

HYGIENIC
CLAIRVOYANCE.

- I. INTRODUCTION.
- II. THEORY AND PRACTICE.
- III. ILLUSTRATIONS AND CASES.
- IV. SUMMARY.

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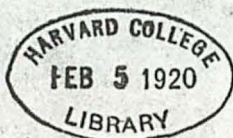
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"The sight being closed to the External, the soul perceives truly the affections of the body."—HIPPOCRATES.

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INTRODUCTION.

THE subject of Hygienic Clairvoyance, however novel it may appear to modern readers, is not new to the world.

The ancient Grecian philosophers, Pythagoras and Plato, and their successors, who discoursed of Hygiene as a department of human wisdom, had recourse to clairvoyance—the clear sight of the magnetic sleep. They regarded the clairvoyant, or clear-see-er, as a living entrance-door to the sacred temple of Inner Realities. They knew that to such an one the Internal becomes, without the use of the outer senses, more perceptible than the External is to us by the ordinary mode of objective perception.

Pythagoras received his instruction in this subject in the temples of Egypt, in which, as well as in those of ancient India, there are representations of individuals being put into the magnetic sleep by the same simple process which we moderns have, of late years, discovered to be effective.

The family of Hippocrates, “the father of physic,” were, it is recorded, ministers in the temple of

Æsculapius. Hippocrates' knowledge of Clairvoyance is shown by the following passage—now no longer obscure—in his writings: "The sight being closed to the external, the soul perceives truly the affections of the body." This exactly states the case of the clairvoyant. He used to treat some disorders by the application of the hands; in other words, he used to magnetize—or as we, in these days would say, mesmerize the patient, probably under clairvoyant indications. Pythagoras himself, Iamblichus says, used this means to procure quiet sleep, with good and prophetic dreams. He even says, probably from analagous knowledge, that the art of medicine originated in this "divine sleep," for Iamblichus speaks of being, himself, a subject of the magnetic sleep. Æsculapius is said, according to Cicero, who wrote on this subject, to have uttered oracles in the temple-sleep, for the cure of the sick.

If we turn to the sacred Scriptures, we there learn many things in relation to this subject. Moses, it may be inferred, with other lore of the Egyptians, was instructed by their wise men in this magnetic science. We read of a youth being restored to life by a prophet; of an angel indicating the means of Tobias' recovering his sight, &c. But the Scriptures being accessible to all, we need not refer further to them.

The Jewish philosophic sect, the Essenes, it is matter of history, also taught the system, and prac-

tised it, of healing by "laying on of hands." It may be inferred that they knew also of Hygienic Clairvoyance, which is but an advanced chapter out of the same book.

The Romans, who received their philosophy from Greece, could not but be acquainted with this department of it; and so we read without surprise, that with them, as with the Greeks, the sick used to be brought to the temples, where remedies were revealed by this means for their disorders.

Celsus, the great Roman physician, according to Asclepiades, was familiar with the science. Tacitus records that, in obedience to a vision of the god Serapis, two men, one blind and the other lame of an arm, had recourse to the Emperor Vespasian, at Alexandria, and they were cured by simple processes which we should call magnetic. Suetonius relates the same fact, circumstantially. Strabo speaks of a certain place on the Asian shore, consecrated to Pluto and Proserpine, to which the sick were brought to be prescribed for by the priests during the sleep. The Sibyls—virgin prophetesses of the Temple of Jupiter—in other phrase, clairvoyantes under care of the priests of the temple, according to Saint Justin, declared many true things, and when the intelligence which animated them was withdrawn, remembered nothing of what they had said. This describes clairvoyance.

We might also quote authorities to show that the Druidesses of Britain and Gaul were clair-

voyantes, having among their functions the hygienic one of discriminating and prescribing for diseases.

There has been, indeed, no nation, from the earliest times, without this science. But the knowledge of it was not solely in the possession of temples and schools; but, wherever deposited, this knowledge could only be expected to be found in the records of philosophy. But when younger and barbarous nations overrun Europe, philosophy was put into abeyance, and its records passed out of the light of day. From the darkness consequent upon their incursions, slowly emerged other philosophies, all exhibiting incompleteness, until at length Europe is practically under the sway of one which is distinctively styled the "Natural," from which the subject on which we are engaged is excluded. Of course: this "Natural" philosophy is the opposite of a "Spiritual" philosophy, of which clairvoyance is an item and exponent.

But parallel with the decadence of ancient philosophy and worship, there arose the new Christian religion, and something of that which the former lost was saved by the latter. The records, therefore, of our subject, which then became wanting in philosophy, are to be looked for in the archives of churches and religious institutions. And thus, as Alphonse Teste remarks, we find this subject, in the middle ages, intimately blended with that of religion in all the Christian nations. "The churches," says the historian Mialle, "in this

matter succeeded the temples of the ancients, in which were consigned the traditions and the processes of magnetism. There were the same customs of passing the nights in them, the same dreams, the same visions, the same cures."

The church, in those days, recognised practically "the gifts of healing," as among those other gifts of the Spirit (1 Cor. xii. 7—11), of which it held itself to be the sacred custodian.

But whatever our subject gained, under the sanction of the church, was associated with religious faith rather than with science. Hence the disfavour in which the records of it, by ecclesiastics, are held by our modern scientific professors. And when philosophy did find its way among churchmen, it was of the one-sided and sceptical kind which prevailed among the laity of the time; and thus with them also the subject fell into discredit. They agreed, with the lay philosophers, in regarding all such records (to borrow David Hume's words in commenting upon Vespasian's marvellous cures) as the "palpable falsehoods of an exploded superstition." But however ready the general mind to ignore, or deny, the fine truths involved in this subject, there were facts of continual occurrence which could not but attract the attention of independent and original observers; and who, from time to time, endeavoured to claim for them a place in the philosophy of their day. A century before Mesmer's discovery, Van Helmont wrote: "Mag-

netism is in action everywhere ; there is nothing new in it but the name ; it is a paradox, strange and fantastical, only to those who are sceptical of everything, or who attribute to the power of the devil that which they themselves cannot render account of."

It is to the resuscitation of magnetic science, under the auspices of Mesmer and his school, that the revival of the philosophic study and application of hygienic clairvoyance is due. It is this school which furnishes modern testimony, abundant and varied, to the value and importance of our subject. Excellent contributions have been furnished to it of late years by Ennemoser,* Mayo, Townshend, Haddock, Davis, Dods, Cahagnet, Dupotet, Teste, and others, too numerous to mention, both in Europe and in America. The advocates of mesmeric science, having established for it an acknowledgment of its applicability in numerous disorders, the writers just named, as some of the advanced of that school, seem to have come forward to vindicate, in due course, the higher claims of clairvoyance to scientific and public recognition.

* See Howitt's Translation. H. G. Bohn, 1854.

ITS THEORY AND PRACTICE.

1. In the course of curing by mesmerism, some patients pass into an extraordinary state, which modern physiologists call an "abnormal" one, and which state is variously divided, by careful observers, into certain ascending degrees. "As the patient advances in these degrees," says one of these observers (Kluge, of Berlin), "so does he seem to recede from the sensuous world. This state, however, even in its lowest degree, cannot be induced in all patients; nor is an ascent in it, to the highest, requisite for the recovery of health, for many patients remain only in the lowest degree during the whole of their mesmeric treatment up to their complete cure: some become more and more influenced by every succeeding operation, progressively ascending to the highest; others, though few, pass to the highest at once, and continue in it, whenever operated upon, to the end of their cure." "In the first degree," continues Kluge, "the usual channels of access by which the soul communicates with the external world remain open; external sensation being intact, the subject

perceives himself still in the ordinary sphere of things: this I call the *Waking degree*. The next is the degree of *Half-sleep*; in it the eyes are closed, but the other senses are not entirely sealed. The third is that of the *Magnetic sleep*, in which the patient is as if stupified; but, while thus standing, as it were, on the verge of the world of sense, he still retains the recollection of actual, or sensuous, life. The fourth degree is distinguishable from the preceding by the presence of consciousness: this is *Somnambulism (Sleep-waking)*.—The fifth degree,” Kluge goes on, “I distinguish as *Self-inspection (Introvision)*; in it the patient obtains a luminous knowledge of the interior state of his body and mind, diagnoses his complaint, and indicates the most effectual remedies for its cure. In the sixth degree the patient passes the bounds of his own corporeity and enters into *rapport*, or relation, with objects in universal nature; the faculty of *Introvision* becomes exalted into that of *Extrovision*, extending to and into objects and individualities, near and remote, in space and time. This degree is that of *General Vision*, or *Clairvoyance*.”

2. Thus far I agree with Kluge. He goes on to say that in this degree “the patient becomes abstracted from all things mean and terrestrial, and is exalted to the grandest and noblest sentiments; he undergoes a transmutation of being; a spirit speaks through him;” &c.

But this extra-elevation above *Clairvoyance* clearly marks a seventh degree—that of *Extasis*, or *Trance* (from *transitus animæ*—the passing of the soul to the other side), that degree in which there is interior relation with the individualities and objects of the spiritual world, and which is largely treated of by other observers. This, however, merely in passing, for we have nothing to do at present with the subject of *Extasis*—we pause at that of *Clairvoyance*—that degree of the state in which the subject transcends the bounds of his own corporeity, and is able to enter into immediate *rapport* with external objects and individuals of this world. With this definition of the faculty of *Clairvoyance*, it will next be for us to consider some instances of it in exercise.

3. But before doing this let us dwell a little upon the cry that the faculty in question is “abnormal,” “morbid,” more especially in cases where it occurs spontaneously, of the frequency of which we have abundant instances.

4. The physiologist, *par excellence*, will systematize and ratiocinate from night till morn, and from morn till night again, upon the perceptions and experience of his own five senses—nay, to strain a point, he will sometimes argue his possession of a sixth; but beyond that — nothing! But man possesses not only the faculties of external perception and reason, but those of internal perception, of intuition and instinct, of a higher degree, cor-

responding to the intuition and instinct of all animated beings, and which are as serviceable to the species as is his observation of things by the external senses. Under the actuation of instinct, animals move from place to place, from region to region, and distinguish wholesome from noxious plants. By the corresponding faculties in man, did he not, in the early times of the race, discover the qualities of many of our traditional medicines? In those early times, these interior faculties seem to have been more active than that of reason; while in the times approaching our own, the faculty of reason has borne sway and been more fostered. Nevertheless, the intuitive and instinctive faculties, being as innate in man as in all animals, have ever been stronger or weaker, more or less active, guides of the race; but not being recognized by the *esprit philosophe*, the records of their activity appear only sparsely and obscurely in the annals of European civilization—the culminating characteristic of which has been the cultivation of the sensuous and the rational.

5. The “solid” school which has arisen out of this cultivation, furnishes us with those who have been designated the materialists in medicine. When such an one is called to a subject in any of the degrees of this extraordinary state, occurring spontaneously, he forthwith finds a name in his nosology with which to label it, tells people that the phenomena which strike them as singular are

nothing more than the symptoms of a "certain morbid condition" of the nervous system, and if his audience can appreciate him, he may talk about "the great sympathetic," and "reflex action," and "spine," and "brain," and with a final "hope to be able to set all right," makes a rush at his bottles.

6. For the comfort of this class of "patients," however, it should be said, that since the days of Mesmer and Hahnemann there has been a gradual decrease in unanimity as to this "rush at the bottles." But as there are materialist-homœopathists, so there are (*mirabile dictu*) materialist-mesmerists; the former going to work against the "zoo-magnetic state," with his dynamized phosphorus perhaps; the latter with his "curative" passes and mesmerized water. With both of these, however, notwithstanding their higher methods, the extraordinary state is a morbid one to be cured. And so I leave them, for the present, to settle between themselves which of their processes is the better.

7. Psychologists, with Kluge, infer from all its phenomena that *Clairvoyance* is a faculty common to humanity, but exercised by the being when in a certain state, which occurs spontaneously, but which may be induced by various agencies and means; that in this state the soul, which perceives, is more or less freed from its body; that the state is therefore a psychical or spiritual state. That

this is but a rational inference will be evident to all who fearlessly contemplate the phenomena with the straightforward look of truth-seekers, rather than with the oblique glance of those who love best their own foregone conclusions.

8. Within the last few years the records of this faculty of *Clairvoyance*, spontaneous and induced, in action, have been numerous. As a modern one, occurring spontaneously, and as being a fair example, I take the following from the "Journal of Health," of August, 1858: *—

"Elise Durand, the daughter of a farmer in the neighbourhood of St. Cloud, was seized with stupor, which continued for fifty-six hours; after this, during a whole day, she—usually of a lively temperament—replied to questions only by monosyllables, until, at the close of the day, she passed into a state of corporeal rigidity. The girl now seemed to have acquired an extraordinary acuteness of mental sensibility. She possessed not only the sense of *second sight*, as it is called in Scotland, but also of *second hearing*, being sensible to sounds, not only around her, but also to those at a great distance. She perceived, like every one in the ordinary state, the usual form and outer appearance of any natural object; but she perceived also—and this distinctly—its interior characteristics; that is to say, the properties it possesses in accordance with its use in the order of

* W. Horsell, Paternoster Row.

creation. In a quantity of plants and minerals submitted to her inspection, she so pointed out their inner latent qualities as to remind one strongly of the notions of the alchemists of the middle ages. The girl in this clairvoyant state, not only sees persons as they are, but as they have been: thus the ravages of time and sickness disappear to her, and if a limb has been lost, she sees it all the same. She affirms that under all modifications of the corporeal form, there resides another—a second being—the image of the first; and this in all periods of its existence, and which resists decay even in death. The sun and heavenly bodies exert much influence upon the girl when exposed to their action; and light and sound produce effects upon her different to those they produce in the normal state. In fact, the whole of creation, now clear and transparent to her, seems an object of perpetual admiration; and, although without learning, she overflows with comparisons and images expressive of adoration.”

9. An account in some other journal wound up its narrative by announcing that Elise Durand was about to be conveyed to Paris in order that she might have the benefit of the most eminent of the faculty. It would be interesting to know how such a case would fare there. Courses of evacuants from the reflex-action men, of moxas from the spinal-irritation men, of leeching from the congestion men, would await her from the orthodox.

Better for her, however, if she fell into the hands of some "curative agency" *magnetiseur*; and better still if the *magnetiseur* believed in the psychology of clairvoyance.

10. *Apropos* to this instance, one of the most remarkable applications of mesmeric treatment I ever had the good fortune to see, was in a case resembling the above in many points. It occurred in a young lady, Miss E. M., who was, at fifteen years of age, seized with certain "nervous" symptoms, accompanied with heat and pain in the head. This patient had been treated according to the purest *contraria contrariis* method; that is, by leeches to the temples to remove cerebral congestion, and cold lotions to carry off the heat. The heat and congestion were removed, but the nervous symptoms were augmented; symptoms of epilepsy were appearing. "It is a case for consultation." Dr. This, and afterwards Dr. That were called in, who prescribed more *contraria contrariis*, but only to the effect of deepening the patient's disorder. As the poor young lady was passing into mania, an eminent mesmerizer, who was consulted as a last resource, recommended the "curative agency" of mesmerism; under it she became clairvoyant, prescribed for herself, and happily recovered.

11. Although it is denied that clairvoyance is a symptom of disorder, inasmuch as it presents itself in normal health, yet it is readily granted that it frequently presents itself where the subjects,

always of the nervous temperament, have suffered from illness; though, even then, such illness may be an effect of a changing state, from within, of the nervous system; and more particularly if the patient has been subjected to the action of opium, *cannabis sativa*, ethers, magnetism, &c.; all of which augment its sensibility. But, indeed, clairvoyance presents itself in subjects in all states of health: verified instances of this are abundant enough to fill volumes.

12. It is painful sometimes to contemplate the straining of some of our "philosophers" in their efforts to debase every mental manifestation above sensuous perception into a symptom of organic disorder. With such "philosophers" genius would stand as delirium, poetry as insanity, inspiration as illusion, bringing their subjects properly under the treatment of the doctor and druggist. Clairvoyance is truly a department of the same high and interior function of the being as these; and to consign it to the correction of the pills of the old school, or triturations of the new, is about as rational as would have been the application of correctives to Pope's physical deformity, *because* he wrote the "Essay on Man," or to the blind bard's eyes *because* he wrote "Paradise Lost;" or as would have been the surreptitious mixing, by Swedenborg's house-keeper, of physic in her master's coffee, *because* he spoke of things unseen by mortal eye.

Clairvoyance the symptom of bodily disorder! Look at the healthy and robust **Didiers**, in both of whom the faculty has been in continuous exercise for years. Not but that the faculty, like other faculties, may be too continuously exercised. Look at other clairvoyants in whom organic health has been almost undisturbed since they have regularly exercised this faculty; and it must be agreed, that there is no connection necessarily between the questions of clairvoyance and health. Indeed, ill-health operates against the exercise of the faculty in those in whom it is developed. **The clairvoyante of the greatest lucidity of all I have ever known, in questions connected with health (Mrs. Thomas W.), on one occasion, when her health had received a shock from some sudden excitement, was not able to pass into the state even of intro-vision, until she was convalescent; nor could she resume her clairvoyant examinations until she had regained her ordinary good health.**

14. Having disposed, it is hoped, of the materialists fallacy of clairvoyance being a symptom, a result of, or even complication with, organic disorder, I resume the thread of the exposition of facts which warrant the conclusions of the psychological or spiritual school. This school holds that every being and naturally-formed object is, in its beginning, **a spiritual or monadial entity**;^{*} that

* See, by the present writer, "*Investigations into the Primary Laws which determine and regulate Health and Disease.*" Piper, Stephenson, and Spence.

having its origin in, it must necessarily have continuous relations with, the spiritual or monadial plane of existence, as well as with the material or sensuous plane in which it is made to develop itself; that each, according to species, &c., evolves from its monadial centre an essential aura, which has positive and negative magnetoid relations with the essential aura of every other. Mesmeric attraction and repulsion exhibit a strong analogy with magnetic attraction and repulsion. Analogous attraction and repulsion obtains not only between individuals of the same, but of different species, not only in animate, but in inanimate nature.

The facts I quote below, are condensed from some stated by a careful inquirer, Mr. John Jones, of Peckham, whose little book is published by Baillière. From the facts elicited by Mr. Jones, kindred with those stated by Reichenbach, Rutter, and others, it is deducible that a magnetoid relation subsists between subjects of a nervous temperament and shells — the outgrowths of living entities, and which, of course, determined the dynamical qualities of their natural coverings. Mr. Jones verified the results upon four different "sensitive" subjects. He says that he was first drawn to the inquiry by the circumstance of a female, to whom his son was showing his collection, complaining of pain while holding one of the shells. His method of experimenting was simply to place a shell in the subject's hand: the

purpura chocolatum, in about four minutes, produced contraction of the fingers, and painful rigidity of the arm, which effects were removed by quick passes, without contact, from the shoulder off at the fingers.

15. On May 9th, 1853, Mr. J. says, he purchased about thirty shells. In the evening he tried twelve of them: one of them caused acute pain in the arm and head, followed by insensibility. He removed the patient to a sofa, took the shells off the table and placed them on a sideboard, in the order in which the experiments had been made. In a short time, to his astonishment, the patient, while still insensible, gradually raised her clasped hands, turning them towards the shells on the sideboard, stretching the arms out at full length and pointing to them. He put down her hands; she raised them again, her head and body gradually following. He had her removed to another room, separated from that containing the shells by a nine inch wall, a passage, and a lath and plaster wall; yet, strange to say, the phenomenon of raising the hands and bending the body in the direction of the shells was repeated. He then had them removed into a back room, and subsequently into three other places, one of which was out of the house. At each removal the position of the hands altered to each new position of the shells. The patient continued insensible, with a short intermission, until the evening of the 13th: four days. On the

third of these days the arm of the hand that had held the shells was swollen, spotted, and dark-coloured. On the morning of the fourth day these appearances had gone, and a yellow tinge only remained on the hand. The effluence which had acted most potently, in this experiment, proceeded from the *cinder murex* and the *chama macrophylla*, which was the most powerful; the others of the twelve were the *purpurata cookia*, *cerethinum orth.*, *pyrula ficordis*, *sea urchin* (Australia), *voluta castanea*, *voluta musica*, *purpura chocolatum*, *purpura hippocastanum*, *melanatria fluminea*, and *monodonta declives*. He experimented on the 9th, with another young lady, and she was similarly affected. But as he refrained from giving her the *chama*, the action in her was not so strong as in the other case; she only remained in the state of torpor for a few hours. The *auricula auris mida* induced, in her own words, "cold, contraction of the hand, shiver right through me, pain up the arm, pain in the eyes and head, dizzy feel."

Mr. Jones tells me that he has also tested the magnetoid action of various-stones and woods with analogous results: I hope he will publish them. Such facts as these help us to form the *rationale* of the intuitive perception and dynamic valuation of medicinal agents.

16. We often find the faculty of clairvoyance in several members of the same family: Alexis and Adolphe Didier, for example, are brothers.

M. Didier, the elder, is also a natural clairvoyant: this I have on the authority of my friend, Adolphe. Mrs. Thos. W., of whom I have already spoken, has children, all of whom are spontaneously clairvoyant. Mr. T. W., her husband, has also possessed the faculty at times; his father used to perceive events occurring at a distance, as have also his brothers. The faculty in Mrs. W. exhibited itself spontaneously, and when in health, when a child, but was fully developed during a period of continued illness, when she had to take frequent doses of opiates, extract of *cannabis indica*, &c., but still more perfectly when brought under the influence of mesmerism, to which she was found very susceptible.

The phenomena exhibited in the clairvoyant state by Mrs. W., were difficult to be accounted for by her husband, according to any theory he was acquainted with:—An average minded person, of a nervous temperament, takes a certain medicine, and remote scenes and persons become visible in all their transient, moving, details: she speaks as if in her sleep: it is called a dream: a play of the fancy—a quick recombination, by the imagining faculty, of past impressions. It might be so, for she awakes remembering nothing except having taken a nasty dose, which has left a head-ache. But, the day after, she is magnetized, and presently, in the sleep, she tells her husband, who had magnetized her, that she sees her “dear brother—two

years away—in a ship—on the coast of Africa—there is firing—he is shot in the shoulder, *here*—(she points to the spot)—he thinks of home and us.” Bye-and-bye she awakes refreshed. “Was it a dream?” thought her husband; “let us hope so.” But, in due time, the ship returns; the brother comes to them; among the events of his voyage, he relates this one which his sister had witnessed—her body thousands of miles away—true in the smallest particular, even to the point where he was wounded. It was no dream then!

An instance or two here of the striking exercise of the faculty in Mrs. T. W.:—

17. Teste, in his “Manual of Animal Magnetism,” relates a curious history:—His wife, who was pregnant, told him, while she was in the magnetic sleep, that she would, at a time which she specified, be very much frightened; that she would miscarry in consequence; that his greatest care would be required to prevent her from dying; and that the accident would be occasioned by something which she could not see, and that she could not, therefore, see the means of averting it. As the time foreseen by her approached, he called some professional friends to his house, and surrounded her with every imaginable defence against the unseen enemy, but it happened, nevertheless, with the consequences as she had foretold.

A similar experience occurred to Mrs. W. She was within a fortnight of her accouchment. In

the magnetic sleep, she foresaw, and told her husband, that on a certain day, at a certain hour, she would be frightened by some animal, and that she would fall down in a fit, from the effects of which she would not recover until after her confinement, if indeed it did not bring it on prematurely.

As the time foreseen drew near, the husband, knowing the correctness of her faculty, without acquainting her with what she had said, secured the dog and every cat in the house, and resolved that she should not have the opportunity of coming in contact with any chance vermin (the house was not troubled with them) by limiting her range for the time to one room, to be jointly occupied by her, himself, and four confidential friends, to whom he had imparted the prevision. These friends were to fully occupy her attention until the hour, so pregnant with risk, was passed. In spite, however, of being kept engaged in conversation upon a favourite topic, as the moment foreshadowed approached, she became abstracted, got up from her chair, and said she felt very uncomfortable. "Well, don't leave us," her husband said, "go to the sofa." She did so; but on the sofa was a folded merino curtain, sent by a relative that day; in lifting this she felt in its folds a moving mouse; a scream, a fall, and the fit foreseen, followed. She was promptly magnetized into calmness, and into sleep, was taken to bed, and kept out of

danger by occasional magnetization, and all ended well. The cause of all this trouble escaped on the door being opened, and was met by a lodger, who was ascending the stairs.

18. Mr. John Tilbury, coach-builder, of the New Road, was a neighbour of Mr. W., and used to bring in friends to put Mrs. W.'s clairvoyance to the test, with questions as to their health and other things. One day, making a casual call, in conversation, he said he had somehow injured his watch. While he was there, Mrs. W. was put to sleep, and she, without suggestion, referred to his watch, and asked him what he expected if he was so foolish as to pick the works with a pin? "Do you mean to say that you see that I have done so?" "Yes." "If you see the interior of the watch, what is its number?" She gave the number, consisting of half the figures of the numeration table. On comparison it was found correct. Mr. Tilbury expressed his astonishment. "I am able to tell you something better worth knowing than that," said Mrs. W. "I see something that is likely to happen to your son Charles; he is likely to be bitten by a dog, and if he is, he'll die." "What dog?" "He's a mischievous boy, and he'll poke the dog with a stick, and I see the stick he will use; it is a hooked one; it is now in a stack of timber in a shed in your yard." "But what dog, I ask; I have no dog." "The dog will be sent to you,—he is a spotted dog; he is to come in a

basket, in a dog-cart, from Pinner; a friend will send him to you. If he comes, the boy will poke him with that stick, and it will lead to his death." Mr. T. expected no dog; but on his return home found a letter awaiting him, informing him that a dog would be sent by a sporting friend of his, living at Pinner, for him to take care of. He found the hooked stick as pointed out by the clairvoyante, and his son claimed it as his play-stick. He saw the possibility and probability of mischief happening, if master Charley and the dog came together, and, like a reasonable man, deliberated with his wife, who immediately posted to Pinner. Mrs. Tilbury found that a dog was actually about to be despatched; that he was a spotted, high-bred pointer, fierce, and very likely to bite if poked with a stick; that he was about to be put in a basket to be sent by the dog-cart.

In this case the clairvoyante perceived the cause of an impending evil, and thus enabled the boy's parents to avert it: a valuable instance of the exercise of this faculty.

19. In the middle of last June, a question was submitted to Mrs. W. in the "sleep," as to what had happened to a person who had suddenly left home, about a week previously, in a state of nervous excitement. The cravat which he had last worn was put into her hand as the best means available for establishing *rapport*. Presently she said:—"The person who wore this is in great trouble.

He is rather a big man—full in the head and neck.” I ought to remark that the clairvoyante had never, in the waking state, seen the missing person. “He went away with the idea of going to Paris; he has been putting money aside with that object; he has had a fit.” The clairvoyante continued, after a little, “His mind is getting worse. What a beautifully disposed man before this excitement of the head!” After another pause:—“Curious! He talks of Paris and inquires about Ceylon.” The absent man’s brother, who was present, said, “He has had transactions with both places.” “I see him in some docks, they are the East India Docks, he came there from the London Docks. Inquiring; he was excited; he shakes his stick at some boys. He leaves the docks. He comes to London Bridge. He goes on board an iron steam-boat. It is now mid-day, the second day after he left home. He does not know what he does; he returns in the same steamer, goes on the bridge, and falls in one of the recesses. His brain is getting soft. He trembles, thinking he is pursued, and hesitates about throwing himself over the bridge. I am excited and fatigued: I cannot follow further now. Poor man! he had the idea of leaving home for some time.”

Brother: “You can say nothing more definite?”

Clairvoyante: “His mind is in such a tremulous and unsteady state, I cannot. I don’t see him with his family, or any of them again. I have a

very faint perception of his being conveyed into a building on the other side of the river; not a station-house, nor a hospital."

Brother: "Do you see why he thinks of destroying himself?"

Clairvoyante: "He says, 'They will kill me, therefore I will destroy myself.' He is not reasonable, you see."

In an examination the next day the clairvoyante did not perceive so clearly. "His brain is still more disordered. He is wandering hither and thither on the other side of the river. I do not see him with any of his family again. They will hear of him in eight or ten days."

He was found in an unfrequented field, near Merton, at the lapse of that time, dead, as if from his own hand, and had probably been there a week. He had been removed to an out-house of a tavern.

The description of his person and disposition—of his intentions—even of his becoming worse—all these, it may be said, may have been furnished by the thoughts of the brother, perceived in some mysterious way by the clairvoyante; but her other perceptions in the case afford data which cannot be included in such a hypothesis. If she perceived him wandering for two days *yet to come* on the other side of the river, which the brother did *not* see by the exercise of the same perception, she may have become cognisant of past things independently of the brother's thoughts.

20. Years ago, when the writer knew nothing of homœopathy, but something of mesmerism, he met with accounts in Haddocks, Barthe's, and other manuals, of subjects, ignorant of medicine, selecting, when in the clairvoyant condition, remedies from homœopathic cases, and he felt a passing surprise. Believing that in clairvoyance the perceiving mind is liberated from its ordinary seats, and in action on the other side of the veil of sense, he ought to have tested remedies so indicated, but he confesses that he did not. A similar perception and recommendation, subsequently, from Mrs. T. W., of whose tried lucidity he was availing himself, determined him to waive scepticism—thus renouncing the example of those who do not recognise clairvoyance when, if not because, it recognizes homœopathy—and obtained some of the preparations which the clairvoyante thus perceived and recommended. She recognized, "in the sleep," the several triturations he had obtained by putting the bottoms of the containing vials to the tip of her tongue, and assigned the correct number to each, by which it was evident that she was dealing with realities. In this way she selected the vial containing the numeral trituration which she had recommended "in the sleep" of days before. On placing the vials aside, together, she said they ought to be separated, for their "colours" became confused; having done this, she then said they ought to be put in the dark, for the light from the gas

weakened them. The preparations thus perceived and recommended were effective in the cases for which she recommended them. Such was the first practical inquiry of the writer into the value of the dynamized preparations of homœopathy. Thus indicated by the light of clairvoyance, it was weighed in the balance of experience, and not found wanting.

21. Mrs. W. has suffered through the possession of this faculty : she was once put *en rapport* with a distant patient by means of a lock of hair being placed in her hand. She described the state of the patient, a lady, and said that her mouth was sore from the effects of mercury. But the clairvoyante's mouth became sore ; she became salivated, and ulceration of the gums followed. Her then mesmerizer, not a medical man, put her into "the sleep" to inquire the cause of this disorder of her gums. When clairvoyant, she perceived that it had been induced by her *rapport* with the patient spoken of. She now perceived, and prescribed for herself, the proper antidote to mercury. She directed that she should never be put *en rapport* with a stranger, without a piece of roll-sulphur at hand for her to hold should she find him or her at all under the action of mercury, which she then perceived would be antidoted by sulphur.

22. How suggestive is this most remarkable case ! What are we to conclude from such a fact as this ? and numbers analogous to it might be

cited. The *rapport* between the clairvoyante and patient was clearly not material, unless human bodies be admitted to be of indefinite diameter; and yet there must have been contact between them. Was this contact between the spiritual portions of their several individualities? I say portions, for what psychologists call the spiritual being must be magnetically united with the material. The clairvoyant spiritual portion of the being, and the torpid material portion ought, I submit, to be regarded respectively as the positive and negative poles of the being—the affections of the positive being conveyed to the negative. The clairvoyante says, that it is not the concrete sulphur which affects her material body in antidoting the mercury, but its atmosphere, or aura, which affects her spirit, and through that her body. And what is her process to antidote the magnetoid action of mercury in a patient, *en rapport* with her? Simply holding a piece of sulphur in her hand. The solid part of the mineral which will affect her may be miles away. How much less is there in the patient after communicating a poisonous action to the positive pole of the clairvoyante? and how much does the antidoting sulphur lose which is in her hand at the negative pole? We leave these questions for inquirers to answer as best they may.

23. For my own part, the facts here brought forward must, it appears to me, lead the candid mind rationally to the conclusions arrived at by

Mesmer and Hahnemann—conclusions harmonious with those of earlier philosophers, however variously expressed in terms—namely, that all the beings and objects of nature act and re-act dynamically (monadially or spiritually) upon each other—that it is the spirit which dynamically acts and re-acts in the body—that the action of medicines is dynamical upon the spirit of the patient.

Further exemplification and proof of these propositions will be found in the pages that follow.

ILLUSTRATIONS AND CASES.

25. Intimating my wish to the clairvoyante, Mrs. W., of whom I have already spoken, to investigate as completely as possible the natural faculty, possessed by her in so eminent a degree, of *dynamically* perceiving and distinguishing objects, she expressed her willingness, so far as her engagements would allow. We arranged for an occasional evening for the purpose. At our first sitting (July 2, 1858) I invited a few friends to be present. Mrs. W. went into an adjoining room while we made preparations. It had been proposed to magnetise her, but she said it was not necessary to be in the sleep to exercise her dynamic faculty: by collecting herself, and *willing*, she could perceive the qualities and magnetoid relations of objects.

26. Having made our arrangements she was invited to come in. She approached the table. On it were placed, each under a separate piece of paper, and a few inches apart, bismuth, silver, gold, and copper. I had made some transverse passes over each to remove all foreign effluences

from them. Putting her hand upon the paper covering the bismuth, she said, "This feels something like zinc, but I am not sure." Leaving that, she moved her hand over the paper covering the silver; she said, "Silver is there; it burns because it is so near to this, which must be gold." Her mistaking the bismuth for zinc, she said, was its being too near to the copper. On bringing her hand over the paper concealing the copper, it became cramped and contorted. To relieve this I made transverse passes over the hand and arm, but in vain. "De-magnetize the copper," she said. I made transverse passes over the copper, and the cramp of the hand ceased after a few moments. It must be remembered that I had made passes over the copper at the commencement. She said that the metals had all been placed too near each other; that any two metals, she had found, make a battery: the positive with the metals negative to them. She remarked, incidentally, that the sun's rays were the most effective in restoring the proper magnetism to metals; and that, according to her observation, all medicines make batteries with each other; in other words, have positive and negative dynamical relations.

27. Her faculty not appearing to be sufficiently free from external influence, it was proposed that she should be put into "the sleep." For this purpose, on the present occasion, she selected my magnetism, as it was about her since my attempt

to free her indirectly from the effluence of the copper. But before magnetizing her she wished me to remove my chain, as the effluence from that might affect her; the copper, she said, had made her feel combative.

28. She passed "behind the veil," as I term it, after being magnetized by the eye for something less than a minute. As soon as she intimated, by her usual gesture, that she was in "the other state," I proposed that the friends present should place themselves *en rapport* with her, as usual, by touching her hand. "No," she said, "I see and hear you all well enough." This was unusual, and the reason was not asked; perhaps it lay in the fact of all present being friendly with her, and earnest inquirers into the subject.

29. She then, at once, reached her hand to a lady — an invalid recovering from a paralytic affection—and said, "In extreme cases of paralysis a battery like one of these might be worn on the arm, and one of copper and zinc on the thigh; for the battery on the arm will not affect the legs: (her hand here accidentally touched the brass moulding, lined with lead, on the arm of the chair she was in; she shook her hand, blew on it, and said, 'Nasty'); there should be a change from time to time; the zinc should sometimes be in contact with the skin, and at other times the copper; the zinc should touch the copper at the edges, but not at the centre. These directions are

for a hard, dark person ; if fair, reverse the order. In many cases of the loss of the use of the leg and arm, the paralysis is from congestion in the tissues of the brain ; in such cases the best battery would be a film of platina on a zinc foundation, with thin paper interposed. Lead and brass make a good battery for some cases also. Mrs. B. (one of the ladies present), should have thin sheet brass to her feet, and thin lead to the nape of the neck ; and the places to which the metals are applied, should be washed at times with camphor-water. She would be better in a fortnight." After a little pause she turned to me, and said suddenly, "Doctor, I have been long enough with metals ; you had better wake me, and I will look, after a little time, at anything else."

30. She was awakened by a few reverse passes. While she rested, Mr. B. and the friends present, were comparing notes, as to the process by which the mind took cognizance and dynamically valued objects. One said that the mind seemed to him to have the power of polarizing itself to objects, and of receiving impressions from them ; and more which I do not remember. In the meantime, Mrs. W., who had appeared to be listening to the conversation, had passed unobserved into "the sleep," and broke in with, "Pardon me, the whole operation is spiritual ; from the time of your *willing* to magnetise the subject to sleep, the vital electricity of the operator is only made use of as a

medium for a spirit to convey his own magnetism to operate upon him or her, and whom you then call clairvoyant. A spirit, or spirits, hover over and conduct the operations, and bring the spirit of the subject into relation with that of the things under examination." I simply state this here, and the words must be taken for what they may appear to be worth.

31. After a little pause our clairvoyante said (still in the sleep into which she had spontaneously passed), "I am ready now for the next question." Mr. B. (one of the friends present), asked her to "examine and report upon" something, and which he had kept close in his pocket until this moment. Having laid the hand holding it for a short time at the pit of the stomach, she said, "This is a curious nut; it will produce irritation of the throat, and of the ureters; and therefore, as a medicine, will cure similar affections: it would be effective in cases of the bite of adders. A little should be scraped on the wound, and a little taken internally, before fear has induced absorption." She returned the nut to Mr. B., and he handed it round: it was the snake nut.

32. I said, "You told us just now that spirits take part in these inquiries, may I ask, who are now favouring us?" She said at once, "Dr. Ley and Sir Charles Bell." I thought, and still think this very singular. Dr. Hugh Ley, of Middlesex Hospital, was physician to the Charlotte Street

Dispensary, to the surgeon of which, Mr. Hugh Carolan, I was articled in 1821; and I had, six years subsequently, attended the practice of Sir Charles at Middlesex Hospital: particulars quite unknown to Mrs. W. in her ordinary state. "Do they remember me?" "Dr. Ley says he remembers you from a boy; Sir Charles is reminded of you by Dr. Ley; he did not remember you at first." I took the words of the clairvoyante for what they appeared to be worth. I said I was happy to be thus remembered, and would take the opportunity of asking their present view of the *modus operandi* of medicines, as they used to administer them? The answer was at once given:—"As a battery with the mucous tissue of the stomach, the excitant being the acid or the alkali in the stomach." I returned thanks for the answer, and said I would study to understand it. Mrs. W. having been in "the sleep" the prescribed time, she was restored to the ordinary state.

33. At our next sitting, Mrs. W., being put to sleep in the usual manner by her husband, who attended to conduct the experiments, four metals, in separate boxes, were placed on the table. She took up one box and said, "Silver is here, it makes my mouth fill with water. De-magnetize the metal, and give me the antimony: it antidotes the silver." Presently she threw these aside, and reached another of the boxes; opened it, took out the metal, and put it into her mouth. She said,

“This metal (it was nickel) is very good for fits. It should be prepared by trituration. But the patient should be carefully watched while taking it, for it will produce salivation; it will antidote mercury. It is good for epileptic fits, whether produced by the irritation of worms or otherwise.” She then gave directions, as to the dose, with respect to age and sex. The exactness of the mode of preparing it for medicinal use was singular, and would do credit to the very “spirit” of Hahnemann, about whom she knows absolutely nothing. It is, omitting repetitions, as follows, word for word:—

“Take six grains of the nickel, and having treated it in the ordinary way for triturating metal, digest it in a little alcohol for one hour; then triturate again for an hour all one way, thus (moving the hand, holding an ideal pestle, from left to right circularly); then shake for an hour with ten ounces of alcohol. All this to be done by one person; he should cover the cork with his right hand, and at every succussion bring down the bottom of the bottle into the left palm. One drop of this tincture would be an average dose. An over dose of it would be antidoted with homœopathic (dynamized) mercury. There is not one case in ten where fits would not be removed by one or two drops every hour with a teaspoonful of water, abating as the symptoms diminished. Bah! it tastes bad. Give me the silver; silver antidotes nickel as well as mercury. When nickel, in some rare cases, does not

cure, mesmerism will, if care is had to the relative temperament of the mesmeriser and patient. When I go away, I shall call at the fishmonger's up here, and put an oyster, without the beard, in my mouth, and hold it there for a minute; it will receive the effect of these metals." "What will you do with it then?" "You don't suppose I shall swallow it?" "Then you'll leave this now?" "Yes, and return to it some other evening." Awakened.

34. The regularity of our sittings was interrupted by engagements on the one side or the other. Our next was on August 5th. On being put "to sleep" with the same metals before her, she took the nickel and said, "I told you nickel was good for fits; but it will also produce inflammation of the throat and eyes. If you were to give it after mercury you would produce a battery which would excite the carotids; to counteract which effect, arsenicum would be required, in sensible, not infinitesimal doses. It would produce inflammation of the surface of the lungs, of the appearance of erysipelas: the symptoms for administering it curatively would be, sensations of heat and tingling. The tincture of nickel should be given; three doses of it. The patient would be, as it were, salivated. I have told you how to prepare a tincture, but I see that you might give, in epilepsy, large doses of the third trituration of it. In bad cases, a dose every two hours, until a sensible effect appeared; then lengthen the intervals until a

decided change is produced. Then give *mercurius* twice a-day, for two days; afterwards *hepar sulphuris*. The same sitting she went through a similar examination of bismuth, and particularized its therapeutic uses.

35. Aug. 31st, after being put "to sleep," she said, "When you put me to sleep for metals don't stand so near me as when for other things." "Very well: what will you look at this evening?" "Manganese." The manganese was handed to her, and the other metals were removed. "Doctor, this sends the blood up to the head. It is good for insane patients. And it produces congestion and torpor of the venous system." At this moment my son came hastily in with a message to me: he said, "That second dose of oil has not acted, and they want to know what to do." The clairvoyante turned sharply round and said, "Give her an enema, to be sure." I said, "Ah, perhaps you will leave the manganese and look at the case?"

"Yes (after a pause), I am ready."

"Touch Robert's hand, he is fresh from the patient."

She did so. "Oh, it's your little niece."

"Yes; what is the matter with her?"

"It is bad indigestion; she's swallowed a plum-stone."

"Do you perceive it?"

"Yes, it is in what I call the second stomach—"

what you call the *duodenum*. That is in an irritable state; and as it contracts upon the plumstone, it is thrown into pain and spasm. It is going into inflammation."

"What should be done?"

"Give her now an enema of soap and water, and put her into a hot bath. As soon as the bowels have acted, you would do well to give her aconite."

"Thank you, will you leave the child now and come back to the manganese?"

"Yes, we'll take her back to the Hampstead Road—there, that's right. Now then for the manganese."

With respect to this incident, it is to be remarked, that Mrs. W. knew nothing, in her ordinary state of this little niece, nor any of the particulars which she clearly perceived. I had been called to my little niece in the morning of the same day, and found her suffering colicky pains, and suspecting the presence of some foreign body in the intestines, though not of a plumstone, I directed a dose of castor oil to be given; to be repeated, if required. On inquiry next day, there appeared good reason to believe that the clairvoyante perceived truly in this case. With respect to the clairvoyante "taking back" the child in idea, it is to be remarked that she generally expresses herself in the same way with respect to children whom she had examined at a distance. I imagine

it to mean, that in detaching her own *rapport* with the child, she sees that the mother's *rapport* is intact.

37. She resumed her discourse about the manganese thus:—"If you are called to a patient who has been drinking excessively, give him, if a strong man, one drop of the first dilution every two hours, until better; then lengthen the intervals to six hours; then lessen the dose. While giving manganese, keep the bowels in action with the first trituration of sulphur." She gave minute directions for the employment of manganese in several other affections and morbid states, which to mention here would be out of place. It was to be prepared as she had previously directed for the tincture of nickel. "This manganese makes me feel very lazy. It would be good for you, doctor. We'll leave it now, and come and look at it again another night."

38. After she had finished the examination of manganese, she went into that of tin, stating the effects it produced upon herself, and what, consequently, similar effects it was calculated to remedy, externally and internally. Her concluding words about tin were, "It is good for fits in the absence of nickel." This was more than a month after she had examined the nickel.

39. I am continuing inquiries, thus commenced, at convenient opportunities, into this subject of

the magnetoid relations of the metals, and may publish the result at a proper opportunity.

40. Before taking leave of the metals for the present, it may be as well to relate a particular, which first showed the great susceptibility of Mrs. W. to their action. Dr. Ashburner, the translator and annotator of Reichenbach's "Dynamics," one of the few medical men in London who study this subject, had recommended Mrs. W. to wear, for some particular condition of her health, a sheet of thin brass in her shoe. She continued to wear this, till certain periodical symptoms, usually moderate, exhibited themselves in such enfeebling excess that she became alarmed. To ascertain the reason, she was put into the magnetic sleep. She then told her husband that it was caused by the brass at her feet:—"Take it away directly, and give it to me." She placed it on her head. Reversing the position of the metal arrested the action in excess which it had induced.

41. I remarked at the commencement (2) that it is not for me to discuss here the question of *Extasis*, nevertheless, a few words at this point may not be amiss, with respect to what the clairvoyante says about the intervention of spirits (30, 32) in the phenomena under examination. In the first place, let us keep in mind, that we, in the material body, are, as really spirits (14), as those who have quitted "this mortal frame." Secondly, that clair-

voyance is thus a faculty exercised by a human spirit clothed in a body. Thirdly, that the body of the subject should ever be in health* for the normal exercise of the faculty. Fourthly, that, as is well known, the faculty in any individual is, like other faculties, strengthened by the *regular* and *reasonable* exercise of it. Fifthly, that the faculty is of a prominently hereditary character in some families. (16.) Keeping these several points in mind, we cannot help recognizing in clairvoyance an unquestionable exercise of the individual's own faculty and powers of perception, spiritual, and at the same time, natural. Of this exercise, we find more or less perfect examples, in proportion to the more or less complete magnetoid detachment from the sensuous plane; the most complete resulting in an inversion of the psychical polarity of the subject, evidenced by the remarkable fact of the spirit transferring impressions from outer objects to the

* Mrs. W. tells me that there are some days, occurring periodically, when she is not "so lucid;" and when it is desirable to abstain from the exercise of the faculty. The examination of this section of the question would be equally interesting to the psychologist and physiologist; but it cannot be well entered into here. An inquiry into it would show the propriety of clairvoyantes being guided in their examinations by medical men, for reasons relative to all concerned. That medical men should take up the matter is much to be desired on every consideration.

body, in opposition to the ordinary course of the body conveying them to the spirit. (21.)

42. The various means which have been heretofore specified as inducing this condition, only induce that state of the nervous system which renders possible this inversion of polarity; the completion of which is requisite for the full exercise of *Clairvoyance*, properly so called. It is in inducing this change of the nervous system that the magnetism of the mesmerizer assists; but this agency, like that of drugs, &c., operates through the outer or physical side of the being; while, in *Extasis*, as previously pointed out—which might be called spiritual clairaudience and spiritual clairvoyance—the change is induced, by a corresponding operation, on the spiritual side of the subject, directly by spirits.

43. If this view be correct, *Extasis*, induced by spiritual means, may supervene upon clairvoyance, induced by human and mundane means.

It has been shown that our conscious clairvoyante is intromitted behind the veil of sense, cognising the inner monadial and dynamical qualities of individuals and objects; in other words, is for the time on the spiritual plane: she is then, and therefore, communicable with spirits. I say thus much to vindicate the rationality of her declaration against the hasty assumption of some, possibly, that, when she speaks of spirits participating in her work, she is under hallucination.

44. Recognising thus the spiritual plane as common ground, where the partially released spirit of man can communicate with totally released spirits, we take leave of the subject here: to go further into it would lead us from our object—that of clairvoyance proper. I may, however, give a case illustrative of the position here taken.

45. M. B., a foreigner, staying for a time in London, having his interest excited recently in this subject, obtained an introduction, through her husband, to a lady, who, not unfrequently, passes into the state of clairvoyance, sometimes spontaneously, sometimes consequently upon being magnetized. The conversation turned, at his first visit, naturally, on the subject of the faculty possessed by the lady; and while talking, M. B. gave signs of pain. On being asked, he said he had suffered for years from rheumatic pains, which came on with severity at changes of the weather. In due course M. B. took his leave. Subsequently, the same evening, the lady went spontaneously into the trance, and while in it, spoke to her husband as from a spirit, as was usual with her, about their recent visitor. She said, that Dr. Johnson (the name of her deceased family physician) said, that the disorder of the friend who had been with them was not rheumatism, but so-and-so; that it took its rise years ago through such a disorder, which was specified—that that disorder was treated in such-and-such a manner, and that his present pains arose

from minerals in his system, which made him so sensitive to every external influence. "If you tell him what we say he may be uneasy," continued the subject of this singular phenomenon, who perceived not the object, but a spirit who spoke of the object; "but take him to our medical brother. Tell him what I say, and he will give him something suitable, and the simpler the better; but if he is in doubt, let him consult one whom you call a clairvoyante." The subject, in this remarkable case, was intromitted behind the veil on to the spiritual plane to hear, passively, as a clairaudent, the diagnosis of the true causes of the malady of the object, M. B., from a being on that plane; but who was not in external relation with the remedies, for which he referred to one who, if necessary, could be intromitted, as an active clairvoyante, on to the same plane from the material. This case illustrated the position I have stated, confirmed by the result with the clairvoyante, subsequently consulted.

46. The husband of the lady, through whom this diagnosis had been thus expressed, and who has no interest in such questions beyond that of a scientific inquirer, conveyed it to me, and informed the patient of having so done. M. B. then presented himself and declared, that the history of the case, so conveyed, was strictly true. I found the left eye protuberant, out of its proper axis—had been operated upon for strabismus twice, and nearly sightless; pains about the eye and left side of the

head; occasional pains in the region of the heart; disturbed rest; absence of appetite, &c; the muscles of the right thigh painfully contracted at times. He had taken during the last nine years much mineral medicine, in Paris and in London. I gave him, at once, grain doses of *hepar sulphuris* three times a day for eight days.

47. On the sixth day, in anticipation of his visit to me to report, I got my clairvoyante to look at his case, among others, establishing *rapport* with the patient by means of some of his hair, which I had obtained from him for the purpose, being placed in her hand. The only clue to the case was strictly the hair; she had the option of having some of his writing, which I had also obtained for the purpose, but she put that aside. I copy her diagnosis from my notes:—"This is a gentleman; he suffers from what might be called rheumatism, but the pains proceed from mineral poisons, principally mercury and iodine. He suffers from these more than from the disease for which they were given, but which, after all, they have not perfectly cured. These poisonous minerals must first be got rid of; then I will look at him again. The poisons seem chiefly to be settled in the membrane covering the bones of the right thigh, and the left eye orbit." I said, "He is nearly blind of the left eye." "Yes, the membrane is thickened, producing pressure upon the optic nerve."

These two diagnoses thus obtained, or rather re-

ceived, so strikingly corresponding, are confirmatory of the view I have expressed. "What shall he take?" I asked the clairvoyante. "*Hepar sulph.* is indicated, and I gave him some." "Yes," was the answer, "let him go on with it for two days more; then give him the 12th *mercurius*." "Will you have the case, and see which?" "Yes." I took out the several kinds of *mercurius*, and she selected the *corrosivus*. "Let him have, after the *hepar*, two of these three times a-day for six days; then 12th *hepar* and 12th *mercurius* of the same sort, night and morning, on alternate days, for three weeks. But before he begins with these last I had better see him again. I shall be here this day week, and that will just do." This treatment, I may say in passing, proved eminently successful in its results. She "looked at" the patient at the end of the week, saw his improvement, said the minerals were being dissipated from the membranes and got rid of through the skin, and confirmed the indication which she had seemed to be in doubt about at the previous examination.

48. To enable the reader the better to understand the practical discrimination between *Extasis* in trance, and *Clairvoyance*, I will state another case, and which cannot, it seems to me, be explained but according to the view I have expressed, in which the clairvoyante concerned was the lady mentioned in the previous one. An officer in the army, invalided, a friend of her husband, and

a believer in the faculty of clairvoyance, after being treated in vain by his regimental surgeons, and others, was anxious to have the clairvoyant diagnosis of Mrs. B. Knowing the interest of the writer in such inquiries, he was invited to the sitting. Mr. Capern was in friendly attendance, on this particular occasion, to magnetize Mrs. B., which, after we had all been quietly talking for some half-hour, he did, by requesting Mrs. B. to fix her eye upon him, he standing at some distance looking intently at her. Having very soon passed into the sleep, she beckoned the invalid to sit by her, and then held his hand in silence for a short time. She then, passing apparently into a higher condition than that of ordinary clairvoyance, spoke, still holding his hand, as from his mother, gave him some affectionate advice, and said, with respect to his medical treatment, that a spiritual friend would write, through the hand of her through whom she spoke, some particular instructions to the medical brother here, who would know how to adapt them to his state. Nothing more was said about the patient's case, and Mrs. B. was soon awakened. The next morning I received the written paper of instructions which had been so strangely promised. I was told by her husband that she had written it that morning while in spontaneous magnetic sleep. Guided by the clairvoyant diagnosis contained in it, and following the details of the treatment almost to

the letter, Captain C. was enabled to resume his duties.

49. I will now mention the striking points of a case in clairvoyance proper exhibiting *rapport* of the clairvoyante with others irrespective of time and distance. A clergyman of the Church of England brought to London, from Lincoln, the nurse of his children, for her to receive the advice of a celebrated physician-accoucheur, in an obscure disease which had baffled the skill of his family medical man, and others of his locality. The London physician understood, and explained, what was the ailment of the patient, which he described as constitutional, and prescribed for her. But her master, for the satisfaction of himself and wife, wished particularly to know the exciting cause of the constitutional disorder developing itself where and how it had. But on this point the physician could say nothing satisfactory. As he had to remain in London for some days, he sent the nurse home ; and hearing, through a friend, of an opportunity of witnessing the fact of clairvoyance through Mrs. T. W., he resolved to make the case of the nurse a test of the reality of the faculty. He came with nothing to establish *rapport* between patient and clairvoyante, and was requested to bring hair or handwriting. He wrote to his wife to get the nurse to write to him how she was getting on. With this note he came again in two days, and handed it to the clairvoyante ; who,

having held it for half a minute between her palms, gave it back, and proceeded to describe exactly the writer's malady, so exactly indeed, as the gentleman subsequently said to me, that he regarded it as an instance of "thought-reading;" his own thought and knowledge of the nurse being minutely described by the mouth of the clairvoyante, down to the little particular of her having occasionally bleeding at the nose. This conclusion was disturbed, however, on her saying, "Doctor, make me a pass or two over the head." "What for?" "The woman has an intense head-ache come on, and of course I have got it too."

The gentleman made a memorandum of the time, for reference, because if the patient at Lincoln was suffering at that moment, as the clairvoyante said, his supposition of the diagnosis being a diagnosis of his thoughts would be disposed of; for if, he reasoned, she could perceive the head-ache, she could perceive all the rest.

He was further startled by the prompt answer he received to the question which he had in vain put to the physician, as to the exciting cause of the constitutional disorder in this case:—

"The exciting cause is simple enough: a long time ago—I can't perceive time, but I think it more than ten years—you had a female servant who had the same disorder; there is nothing what you call bad about it. It is ulceration and a scrofulous habit. They used the same closet seat. But the

simplicity of the disorder, which you have doubted, will be proved by the simplicity of the remedies, which will cure her speedily, although she has been troubled in this way so long."

The gentleman called on me in a few evenings. He had had a letter from his wife in reply to queries he had sent to her. The nurse had had, on the morning, and at the time of the clairvoyante's *rapport* with her, an attack of intense head-ache after her not unusual nose-bleeding. This proved to him that the clairvoyante's perceptions were not of images in his mind, but objectively of the actual state of the patient several days after he had seen her. "I was not prepared," he said, "to find such a thing to be possible; but not only that, I find, from my wife's account, that she was right even with respect to the servant we had twelve years ago. How can all this be accounted for?" He concurred, after a little discussion, in the views already expressed elsewhere (33, 41—44). He therefore determined that her treatment should be regulated according to the indications of the clairvoyante. The woman recovered progressively and entirely. The clairvoyante in London, inspected her at Lincoln, at intervals of a week or more; diagnosing her condition as it changed, and indicating the corresponding remedies.

50. I select the following from my pile of notes of cases, not only as illustrating my position, but as exhibiting a singular mode of *rapport* between

this lucid clairvoyante and an individual to be brought under her cognizance. One morning, Mrs. W. having "inspected" several cases of obscure chronic character, and confirmed, or corrected my diagnoses, I proposed to "wake her," but she said, "Stay, you've another case on your mind, what is it?" I said, "I have been thinking a good deal about a child, but I will not trouble you with that, for I do not think it can live." "Your anxiety about the child makes me anxious too." "Not intending you to look at him, I have nothing to put you *en rapport* with him." "Try, think of him." "Very well, if you will have it so.—Now, in mind, I see the child in the arms of the mother, seated in *this* chair this morning. Do you perceive him?" "Not yet; can you take me, in mind, to where the child is?" "No, I have not been there: wait, I have the entry in my book about the child." "Ah, let me have that!" I got the book and placed her finger on the entry. "That will do, I see him very well now," After a pause, she said, "Pshaw, Doctor, what a good thing it would be for this child to die!" "There," I said, "I thought you would not like it; but you insisted, you know, and now, having encountered it, before we dismiss it, look and see if you perceive anything likely to save it." It was a case of congenital disease; the mother's blood, previous to bearing this child, having been poisoned by suckling a diseased nurse-child. The child had a brick-dust

coloured eruption; in some parts spreading ulcers; some of the nails of the fingers and toes had come away; it was weakened with frequent attacks of diarrhœa; was, as might be expected, continually crying. The mother was also ill, and her nipples ulcerated. Of my own impulse, I should have withheld the clairvoyante's *rapport* with such a case. But she kept to it now by natural sympathy. "If anything will save this child, doctor," she said, after an apparent concentration of her attention, "it will be *sulphur*." "What sulphur?" "Homœopathic *sulphur*." "The very thing I am giving." I was giving a portion of a grain of the first *trit.* twice a day, with doubtful amendment. "You should give a whole grain, of the same you are giving, every four hours until the child is saturated with it. If that does not counteract the abominable disease, and I am not certain about that, there is nothing that will that I see. If he improves I'll look at him again in eight days." Having thoroughly detached her from all magnetic contact with the child, and dispersed its influence, to her satisfaction, I awakened her.

In four days the mother came to say that the child was better in health after the first few doses; and that she had given the powders, therefore, only three times a day. I told her to continue them three times a day. On the eighth day, when Mrs. W. was in the sleep, I said, "Will you look at that little child again? Shall I get the book

for you to see the entry?" "No, it is not necessary. I see him well enough. Why, I declare! he's better! Well, that is nice. Do you know, I think he'll get well." "Well," said I, "the only way is to keep him getting better." "Yes, now I should give him a *sulphur* powder night and morning, till I see him again in four days." "Do you see the mother?" The mother had taken much mercurial medicine from some hospital after the nurse-child had died. "Give the mother *China* three times a day." In four days she directed both child and mother to have *mercurius* twice a day for five days. In this way she directed the treatment for six weeks; at the expiration of which time, new nails were forming, the ulcers had healed, the brick-dust rash had disappeared. The child perfectly recovered.

51. In the course of this remarkable cure of a child whom she never saw through her bodily eyes, and with whom *rapport* had been so singularly established, and by remedies of which, in her ordinary state, she is absolutely ignorant, there was a remarkable episode. Mrs. W. was taken seriously ill with spasms, &c., brought on by domestic trouble, and other causes. I was called up in the middle of the night, and, by medicine and magnetism, was happy to be the means of removing all immediate alarm. On visiting her the next day, I proposed that she should go to sleep for herself. She said, "No, I shall not be able to see for two or

three days. In the meantime, you must treat me according to your own judgment; I should prefer homœopathy." She mended daily. On the fourth day, I put her into the sleep; and from that time she was, "in the sleep," my consulting physician. She indicated the day and hour when she should get up, where the couch should be exactly placed, how long she should sit up, and what she should take while up. On this day of first sitting up, as soon as I had put her into the sleep, she said, "By-the-bye, doctor, before I look at myself to-day I should like to look at that child." My notes do not help me, but I think it was the day on which she would have looked, as a matter of course, at the child. Perhaps the child was among my present thoughts, but not prominently. She felt more interested in looking at that child, whom she had never seen in the ordinary way, than she appeared to feel in looking at herself. She said she was glad to see how nicely he was getting on. Having inspected, commented upon, and prescribed for him, I withdrew her from him, and she went through the same process for herself, directing her medicines, her diet, and specifying the day when she should first go out, and when she should resume the professional use of her faculty. She has no idea in association with that child in her ordinary state; but in the sleep she knows more about him than does his own mother, and is almost as much interested as a mother can be. It is now

more than a year since he recovered, and he is a hearty little fellow.

52. A similar interest, when in the sleep, she feels in another child, whom she is guiding into health—the last child of a lady who had previously lost five children, all born with the seeds in them of congenital disease. With this last child, I put her *en rapport*, within twelve hours of its birth, by means of a little of its hair. Although the child was born without an outward blemish, she described accurately where the spots, so dreaded by the mother, would appear. She said she perceived them coming as groups of globules rising from the interior to the surface. These “globules,” which she recognizes in all humoral diseases, she evidently dynamically estimates, and as dynamically estimates the quality of the medicines placed before her, and selected by her, in relation to them. According to her, the *hepar sulphuris*, which she selected in this case, would repel these morbid globules from the centre to the surface; she ordered *mercurius solubilis* to follow to dissipate them. She preceded this treatment of the child with a dose of manna, and ordered the same for the mother, together with the same homœopathic medicines, of finer potencies, with reference to qualifying the milk. On the disappearance of the eruption, the mother, using her own poor discretion, disused the medicine. This the clairvoyante perceived, and insisted that I should be firm with her,

for more globules had to come out; and so it happened, for the child had more rash, with restlessness and uneasiness. The mother resumed the administration of the medicines. The rash has again disappeared, and the child is growing in health.

53. Here is another case of as singular character. I wanted a correct diagnosis of a child, four years of age, a fine flaxen-haired girl, who had been drugged with calomel for some passing ailment, and in whom there was paralysis of the extensor muscles of the upper and lower extremities. With this child I could present nothing to her to establish *rapport*, but knowing her facility in this respect, I invited the clairvoyante to accompany me, in mind, to the residence of the child. This she did, and was perfectly correct in her account of the patient in all particulars, except that she spoke of the child as a boy, which satisfied me that she was not reading the case from my mind; indeed, I tried positively to rectify this error, but in vain; her attention was fixed upon the distant little patient, she said, "This child is a charming little thing, but how weak he is." "Is it the right child you perceive? the child I want you to see is a girl." "Oh, yes, it's a girl, a nice girl, too; a nice head she's got, too; but the small brain is weak and wants energy; the nerves of the spine are pale, and her limbs are consequently feeble. There are worms, and the stomach is enlarged;

mercury has been taken, which has done her some mischief."

The remedies she recommended in this case were quite applicable to such a pathological condition. I adopted them from their applicability to the case, although I had my doubts as to the individual she perceived, on account of her want of clearness about the sex. When she looked at the child a week after, her account of the condition of the patient tallied exactly with my own thoughts; but again she repeated her mistake of the sex, making me again suspect that she did not really see the case, although it was improving faster than under my own previous treatment. To make sure, the next time I visited the child, I told the mother I wished to analyse the child's hair, and received from her a little flaxen lock cut from the back of the head.

At our next sitting, when she was in the sleep, I put this, in the paper as folded by the mother, into her hand, and she at once said, "Oh, this belongs to the little girl in the city!" From that moment, my doubts as to her seeing correctly the individual, vanished, though why she should make such a mistake, I have not yet had leisure to investigate. It is my rule not to keep Mrs. W. in the sleep for longer than a certain time, and in that time all questions have to give place to practical ones.

54. With respect to the common fallacy, that

some of these phenomena are attributable to thought-reading, this case presented plenty of counter evidence. I had begun to treat this case homœopathically. The clairvoyante recommended circular frictions down the spine, and along the course of the extensor muscles, and the flexures of the joints to be rubbed with oil obtained from sheep's feet—an article, the image of which had never entered my mind. Then, at the third sitting, she recommended that the patient should have half-a-teaspoonful of "steel wine," a very old-fashioned, old-school preparation,* every day at noon, for seven days:—the notion of which she certainly did not obtain from my head. This interesting little girl is also being-guided into health and strength.

55. The dynamic perception and appreciation of individuals and objects is one of my chief points to exhibit in this subject, and turning over my notebook, I find a case which presents no singularity except that of another curious and unexpected illustration. I had been treating Mr. P. for some time for a chronic eruption. Wearied with his slow amendment, I determined to invite Mrs. W.'s

* In my inquiries I have found clairvoyants are, as indeed might be supposed, universalists in medicine. The same clairvoyant will alike recommend the medicines and applications of both the old and the new schools. But all clairvoyants, in my experience, recognize the homœopathic law.

faculty to the case, looking upon it as an intractable one, and worthy of its exercise. Mr. P. had brought with him a bottle which had contained a week's medicine. Expecting Mrs. W. to call that evening, I laid a piece of clean paper on the bottle, and having thus covered and wrapped it up, put it aside until she came. On her being put to sleep, I said, "I want you to look at a patient with whom I have nothing for *rappport*, except this," giving her the paper containing the bottle. "Since it left his hand no one has touched it but myself, and I only through that paper." "This does very well." She felt the bottle attentively, then felt the cork, took this out, handed me the bottle, and said, "The cork holds the influence best." "Do you see the patient?" "It's a gentleman." "You see that he has a chronic eruption of small boils scattered over his back. I can't get rid of them so rapidly as I should like." Her answer harmonized with the theory she had expressed in relation to other cases, and with that of Hahnemann; "The skin is in that state because the stomach and liver are studded with globules of *psora*. He's not an intemperate man, but he has, when younger, lived freely, as people call it, hence his liver is disordered more than it would otherwise be. There are bad globules in the blood, scorbutic globules. He ought to take *sulphur pilules*, No. 5, three times a day for three days." "But," said I, "I do not use the pilules (let the advocates of the mind-reading

hypothesis observe that); will a trituration do?" "Yes, half-a-grain of the fifth; then for three days give two globules of the third *arsenicum* three times a day for three days. He will then think his back is rather worse; but he will be better interiorily. Then you'll find them gradually die away, while you let him have *china* and *arnica* on alternate days for a fortnight." It happened as the clairvoyante had perceived. She changed the remedies at the end of this fortnight, and said that he should finish with two drops of the tincture of *sanguinaria*, in a table-spoonful of water, twice a day for fourteen days; of which *sanguinaria* I as yet know nothing. However, the patient got so far free of his long-troublesome acquaintance—the crop of little boils—that he postpones taking anything further.

56. The next remarkable instance I select is that of a Mrs. F. H. who attended personally, and therefore her hand offered the readiest means of *rapport* to the clairvoyante. Directly she took her hand she turned to me and said, "Give me the sulphur; this lady has taken a deal of mercury." I fetched a piece of roll-sulphur; she took it and passed it indifferently from one hand to the other, as she turned again and spoke to the patient; "You have taken it for the liver. Your liver is a very sluggish one. What a quantity they have given you! To me the liver appears encased in it; it is truly a mercurial liver. It has

been over-excited, — it is gorged and inactive. Have you ever passed gall-stones?" "I am not aware." "There are several to pass. The region of the liver puffs out. You are much troubled with flatulence. The kidneys are disordered; they have had too much work to do in consequence of the torpor of the liver. The urine is turbid, but not from any disease of the bladder, there is only irritation of it. There is pain in the urinary apparatus altogether. There is disorder of the uterus and ovaries. Don't be alarmed, there is no fear of cancer. You had once a very difficult labour, which was followed by long-lasting, forcing pains."

To the various statements of fact, here, the lady assented, with signs of astonishment, expressed to my wife who was sitting near her. "Your stomach is very weak. You have internal piles from congestion of the large bowels. You fear fistula, but there is no reason for it. I have seen worse cases. There is only irregularity in the canal from congestion. You have a singular weakness of the chest and breathing, and a want of power generally. You have cough with expectoration. You have had quinsy, or a bad sore throat at one time. Weakness has been at the bottom of all that. There is inflammation and some pus here at the division of the bronchi, but your lungs are not diseased. The chief sufferings there are from sympathy. The pericardium is all right, and the

heart is sound, but you feel an embarrassment in ascending. You are too active. You are fond of singing and drawing. The small brain is weakened: the left side of it is more affected than the other. Your brain is too much taxed. Nature must break unless care is taken. Your brain is excitable, and rendered more so by over-work."

Previous to stating each of these particulars, the clairvoyante placed her hands and pressed, more or less strongly, upon that part of her own person which corresponded to the part under her examination in the patient, excepting the head, the left side of which, in all cases, corresponds to the right of the patient under examination.

She continued, "You may recover from all these affections. You have been worse than you now are. There is a particular change coming over you, and it behoves you to take much care of yourself." "You must take *sulphur* and *nux vomica*." "What preparations, and when?" "Of the *sulphur* the third trituration, two homœopathic spadefuls morning and noon; and of the *nux*, one drop of the mother tincture in a teaspoonful of water every night. I should like to see you in a week." "Need the lady come?" "No, let her breathe on a piece of paper and send it. The improvement you may expect will not be rapid." She then gave exact directions about her diet and general regimen.

57. Her own case having been disposed of, the lady placed some hair in the clairvoyante's hand.

After a pause she said, giving it back: "This is a relative of yours, a daughter." She gave an equally correct and characteristic account of her as she had of the mother, with whom she had been in direct *rappor*t. "She does not want much medicine;" the clairvoyante went on, "her mind is troubled and depressed. She has an attachment which she ought to break off." "Do you see him?" I asked the lady. "Yes, and you ought to be aware of what sort of man he is, I can't call him a gentleman." "Do you see the state of his health?" "His health is better than his disposition; his temper is bad. He is one of those who say bitter things only to annoy, things entirely groundless. He is of a jealous turn, proud, spiteful. The engagement ought to be broken off, but I am afraid it has gone too far. Keep her mind occupied from him as much as possible for a time. He is not worthy of her." The lady handed her a letter. The moment the clairvoyante touched it she threw it from her, exclaiming, "Oh, what a nasty mind! That's the man!" The lady handed a photograph, and the clairvoyante said, "And that is his likeness," not flinging that away, but handing it quietly back, after holding it a short time, and making further comments upon "the man," in the same strain. "How is it you can bear his portrait more than his letter?" "The portrait is an outside image of him, I can bear that, but his writing is more of himself, has his direct

effluence, partakes of his character ; I don't like it. He is inclined to be gay. There is an appearance about him which forbids her marrying him. She would suffer most." "I don't like the match, but I do not see how to break it off," said the lady to the clairvoyante, in a tone of heart-felt confidence. "Nor do I," said the clairvoyante, in the same tone. "You must delay as much as you can ; at all events she *must not* marry in her present health."

58. Of the extraordinary features in these phenomena, this is perhaps the most extraordinary—that the clairvoyante perceives, and dynamically appreciates, not only the physical, the intellectual, and the moral qualities of those with whom she is thus brought into *rappor*t, but even those of individuals with whom they are associated. The clairvoyante perceived, in the case just related, not only the corporeal malady of the young lady, but the mental cause of it ; and not only that but the individual, his health and character, who was injuriously affecting her mind. Can a just inference be made from such facts without reference to the views expressed previously ? (41—44.)

59. Mrs. F. H., in coming to the clairvoyante, had not so much her own health in view, as that of her daughter ; as also a wish to see into the young man whose letter and portrait she brought. So little was her solicitude about herself, that it was not until after some weeks, instead of one week, that she sent, not a piece of paper which she had

breathed upon, but two little parcels of hair, one marked "Mrs. H." and the other "Miss H.," with questions to be put to the clairvoyante.

60. Having put Mrs. W. into the sleep, I said, "I have the hair of a mother and daughter here, which will you take first?" "I'll take the heaviest first," she said, and held out her hands. I placed one of the little parcels in each, without designating them. "This is the heaviest," she said, "it is the mother's; I will look at that after," she said, handing the paper marked "Miss H." back to me. She resumed, after a short pause, "This woman will go on working too hard with her head. She's a good woman, but too anxious." Her account of her state pathologically harmonised with her first examination of her, and I need not repeat that. She concluded her recommendations on her behalf with the direction to "warn her to relax more from study."

61. She then held out her hand for the daughter's hair. "This person," giving it back to me, "fatigues herself too much." I had understood from Mrs. H., at her visit, that the daughter was engaged in tuition. After prescribing for her she said, "But it's not of much use while she frets about that young man."

62. I was about to throw the hair into the fire, when she turned sharply to me and said, "Don't burn the hair till I'm awake; you may burn it then as soon as you like." I had no leisure then to ask

her reason ; but we must remember that the hair would be in magnetoid *rappor*t—form a link in the circuit, between her and the individual under her examination, not broken until she is restored to her ordinary state. At all events, I respected her injunction.

63. In these illustrations of the subject I have limited myself to cases occurring to myself. I might add largely to the number, but those that I have related will suffice to establish the positions stated anteriorly. (23.) Every aspect of the subject is replete, not only with interest, but instruction and use. To deal more largely with it would, however, be to expand a pamphlet into a volume ; but this must be left to more favourable opportunity, if not to more able hands.

SUMMARY.

64. In the course of my observations, I have noticed incidentally the fact that clairvoyance, so interesting in all its phases to psychologists, is sometimes induced, as well as clairaudience, by spiritual operation. The subjects of this kind of clairvoyance are *ecstatics*, properly so called. This department, as spiritual clairvoyance, properly forms the topic for divines to write about rather than physicians. Clairvoyance is sometimes remotely induced by the operation of natural objects.

Körner, Reichenbach, Ashburner, his annotator, and others, have demonstrated that some subjects have their normal polarity disturbed, more or less completely inverted, by the action of natural objects upon them. This department, as natural clairvoyance, properly belongs to natural philosophers, and we shall hail the day when they recognise it as being in their domain. Clairvoyance embraced by physical science, and properly induced by medical art by various means, but chief of all by human magnetism, is the department which, as hygienic clairvoyance, falls naturally within the province of the physician.

65. This faculty, enabling the perceiving soul to come, while still in the body, into *rapport* with the inner forms, qualities, and states, of other beings and temporal things, enables the physician to investigate all natural objects for hygienic purposes. In saying this I do not, as has been seen, declare anything hypothetical or doubtful. The faculty, employed from the earliest ages, as shown in the Introduction, has been used for years past by very many of name, for the intuitive perception of diseases, remedies, and antidotes ; in the discerning of which, the subject in the clairvoyant state is monadially or spiritually affected by the monadial or spiritual properties of the objects under examination.

66. The distinctive advantages presented by the employment of hygienic clairvoyance, to the patient,

and the physician, are :—First, exactness of diagnosis in exploring the seat of any internal disorder, and in obviating the employment of the doubtful stethoscope, the objectionable speculum, &c. Secondly, exact discrimination of temperament and constitutional peculiarity, and correspondingly exact adaptation of medicine and dose. Thirdly, exact appreciation of the moral state and its condition as cause or consequence of the physical disorder. Fourthly, the subjective symptoms, those felt only by the patient, becoming objective to the physician through the clairvoyant's perception.

66. These are advantages which cannot but be appreciated; and not more by the patient than by the honest physician. For how often is he not obliged to confess that ordinary discrimination is at fault. We all know that the most acute physicians err sometimes in their diagnosis, even when aided by the best contrivances invented by ingenuity; and where there is error in diagnosis there is necessarily error in treatment. How often do we meet with cases where, from such inevitable error of diagnosis, a system of mere palliation has been prescribed on the ground of impossibility of cure. Such are the cases against which, under Providence, the physician can successfully cope by the light and aid of *Hygienic Clairvoyance*.

