates and propounders surrounded them with. All the simple well-authenticated facts were brought together, and a true exposition of their principles gradually established. Remember, that is only within a short time comparatively, that the great Newton first propounded his magnificent theory of gravitation, and at once and for ever, settled the important question of the possibility of this "big breathing World" revolving in infinite space by the same law which compels the apple, separated from its parent stem, to fall to the ground. And yet the sceptic a few years before, derided and condemned the labours of the humble Copernicus, when in his solitary observations at Thorn, he maintained that the sun did not move round the earth, but that the planets revolved round it. And now in this much boasted 19th Century, if any one were found rash or absurd enough to doubt the truth of the Copernican theory, he would be represented as insane. Yet the same men, with the most perfect ease and confidence in their own high qualifications, hesitate not to condemn as quackery and collusion, the facts of Animal Magnetism.

Like as, the Copernican System was in advance of the age in which Copernicus lived, so is Mesmerism before this vaunted age of improvement and science. What a miserable picture of blind bigotry and ignorance do we see, when we reflect that, nearly 100 years after Copernicus on his death-bed, was presented with a copy of his immortal work—the “starry Galileo” was twice compelled to abjure the very system therein contained—but, as in the last instance, the glorious old man repeated the abjuration; the storm of indignation and disgust raging in his bosom burst, and he exclaimed, “It moves after all!” so disdaining the furious and blind opposition of these “wise men,” who “see nothing in mesmerism,” save “*trash and rubbish*,” the true admirer of the beautiful truths elicited in investigating it, turns not aside from his way—heeds not the passing jest—but daily and hourly treasuring up the rich facts which are presented to him, he sees a grandeur and sublimity in the unknown land of dreams, he discerns a great law of progress continually at work, and he exclaims with Galileo, “it moves after all!” The Earth revolved equally well on its axis, though the Pope and seven Cardinals pronounced it damnable heresy for any one to profess it. The blood circulated in the bodies of the revilers of Harvey, at the very time they were denouncing him as a madman, and his beautiful theory as humbug. And Animal Magnetism will still exist, intact and truthful—though the Pope and ten thousand monkish sceptics stood in its path, and said “Stand still!” Truth may be hidden for awhile in apparent mystery, but it will ultimately burst forth and prevail. The hinderers of science and truth in this money getting age, cannot grasp the wonders of mesmerism. It is too far removed—too much in advance for their worldly minds to understand, and holding in high estimation their own judgment, they imagine themselves bound to give an opinion, and so put their unalterable *veto* upon it at once.

Let us now turn to a more pleasing portion of the sub-

ject, the wonderful cures performed at Calcutta by Dr. Esdaile: Very few people are aware that Calcutta can boast of a Mesmeric Hospital; it can not only do that, but the Professors of Mesmerism there, can proudly point to the gigantic operations and cures performed in it solely by the aid of Mesmerism. Dr. Esdaile, in his second Half-yearly Report of the Calcutta Mesmeric Hospital, from the 1st of March to the 1st of September, 1849, thus concludes: "It must be evident to every one whose mind is not cast in the most contracted mould, or petrified by routine, that so powerful and benignant an agent in the treatment of surgical diseases, must be equally efficacious in curing or relieving many diseases within the province of the Physician, unless we suppose mankind to have a distinct surgical and medical constitution. The power of modifying with safety the human system, and of introducing new movements into it opposed to the continuance of diseased action, is the essential requisite in every remedy; and where shall we find an agent capable of modifying innocuously the nervous system (the main-spring of life) to the same extent as is done by mesmerism? If asked what single power do you covet most for the cure of disease? I should reply: enable me to extinguish pain, and to put people to sleep as long as it is desirable, without any of the subsequent bad effects of narcotic drugs, and I will engage to cure a great variety of complaints by this agency alone."

The following are a few examples of the unaided power of mesmerism in subduing or relieving diseases which often baffle the skill of the most experienced Physicians:

Sreenath Sen, aged 30, (looks 50) came to the Hospital crawling along with the help of a pole—his feet were permanently turned out at right angles, and could not be moved inwards; all his joints were stiff, and he looked more like a decrepid Ourang Outang than a man. He had suffered from rheumatism for the last six years, and for two years had been in his present state. After 15 days

mesmerising he began to improve, and at the end of two months his feet had resumed their natural position and freedom of motion; all his other aches had disappeared, and he left the Hospital walking freely and alertly.

Sukoo, aged 35, has had the shaking palsy for a year, being the sequel of a severe fever. He cannot stand without support on both sides; the body shakes continually; the hands are half closed, and cannot be shut or opened farther; he can only raise his hands half way to his head, his speech nearly inarticulate. He can now, at the end of two months, walk after a fashion, with the help of a stick, shut and open his hands forcibly, and raise his arm to the natural extent above his head; he speaks much better, and the shaking of the body is much diminished.

I do not expect to cure this man, but I am confident physic would have done him no good. Palsy arising from old age, or organic disease, is, of course, as incurable by mesmerism as by anything else, but there seems to be some excitability left in this man's nervous system, and it may be still further roused by the mesmeric slumbers.

Sheik Bucksh, aged 40, complaining of pain in the head (*neuralgia* or *tic dolereux*) for two months, was dismissed cured, after twenty days mesmerising.

Chucker Singh, affected with pain and stiffness in his back for ten months, was discharged cured after a month.

Alluph Khan, aged 26, with a stiff and painful leg (*scintica*) for eight months, was discharged cured after a month.

But much of our labour in medical cases is thrown away from the patients not being in the Hospital, as they come and leave off when they please. It is in large General Hospitals where the patients are under our command that the extensive utility of mesmerism in the treatment of numerous medical diseases may be satisfactorily demonstrated on a large scale.

Having expressed my desire to you, gentlemen, to avail

myself of Dr. Strong's liberal offer to try the effect of mesmerism upon the inmates of the Insane Hospital here, you were kind enough to sanction a monthly expenditure of 20 rupees for this purpose, which has been spent in paying the guards 2 rupees a month each to act as Mesmerisers. Being familiar with the soothing and strengthening effects of mesmerism upon the debilitated and irritable nervous systems of the sane, and believing insanity in general to originate in debility or functional derangement of the brain, I expected to find mesmerism of service in the treatment of madness, like everything else that restores tone and regularity to the system. But functional derangement of the brain, if long neglected, becomes as inveterate as other chronic diseases of function, and success under any treatment will mainly depend upon early attention being paid to the case. The Asylum here only contains the most unfavourable and disheartening subjects to work upon, the inmates being generally poor friendless wretches, picked up by the police in highways, or confined by the order of the magistrates for offences committed in paroxysms of madness. We have seldom any previous history of the individual to enable us to guess whether the disease is one of organic lesion or functional derangement of the brain, and possibly the persons may never have been sane in their lives; under these circumstances, any success whatever from a new mode of treatment would surely be very satisfactory and encouraging. By habitually expecting little, and being thankful for the smallest favours from Nature, I have generally had my expectations realised.

The patients were taken in the order of their names on the register, and none were rejected except for old age or evident idiocy, care being also taken that the persons were then perfectly mad, lest a lucid interval might be the commencement of a permanent cure. During the last six months 37 persons have been mesmerised, and the results are—

8 cured  
 1 cured and relapsed  
 18 no change  
 1 died  
 9 under treatment, 5 much improved.

—  
 37

As I anticipated, we found the insane as readily affected as the sane; many of the patients being thrown into the trance, although it was not desired to do so, it not being thought necessary. One morning I found a man being mesmerised without orders; the native doctor said that he had come to the Hospital that morning, and as his throat was cut he had desired him to be entranced if possible, to have it sewn up. On examining the man, I found him intensely entranced (after half an hour,) and fit to bear any operation, but not having the necessary instruments at hand it was put off. Next day he was again entranced, and the edges of the wound having become callous they were pared raw with a knife, and the wound was then brought together with stitches and plaster. He was in no way disturbed by this, and on waking was surprised to find himself no longer breathing by the hole in his neck. Several of the men dated their recovery from a certain day, they had felt their "heads lighter, and their hearts opened," and their conduct and appearance agreed with this statement. The rapid cure effected in one man named Beekarum, was most striking. When brought before us, he was the very picture of a moping madman, his mind and body being equally listless and apathetic. His countenance was void of expression, and no rational answers to questions could be got from him.

This was one of the men who passed into the trance, and at the end of ten days, he was absolutely a new being, and had become as active and intelligent as he had previously been torpid and stupid. Dr. Strong one day asked me in conversation, if there was any reason to believe that the

natives of this country, knew mesmerism before we introduced it among them? I replied, that it could not be reasonably doubted, and that their medical conjurers are often genuine Mesmerisers, as I have described in my "Mesmerism in India." This has been confirmed in different quarters, and especially by Dr. Davidson, late President at Jeypore. This gentleman visiting our hospital, and seeing the Mesmerisers stroking and breathing upon the patients, said — "I now understand what the 'jar phoonk' of Upper India means, it is nothing but mesmerism." Being requested to explain, he continued, "many of my people, after I had tried in vain to cure them of different severe complaints, used to ask leave for several weeks to be treated by the Jadowalla conjuror, and to my great surprise they often returned quite well, and in reply to my enquiries, they always said they had undergone a process called 'jar-phoonk.' I could never understand what this was, but I now see it before me in the combination of stroking and breathing, 'Jarna' being to stroke, and 'Phoonkna' to breathe, which very correctly describes the mesmeric process."

This conversation with Dr. Strong, took place in the presence of the Mesmerisers and patients, and turning to the former I asked if any of them knew what the jar-phoonk was in Upper India, but they were chiefly Bengalees, and had not heard of it. Beekarum, who had been listening said, "Jar-Phoonk? Oh Yes, I know it. I am an up country man and will tell you all about it, this is the way the Jadawallahs do," and he went through the process with great precision, pretty much as I have described it practised in Bengal. This man and three other recovered patients, were taught to mesmerise, and in a few trials subdued their subjects as well as could be desired, and as a moral discipline they were required to report upon the conduct of their patients during the day, which they did very satisfactorily every morning. These men being criminals have not

been discharged, and may be conversed with in the Hospital now. Dr. Kean of Berhampore, writes to me that he has had much more striking success in his Lunatic Asylum—probably owing to the more regular superintendence which is indispensable, for if not done with a *will*, it need not be done at all.

Dr. Kean says, taking a hasty glance over the years 1847 and 1848, I see that about 74 patients were mesmerised, and that of these 64 were discharged cured, to all appearance, and I think it has been successful in every case of epilepsy. It thus appears that mesmerism is likely to be as serviceable in the treatment of insanity as it is in general medicine and the practice of surgery, and I should like extremely to prosecute the subject to the extent it deserves, both for its physical and metaphysical interest: for the physical effects of mesmerism comprise only one-half of the subject, and we must be familiar with both the bodily and mental phenomena before we can attempt to reason with any success upon the nature and laws which govern this wonderful vital agent. It would fill a book if I now related all the marvellous bodily and mental phenomena we have witnessed; but as these reports are meant to be purely utilitarian this will be better done at another time and place.

If it is true that the proper study of mankind is man, there can be no branch of human knowledge more deserving the attention of all practical and reflecting minds than mesmerism; for it contains an inexhaustable fund of usefulness and instructive speculation. This double and permanent interest which mesmerism has for the human race, must soon attract the notice of the workers and thinkers in England, and Calcutta will receive due honour for having been the first city in the British dominions, to support an Institution for the cultivation of this important branch of human knowledge. But as long as the exclusion of mesmerism from the public Hospitals of Calcutta, renders a separate establishment necessary, I should wish to tax



the liberality of the public as lightly as possible. If the native community of Calcutta value the Mesmeric Hospital and think the subject is of national importance, it is necessary for them to make some slight exertions to preserve a useful establishment, till the progress of time and public opinion compel the Government Hospitals to attend to the wants and wishes of the people. I do not grudge my gratuitous labours provided the public show that some value is attached to them; and surely there ought to be no difficulty in raising a monthly income of 350 rupees among the thousands of rich natives here, many of whom could afford the whole sum without feeling it.

A few gentlemen paying largely and liberally chiefly support the Hospital at present, but I hope to be able to relieve the same by the native community coming forward to share the expense. I should like to see the Hospital supported by numerous small subscriptions, say three rupees each, and thus be enabled to do much good without the slightest inconvenience to any one. Fifty-four persons who were miserable burdens to themselves and others have been restored to comfort and usefulness during the last year, many of them Brahmins, and persons in good circumstances, who would not have gone to any other Hospital; and I put it to the Native Society to say whether the support of such an Institution is not as good a deed as any recommended in the *Shastras*."

This extract from Dr. Esdaile's valuable reports I insert without further comment than to observe that the "workers and thinkers" of England have at length aroused from the lethargy which had so long beset them, and the mother country can now boast of two Institutions, one in London and the other in Bristol, where the inestimable value of Mesmerism as a curative agent is daily and hourly being developed and proved. At the head of these Institutions are names that England may well be proud of, for their "fame is gone abroad" into many lands. The Mesmeric Hospital

at Bristol is daily gaining strength, and there have been several excellent cures performed in it already by the aid of Mesmerism. When we find such men as Earls Ducie and Morpeth, each contributing the princely donation of a hundred guineas, and numerous other individuals in the Senate, at the bar, and in the pulpit, cheerfully and enthusiastically supporting it with their purse and intellect, we must agree with the Rev. Mr. Sandby, and say, "Verily, if we are mistaken, we belong to a goodly company!" We have plenty of comrades to keep us in countenance. We can bear a laugh at the number or quality of our friends. Let the wits then, exhaust their raillery at our expense. Let the prejudiced shake their heads and sneer, let the timid and cautious hold back for a season and doubt. Truth, eternal truth, must be our motto. The more we dive into the subject the more we have to learn; the more the science is practised and employed, the more will the philanthropist have reason to rejoice at the virtues of the discovery, and the more will the humble and thankful Christian be enabled to exclaim, "It is the gift of a merciful and all-wise God!"

Since residing in this district, I have been enabled to do some little good in removing several severe neuralgic and nervous affections of the head and face. In many instances the relief has been almost instantaneous and permanent. The following case will tend to illustrate this remark, and will give an idea of the *modus operandi* in removing headache.

J. L., Esq., had been for many years a martyr to a most violent headache. The pain and heat were intense. In fact, when labouring under one of the worst attacks, he appeared to suffer the most excruciating agony, and on several occasions had been obliged to call in a physician, but with little or no benefit. It usually lasted three days. I saw him one day when he appeared to be in great pain, and at his request I proceeded to relieve him, by placing my hands on the crown of his head, and exercising my will; after al-

lowing them to remain on for about two minutes, I took them suddenly off, shaking them on each side of him. I continued this alternate touching with my hands and removing them quickly for about two minutes more, and he then exclaimed, "It's all gone." He was quite surprised to find how quickly it had been removed, and how simple the operation had been, which had given him so much relief. I have repeated these manipulations about three times since, with the same result, and his head-ache, which has been much less firm since, is gradually leaving him altogether. I do not pretend to give the *rationale* of this method; but I have seldom known it fail. Whether there may be a superfluity of nervous or electric energy in the brain, and the act of placing my hands on the head, attracted it to them, and suddenly shaking them, threw it away, until an equilibrium was restored, I leave those to determine who may find leisure and inclination to philosophise upon it.

### DIFFERENT METHODS OF MESMERISING.

I now proceed to give some directions to those who may wish to mesmerise, and to explain as well as I can the different methods I have adopted, observing, at the same time, that the Mesmeriser must exercise his own discretion and judgment as his experience may lead him to prefer one particular mode to another.

The first thing to be remembered in proceeding to mesmerise, is to endeavour to do good to your subject or patient, for it is as a curative agent that I more particularly advocate Animal Magnetism. Let this benevolent feeling then pervade your breast during the entire sitting, and you will find by experience how much better you will succeed, in inducing the mesmeric sleep, than if you only mesmerised to illustrate the power you possess. Every one has this power in a greater or less degree, excepting, perhaps, the insane; and you should be careful to remember this, as it will increase your own faith in the science, and give you

greater confidence. Discard from your mind all thoughts of the "World" around you. Concentrate your ideas upon the object you have in view. It would be ridiculous for a person to think of inducing the magnetic sleep, if he were cogitating upon the price of wool, or the gold mines of California.

Place your subject in an easy chair, *North and South*, i.e. with the face towards the North or South, as you may find by experience to be the best. Some patients prefer one way and others the reverse. Much has been said and written upon the necessity of telling the person to be mesmerised to sit down and "think of nothing:" any one who has tried this will know that it would be impossible for some persons to do so, and I doubt even if the most lymphatic youth ever experimented upon would be able to restrain himself from thinking of something, if only of playing with marbles. The very caution itself would, in some minds, produce a sensation of uneasiness. It is upon your own thoughts you should place a check, and endeavour to summon up all the confidence and resolution in your power.

Lay both hands upon the head, exercising at the same time your will, and faith, and hope. Let them remain there for about two minutes, then slowly bring them down with the fingers slightly bent, to the epigastrium, and on raising them turn the palms outward, or you will undo all you have done. Continue this for twenty minutes or half-an-hour, occasionally varying it by allowing one hand to rest on the head, and making passes with the other. If it be a case of importance you may continue this for an hour the first sitting, and in most people the effect will be evident in some manner, either the eyes will be closed and the subject unable to open them without your assistance, or if any pain in the head or chest existed previous to commencing these manipulations, it will be removed or lessened. In many instances the head will generally be very heavy, and appear to the patient larger, and sometimes it will follow every pass

of your hands. The more slowly you make the passes, the sooner and greater will be the effect produced. Slow passes are generally more agreeable and feel warmer to the subject than quick ones, which tend to render the limbs cataleptic. Should you succeed in inducing the mesmeric sleep, allow your subject to remain quiet and at ease in his new existence, and if you have time go on with your manipulations. Every pass after the sleep is induced will have a powerful effect ; but should you not produce the mesmeric coma after mesmerising an hour, try again the next day at the same hour, and continue this every day at the exact hour, for ten days. If you magnetise properly, and with a *will*, you will most certainly succeed in producing some usual manifestation of the mesmeric state. There will be a sensation of coldness on the near approach of any other person, or upon touching the patient with a magnet, or some manifestation of its effects in the improved condition of the patient. Do not be discouraged if you do not produce any evident symptoms of sleep, for the subject may be very much influenced without having a tendency to sleep. I have cured more persons by simple local manipulations, than when the mesmeric coma has been induced.

Another method of magnetising is by gazing in the eyes, but this requires a strong steady penetrating eye, and is more wearying than the mode before described. The patient is placed in a chair, and the Mesmeriser sits immediately opposite, holding the thumbs of the patient between his own thumbs and fore fingers, with the balls of the thumbs pressed against each other. He should remain thus gazing until the eyes close, then place his hands on the shoulders of his subject, this will weigh him down and induce sleep, then allowing one hand to remain on the one shoulder, he should make slow passes with the other over the head and face as far as the epigastrium, and ultimately finish making the passes with both hands. It will materially add to the effect, if the Mesmeriser occasionally makes some

passes slowly down the spine and over the back part of the head and neck.

All *mesmeric passes* are longitudinally made *downwards* from the head; the student should be careful then to keep his hands turned well out every time of raising them up to the head, or he will perhaps hinder his patient from passing into the sleep, by unconsciously demesmerising him with each upward movement of his hands. I again repeat, and the sentence should be engraved in every Mesmeriser's memory—*use your will*. It is the will that gives out the mesmeric fluid, (if it be a fluid,) along the mesmeric medium, producing the mesmeric sensations. Some persons are so susceptible to the influence, that they can hardly bear the passes made close to them, they produce a sensation similar to that from an electric shock, and spasms of the diaphragm occur upon the hands being presented towards its seat. In these cases it is better to stand or sit at a little distance off, and make the passes slowly from the head to the feet as recommended in Case 2.

Do not be alarmed at any effects you may produce. Recollect that what you yourself have called into action, can only be removed by your own will, which, in *all cases, no matter how appalling or alarming they may appear, will be sufficient* to restore the subject to his pristine condition. Every experienced Mesmerist can distinguish between a state of real pain, in which injury may ensue to the person mesmerised, and a violent hysterical fit, which may, after all, be only a crisis for which he has long been waiting. In mesmerising an epileptic patient for example, you may perhaps bring on a fit which you may attribute in thoughtlessness to your own want of skill, when it may only be an effort of nature, a crisis of a most beneficial tendency. In all emergencies be calm and collected. Should even the most violent convulsions come on, never be in the least degree frightened. Your own excitement and agitation would act upon the sleeper, and only increase his convulsions, which again

would re-act upon you, and the consequences may be serious.

Many of the objections which are urged against the science have arisen from the effects produced by a timid unskilful person, who has become alarmed at the wonderful effects he has himself produced. "A nervous, timid Mesmeriser is worse than a nervous patient;" and many people point to the dangers of the science with a sort of pious horror. This should not be. There are no dangers in Mesmerism if properly used, and the objection falls to the ground entirely when we recollect that even the most prolonged sleep will wear itself out, and the most alarming condition of the patient can always be changed by a calm, gentle, and collected manner of the Mesmeriser. If you, then, really desire to become a good Mesmerist you must write firmness on your brow, and never forget that your *will* can overcome the most difficult case you may ever meet in your experience.

Should it be necessary to render any portion of the body cataleptic, all you have to do is to make quick passes over the part for some minutes, and you will find it gradually become stiff, and the most severe and painful operation may be performed with ease and comfort to the patient, and if he be only in the first stages of the coma, even without his cognisance. In this manner a tooth can be extracted without pain, a wound dressed, or a limb removed without the slightest pain or inconvenience to the subject. Dr. Esdaile removed the eye of a man from the socket, and three days afterwards washed the inside of the socket which was in a state of fungous disease, with *undiluted nitric acid*, and that too without the patient being aware of it, until it was all over and he was awakened.

A man named Wombell, in the district Hospital of Wellow, Nottinghamshire, had his left leg amputated above the knee, without his knowledge. He was mesmerised by W. Topham, Esq., Barrister of the Middle Temple, and operated on by W. Squire Ward, Esq., Surgeon of Wellow Hall. He had suffered for many years from ulceration of

the knee, "*the slightest motion of which produced the most excruciating agony.*" He was constantly mesmerised for ten or twelve days, and improved very much under the treatment, "*the hue of health returned, he became cheerful, felt much stronger ; was easier, both in mind and body ; slept well, and recovered his appetite.*" On the first of October, 1842, he was mesmerised, and the operation performed during his sleep. "*The placid look of his countenance never changed for one instant, his whole frame rested uncontrolled in perfect stillness and repose ; not a muscle was seen to twitch.* To the end of the operation, including the sawing of the bone, sewing the arteries, and applying the bandages, occupying a period of about twenty minutes, he lay like a statue."\*

Hundreds of cases of a similar nature may be adduced to show the possibility of performing operations without the knowledge of the patients, but I refer the reader to the works of Elliotson, Townshend, Deleuze, and other writers on Mesmerism, for further information on this head. It would be presumptuous after these cases, to mention minor operations in which I have been individually concerned, both in this country and in England. I would however, earnestly advise my readers to make a trial of producing insensibility in all cases when a dear friend may by its aid be saved many a bitter pang.

To remove a head-ache, nothing is more simple or more easily performed. I have given a case (J. L. Esq.) in which a violent head-ache has been removed, and the reader can turn to that, and see the method adopted. Tooth-ache can almost always be alleviated by slow passes over the cheek, and any local inflammation may be lessened or relieved by these manipulations made slowly over the part affected without touching it.

\* Cases of Surgical operations without pain in the mesmeric state.  
—Dr. Elliotson.



After frequent mesmerisings, a person may become so susceptible as to be influenced at a distance, across the table, in another room, or even at a distance of several miles. Townshend, in his "Facts in Mesmerism," relates several successful cases in which he mesmerised one of his patients at a distance. The third trial was a remarkable and decisive one. I extract it from his highly interesting and instructive work, which I recommend to the perusal of all interested in the science.

"One evening when sitting with my family, the idea occurred to me 'Could I mesmerise Anna M—— there, as I then was, while she was in her own house?' to which I knew she was just then confined by slight indisposition. Acting on this thought, I begged all the party present to note the hour, (it was exactly nine o'clock,) and to bear me witness that then and there I attempted a mesmeric experiment.

"This time I endeavoured to bring before my imagination very vividly the person of my sleepwaker, and even aided the concentration of my thoughts by the usual mesmeric gestures; I also at the end of an hour said 'I will now awake Anna,' and used appropriate gestures. We now awaited with more curiosity than confidence the result of this process.

"The following morning, Anna made her appearance just as we were at breakfast, exclaiming 'O Sir! did you magnetise me last night? About nine o'clock I fell asleep, and mother and sisters say they could not wake me, with all their shaking of me, and they were quite frightened; but after an hour I woke of myself, and I think from all this that my sleep must have been magnetic. It also did me a great deal of good, for I felt quite recovered from my cold after it. After a natural sleep I never feel so much refreshed. When I sleep for an hour in magnetism it is as if I had rested a whole night.' These were the words of Anna M——, noted down at the time as accurately as possible."

“ Unless the reader will do me the honour to believe I tricked my family, and was in concert with a poor honest hearted girl to deceive any one, I know not what he can say to statements such as the above. They are facts to the accuracy of which, more than one person will pledge all the credit of their integrity.”

Although the case just mentioned is a very curious and interesting illustration of the principle, that propinquity has very little to do with the production of the mesmeric sleep, I would nevertheless, strongly advise my readers, seldom or never to make an attempt of this kind, as it may lead to unpleasant consequences. The fact of an individual member of a family falling into a sleep, out of which none of the other members could wake him, would produce a bad effect upon the minds of many of the weaker sex, and not being aware of the true cause, they may perhaps send for a Physician, who would in all probability in his endeavours to wake him, throw him into convulsions. If it be thought desirable to attempt it, for the purpose of showing the possibility of sending or of proving the existence of a mesmeric medium, then arrange with the other members of the family accordingly, stating that at such an hour, you will endeavour to produce the mesmeric sleep at a certain distance, and cautioning them in the event of your being able to do so, to leave the patient quietly asleep, until you have by the usual methods awakened him.

The fact of being able to magnetise a person at a distance, evidently proves that some medium must exist by which mind is enabled to act upon matter. Future experiments may determine the nature of this medium, but at present there is little or nothing known respecting it. Passes made at a distance of several yards are felt by the subject, nearly as well as when made only an inch or two from the body ; and in the clairvoyante state, the subject has not an inherent innate perception of things and occurrences, but they appear before him, having apparently been brought

into the range of vision along the mesmeric medium. The following allegory given by a clairvoyante, may tend to throw some light upon the subject, or at any rate give rise to some speculations respecting the *rationale* of the method of magnetising. It was delivered in answer to the question, "What is Mesmerism?"

"I see a large round *iron* plate turned upside down. There is a *steel* chain connecting it to a piece of wood. The chain is dull near the iron plate, but gradually gets brighter and brighter till it joins the wood, when it is very brilliant. The wood is of different colours and qualities. There is a padlock on the wood near where the chain connects it to the plate.

"The large iron plate is the magnetiser, why it should appear 'turned upside down,' is that he should turn away from all the busy scenes of life during the time he is mesmerising, and fix all his thoughts and ideas upon the object in view. The steel chain is magnetism with its different links or degrees of coma, and as the chain gets brighter and brighter so is each stage of mesmeric sleep more lucid and clear. The wood is the sleeper or recipient of the magnetism, and being of different colours, represents the different temperaments and constitutions upon which it acts. The very dark wood cannot get beyond the first or second stage of coma, but there is a very light wood that becomes so perfect that it can tell almost anything; this is the *clairvoyante*: and the padlock is emblematical of the total oblivion of all that which occurred upon the sleeper being awakened."

To demesmerise, all you have to do is to make *reverse passes*, i.e. upwards. As all mesmerising passes are made downwards, so all demesmerising ones are made upwards. Tell your patient, when you wish to wake him, that you are about to do so, and request him to assist you. Then make the reverse passes quickly over the face and body, and also make horizontal ones across the head, and continue

until the patient is awake, occasionally blowing over the head and face, which will materially assist in demesmerising him. If the patient is only slightly influenced, a few passes, made *with a will*, will be sufficient; but when he is more deeply mesmerised, and has remained long so, it may take nearly ten minutes properly to restore him to the dull reality of life.

Should you experience any difficulty in demesmerising him after trying for some time, I can safely recommend a plan, and one which I have never known to fail. It is simply to ask your patient how long he will take to awake if left to himself. He will most probably say how long; then go some little distance from him, and think upon other subjects for awhile, and when the time he has named has expired, he will most assuredly awake, and no bad effect will ever follow in such a case. If possible get him to promise, to try and awake in so many minutes, say three, five, or seven minutes, and if he promises you may be sure of his doing so. These remarks only apply to extreme cases, for I have never experienced the least difficulty in demesmerising. I have met with some patients who are extremely unwilling to be awakened. One of them once said to me, "Oh! pray dont awake me yet, I am so happy now, and you are going to bring me back to that nasty earth again, with all its troubles and miseries. I could remain as I am now for ever. Oh! what a happy state of existence will that be, when the *spirit* is released from the body, and can go about where it pleases. When you wish to awake me, and ask me to assist you, I feel just as I did when I heard that horrid school-bell ring to call us from our games and fun. 'Tis a pity to awake me, for I go about and amuse myself in different places, and see such curious and pretty things." When we hear such remarks as these from a mesmeric patient, we feel the full force of them, and unconsciously murmur assent to their objections, in bringing them from the "undiscovered coun-

try" back to their mother earth with its attendant ills; and yet there is a music in the words, which point to immortality and pictures a future state, one of glorious unchanging happiness. Who can dwell upon the sentence "When the spirit is released from the body and can go about where it pleases," without experiencing a longing for that happy land, where the "wicked cease from troubling and the weary are at rest."

As I have elsewhere remarked, every one is not susceptible to the magnetic influence, and those who are so, more or less, according to the peculiar disposition in which they may happen to be at the time. I have had a patient who, upon my commencing to mesmerise him was in a fit of grief, or in low spirits, continued so during the whole of the sitting, and, on the other hand, when I have mesmerised him when he was merry he remained witty and pleasant in the mesmeric state, and would in fact discard all serious conversation altogether for the time. Generally speaking Mesmerism has little or no effect upon a person in perfect health, but the same person who was then insensible to mesmerism may feel the effects of it when ill. Some Mesmerisers seem to exercise a powerful salutary effect upon a person by their manipulations, while others on the contrary produce unpleasant sensations. Nature seems to have established an affinity, or physical sympathy between some persons, and it is for this reason that some Magnetisers act much more beneficially and quickly in some patients than in others. When the laws which govern the production of the magnetic sleep be discovered, all these apparent inconsistencies will be explained and accounted for, and until then we must wait patiently for "the good time coming."

I sincerely trust that these few and simple directions, gathered as they all are from experience, may be thoroughly understood and successfully applied by all who take an interest in the science, which is every day increasing in usefulness and growing in strength. There is scarcely any

field where its beneficial health-giving virtues cannot act, and a time will come, though it may be yet far distant, when the multifarious antiquated remedies now in use, will give place to the more simple and efficacious ones of Galvanism and Mesmerism. The great benefits which are in store for mankind from the adoption of these two natural agents are not even dreamed of. When our children and our children's children shall have discovered all the uses to which they can be legitimately and properly applied, they will reduce the intricacies of the latter to simplicity, its apparent mystery to the result of natural causes, and raise it from the confused labyrinth of theories which at present envelope it, into a noble and beautiful science. They will talk of the olden time when the world refused it, and scoffed at its few professors and admirers, and in their dreams of by-gone days they will pity the scepticism of their ancestors, and pointing to the last memorials of the departed on "storied urn and animated bust," they will raise the sigh of regret, when they contemplate that these men died unbelievers in Mesmerism!

One truth cannot oppose another, but rather tend to illustrate and explain it. Chemistry is not opposed to mineralogy, nor is zoology at variance with geology. All sciences should assimilate with each other. In nature all is harmony, and "order is Heaven's first law." Mesmerism will some day take its place first on the list of the established sciences, because it will make clear and plain all the difficulties which at present beset those which are acknowledged.

By whom should Mesmerism be practised? By all! but more particularly by the members of the Medical profession. Their intimate knowledge of man's constitution as revealed by physiology, will enable them to prosecute the science with ease, and their acquaintance with disease in all its phases and forms, will give them an immense advantage over the non-professional mesmerist. They will see at a glance the true state of the case, and can watch each crisis

with confidence. I do not at the same time believe Mesmerism can cure every disease, but as a valuable auxiliary to medicine, I would earnestly recommend it. I do not say with Mesmer—there is only “*one health, one disease, one remedy,*” but I do assert that it has cured individuals of divers diseases, after all other remedies have failed. We have seen of what inestimable value it has proved in insanity, in the Asylums in Calcutta and Berhampore, and if it can remove that dire disease, what should interfere in its relief of any other complaint. It is when men of intelligence and learning take up Mesmerism as a Science, that the most beneficial results will flow from its culture; for there are so many curious and interesting phenomena “*ever varying ever new,*” springing up in its practice, that they require the man of science and learning to divest them of apparent absurdities and inconsistencies, to expunge the numerous errors which have crept in, and to exalt and maintain their new-born science in its legitimate and proper sphere. Far from Mesmerism being opposed to the true practise of medicine, it is decidedly of advantage to it. How simple, and yet how efficacious, has it proved in nervous fevers. Stretched upon the bed of sickness, the weak and feverish sufferer turns upon his pillow, and prays for balmy sleep to visit and restore him, but it does not come. Opiates relieve for the time, but they do not produce the sweet refreshing sleep required, but the drowsy lethargic state of insensibility; and the bad effects consequent upon constantly taking them are very manifest, they injure the frame and increase the sufferings of the patient. Not so, however, with Mesmerism. Let the mesmeric sleep be once induced in a patient labouring under fever or loss of sleep, and opiates are no longer needful. Calm, gentle, and refreshing sleeps, flows from the manipulations of the Mesmeriser, and the hue of health returns under its balmy influence. In all cases of fever it is strikingly beneficial, and medical men cannot do better than give it a trial in

most diseases. This is its proper use as a curative agent, and Physicians are its proper administrators. The rising generation will be the professors of the science, when the present has passed away. The establishment of mesmeric hospitals, must necessarily tend to render the knowledge of Mesmerism indispensable to the junior members of the faculty; many, very many of whom in Great Britain have already devoted some time to the study of so useful an acquisition to the profession. But there are few of the older physicians who embrace it. On the contrary, the fathers of the profession—the men who of all others, should set the bright example and point the way, doggedly and obstinately refuse even to enquire into its merits; but let these same despisers of the science recollect, that when Harvey had satisfactorily proved beyond all doubt, his theory of the circulation of the blood, no medical man of his time, who had reached the age of forty, believed in it to the day of his death! Let them reflect, or posterity will class them in the same ranks of obstinate unbelief. By what right do these stumbling-blocks in the path of knowledge, dare to condemn as humbug or collusion, a science, the principles or merits of which they have never even taken the trouble to enquire into? It is indeed a sad humiliating spectacle of ignorance and pride to reflect upon, when we see a man who, perhaps, has attained some degree of honour and eminence in his profession, denouncing, in terms of haughty disdain, a valuable agent of which he has only heard and never seen. He brands its admirers as victims of misplaced confidence, gulls, and fools, and speaks of them “as if he were a god to punish and not a man of their infirmity.” If he live long and should see the science gradually established and adopted on all sides, then shame, burning shame at his ignorance and unbelief prevents his acknowledgment of its virtues, and then begins the conflict within—conviction rouses him, stirs the proud heart and—



“ You may as well

Forbid the sea for to obey the moon

As, or by oath, remove, or counsel shake

*The fabric of his folly.*”

He is obstinate to the last, and dies in his unbelief. Better things are however expected of the younger and more liberal practitioners, and there are some few noble exceptions among the older and more experienced physicians. Honour, all honour to such great spirits, who, in their manly defence and advocacy of so great a cause, add the last and brightest gem in the diadem which crowns their profession. Their conduct will be lauded and remembered by a new generation, and side by side with other immortal names will they rest, evergreen in the memories of a grateful posterity.

Let, then, the medical profession refuse not to employ Mesmerism in their treatment of disease. Let them cordially and cheerfully take advantage of the discovery and properly apply it for the good of mankind. Let them take it out of the hands of the charlatan and lecturer, and raise it to their own honour in a niche in the temple of *Æsculapius*. They will over and over again be proud of the cures performed by it almost alone, they will relieve their suffering brethren in nervous complaints in which the remedies now in use are of no avail; and in clairvoyance they will find a truly great and wondrous power, always enabling them to discover the hidden seat of a disease which may have baffled all the skill, experience, and learning of an intelligent and penetrating mind, and most frequently they may derive many valuable hints and prescriptions from a clairvoyante applicable to the different diseases under their treatment. In a word, Mesmerism being a truth must emanate from the centre of all truth—the great Creator, and being His gift to “heal the sick,” should be practised by the Professors of Medicine for the relief of suffering humanity.

On this neutral ground of benevolence, clergymen too of all denominations, who are anxious to benefit their fellow-

men can meet to further and apply this healing balm. Their fears respecting its satanic origin and agency are scattered to the winds by the irresistible and truthful arguments of their brother labourer in the cause of Christianity, the Rev. Mr. Sandby, who in his beautiful work, "Mesmerism and its Opponents," proves beyond any possibility of doubt that Mesmerism is the gift of God. Let them lay aside these groundless fears, and enter the field for the advancement of science, the good of mankind, and the glory and honor of their great Master. *He* has told them "to go forth, heal the sick, and preach the gospel;" and in applying this great and blessed gift to their poor and suffering brethren, they will do *His* will and obey his commandments. They will heal the sick by a simple and natural remedy, and in the production of the mesmeric sleep they will preach the gospel, for they will raise the moral feeling of the sleeper, and, though the whole tenor of his past life may have been evil, in this happy state the film of ignorance, superstition, and infidelity will fall from his eyes, and he will be lead to acknowledge and adore Him from whom all blessings flow. The atheist in the natural state is transformed into the believer, by the touch of the Mesmeriser. This is a bold assertion, but let facts testify.

The Rev. Chancey Hare Townsend, in his "Facts in Mesmerism," gives the following instance in proof of the above assertion. The patient, a young man whom he called R. T., was dying from that appalling disease, lumbar abscess; Mesmerism had frequently relieved him, though it would not cure." Yet he owed a deeper debt than this to Mesmerism! It had reclaimed him from the hardest Infidelity! Of a singular organisation, R. T.—the most amiable of human beings—approached the nearest to an Atheist of any one I ever met with. He seemed to want the very faculty which says at once, "A God must be!" But in his last illness, then it was that a new principle supplied the defect of the original nature, more strikingly than if

that nature had from the beginning appeared full of holy veneration. Who that then saw him, leaning over his Bible, as he sate for half an hour or two in the evening, propped up by pillows on my side, calm even under the attack of periodical fever, triumphing over mortal infirmity and pain—rejoicing while we inwardly mourned—and whispering patience and comfort to all around him ;—who that beheld this strength, made perfect in weakness, but must have said, “The hand of Heaven is here !”

And touchingly he said to me—

“I rejoice that Mesmerism should be the last remedy tried upon me, that it should prove successful in calming my pains—because it was the first thing that through God’s blessing relieved me from the worst evil of an unbelieving heart.”

“And so praying, and praising God, and grateful for “Mesmerism—the gift of God,” his spirit was loosed from its earthly bonds, at the very moment when, after a severe paroxysm of pain, his brother was mesmerising him—as he thought into the calmest slumber.”

Ministers of true religion ! go forth upon your divine mission of peace and love, and while with upraised hands ye point to the Word of Him, who never lied ; let them be sometimes raised to soothe the burning brow and ease the aching heart. Your divine Master thought it not unseemly to do so. Remember his glorious miracles ; and though your cures may be but few and easy, you will have followed his great example, and glorified and honoured Him you serve, in ministering to the necessities of your poorer brethren. The hand of the Almighty is visible in the cures performed by Mesmerism, and the moral attributes of man’s nature are exalted and improved under its soul invigorating influence. Do you wish to heal the sick ?—practice Mesmerism ! Many a sad heart may be comforted by the holy and pious precepts you daily inculcate—and many a bitter pang may be alleviated and lessened by your advocacy of :

cause so holy and so good. Do you desire to preach the Gospel?—practise Mesmerism! and while the precepts of the Saviour fall from your lips, let Mesmerism increase and multiply morality, in raising man from the grosser scenes of earth, and in bidding him look for a happier land, where the spirit shall dwell with its Creator in a glorious and eternal immortality!

And oh! ye “ministering Angels” to suffering humanity, your gentle and kindly souls will cheerfully respond to the call of pity. It is your high calling here to cheer the heart and calm the troubled mind; and now that an ample and glorious field is open for the culture and increase of that benevolence which ever pervades your bosoms, let it flourish and grow till a rich and mellow harvest crown your great endeavours. Under your sympathising and tender care the dull and heavy eye will brighten, and the weary frame be refreshed and cherished. Whose hand can smooth the pillow like that of gentle woman? Where can be whispered sweeter words of hope and comfort, than those which fall from the lips of a good and pious woman, ever hoping all things, and looking forward to the final reward of her heavenly guide and Father? “When pain and anguish wring the brow,” let the healing current flow from your hands to soothe the sufferer on his bed of sickness. In you is vested a mighty power to use for the benefit of all mankind, which is capable of giving that rest and succour so often required. Is a beloved sister ill, a dear friend suffering, whom Mesmerism may relieve, never forget that you may become the “ministering Angel,” and blessings will follow your kind attempts to cure. Go forth upon the ocean of life, and while you “catch the flowing gale” of prosperity let your benevolent hearts range far and wide to succour and relieve the distressed, and though adverse gales may come, and your best and dearest hopes may be shipwrecked—you will have the satisfaction of knowing and feeling, that you have done your best to perform those duties of your particu-

lar sphere. Heed not the scorn of the scoffing unbeliever, but steadily and firmly keep the good path you have chosen, and *He* will bless you for your good endeavours. Shrink not from your high calling, at the warnings and advice of those false friends who call Mesmerism impious, but remember that it is true, and all truths emanate from the great Author and Finisher of the Universe, and that which He hath given "No man should call unclean."

Men of all classes, creeds, and countries! list to the voice of a fellow passenger on the voyage of life. It is from your united efforts that great success will be attained. Consider what the people have accomplished! What can they not accomplish? All or nearly all of the great social grievances which cut down the rising spirit of the age, and so long hindered our progress, have been removed by the steady unflinching purpose of the "*many*". Every father, every son, every brother, and every true citizen anxious for the well-being of those nearest and dearest, will, I am sure, further and support this great science, this inestimable blessing. When you have seen how truly useful Mesmerism has proved in lessening human suffering, you will cordially unite in establishing public hospitals or institutions, in which it can be properly and successfully applied. You will learn how powerful a remedy is at your disposal, and how simple and easy is its application. Do good while it is in your power, for much is expected where much is given. England has followed the example of India, and three noble Institutions attest her estimation of the science, while her sons devote their ~~h~~energies and talents to encourage and support it. Let the same spirit guide you in this great and promising branch of the mother country. You have brought with you the old enterprise and skill, which animated your forefathers, and in this southern clime, where you have laid the foundation of a great and flourishing City, let your united efforts in cause of truth, shine forth and manifest your intelligence in introducing and cultivating a science,

which will do honour to your country—your literature—and your fame !

### PHRENO-MESMERISM.

The phenomena of Phreno-Mesmerism are extremely interesting and instructive, they are so varied and ever-changing in their manifestations, according to the particular organisation experimented upon. Phrenology is most undoubtedly proved to be true; and the position of each particular organ, as ascertained by the observations of Drs. Gall and Spurtzeim, has been confirmed by Mesmerism. It must be a source of intense gratification to those great men in all countries, who have toiled through years of opposition and blind bigotry, to find such an able expounder of their favourite science in Animal Magnetism. Were Dr. Gall living now he would hail with delight such an advocate of his darling system; and when we consider the correctness and accuracy of his arrangement and position of the faculties of the mind, as taught by him, we should be wanting in justice did we withhold our admiration and gratitude to his memory; and when we remember the vague notions of the "ancients" concerning the philosophy of the mind, we should be thankful that our children are now in a position to acquire a real knowledge of their own constitutions—the groundwork of true philosophy.

For a very long time it was held that the cerebrum was the organ of Perception, and the cerebellum the organ of Memory. In the 15th century, Albertus Magnus went so far as to delineate upon a head the supposed seat of the different faculties of the mind. Common sense he placed in the forehead; Judgment in the second ventricle of the brain; and Memory in the third. Various ridiculous theories arose in each succeeding century; and one of these was so celebrated, and yet so absurd, that many would hardly credit it much less believe how men of intellect could gravely lay it down as a principle.

This theory, which was embraced by many physiologists, and particularly by Bichat, maintained that while the brain is the organ of the intellectual faculties, the nerves of the great viscera of the abdomen and thorax are the seat of the moral sentiments ! Now this is at variance with comparative anatomy, for there are animals endowed with faculties ascribed to these ganglions of the great sympathetic nerve distributed to certain viscera, which have not these viscera in question ; and, on the other hand, many quadrupeds have viscera analagous, in their whole structure to those of man, without having the faculties of which in man, they are pretended to be seat.\*

It was reserved, however, for Dr. Gall to settle the important question, and the manner in which he discovered it was as interesting and original as it was satisfactory. It was simply by continued observation of the heads of individuals of all classes that he formed his beautiful and natural system of the Philosophy of the Mind, by which the brain is shown to be a congeries of organs, each having a distinct manifestation. Phreno-Mesmerism proves that there is a plurality of mental powers, and that every faculty is manifested by a pcculiar organic apparatus. It completely upsets the doctrine which the old philosophers entertained, and, instead thereof ratifies the opinions of the professors of the true philosophy as exemplified in Phrenology. The *functions* of the brain could never be known by dissection. We never could discover the functions of any part of the human frame by dissecting its structure, or how is it that the functions of the spleen have not been ascertained. If we examine the optic nerve as carefully as possible, we shall find that it would be almost impossible to say, with any degree of certainty, that its function is to receive the impressions of light, nor could we recognise the function of the olfactory nerve from observing its structure.

\* Roget's Physiology and Phrenology.

Observation through a series of years established in the minds of other phrenologists after Gall and Spurtzeim, the truth of the science of Phrenology; and Mesmerism has completed the round of observation, by showing at a glance the different manifestations of the mind exhibited in the action of the organs of an individual under its influence. No matter how uneducated the person may be, if a particular organ in his brain be influenced while he is in the mesmeric sleep, it will respond to the touch by manifesting its peculiar feeling, sentiment, or faculty. I have seen this experiment made upon scores of persons, and when properly performed, I have never known it fail. The principal reason why such an outcry against Phreno-Mesmerism has been raised is, that persons have attempted to produce it at public lectures and other places without preparing themselves, by an attentive study of the science of phrenology; consequently when requested by some one who was sceptical of the science, to excite a certain organ, the lecturer, in his ignorance, has influenced the wrong one, and a manifestation contrary to that required having, of course, followed, the scepticism has been confirmed, and the science dishonoured.

It requires a thorough knowledge of phrenology to illustrate Phreno-Mesmerism properly. I could give many interesting cases relating to this branch of the science, but I prefer giving a few directions and monitions to others, who may be desirous of satisfying themselves of the truth of phrenology. I would recommend those who attempt it to combine the faculties rather than excite them singly, and the result will be more satisfactory. If you wished, for instance, to induce in the patient a deeply religious feeling, you would not do so by only exciting Veneration, which may be gratified by venerating some *great* man, as it would only manifest its peculiar sentiment of respect, and which may be directed to any object. But if you add to that sentiment those of Ideality, Wonder, and Hope, you will produce



emotions in the mind of a highly religious and exalted nature. Ideality would give the conception, and Wonder the mysterious faith in, an unseen and Omnipotent Power, while Hope would dispose him to look forward for another and a better world, and give him that longing for immortality which peculiarly constitutes the religious character.

When we reflect that by arithmetical progression, the number of combinations that could be made with 35 organs, by "ringing the changes" as it were upon them, we may perhaps find a clue to the multiplicities of characters, intellects, and dispositions which we discover in our daily intercourse with our fellow men; and which has given rise to the proverb, "*Quot homines tot sententiæ.*"

Any one who may be so fortunate as to have a subject upon whom Phreno-Mesmerism can be illustrated, should be careful to note down any manifestation of a particular faculty, which may seem to be at variance with the present view taken of it by Phrenologists. In this manner several organs have been discovered, which were not observed by the earlier propounders of the science.

The accompanying Phrenological Bust may perhaps be of service to those, who, in the event of their inducing the mesmeric sleep, may wish to test, for their own satisfaction, the phenomena of Phreno-Mesmerism. They may be assured of the accuracy of the Bust, as it is precisely similar in every respect to that corrected and adopted by that great Phrenologist, George Combe, whose earnest and able advocacy in the cause of phrenology, deserves our best and warmest thanks—whose works bear the stamp of superior intellect—and whose application of the science to the great business of life, has laid the foundation upon which a superstructure, having truth for its base, will be raised to attest to after ages his genius and his worth.

The beneficial results emanating from the application of the principles of phrenology are so numerous and striking, that the professors and admirers of our sister science owe

much to Mesmerism, in having demonstrated by Phreno-Mesmeric experiments the exact position and manifestation of each faculty of the mind, and that, too, by a test so severe and so searching as to leave no doubt in the mind of any reasonable man of its truth and correctness. Upon the high-born dame, the toiling artizan, the rustic clown, and the untutored savage of these Southern wilds, have phreno-mesmeric experiments been made and in every case with the most perfect success. My friend, G. A. Gilbert, Esq. has lately exhibited the various phenomena of phreno-mesmerism upon a Murray Black, and Mr. Patterson, I believe, has been equally successful. Who could imagine collusion here?

By constant exercise of any particular faculty, you may increase its power. This is an acknowledged axiom, but seldom or never brought into practice. The brain being composed of a series of organs, each acting and operating independently of the other; it follows that by continually bringing one or two into a state of activity, a certain tone will be given to the mind, and consequently to the actions of the individual corresponding in its nature and effect to the increase of the required faculties. Thus, a man who is frequently engaged in prayer, and other holy observances, will increase the power of his moral sentiments; while he who is constantly boxing or fighting, will necessarily develop the combative and destructive feelings of his nature. In like manner the debater in Parliament, the minister in the pulpit, the poet, the artist, and the painter, will each in his sphere of action, and in his particular position or profession increase the power and activity of those faculties and feelings which are continually at work in his peculiar pursuit. Thus is it, then, that the tone or manner of a mesmeric subject varies. Mesmerism cannot take away a single feeling; but it *can* increase in power any required faculty. In proportion as the sentiments, faculties, or feelings of an individual are developed, so will his nature and general con-

duct be moral, intellectual, or sensual, and so in the mesmeric state will his natural tendency to good or evil be shown. It is, in fact, the great plumb-rule of the conscience. A Phrenologist says this individual is pious and moral, and a Mesmerist proves his assertion by his potent touch, and the gentle and kindly feelings of his nature act in the mesmeric sleep, and untrammelled by the world's frowns and corruptions.

Any promise made in the mesmeric sleep by the patient, *if consonant with his ideas of right in the waking condition*, will be religiously and faithfully performed. Any advice properly and conscientiously given by the Mesmeriser will be carefully and truthfully attended to. Any lesson of morality, any branch of scientific or other knowledge, difficult of attainment in the normal state, will be understood, treasured, cherished, and applied if given or taught with a good and worthy intention.

What an inestimable blessing then is Mesmerism! To what good, what useful purposes it can be applied. Our young men can be trained in the way they should go, with a certainty of their never departing from it. Our children born in a world of temptation, with organisations tending or prone to gratify the propensities of their nature, can be changed by Mesmerism, into moral and happy members of society. Let me be understood. I do not by this, mean that all children should be mesmerised, or that when mesmerised they could be made poets, painters, or preachers, as the taste or fancy of their parents may be directed; but I do assert that if I saw a child with an organisation so framed, that as a phrenologist, I should not hesitate to say—if that child be not properly and morally trained, he will become a curse to his parents, and a nuisance to society—I would in this instance recommend Mesmerism as the greatest boon on earth. I would say to the parents, let your child be mesmerised, and when in the mesmeric sleep, let the Mesmeriser inculcate good and holy precepts into his

young and yielding brain. Let him be made to promise never to do wrong, and let the foundation of a moral and conscientious principle be infused into his mind during his peaceful slumber; and I boldly and unhesitatingly assert, that all that was hoped or desired of him, would follow upon his being again brought into his normal condition.

This is no vague untenable theory, unsupported by facts; but a principle which is daily and hourly being developed, and proved by experiment and observation.

A young lady of a high intellectual *caste*, and possessing a finely formed head, was mesmerised by me, and in the mesmeric sleep, requested to promise that she would rise every morning for a week at 8 o'clock, as her state of health required she should rise early, but her inclination to do so was extremely weak. She promised to try and do as she was requested, and the morning after her promise she rose at the stated time, and when asked why she rose earlier than usual, she replied, "I really do not know, I could not remain in bed, something seemed to say you must get up." The same lady was mesmerised one evening, and a lesson in astronomy taught her, which she readily learnt during her sleep, and correctly repeated when awake.

Another lady was instructed in the anatomy of the heart, lungs, liver, and diaphragm, and desired to retain all she had been taught during her sleep. She did so, and will never forget it. Upon another occasion, when mesmerised, she saw the face of some person whom she had never seen before; she was requested to recollect the countenance, and to make a drawing or sketch of it when she awoke. She remained some time, after being demesmerised, in a meditative mood, and ultimately procured a pencil and commenced sketching the outline of a face. When she had finished it she said, presenting it, "See, I could not get this face out of my sight; I have no idea who it is like."

I have taken advantage of the greater power and ease of acquiring knowledge in the mesmeric state, and I have

frequently made the sleeper learn poetry, moral maxims, and other instructive and useful knowledge, that I considered would improve the taste or expand the mind; and when I have found any feeling predominant that was likely to be abused, I have endeavoured to repress its over activity, and in every case with complete success.

Every mother should be a Phrenologist. She would then be in a position to observe how the faculties act, and in the event of her finding a large developement of the propensities, she would be able to raise the moral attributes, or to prevent the propensities acting independent of their control. With Phrenology for her guide, the mother anxious for the well-being of her child here, and his happiness hereafter, would so manage, by good example, moral precept, and intellectual instruction, to exalt those sentiments which may require exalting, and to repress those which may be too active, until an harmonious action of the whole cerebral functions would be obtained, and a high conscientious moral principle infused into the mind of the child. Every mother should know something of Mesmerism: she can always take advantage of its health-giving virtues, and in the event of either of her children being taken ill, she would have a remedy at hand which would seldom fail to cure, or at least to relieve. Many a pang may be saved the little sufferer by the mother exercising her skill in mesmerising. How often do we see children crying, as if from some internal or obscure pain, or perhaps ill-temper? and how often do we hear the mother complain that she cannot imagine what it is the matter with them? when, if she would only endeavour to get them asleep by mesmerism it would calm them into rest and ease, cure their ill-tempers, and relieve her of much anxiety and trouble. A lady once told me that for a long time she could obtain no sleep at night, in consequence of her baby crying so. I recommended her to make slow passes over the face and body of her infant, with the hope it would calm and quiet him. She told me about a

week afterwards, that she had tried it and found it answer admirably. The baby gradually ceased crying and ultimately fell asleep, and slept all night. Ever since when her children are peevish, she makes them lie down and makes passes slowly over them, in fact mesmerises them till they become good tempered or well, as the nature of the case may require.

To prove that the vital magnetic current is transferred into the brain, the phenomena of Phreno-Mesmerism can be often exhibited by pointing to the different organs without touching the head, the current passing from the tip of the finger, and influencing the organ fully as well as when excited by contact.

Every organ has a distinct manifestation, and under great excitement, or when diseased, each faculty becomes a mania. If Wonder and Form are excited the subject immediately sees curious things, of all shapes and forms; add Colour, and immediately they assume fantastic hues, and so on with the rest. Exercised singly, the simple manifestation is elicited, without any distinct application, as when Number is influenced the subject will count by unity, being the simplest form of gratification of the faculty, but if you combine with it Philoprogenitiveness, a *feeling* is brought into play upon which the faculty can be exercised, and a *number* of *children* will be seen by the patient. In like manner Ideality will give the desire or love of the beautiful in *everything*, but combine Language and beautiful *words* fall from the lips of the sleeper, and the poetry of the soul will flow from the excitement of the organs in question.

As Mesmerism becomes general, many curious and important results will follow its adoption, among which Phreno-Mesmerism will ever form a portion, because it reveals at once the great fact so long unknown, viz., the true functions of the most important organ in the human frame—the brain—and establishes without a possibility of doubt the beautiful and useful Science of Phrenology. A new

generation will apply it to the purposes of life, and more happiness will be diffused throughout the length and breadth of the land. The rocks on which our ancestors split will be clearly demonstrated by the light which its principles will shed around; a better state of things will arise, and mankind will bless the hand that gave them such a boon. But to praise it is "to paint the lily and to gild the red, red rose!"

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## CLAIRVOYANCE.

"Can such things be,  
And overcome us, like a summer's cloud,  
Without our special wonder?"

I now come to the "last scene of all that ends this strange eventful history"—Clairvoyance, or mental Vision—the highest stage of mesmeric coma, as surprising as it is true. In this state the senses are sharpened to a wonderful degree. The touch becomes so acute, that by the mere contact of any substance, it reveals its nature and properties with an accuracy unequalled. As sight is the most beautiful and valuable of all the senses, so in the Clairvoyante state it is exalted first, and transferred to almost every portion of the body. The forehead of the Clairvoyante becomes internally illumined, and she can behold objects around with as much ease as if the eyes were employed, but they are in nearly all cases hermetically sealed, and if the flame of a candle be held under or near them the slightest opening of the lids cannot be distinguished. Some persons can see through the fingers, and others through the epigastrium; but this apparent anomaly is in a measure accounted for. It results from the transfer of the mind endowed

with vision to any portion of the body, and the part appears to perceive when in reality it only makes known by touch, and the mind perceives. If, for instance, a piece of metal be placed in the hands of a Clairvoyante, the touch reveals it to be a metal, because it would produce unpleasant sensations; but the mind within would immediately by some unknown process discover the kind of metal, and its nature and property. Mental vision is then as appropriate a term as can be found for this stage of mesmeric sleep. The mind seems enabled, in an incredibly short space of time, to leave the body, or rather to extend itself without leaving it, fly to the place required, take the impression of the passing occurrences, persons, or places, and hasten back to describe, through its organ the brain, what it has perceived during its extension. Thus is it that a Clairvoyante is enabled to describe persons and places which she has never seen in the natural state. An objection has been made relative to this mental travelling that the patient is enabled to reflect the thoughts, ideas, and images which arise in the Magnetiser's mind, and merely describes *them* without actually being mentally in connection with the place or person. This is in many instances correct. The Clairvoyante is enabled to explore the mind of the Magnetiser, and can tell his thoughts with a rapidity and correctness which excite our wonder and admiration; but the objection is invalidated when we remember that places and persons unknown to the Mesmeriser can be perceived and described by the Clairvoyante, equally as rapidly and correctly as in the former instance when the Mesmeriser could picture them in his *mind's eye*; and at the same time the very fact of the patient being able to read the "hidden thought" in the mind of the Mesmeriser, would carry with it the conviction of the extraordinary state in which the subject is for the time placed. I have frequently applied this curious power of penetration of thought to several useful purposes. There is such an air of truthfulness pervading all Clairvoyants



that they do not scruple sometimes to speak *too plainly* and *too conscientiously* their opinion of things and persons, and I have taken advantage therefore to convey a caution or a wish to their knowledge without speaking, or without its being observed by others.

It has been my fortunate lot to have had several persons under my care who became Clairvoyante, and to have witnessed some of the most wondrous and interesting phenomena that ever were produced in that state. I could have wished that all who take a deep interest in the science should become acquainted with everything that has been done; but circumstances at present forbid it, and I must content myself and my readers too, by giving as copious extracts as possible from a journal of occurrences and cases in the Clairvoyante state. Many, very many I fear, of the most beautiful discourses and interesting sittings are entirely lost to the world in consequence of having no one present who could take notes sufficiently rapid to record all that has been said or done; but there is an ample field for others to investigate, and as Mesmerism increases so will Clairvoyance, although out of three or four thousands who may be mesmerised, perhaps not more than one or two would become Clairvoyante enough even to prescribe or point out the seat of a disease. It is only some persons possessed of peculiar temperaments who become Clairvoyante, and the same person who may be made capable of mental vision by one Magnetiser, would not be able to do anything at all if mesmerised by another person. I have seen a Clairvoyante capable of entering into a disease with great ease and accuracy, rendered quite cataleptic and unable even to see by being magnetised by a person who had not been accustomed to mesmerise her. There appears to be requisite, a suitability of temperament and nervous energy in the magnetiser to produce Clairvoyance, and there is a very remarkable peculiarity in this stage, viz:—the power of Clairvoyants to make themselves deeper if left to themselves.

Miss W. once said to me, "Let me remain quiet and I can get up to concert pitch, if I can touch you," and she shortly afterwards became lucid enough, to do all that was required, without another pass being made by me.

In presenting to my readers the following cases of Clairvoyance which I have selected from a great number, I must beg of them to recollect, that however astonishing or incredible they may appear, they were all or nearly all of them witnessed by many highly respectable and intelligent persons, a great number of whom were originally sceptical of the powers of a Clairvoyante, but their own close observation continued through some months, having compelled them to acknowledge the great truths I have alluded to, they have now become as earnest in the good cause, as a friend could desire. These cases are not the result of two or three mesmerisings, in which the subject was fortunate enough to pass into the lucid state, but the same results could be produced *ad libitum*, all other requisites being present, as good health of the Mesmeriser and Clairvoyante, and during the space of three months, I have produced Clairvoyance in its greatest perfection, nearly one hundred times.

Miss W—— had been mesmerised several times by a gentleman before I attempted to do so, and had been rendered cataleptic, and made to speak a little, but she did not appear to get beyond the first stage under his mode of mesmerising, probably owing to the unsuitability which I have alluded to; when I endeavoured one night to mesmerise her I was then sitting near the fire-place on one side of her, and without changing my position, I placed my hand upon the crown of her head and exerted my will without making any passes. In six minutes she was fast asleep mesmerised. I then rose and made a few long passes from the head to the feet; these passes free the head, by bringing the current down. I spoke to her and she replied, saying—"I'm sound asleep, deeper much deeper than I ever was before. I am so com-

fortable and happy." In a short time she became quite lucid, and was able to see through her forehead everything and everybody around her. A letter was placed in her hand, she put it to her forehead and said, "This is from Mr. — I saw him in the ship—he touched at an island, I think New Zealand. He has not got to California yet." This was perfectly correct in every respect.

### *Sitting No. 1.*

Mesmerised Miss W. in a few minutes. As she was very bright I determined to try if she could describe a disease, or point out its seat on a person, by investigating a lock of hair belonging to him. In the presence of Dr. M. and several ladies and gentlemen, the hair was placed in her hand without any remark: it was brought to her by a gentleman who had never told any one present whose hair it was, or what was the disease of the person affected. Her first act was to place the lock of hair (about two inches long,) against her forehead, and resting upon the organs of Form and Individuality. Then she put it to her nose and separated it with her fingers, and lastly put it in her mouth or between the lips. In a few moments she turned to the physician who was present, and said, "Doctor, *she* is very bad just here, (pointing towards the stomach a little on the left side,) I think there is something twisted or turned in the intestine just here." Upon the anatomy of that particular region being explained, she immediately described the nature of the disease, the part affected, and said there was something pressing against it or hindering it from acting properly. Calling for a pencil and paper, she made a diagram as accurately and as anatomically as if she had it before her, although her knowledge of it was derived from the lock of hair only. Upon being requested to look for a remedy, she said, "Medicine is of no use whatever: she will never be well unless an operation be performed." This case, unknown to the Medical gentleman present, has since been

confirmed by him upon an examination of the patient, the result of which corresponded as closely as possible with her description.

*Sitting No. 2.*

Miss W. at this sitting became still more lucid, and was able to investigate with ease and confidence. She examined several persons present who were ill, and described their sensations and pains so ready and so clearly as to surprise and astonish them all with her wonderful power. Miss C. consulted her respecting herself, and she prescribed for her and *cured* her. Dr. — also the same evening requested her to try and cure him as he said he *could not do so himself*. She took his hand and placed one finger between her lips, and, after a few moments pause, she said, "Doctor, you are unwell here, (pointing to the right side,) and you have a bad pain in your right shoulder: I can do you good, but you must abstain from all exciting or stimulating drinks for a month, and you must take a mixture composed of rhubarb, gentian, and something else which I *see* but of which I know not the name." Upon being requested to describe what she saw, she replied, "It is a flower, a blue flower, very much like a potatoe blossom; there are some little yellow threads coming up to a point in the middle. Oh! I wish I knew the name." I here suggested the name "Nightshade," and she said, "that's it, that's the name, this is the best of all for you Dr." A discussion here arose upon the kind or species of nightshade, one gentleman thinking it must be a *belladonna* that was meant, as it was more used in Medicine than any other; but from her description of the corolla which she said was rotate and the anthus oblong, meeting in the middle; I was satisfied it could not be *Atropa belladonna* which had a campanulate corolla, and the filaments and anthers distinct and separate. To settle the question, it was determined to postpone our decision until the next sitting, when some extract of *Belladonna* and some stems of the *Solanum dulcamara* were

given her. She tasted them both, and putting the extract on one side, said, "This is it, holding out the stems of *dulcamara*, I see the blue flower very plainly, the other is not so good as this. Yes, this is the extract which will do you so much good, Dr., if you will take it, but isn't it presumptuous in me to prescribe for you, who ought to be able to prescribe for me, but you know I am not myself now." The Doctor was not a man who was unwilling to be taught even by a woman, but an intelligent, and learned physician, who felt that the more he knew, the less he thought he knew; and upon being asked afterwards, by a friend, if he would take her prescription, replied "To be sure I will; I am quite sure she knows better than I do, and I'll begin to-morrow morning." He did so, and is now quite relieved of the complaint in the liver, and the pains in the shoulders also, and advocates the good cause with an ardour and perseverance worthy the admiration and respect of all good men. May his example tend to emulate and encourage others to follow in the same path!

I must here remark, that this lady's knowledge of botany extended no farther than a few of the commonest flowers of the garden. Botany was to her a perplexing and difficult science—a sealed book; and, as to *Solanum dulcamara*, she would not have known it, when awake, from an orchis or a crowfoot. *How* it was she first saw it, and was afterwards able to describe it *botanically*, stamens leaves and other parts, and to trace it from some dead stems, *gathered in England*, will remain, for the present, one of those mysteries of the science which time and future experiments can alone unfold and explain. An objection may here be made that as the Magnetiser was a botanist, the Clairvoyante may have been only reading his thoughts—but this could only have happened after she had seen and described the flower as being like a potato-blossom,—for until she herself had given a clue to the *genera* of the plant,—he neither could

nor did think of any plant or flower. The assistance rendered to the Clairvoyante, only could take place when he *knew* the flower which she only *saw*. It may be compared to a person unacquainted with Entomology, bringing a beetle or other insect to an Entomologist to describe. If it be said—how is it that she could tell its medicinal virtues, and describe its growth and appearance, and not be able to tell its name? I reply—Names are “airy nothings,” unconnected by any tangible shape with either persons or things. “What’s in a name? a rose by any other name would smell as sweet,” and this flower which she saw, would ever be present to her *as it is*, though botanists may change its name every year. The patient was cured—and though ten thousand quibbles may arise—the great fact will remain unshaken—he was cured!

### *Sitting No. 3.*

A gentleman was extremely unwell, and had been for many years suffering from some internal complaint, which caused him great uneasiness. His disease was known to his physician, who consulted Miss W. more in the hope of obtaining through her some remedy, than to test her powers. In the usual way she investigated his case, described the part affected most accurately, and prescribed for him with advantage. The hair of a person very unwell having been presented to her, of which no one in the room excepting the medical adviser of the sick person, knew anything about. She said, “This person is dropsical, and there is something wrong in here, a good way in.” Not being anatomically acquainted with the internal organisation of the human frame, she had a difficulty in conveying to us the exact seat of the disease. She recommended Mesmerism and a particular bark—but I know not the result of her prescription, I believe it was never adopted.

*Sitting No. 4.*

Miss W. was mesmerised by W. B., Esq., and rendered Clairvoyante. During that state she sewed one side of a sofa cover, and it was done considerably better than that which had been done in the natural state. It being the first essay in the science, of the gentleman who mesmerised, he did not get her to do anything of importance. This took place while I was engaged in mesmerising another lady who was extremely amusing. She played and sang for nearly an hour, with a taste, execution, and spirit rarely seen. A new piece of music was placed before her, her eyes being at the time close sealed. She requested me to hold the piece against her forehead; I did so, and she played it with great ease and correctness. She danced the Polka and conversed in the most engaging and delightful strain for three or four hours. Wishing to test her powers of mental travelling, I requested her to come with me to Geelong (a place she had never been to). She immediately complied, and in half a minute said, "I'm there; but how shall I get from off this nasty landing place." She then went towards the town and described Mack's Hotel and the houses adjacent very nicely and correctly.

The same evening after Miss W. was demesmerised by Mr. B., I was anxious to see what effect he had produced upon her, and mesmerised her myself, when to my great regret I found she was perfectly dumb, her tongue being rolled up like a coil and her jaws cataleptic, so that she was unable to open them more than an inch. Her Clairvoyance was gone for the time. Having taught her the deaf and dumb alphabet—as she had an aversion to write—she told me with her fingers that it was occasioned by being mesmerised by Mr. B., as his passes were too powerful for her, and had thus rendered her tongue cataleptic. This circumstance bears out the remarks I made at the conclusion of my directions to magnetise, viz, that some mesmerisers exercise a very powerful effect upon some patients, there

being a kind of unsuitability of nervous energy between them, the action is too strong and produces catalepsy, or other nervous affection. Had Miss W. been always mesmerised from the first sitting by Mr. B., he may have succeeded in rendering her even more lucid than under my magnetising, but being easily influenced the powerful change made her dumb.

The following day she was again unable to speak, and could not see even myself, and she told me that she should not be able to speak properly until the 29th of the next month! when her voice would return again as before, and she should be able to sing. She also added, "If you continue mesmerising me every other day, or nearly as often, I shall speak gradually better and better, but not like I used to, till the 29th." I continued to mesmerise her three or four times a week, and at about the 5th sitting after she became dumb she was able to say "No," and kept repeating it for some time, she was so pleased to speak again, even that little word. It was extremely curious to observe the effect produced; all my endeavours to make her speak were fruitless and of no avail, so I procured a slate and pencil, and for some time, in fact within three or four sittings of the one which was to take place on the 29th, she continued to use the slate and pencil. Her Clairvoyance returned, and she was just the same as before—*with the exception of being dumb when in the mesmeric state*—for upon being demesmerised her speech returned. During the time intervening between the last sitting and the 29th, a remarkable occurrence took place at one of the sittings, which opened up a new era in the science, and filled all who witnessed it with astonishment and awe. It will be detailed in—

#### *Sitting, No. 5.*

After successfully describing several diseases, and prescribing for the patients affected with them, a lock of hair was placed in her hands by Dr. M., without any remark being



made to any one. Upon handling the hair, she wrote on the slate "How coarse, and yet how silky, this hair is, I don't like the smell of it at all." She then placed it between her lips, and wrote, "This *man* is very ill, Doctor, is it not Mr.——?" Upon being answered in the affirmative, and asked why she said so, she wrote, "Because I feel my head bursting, and I had pains in my eyes and nose, and I know he has." She continued writing "I think he will——;" here, she rose from the chair, staggered backwards, and began to scream, and fell upon the floor, tossing her head and arms about, kicking violently with her feet, and having the muscles of her face and mouth working spasmodically. In fact, she was to all appearance suffering from a fit of apoplexy, the breathing being slow and laboured, and the face and neck much flushed, and turgid with blood. This state lasted for about two minutes, until the head having been raised, and the hair, which was firmly clenched in her hand, had been removed by the Mesmeriser, she gradually recovered. She then spelt upon her fingers the word "die." Upon being asked why she thought so, she wrote upon the slate "Because I feel dying myself," and then sunk again upon the floor, stretching out her feet, extending her hands by her side, and becoming now as cold and rigid, as she had been before flushed and heated. I made a few long passes over her, and she soon recovered. She was then asked could anything be done for him? and she wrote "No; I think he will die." After this was all over, I asked the Doctor whose hair it was, and he told me that it belonged to a gentleman who had had an apoplectic fit, two days previous, and that he very much feared he could not live long.

Miss W. had experienced his sensations, and had, in fact, apparently suffered from an apoplectic fit, and finally represented the "last scene of all"—death! which she said would soon carry him off. Eight days after this, the lock of hair, belonging to the same person, was again presented

to her; she immediately recognised to whom it belonged, and spoke of him, as the *dead man*. Being asked why she called him the dead man, when she knew he was living? she wrote "You know he is the same as dead, for I died, when I had his case before." In reply to the question, "Do you think he will die soon?" She wrote "I see two candles—one is burning, the other not yet lighted; I always see candles when I look for time, but I don't know what ~~precise time~~ they mean, but I think they represent a particular time, and you will discover by and by what the time is."

This patient appeared to be improving under medical treatment; and on two subsequent occasions, in the presence of another physician, the hair was again presented to her, in the hope of her pointing out some means of cure, in addition to those which his physicians were adopting, but she still remained unaltered, in her opinion, respecting the hopeless nature of the case; and I regret that circumstances at present do not permit me to mention all that she has said concerning it. Hereafter, in support of the truth of the science, I shall feel it my duty to make known, everything connected with this and other interesting cases. Time will pass, and with it will come confirmation or refutation of many curious and wonderful cases of *prevision*, which, till then, if revealed, would only form matter for idle speculation, or still worse scepticism and contempt.

I cannot however pass over one circumstance connected with this case. Some time (nearly two months) after the first investigation took place, several locks of hair, marked Nos. 1, 2, 3, and 4, were sent from Hobart Town to Melbourne, and the nature of the disease of each of the patients to whom they belonged, was requested to be pointed out by the Clairvoyante. No further clue than could be gained from the locks of hair was given by the medical gentlemen who sent them.

During her investigation of the several locks, No. 4 was placed in her hand, and immediately upon her feeling it she said "I should know this hair from a thousand, there is a silky and yet a coarse feeling about it"—(I should here mention that when endeavouring to find a cure she looks over the *right* shoulder, but if the case is likely to terminate fatally, she invariably turns to the *left* side.) In this instance, looking towards the left, she said, "I don't see it just yet, (meaning thereby death) but I think he is breaking up here, (pointing to the abdomen,) not quite so bad here, (pointing to the head,) I think he wishes to come back here, i.e. to Melbourne. I see *some one waiting* out there, you know what I mean. I see a Bible. He cannot live long." After looking intently toward the left for a few moments, she turned and said, in a most heartfelt, sorrowful manner, "I was in hopes it was an anchor, but it was a pick-axe and a spade! I see only one candle, it is burning. Poor man! I think he will die soon: I am so sorry, I blame myself much, because when I first saw him, I thought him stupid as he did not talk. I did not then know he was so ill; I now know the reason why he did not talk, it makes me remember never to do so again: if we are always *this way* we would never do wrong!"

### *Sitting No. 6.*

A gentleman of high standing in this country, having been afflicted for ten years with a spinal affection, and having derived no benefit whatever from the treatment of his medical attendants, expressed a wish to try if Mesmerism would do him any good. He was recommended to do so by many of his friends, and ultimately consulted Miss W. through me upon the probability of his restoration. Not being able to come personally to consult Miss W. I procured a neckerchief which he had worn for some time, and gave it to her when clairvoyante. She saw him, and said, "if I could only touch him now, I think I could do him good."

Her kindness of heart immediately suggested a plan—she begged I would drive her in while she was asleep, and allow her to see if she could find out anything that would do him good. She wished to go that instant, but it being then six o'clock, p.m., and his residence being several miles off, I preferred postponing it for a day or two. Accordingly I called upon him, and made an arrangement to drive Miss W. in on the following day. I did so, accompanied by a lady and two physicians who were present during the entire sitting. She was mesmerised there, and taking his hand for a few moments she touched it with her lips, and proceeded to point out the exact seat of the disease. She continued feeling along the Vertebrae for some time, beginning always at the first cervical and slowly and carefully examining each, until she arrived opposite the sixth dorsal Vertebrae. "Here" she said, "is the seat, here it begins. It wants life, I mean *vitality* downwards from this spot, the nerve is of a different colour, but the texture is the same. There is no sensation down to the toes. He can be cured, but it will take a long time to do so. He must be galvanised first for a few minutes each time—he won't be able to stand it longer. This will excite the nerve, and then he must be mesmerised for four hours along the spine down to his feet every day." Upon being asked when the first symptoms of improvement would appear, she said, in three months, and that it would consist of a tingling in the toes. She continued "but you must keep on, on, mesmerising, and get some strong man to assist. Tell him (the patient) not to give it up—but his patience and the mesmeriser's will be tried. Tell him not to despair—he can lie down on a sofa and read a book the while if he wishes—but it must be continued with patience and perseverance." Nothing I believe was ever done further in this case. It was certainly a great trial of patience to be mesmerised for four hours a day, but as it was a grateful soothing process, and as restoration was predicted to follow its application, I regret it has not been adopted.

At the same *sceance*, a letter was handed to me, which I gave to Miss W. It bore the post-mark Hobart Town of the date 1840. She placed it for some time against her forehead, and said at length, "You have not had this letter long—it was not sent to you through the post—I see a ship, the ship has been sailing about here and there and everywhere—a very fine ship—this (letter) was written by a man in the ship—not a common man—a very nice man.—I see an anchor—I think I know who it belongs to—I mean who wrote it—but I am afraid to say." Upon being further pressed to tell to whom the letter belonged, she said, "It belongs to an officer in the navy—he is up in the snow—his name is Franklin—Sir John Franklin—I can't find him now, but I will try another time."

*Sitting No. 7.*

About a week after the last sitting Miss W. requested me to mesmerise her for something she had forgotten which she wished to remember. I did so, and she immediately remembered it, and gave her ring to a lady who was present to remind her of it when she was awake. A picture was then given her which had been done by a gentleman nineteen years ago. She described him with grey hair, a little wavy, rather dark complexion, and thick lips, which completely corresponded with the description of him by a lady present who knew him.

I then gave her the letter from Sir John Franklin, when she said, "I have had this letter before, Oh yes, it was at — it is the letter from Sir John. I will try, because it is very interesting, and poor Lady Franklin would be glad to know. In about eight minutes (during which time she had been apparently travelling and observing mentally) she said, "Now I will tell you all I have seen. I followed him up, up a long way to the North. I saw a black ship in between two immense walls of ice; they put me in mind of the Cheddar Cliffs. I saw the ship very clearly in the ice, it is

a black one, and there is a brother of an old friend of mine on board it, Edwin Helpman. I am now speaking of a long time ago. I see the ship where it was one year and eleven months after it started from England. I can take it up from that place next time, I do not see one human being. I saw a large animal, I think it was a bear, and two green boats with their bottoms upwards, and fragments of others lying about. I also saw a curious tree, somewhere thereabouts, it was a low stunted tree, very bushy, with small lanceolate leaves. I will follow the ship to where it is at the present time, and tell you the latitude and longitude if I can."

### *Sitting No. 8.*

From the importance of the subject which gave rise to this sitting, it was thought desirable to take down every word the Clairvoyante uttered, which was done as well as possible: still it would be almost impossible to convey to the mind of the reader an idea, however faint, of the expression of intense interest, anxiety, and thoughtfulness which lit up the countenance during this interesting sitting, which if corroborated will most certainly stamp Miss W. as the first Clairvoyante who has ever discovered anything worthy the observation and interest of a great nation.

Three days after the last *mental* expedition in search of the intrepid traveller Sir John Franklin, Miss W. was mesmerised for the purpose of further prosecuting her search. I subjoin the following account of the result of this sitting in the Reporter's own words as he took them down without the least alteration. The notes were made by a gentleman now residing in Geelong, and during the sitting twelve or fourteen ladies and gentlemen were present.

As the Clairvoyante, generally speaking, becomes clearer and brighter towards the close of a sitting, it was considered desirable to let her describe several medical cases first—this was done—and to continue from the notes—

The Magnetiser now took a pen and paper, and wrote these words, "*Sir John Franklin's Letter*"—which he passed round for the inspection of all in the room. He looked intently at the Clairvoyante, who immediately becoming aware, by some mysterious channel of communication, of what was agitating the magnetiser's mind, placed her forehead against his and said, "I see a letter in your hand with a large red seal." In another moment she said "Sir John Franklin's letter. Yes, I have promised, have I not?" These words alluded to a promise she had given on a previous night to enter upon the fate of Sir John Franklin. The letter was then placed in her hand, and for a few moments she held it against her forehead, and said "I see—I see—the cliffs like the Cheddar Cliffs. The sun shines so brightly on these (with hesitation) cliffs—like alum—high—very high, and rising to a point." In answer to a question, what period this was, she replies "One year and eleven months after their departure; can see the ship—the black ship." She looks with the most intense abstraction round, now appearing to pass along some difficult path, now to peer under some jutting of the cliff, "Nobody there—nobody there," she at last says, with a feeling of pain. "Some planks—yet nobody there; I see a fire. People are *very* scarce up in this country—(after a pause)—oh! I see three little fellows, but not Englishmen—*dumpy* little fellows; (looking round) I'll try my best to go round that way (pointing); it has moved—see—" seizing a piece of paper she attempts to point out the position of the place she is now in—"Suppose this to be Russia—here is North America—here is the Pole—" then pausing awhile, she added "I never say anything I do not *see*. Yes, now I see figures—degrees—oh! that I could only see those figures distinctly; (raising her hands with emotion), I see a 7 and something after it—I see 77—I saw it on the waters on the cliffs the last time. I now go west; (after a pause) I've got to some land, here again little people—how flat all the

land is; some one has given a tin can to a little fellow. The men and women are all alike—round, ugly faces; I like my own people best. (Looking inquisitively, and then satisfied) I am going that way now—I see the black ship again—oh! I've got quite close to it—I think it is in the ice; a ladder is down for the people to jump up and down; it is damaged some way—oh, how I should like to see—oh! (with a shudder) I do not like to see that—I do not like to see that—something is burned"—(with deep feeling and distress). The Magnetiser here placed his hands on the localities of Hope and Firmness. "It is the black ship all, all burned—oh! I do not like that—oh! (with horror, and rejecting the letter of Sir John Franklin), oh! do not ask me to see it." Being again entreated to exert all her powers of Hope and Firmness, she began, "I see another ship now, (with joy) all white, no sails though—it seems about three miles apart from that other, ahead—not like that burned one—oh! I do not like to see it." Being asked if it could have been burned for firewood, she replies, "I think not—It is a fine ship—all charred like a piece of wood in the fire—all, all black." Being asked if it were Sir John's ship. "I cannot say if it be his ship—I have not seen anybody in it, and can't say—oh! that I could only see an Englishman—this is a white looking ship I see now—ah! how different its appearance—oh! that I could get that ship out of my head—that burned one—it is much larger than the white one I now see, which is to the north west of it—cannot say if it be *his* ship.—I have not seen *him* yet—I once saw him though, standing and pointing like this (with her hand advanced and in a commanding position). Question: Is this ship embedded in the ice? "There is ice close to it—(looking inquisitively)—I cannot get in it though.—Oh! I see a man at last—I'm glad of that;—such a beard!—(looking inquisitively and sideways)—large moustache—large nose, very large—and his beard is immense.—I think he is an officer.—He somewhat resem-



bles Mr. B.—who can that be? I should like to know.—None but men down there—very crowded indeed—and they all seem young. (Enquiringly). How can I get down there? the common people are all down that way;—but how close it is—like the black hole of Calcutta.—All appear young;—and who is that like Mr. B.?—He appears about thirty-eight years of age,—I never saw that man before—he is not dressed as plainly as the others.—They have caps like this (making a circular coil with her handkerchief, and covering up her head and greater portion of her face).—How can I get down there? All like a large dark hole. It is divided though—too many people there, (looking down and stooping forwards)—I can only see that one man clearly—they have now got a ladder. Do, pray, come up. (Rising from her stooping position, as if scanning the features of some person who had complied with her last request.) All have now vanished since this one person has come up. How very strange!” Question: What particular time do you refer to? She answers, “How particular you have become—I do not see any one like *him*. Sun there very low, (making a circle with her hand.) Question: How is the gentleman you saw dressed? “Dark clothes; fur round his throat, like opossum skin, something like it, but longer. He must be an officer, at least by his appearance he seems a gentleman.” Question: Is he the master of the ship? “He will not say—he must be though, all the rest appear inferior to him. I could easily draw his face. Great whiskers up to his eyes. He has a skull cap—all wrapped up. I am certain the white ship is a-head of the black one, which cannot have burnt for firewood. It must have been an accident. This is after the one year and eleven months. When I see time I see a thing like a large silver plate, with candles all round it; some burnt out, some burning, and others not lit. I don’t exactly know what they mean—it is the past, present, and future time, but I don’t know what one candle means, perhaps it is a month; you will find that out soon.”

Since this sitting she has prosecuted her search on four several occasions, the result of which is at present obliged to be kept a secret. Suffice it to say that notes of all the sittings have been made, and attested by several highly respectable and influential gentlemen, and the whole are placed in the hands of a gentleman of known probity and honour, to await confirmation or refutation, as time may determine. We can only reason upon what we do not know, by what we do know. Miss W. has, in upwards of a hundred instances, been *proved* to be correct, and though in this one case she may be wrong on some points, yet she may be right in the principal circumstances, and if she be found to have erred altogether relative to Sir John, we cannot the less believe in her Clairvoyance, seeing that in so many instances she has been correct; nay, more than correct, for in several medical cases she has *discovered* things entirely unknown and unheard of by the most intelligent members of the medical profession. The wonderful manner in which she was able to trace him *at all* from a letter written ten years ago, must strike any rational mind as being a proof of her Clairvoyance. There are several accounts in the English papers of Clairvoyance, and of its being applied in a similar manner in the search of the missing expedition. It must naturally tend to excite surprise and wonder, when we see that one Clairvoyante in Liverpool has predicted the return of Sir John, in the month of September next, and that this has been confirmed by the prediction of another at Bolton; and if Sir John should return at the stated time of the English Clairvoyantes it will for ever set at rest the much vexed question, and all the world will be converted; and, on the other hand, if upon the return of all or any portion of the Expedition, the account given of its progress and the circumstances be found to tally with the researches of the mental traveller in this Southern world, the same good results will be obtained, and Mesmerism with its highest power, Clairvoyance, will

rest on a firmer basis than the sceptics and deriders of it would like at the present moment to grant it.

*Sitting No. 9.*

Miss S. brought two locks of hair which she wished to have investigated. They belonged to two poor persons, to whom Miss S. in her avocations of charity had administered temporary relief, but who were now both poor and ill, and consequently deserving the attention and assistance of those willing "to heal the sick." Miss S. had firm faith in Clairvoyance, and accordingly consulted Miss W. upon the possibility of their being cured or relieved. No one present knew anything of the persons from whom the hair was taken, except Miss S. Upon one of the locks being presented to her, and after going through the usual preliminaries of smelling and tasting, Miss W. turned her head toward the left shoulder, and became apparently cataleptic, stretching out her legs and placing her arms down by her side, with the head thrown back; I knew she was in the position which she usually assumed when indicating death as the ultimate termination of the case. Several ladies who were present became alarmed at the unexpected and awful position of the Clairvoyante, but by making passes over the extremities which freed the head, she soon recovered, and not the least injury occurred, nor did any unpleasant sensations remain afterwards. After consciousness returned, upon being asked if the patient would die soon, she said, "you know what that means, but I do not see any candles."

What a lesson did she teach to those around her! How solemn and how impressive the warning she gave—that ere long another soul would be required, another mortal depart to "that bourne from whence no traveller returns."—and deep should be the contemplation of all, that perhaps soon, the allegorical representation of the visit of the King of Terrors would become a reality, to those who stood by in

speechless wonder at the workings of the unseen God? Time has already confirmed many of her predictions, and Time alone will confirm the truth of the prevision exhibited at this sitting.

The second lock of hair was presented, and investigated as usual. She immediately began percussing or tapping both sides of the chest, and then said, "there is something wrong here—in the right lung; there is also something wrong here." (pointing to the region of the liver.) Upon being asked what it was like, she said, "Oh! this lung is all diseased, it looks corrupted." Miss S. the lady who brought the hair, having been asked what was the matter with the man, she told who he was, and what was supposed to be the matter with him, viz: consumption, and that he had been subject to great privations and hardships. The Clairvoyant was then asked whether the diseased state of the lung, was originally caused by *hereditary taint*, or produced by cold and privation; when after a few moments pause, she said, "I think it is hereditary, for when I endeavoured to find out, the face of a dead man, some relative of the patient appeared before me, and I think he must have died from the same complaint."

A few days after I learned from Miss S. that she had seen the subject of the last case, and that she had made more enquiries respecting him, and found that he had an affection of the liver (which she was not aware of when Miss W. investigated the case,) and that his father died from the same complaint with which he was affected.

This very singular case deserves attention from members of the medical profession, inasmuch as it satisfactorily shows the possibility of discovering the nature and *origin* of the disease in question. Had not the question which produced the answer as to its being hereditary been put, a physician would, perhaps have been at a loss to find out from her statement, whether he should treat the disease as one depending upon inflammatory action and not one of a specific nature.

Her remedy was very simple. She recommended good nourishing diet, change of scene and air, to be kept warm, and not to be overworked.

*Sitting No. 10.*

This sitting took place in the presence of a large party of ladies and gentlemen, who had been especially invited to witness the confirmation of Miss W's. prevision, with respect to her being able to speak and sing as she usually did previous to her loss of the power of speech, alluded to in sitting No. 4. About half-past seven o'clock in the evening she was mesmerised, and to my great surprise and joy, she was able to speak as fast and as well as most ladies, and moreover to sing; for previous to the arrival of the visitors, she went to the piano and sang and played for more than half an hour, with great taste, elegance, and correctness. Thus was her *prevision* confirmed in this case to the very day. Of course, there are some minds so constituted, that this statement will appear to them simply as a preconcerted plan, a collusion between the Magnetiser and Clairvoyante. To such persons I can only say, that as their adhesion to the science would confer no honour upon it—so their unbelief and obstinate opposition to its truths cannot hinder its progress.

The first case this evening was the hair of an East Indian, who had been afflicted for some time with a swelling of the elbow joint, and a similar swelling upon the inner side of the foot below the ancle. In this case she knew and had seen the man when in her natural state. Upon taking the hair, she said this belongs to "Boodhoo;" and after putting it between her lips, she said, "Oh, he is bad here (pointing to her elbow), and here," (pointing to her ancle). Upon being asked to describe what she saw, she said, "There is a nasty oily-looking substance oozing out into the swellings—it is not healthy, but diseased." Upon being asked if he could be cured, she looked for some

time over her right shoulder, and replied, "Yes, if he uses hot baths of sea water—hot as he can bear them, and afterwards gets into bed, and covers himself with plenty of blankets, so as to induce copious perspiration. Being asked if there was any local application to be used, she said she would try and see, and soon replied, "Yes, I see a rock with seaweed growing on it; if there are poultices made of this seaweed, and applied to the swellings it will do him great good." Being asked if she saw any medicines that he ought to take, she replied "No; but I think that any simple medicine that would promote perspiration would do him good."

This man was seen by several medical men, belonging to Melbourne; one considered his case to be an affection of a rheumatic character; another, that there was disease of the bones; and a third that it was of a scrofulous nature. The man became an "external" patient of the Melbourne Hospital for some time (I do not exactly know how long), and did not appear to obtain any benefit from the treatment there adopted. He was under the kind and able care of Mr. Campbell, who has set a worthy example to his brothers in the medical profession, in not disdaining to accept the aid which the powers of a Clairvoyante, has laid open to him, in addition to his own professional knowledge. By his permission, another lock of hair was obtained from the man, and presented to Miss W. She at once recognised it, and said, "He is no better—he is getting worse, his chest seems to be getting bad." I may here mention that while in the Hospital, I hear, he caught some fresh cold, from which he was suffering in the chest?

She spoke most confidently as to his cure, if the means she pointed out were adopted, and that it would be a great charity for some person to do so. As he could not have the salt-water baths and seaweed poultices supplied to him at the hospital without much trouble and expense, it was proposed to carry out the prescription of the Clair-

voyante as closely as possible, and Mr. Campbell kindly permitted any arrangement to be made, as those most interested in his restoration may have thought fit. He was therefore removed to the sea side, where salt water and sea weed could be easily procured, and a man was employed to attend him. He was bathed every other day, and sea-weed poultices kept continually upon the swellings. He has been under this treatment for some time. The elbow joint is considerably relaxed. The arm when he left the hospital was *fixed* at nearly a right angle, and could not be straightened, nor moved even half an inch. He is now able to move it backwards and forwards, and the pain in it is nearly all gone. What the ultimate end of this case will be, cannot be seen, but we have every reason to think, it will terminate in a restoration. She has since examined him and pronounced him better, but says he will be much better when the warm weather comes, and thinks he will be cured entirely. At first the wrong sea-weed was applied, which she discovered, and also pointed out the right one, which upon application, was found to be of more benefit, as she had stated when in the mesmeric state, though in the normal condition she did not even know there was more than one kind of sea-weed.

*Sitting No. 11.*

A gentleman who had heard something about Clairvoyance, asked Dr. M. to present a lock of hair which he would send him. It was done, not as a test, but with the hope that good might result, and a remedy be pointed out. I give an extract of his letter:—"My dear Sir,—Enclosed I send you a lock of hair I have just received from Hobart Town. I must tell you that my sister has been suffering for some years from a spinal complaint, and latterly she has had a slight paralytic attack. She is a great invalid, and suffers much. At present she is trying Galvanism as a relief. I shall wait with much anxiety to hear the result of your

investigation of the subject under Clairvoyance, and shall be exceedingly happy if you point out any means of relieving her sufferings, and also if Galvanism is beneficial and to be continued."

The hair was presented to the Clairvoyante, and after applying it to her forehead and lips, she said, "Doctor, I feel this arm (holding up the *right*,) queer and numb; I have an uncomfortable feeling across the shoulders. Upon jerking the head backwards I feel a pain at the back of the neck, and going up into the head."

Being asked to point out a cure, she paused for some time, and then, turning to the Doctor, asked him—"Was there any means of blowing Electricity over a person?" He explained to her what the nature of the Electric Aura was, and she said, rather joyously, "That's it—that's it; I'll tell you what I saw. I saw a pair of bellows and *lightning* ought to come out of it." (I may here remark that upon a former occasion when asked if she had never heard of the words Galvanism, or Electricity, by what name would she denote these agents, and she at once replied, "Lightning, of course.")

The bellows and lightning are allegorical that the "Electric Aura" should be used, as Galvanism is too strong for delicate females. "I also see a *small* anchor, which is allegorical that there is a little hope—it is a very small anchor. She ought to take nourishing fluids, such as milk, not much to eat; she should also take a little ale or porter. I see a cask, and I know that it is some way connected with porter or ale." This statement was sent to the gentleman who forwarded the hair, and I give an extract from his reply:—

"My dear Sir, I have received your favour, and accept my best thanks for your kindness, and the trouble you have taken. I received your note just in time to enclose it per steamer to Hobart Town, and as my sister is a patient of Dr. O., and occasionally attended to by Dr. A. during the absence of the former, I have written to request that the



'Electric Aura' should be administered. The Clairvoyante was right in saying that it was the '*right arm*' that was bad, and also being a delicate female. The pain about the head and neck I shall be informed of. (It would appear that he was not aware that such existed.) *I wish a larger anchor had been seen.*"

*Sitting No. 12.*

Mr. — applied to Dr. M. for advice. He appeared to be in the last stage of Consumption; the respiration was short, shallow, and hurried; the expectoration profuse, accompanied with great debility, emaciation, night perspiration, and diarrhœra. The stethoscopic signs were sufficiently indicative of the hopeless nature of the case, which Dr. M. candidly made known to the patient; when asked if there was any prospect of cure. However, he pointed out what he considered the best means to be adopted; and in the hope that possibly the Clairvoyante might suggest some remedy of which he was not aware, he took a lock of hair, which was presented to her at this sitting. She applied the hair to her forehead, and turning to Dr. M., said, "Doctor, I see an anchor, broken in two, and a pickaxe and spade, and there is no use going farther into this case; I can do *him* no good."

Had we requested her out of mere curiosity to tell us *when* it would have terminated fatally, I have no doubt she would have done so, but we were actuated by no such motives, we were perfectly satisfied with her description, and that Clairvoyance could add nothing to professional knowledge with respect to the case.

A man labouring under partial paralysis of the limbs, and having an impediment in his speech, consulted Dr. M. He stated that he had fallen from his horse about three years ago, that he lay in the bush for twenty-six hours before he was found, that he has been told he was unconscious for a considerable time, and that after some months he so

far recovered as to be able to come to Melbourne, and placed himself under the care of the late Dr. Hobson. After that gentleman's decease he was under the care of Dr. T., and received some benefit. Subsequently he went into the country for two years, and again came to Melbourne about two months since, when he placed himself under the care of Dr. T. Having heard of a gentleman similarly paralysed, who had gone to England, and who had written to his friends here that he was cured by Mesmerism, this poor sufferer was induced to inquire if anything could be done for him. With the consent of Dr. T. he applied to Dr. M., who told him that he had read and heard of similar cases being cured, and that he would be glad to do anything he could for him. This man was first Galvanised by Dr. M. on the 8th inst., and since then, he has, with a few intermissions, been daily galvanised for ten minutes, and mesmerised for about an hour. Dr. M. presented a lock of the man's hair to Miss W. when Clairvoyante. After her usual mode of investigation she said, "Doctor I think you can effect a perfect cure in this man if you persevere. I'll tell you what I see: I see a square, and in the centre a man—the most prominent object—stands mesmerising. At each of the four angles I see the *wheel* (meaning the Electric Machine,) going round, and beautiful bright sparks issuing from it, this means that he is to be mesmerised every day, and that Electricity should be used four times in the week. She was asked, would not Galvanism answer as well? and she said, that "Electricity would be better, as it was more powerful. Being asked how long it would be, before he recovered, she said she saw the figure 10, but did not know whether it meant weeks or months. The Doctor asked her to try and see; when, after looking over the right shoulder she said, "I see ten moons, and a bright crown at the top, that means ten months, and the crown at the top is allegorical that success will crown your efforts."

In the natural state, Miss W. knows no more than a little child of the relative force or power of the "electric aura," galvanism, or the electric shock. But this *sixth* sense enables her not only to distinguish between their relative force, but to trace out the effects of their application.

If ever a man deserved to be cured, this man does, as he attends regularly every morning to be galvanised, and has procured a friend who mesmerises him daily. I trust he will persevere, and as an encouragement to him to do so, he has already derived some benefit; as he states, he can speak better—that he has more command over his limbs—and that he feels stronger and healthier. May he live to attest to mankind the blessing and the truth of Mesmerism!

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## CONCLUSION.

Many, very many more most interesting cases could be presented to the reader, but as this little work was originally intended to be no more than a pamphlet, containing directions to those interested in Mesmerism, and who wished to produce it for the purpose of relieving their friends; both time and space forbid the recital of any more, however strange and curious they may be. Those persons who may have been fortunate enough to have witnessed a Clairvoyante sitting, will readily comprehend many apparent anomalies contained in the foregoing sittings. Be the objections to them what they may, one certainly cannot be got over—they are *all true*—they are not the creations of an imaginative brain called into existence for the same end that Peter Pindar's razors were—to sell—but to prove to the thinking community of this great country, that an agent of immense power and importance does exist, and at the same time, to show to what useful and great purpose it can be successfully applied. We have seen its importance in dis-

covering the seat of some hidden disease—in the prescriptions given in that state—and the valuable suggestions made, are only equalled by the clearness and the unhesitating positive determined manner which invariably attend true Clairvoyance.

I would however remark, that Clairvoyance may in one or two instances be abused, but this can only happen when the Clairvoyante is not possessed of a high conscientious principle—as, for instance, when requested to observe what is going on in private houses. Now a right minded person would revolt from such a request, and the morality of his nature interfere to prevent a repetition of the same. When a Clairvoyante is found to be clever, she should not be asked absurd questions, or those tending merely to gratify idle curiosity; and when parties come to see her, they ought to be satisfied with what she says, as, if she were allowed to say all she saw, it would only lead to sorrow, and create much misery. It is therefore wisely ordained by a *higher power*, that she should only see glimpses sufficient to satisfy herself, but not enough ~~apparently to~~ satisfy those asking questions.

Frequently have I seen these last observations borne out by facts. Had Miss W. told all she saw upon several occasions, it would have created great uneasiness and misery in the minds of many of her auditors; but the true Clairvoyante looks farther than us poor blinded mortals, and with a precision and judgment discovers what the effect would be in certain important cases, and wisely withholds her vision from us.

It has been observed that it would be tempting Providence to look so far into futurity as would lead to a prediction of the death of an individual; but they have given the subject little thought who imagine such a thing. What the Almighty has ordained cannot be put aside by the mightiest of the rulers of the earth—what he has commanded must be—and in giving us reason to observe, discover,

and investigate his laws and works, we are obeying his will and commands, in using it to the fullest extent in our power. By the aid of reason we see a mighty agent continually at work throughout the universe; we seize this power and our intellect shapes out means and contrivances to apply it. We find it can relieve the sufferings and distress of weak and miserable man, and we immediately hail the glad gift, and lo! the racking pain is assuaged, and smiles usurp the place of grief—the sick man is healed, and for ever after the power is prized and acknowledged as the gift of the All-wise God. Under its healing influence, curious phenomena appear, and our wonder and admiration are excited to the highest pitch; we are lost in the contemplation of its productions, and our finite understandings cannot grasp the mysteries unravelled to our view—then begins our unbelief, and objections; and that which many admired in its curative form, is pronounced satanic or unholy, when it departs from the sphere of action to which their littleness would bind it. If the Omniscient God has given us this gift for our use, and not abuse, we should apply it in every form it may present itself, and in the highest stage of all—Clairvoyance, we should endeavour to investigate all that appears intricate or difficult in nature.

It is a holy and a blessed Gift! He who is overtaken by some dire disease, which may shortly sever his thread of life, should rather hail the warning voice of the Clairvoyante, and treasuring the solemn words of import dread, that ere long his soul will be required of him, should summon up his hope and trust in Him who will never desert him, and with firm and faithful reliance upon the merits of his Redeemer, prepare to meet God! The *hour* when Death will come, is seldom or never told, but only a near approximation of the time indicated. Let not the true Christian then, fear that Clairvoyance is opposed to the divine will of the Creator—but rather let him rejoice, that such a powerful missionary is ever at work, in every land to spread the

glad tidings of a future immortality ! It raises and exalts the attributes of man's nature into a glorious longing for the time, when we shall see "ourselves as we are, and God as he is."

The mysterious unseen world of futurity, can seldom be explored beyond that which relates to our pilgrimage on earth. "No man hath seen God at any time," and it would be the highest presumption in man, to direct the powers of his Clairvoyante to the investigation of those hidden mysteries which surround the sphere of the great Jehovah. Should such an attempt be made, he will most assuredly meet with a check which will cause him to regret his curiosity.

"If Phantasy, on daring wing,  
And full of hope presumes to fly ;  
If quitting space with boundless wing,—  
She soars into Infinity !  
To higher realms her course is checked,  
And sadly shrink those thoughts sublime,  
When venture—after venture wrecked,  
Lies shattered in the gulph of time !"

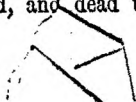
The powers of Clairvoyance are limited, and He, who made us what we are, has set bounds to our knowledge, which mortal cannot pass. Often have I listened to the beautiful and eloquent discourses of a Clairvoyante, whilst in language the most touching and sublime, she has depicted the glories of a future state. Yet around the same has there been cast a veil of obscurity, which I could not penetrate, and which she would not unfold ; and while amid the Babel of thoughts and imaginings which arose in my brain, the gigantic scheme of universal restoration, flitted with meteor-like pace across the ideal desert of Hope, there would come the fearful reflection of misdeeds wrought and punishments awarded, till lost in contemplation of such subjects, the mind shrinks within the deepest recess ; reason gives up her mighty power to belief, and Faith, pious holy Faith, guides the wanderer on his unseen path to Eternity !

Once, on such a pilgrimage of curiosity and enquiry, did the high imaginings of fancy and ideality receive a check which wrought a change in the mind, feeling, and prejudices of all who were participators in it. After a long and interesting, and I may add instructive conversation with a Clairvoyante upon the beauties of the Universe, and the great laws which govern and keep it in harmonious beauty and order—the thoughts insensibly stole to that forbidden theme—the mysteries of a future state; and in reply to the question, “Do the spirits of the departed hover round those they have loved on earth?” the Clairvoyante experienced a chastisement, that solved at once, and for ever with me, the problem as to the propriety of seeking that which we should not, by mis-applying that great power granted to us by a merciful Father to use, but not to abuse, in penetrating the veil which envelopes a future state. In a moment the question was answered, and the effect produced will dwell in my memory while life is within me, never to be effaced. When time had in a measure soothed down and calmed the agitation of the Clairvoyante, she revealed her vision in the following beautiful allegory, the solution of which I purposely withhold—remarking only, that a solution was given, which conveyed a lesson of caution, reverence, and fear to those who heard its import and explanation—

“I see a Temple whose pillars reach far beyond our sight; above the bright blue sky; and the foundations of which are in the centre of the earth. The pillars are of the Corinthian order, and fluted. In the flutes of the pillars there are names, embossed in the smallest letters, so small that the most beautiful microscope ever constructed can hardly discern them; and the letters of each name are entwined with flowers. There are numbers that no man can decipher! The Temple fills all the universe, and yet it is on this earth. It is so very great that it must be divided into many mansions, not only from the centre of the earth, but on high. There is a large door. The Temple is composed of illumi-

nated pearl, and it shines with a radiance outside. The door is made of iron, studded with large nails. It never opens; and mortals are carried to that gate—their spirits pass through—their bodies remain behind. Ages pass; and the inhabitants of the earth are curious to know about that door. Some, from idle curiosity; some, from impiety; some, from a wish to investigate the future; others, from pure love and friendship of various kinds. The father, to see where his beloved child had gone! the mother, her darling son! the lover looking for the spirit of his early love! And at length, in the latter days, people discovered different sciences—Astronomy, Geology, Chemistry—and last of all they found out Magnetism, and they discovered that with the latter they could do a great deal; and they think that as it is in vain to try to pass *through* the door; they will endeavour to get to the top, where it is open. Balloons have no effect, nor steam either; so they caught a little white bird with many eyes, whose plumage is so delicate that it can reflect every ray; and they make a little machine, constructed on curious principles, which will retain every impression—it is made of the finest gold and purest gems—it is hung round the neck of the little bird, and they think by means of these they will be able to reach the summit of the building; they attach a chain of the finest gossamer to the foot of the little bird, which is held by a man upon the earth, and they let the bird fly, and it soars an immense height—far higher—higher—higher—than the eagle, and the chain pulls out to an interminable length, and the person who holds it watches with intense anxiety, and hopes he will be able to discover something *now*; but the bird, after reaching the top, falls down slightly wounded—and the machine is broken!”

True to the induction made that there is a limit to our knowledge here, the circumstances attendant upon the occasion alluded to were in perfect keeping. The arm of the Clairvoyante, the delicate wing of the little bird, fell powerless, cold, and dead to her side! The Clairvoyance was





gone, as far as it related to the world at large, yet prevision reigned, and told how long the punishment would last. It was to leave her at half-past eight o'clock the following night, and till then it would remain a *mark*—a memorial to those who, in their vainglorious attempt to look too far, discovered how insignificant were their atoms vitalized, and filled with intelligence though they be, compared to Him whose “ways are past finding out.”

All the succeeding day the arm remained in the same state, cold and nearly black, as if struck by lightning, and every one who saw it felt awed at the singular and remarkable appearance it had assumed. It remained the same until *half-past eight o'clock*, the time indicated by her, when the fingers first changed their appearance, and became warm and this gradually extended up to the shoulder, and by the precise time mentioned all had passed away, and the limb resumed its proper functions. Here again was her *prevision* confirmed, her prophecy fulfilled!

Fortunately for the Science there are several persons of acknowledged probity who saw and examined the arm during its loss of vitality, and they can one and all bear witness to every circumstance detailed in the above account. Doubtless many who read this will say “There is no truth in it, she was deceiving, or if true and no deception, it was the result of *imagination*,” but I tell these same doubters of all that is new, or that does not come within the narrow sphere of their intellects; I tell them, that this DID occur to a lady, who would scorn to deceive, who would suffer death, rather than attempt a deception which would bring dishonour upon so noble a Science. And I further tell them that the plea of imagination cannot be sustained for a moment. Had the fright which accompanied the effect been the “offspring of an o'er-wrought brain,” that same brain would have been the first to be affected; but the intellect remained as clear and as brilliant as usual, as the allegory just given will attest, for it was delivered about two hours afterwards.

There was no head-ache, no pain, no excitement; all the internal mechanism of the brain and body was in perfect tranquility and order. "The Bird was *slightly* injured," and the arm was the *only* portion of the whole frame at all affected.

Clairvoyance will make clear and easy all those difficulties which envelope the great sciences, which have long since been established. It will point out the proper mode of applying those mighty discoveries of modern times, and tend to civilise and improve man's nature. It has already suggested new and plausible methods of carrying on the great scheme of progressive improvement, in its application of the well-known agent—Galvanism. I say well-known, because, amongst a very large number of practitioners in the mother country, Galvanism has been applied to the relief of nervous and other disorders with decided success. Mesmerism is nothing more than a modification of the same principle endowed with vitality. This may appear to many, a jump at a conclusion, but numerous experiments have satisfactorily demonstrated to me, the intimate analogy existing between them; and, at some future time, should circumstances permit, I shall endeavour to show their connexion and physical relation.

Miss W. frequently recommends Galvanism, in nearly every case that would appear to warrant its application; but where the electric current is *seen* by her, to exercise too powerful an effect—then the *vital* fluid is prescribed, and, in every instance, with decided success."

Of its application to the proper administration of medicine little need be said. There are few physicians who will not allow, that in their profession there is much *guess work*; and, if one medicine does not produce the desired effect, they immediately try another, until the whole round of specifics is exhausted, and, in too many instances, with but a trifling benefit to the patient. A Clairvoyante *never changes the first prescription!* This startling fact may per-

haps be accounted for, when we reflect that, before any remedy is given, the Clairvoyante penetrates futurity, and sees the working of the medicine, which she is then able to prescribe with confidence.

Nevertheless, instances in proof of this are recorded. The same power which enables a Clairvoyante to see the "dread profound repose" of death, in the investigation of a person diseased, also allows her to see the effect of any particular medicine or remedy upon the frame of an individual. One is no greater wonder than the other, and it would not be true Clairvoyance, if any doubt existed as to the remedial application of any prescribed medicine.

The physician anxious to extend his own knowledge, will do well to ponder calmly and carefully over these remarks, briefly though truthfully made. With his greater facility for physiological and psychological investigation, he may turn them to some good and useful end, in which suffering humanity will perhaps have cause to rejoice; and though no other object be gained, he will, at any rate, become more intimately acquainted with a principal agent, which in time of need, he will find a firm friend, and able assistant in his treatment of any complaint beyond his "ken," or the nature of which may be involved in obscurity.

Every great truth in nature is made easy and clear by the Clairvoyante, and every uncertainty at present attending any particular branch, will, as experiments increase and experience in the science is gained, be rendered certain and capable of explanation.

For hundreds of years, the functions of the spleen have remained unknown, and ever formed the subject of discussion in all countries. That large organ occupying, without a doubt, some important office in the animal economy, has had no direct and positive function assigned to it. By many physiologists, it has been considered as merely a "reservoir of blood, which serves to relieve the portal

venous system from undue distention,"\* and yet from the presence of the lymphatics distributed to the organ, the elaborated fluid may find an exit through them, and thus an office of secretion would at once be assigned it. On several occasions have I endeavoured to discover its function by means of Clairvoyance, and the result of one of the attempts I here subjoin in the Clairvoyante's own words. :—

"I see the substance of my own spleen very clearly, with the little veins like red sea-weed, the same as if you took a specimen up from the water on a piece of waste paper. I also see the little cells, they have a curious motion, as if grinding, but more like a bellows when blown—expanding and contracting—they move this way, to squeeze something which is in them like boiled rice, and they make some particular juice for the system.—I have found out how they got there—but I can't explain now.—I have seen enough to satisfy myself and to make a beginning which I will continue. It comes along a membrane which is slightly thickened at both ends. If you mesmerise me at different intervals after taking food, I may perhaps discover all about it."

Allowance must be made to a lady whose knowledge of anatomy in the waking state, only enabled her to point out the seat of one or two important organs, as the liver, heart, and lungs, in the human frame. Still there is much in the above investigation to interest and encourage the philosophic enquirer. If a person well-versed in Anatomy and human Physiology could be rendered Clairvoyante, I have no doubt that the true functions of the spleen would be discovered and other disputed points connected with the Animal economy would be made plain and demonstrated by after experiment and investigation.

When we contemplate the immensity of Creation, its order, beauty, and magnificence, we feel our own insignificance and our inability to probe even the smallest portion

\* Carpenter's Principles of Human Physiology

of the profundity everywhere apparent. Whether we reflect upon the grandeur and sublimity of "the spacious firmament on high," studded with the centres of systems like our own, or pause to examine with curious eye the "peopled leaf" with its miniature cities and invisible inhabitants, we find how fragile is the stem that supports our highest attainments compared to that "Rock of Ages" which shall stand throughout eternity! How heartfelt, then, should be our gratitude, how lowly our adoration to Him who hath permitted us the free exercise of a reasoning soul to explore these gems of His creative power? In the meek and thankful spirit of a little child, should we use the god-like gift of Reason committed to our care, not to be buried in ignorance of its high calling here and its still more glorious happiness hereafter, but to glean from the vast pages of Nature's Book, each welcome ear of wisdom and learning—to taste at every spring, the pure waters of knowledge—till, filled with ineffable joy in knowing so much of Him, and of His glorious works, we hasten to apply each gathered treasure to our success and happy existence on this earthly resting-place, and wait in confidence for the coming of that day when that which is mortal shall put on immortality!

How beautiful! how eloquent is the radiant expression of the soul shining through its earthly covering, when, in touching, melting sentences the last vestiges of mortality are disrobed of its fears on the bed of death by the pious voice of the meek and lowly minister! and how glorious and joyous are the high tones of that voice whose eye can pierce futurity and whose precious words of comfort and hope fall upon the ear, like the music of ten thousand songs, telling of "the land where sorrow is unknown."

The greatness and beauty of this vision of the mind will be readily comprehended in the following allegory, delivered by Miss W. in her discourses upon the sciences whilst in the Clairvoyante state.

"I am now in a verandah, composed entirely of silver bars, with trellis work, also of silver, running round a very large house. There are beautiful fruits and flowers hanging in profusion from the trellis work—this is infancy; and the silver bars are the parental arms. Below this is a garden, without a verandah, beyond which is a labyrinth, having thousands of openings and paths, but which all terminate in one point. Some of the paths are very short—others are winding and long. The garden is childhood, and the labyrinth is the labyrinth of life, with its different lengths and periods.

"There are two boys; they are not twins, and yet they were born the same day and hour; they are very much alike in person; one is a nobleman's son, very rich; and the other the son of a gentleman, but not rich. They both arrived at the labyrinth, and here they separate. The rich lad chooses a path, enters it, and is struck with the beauty of a tree, which he finds near the entrance. Anxious to obtain a few leaves of this tree, he calls his servants and directs them to mount the tree and gather some for him, they immediately comply with his request, and ascend the tree. They pluck a few of the lower leaves and present them to their young master, who examines them carelessly, and then throws them away. It was the Tree of Languages! whose beauties hastily and without any personal application, acquired, like leaves promiscuously gathered and thrown away, wither and decay. The topmost branches of this fine tree were never explored, and where he should have ended, his servants commenced. The young and tender leaves, like the first early impressions, were never gathered, and the deeper and more intricate portions of the subject, could not be understood by a hasty examination, but like the old leaves from the lower branches, were cast away with disgust. He passes on, and arrives under another tree—the Tree of Mineralogy, and pursues the same method, in gathering the leaves, till having tried several more trees, which he found on the path he had

entered, and which he could not retrace; he turned at last into a little garden, with gay flowers, and revelled amongst them, with gay companions who had followed him, and who are called "Follies." These companions led him on from one flower to another, till these were all exhausted, and at length they arrived at an immense gulf, where they left him. He *must* pass over, and yet he fears to do so—and there he was left alone.

"The other boy walks round the labyrinth, and examines many of the openings, and, at length, chooses one, which, after entering, he discovers to be long and winding. He too meets with a tree, but having no servants to command, he climbs the tree himself to the very top, and plucks, with the greatest care and delight, the young and tender leaves. He carefully puts these leaves by, after examining and admiring them. It was the Tree or Science of Chemistry. He began properly, by acquiring the first rudiments of the science, and was thus enabled to understand and apply the more difficult branches. In like manner he plucked from the branches of every tree in his path—including those of Geology, Botany, Entomology, and Music, until he arrived under a tree, whose beauty and magnificence perfectly enchanted him.

"This beautiful tree bore flower and fruit at the same time, and the leaves were transparent, and he discovered that by placing a leaf of this tree upon a green one, every line and mark on it was made visible, and every fibre and vein became bright and clear; and he also found that when two or three of the green leaves were placed side by side, and a transparent one over them, that the *serratures* of the one fitted into the *serratures* of the other, and that they joined so closely and evenly together, that it was hardly possible to see any division. And the poor boy was delighted with this tree, and he plucked so many leaves from it, that his pockets were all filled, and he too came to the gulf—but the leaves seem to buoy him up, and made him feel so light that he passed over without any trouble or difficulty."

"This last and best of the trees of knowledge, was the Tree of Animal Magnetism. Its beautiful transparent leaves are the phenomena of Clairvoyance, that reveal and make clear the intricate difficulties of the other Sciences. When Clairvoyance is brought to bear upon, and to explore the mysteries of the established Sciences, they are all found to assimilate, and an affinity and relationship is shewn to exist between them—like the *serratures* of the green leaves, they *fit* into each other.

"The leaves of true knowledge which this boy gathered by the way, made him joyous, happy, and light-hearted, and the approach to that gulf which separated him from 'the undiscovered country' produced no sensation of dread in him, but the fair flowers of learning and truth gave wings to his desires, and he flew across the gulf, into Eternity!

"Christianity and true religion are not at variance with this allegory, because it merely shows that the acquisition of knowledge by investigating and exploring Nature and her works, weans a man from the follies of the World, and raises and exalts his moral attributes, producing in him that sublime conception of the Deity, that teaches him to avoid the temptations around him, and leads him to meet death with hope, and with a firm reliance upon Him who is able to do all things!"

I have before remarked that, in Clairvoyance, the intellect is increased in power with the senses. It is also capable of much, in this state, that would be considered the result of true genius in the normal condition. There was a work published in America containing Lectures upon the most abstruse and scientific subjects, which were delivered in the Clairvoyante state by an uneducated shoe-maker. Nothing appeared too great or too difficult for his comprehension and observation. I have met with several who certainly were extremely clever and much more intellectual in the mesmeric state, but the greatest stretch of an ignorant and uneducated boy was to learn with facility and rapidity anything which I taught him.



A young lady, when in the mesmeric state proposed to write a romance for a periodical, but becoming alarmed at her own ideas, refused to continue it. Had she done so, I doubt not it would have reflected credit upon older and wiser authors.

Miss W. is capable of composing *extempore* almost any kind of prose or poetry when Clairvoyante. The accompanying lines on Clairvoyance are entirely her own, dictated when asleep. They are composed without any apparent effort, yet for simplicity, conciseness, and originality, cannot easily be excelled.

### CLAIRVOYANCE.

And can those rayless eyes now see  
O'er mountain, desert, land and sea,  
To distant Islands far away ;  
Or view the sun-lit parting ray,  
Of England—glorious England's day !  
Or seek the Polar frozen strand,  
With icebergs high, oh ! dreary land ?\*  
Yes—yes those fast-closed eyes can see,  
As far as human mind can flee !

And do they seek the couch where death,  
Lurks darkly round to seize the breath,  
Of *her*—who gently lies therein,  
In humble hope, a crown to win.  
Yet fears the dark and awful close,  
Of death's unpitying final throes ?  
And can " the bird with many eyes,"  
See her bright spirit mount and rise,  
And join immortals in the skies ?†  
She seems to melt in airy space,  
And meet her kindred and her race.  
And now becomes a mental gem !  
Radiant in the diadem  
Of Him the great Eternal Son,  
The three in essence, yet but One !

\* This alludes to her mental expedition to the north, detailed in a former page.

† Miss W. here describes the death-bed scene of a young person to whom she was much attached.

And can that wond'rous tripled sight,  
 Reveal in characters of light—  
 The hidden thought within the mind,  
 Be it unfriendly—be it kind?  
 The secret wish is soon revealed,  
 And seldom anything concealed.  
 Oh! matchless goodness—matchless grace!  
 The boon to give to human race,  
 So fraught with mercy and with power,  
 To ease the suffering patient's hour;  
 A gift to soothe each care and woe,  
 To sorrowing mortals here below.

Physicians come with manly pride,  
 To ask the "bird" to be their guide;  
 The golden lock—the silvered hair,\*  
 Is placed upon its wing with care.  
 With curious ease it tastes the tress,  
 Then feels the patient's own distress.  
 Be't in the heart—be't in the brain,  
 Be it a limb that is in pain;  
 Howe'er deep-seated in the frame,  
 The little "bird" feels just the same;  
 It mounts—it sings—it seems to rise,  
 And over plain and mountain flies;  
 In plants and herbs it seeks a cure,  
 But lightning is the most secure!  
 The "Aura" from the sparkling wheel,  
 Shall cause the patient health to feel;  
 The *vital* current's better still,  
 Use it oft, and fear no ill,  
 For 'tis the gift of Heaven above,  
 As pure as His parental love.

And yet it cannot always scan—  
 Disease, nor yet one thought of man;  
 To find a cure, it always *tries*,  
 When unsuccessful then it sighs,  
 It turns its head, and gasps, and dies!  
 Thus representing the last close  
 Of man's career, and all his woes,  
 And then the dread profound repose!

\* The golden lock is emblematical of "youth;" the silvered hair, of Age.

The eloquence of a true Clairvoyante cannot be surpassed by any attempt of man in his natural condition. She seems lifted above the gross scenes of earth ; and her immortal spirit soars aloft to gaze upon the unseen world ; while the finer threads of sensibility are stretched to their utmost in picturing the magnificence of creation, and the glory of the great Architect who called it into being ; and amidst the solemn music of the spheres, she seems to linger to catch the sacred strain ascending to His throne !

Among the many original beauties scattered throughout the above beautiful lines, none deserve our earnest attention more than the description of the extraordinary phenomena of *penetration of thought*. Such a remarkable power of divination, enlists our admiration, yet when we discover that even more than the *passing* thought becomes known to the Clairvoyante—that the eventful scenes in the brief history of man are revealed to the gaze of the sleeper ; our admiration is changed into awe, and we pause upon the confines of imagination, fearful to enter its inmost recesses, lest the terrors of an accusing conscience should meet us at the threshold.

The Clairvoyante can not only divine the thoughts of the mesmeriser, but of persons placed *en rapport* with her. I heard Miss W. say, “ Were you not thinking of so and so, just now ? ” and she was always correct ; but upon one occasion, I was astonished to hear her allude to an event in my life which had occurred many years ago, and which she said was written in my head !

What a magnificent provision of the all-wise God ! Every thought, every wish, every deed emanating from the brain of man is thus shown to be imprinted in “ characters of light ” upon the tablet from which it sprung ! What an awful theme to contemplate is that which makes man the unconscious recorder of his own misdeeds ! The hopes and fears of bye-gone days—the gay dreams of youth—the early love—the rise and fall of those unborn visions of the mind, vanishing as quickly as they were conceived—all deeply

graven in characters more lasting than those on "monumental brass," would thus rise in bold relief, and reveal to the Omniscient Creator each page of man's "eventful history." Yet all would not be death and gloomy,—every bud and blossom of useful knowledge gathered by the way, would bear fruit in the bright sunshine of Heaven, and every good and holy thought would glow in living flame, and bear witness to its own purity and truth!

Of a truth we are "fearfully and wonderfully made." We know comparatively nothing of our constitutions. We are daily, it is true, acquiring new ideas, and the old early prejudices are gradually being expunged from their seat in the mind, and great facts and useful knowledge are occupying their place, yet with all acquirements we are still in the dark upon the subject of all others the most interesting to the human mind. Mesmerism will do more to clear away the dark clouds which at present overhang it than anything yet discovered. It will reveal man's destiny on earth, and lead him to "trace the unerring plan" of the great Architect of the Universe, in a proper spirit, until, having explored his glorious works with pleasure and advantage, he will acknowledge His mightiness and majesty, and in silent though heartfelt language, he will "clap the glad hand and lift the exulting voice" in having been permitted to entertain so sublime a conception of his Creator and his God!

To the friends of Mesmerism, in all lands, scattered though they be; whether in India, Australia, or that glorious little Isle, my native land—I say, go on! mesmerise and cure your sick and feeble brethren—mesmerise and christianise the earth! The admiration, respect, and gratitude of an unborn generation, await your great endeavours, and the glories of eternity will be your final reward.—You will meet with opposition in every shape. The selfish, obstinate, and ignorant disciples of Æsculapius, will denounce you as imposters—the proud and mistaken bigot, full of antique prejudices, will thunder forth his anathemas from the pulpit,

and curse your holy and glorious science ; heed them not, but go on !—and in years to come, when you shall have arrived at a green old age, e're the silver cord be loosed, or the "pitcher broken at the fountain," and you are about to depart to your "long home," and the spirit to the God who gave it—then will the memory of your happy cures, shed a halo of splendour round your dying couch, and lighten your path to immortality.

Go on ! Eternal truth is at the base of the pedestal, crowned by the writings of the wise and good, and the beauty and the blessing of a cause so pure shall beam upon your souls, and deck your labours with a radiance more bright than diamond or pearl. Ever bright and ever green shall your science bloom. Astronomy may point to its countless worlds ever revolving in infinite space—Geology may show us Nature's Page, and unfold upon its leaves of the "Stone Book" vestiges of the convulsions of long-forgotten ages—Chemistry may unfathom the mysterious arcana of earth's laboratory—bring forth the precious diamond from the mine to deck in splendour fragile fleeting man—but they shall all perish. "The stars shall fade away, the sun himself grow dim with age, and nature sink in years"—but Mesmerism, founded on eternal truth, shall, like the everlasting soul, "smile at the drawn dagger and defy its point. It shall flourish in immortal youth, unhurt amidst the war of elements—the wreck of matter and crush of worlds !"

