

# FASCINATION;

OR, THE

ART OF ELECTRO-BIOLOGY, MESMERISM,  
AND CLAIRVOYANCE,

FAMILIARLY EXPLAINED, WITH CASES FOR REFERENCE.

BY

MR. THOMAS WELTON, F.S.A.,

*Practical Maker of Artificial Limbs, Galvanic Belts, Discs, and Soles,  
Suspensory Bedsteads for Invalids, and various Instruments  
for the Demonstration of the Vito-Electric Force.*

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# FASCINATION,

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LADIES AND GENTLEMEN,

In the address that I propose to deliver to you, it will be my endeavour, not to enter into an elaborate dissertation on the principles of Electro-Biology, Mesmerism, and Clairvoyance, but simply to lay before you a number of facts on these most important subjects, the result of fifteen years' experience, and to teach you, if possible, the *modus operandi* in as clear, concise, and brief a manner as is consistent with the subject; leaving it to your own inclination to still further investigate (by means of the many able books written thereon) these marvellous sciences. At the same time, I beg leave to say that if you should require any information respecting them not contained in this lecture, I shall be glad to afford it to you; for through the knowledge of them, and by their proper application, you will be enabled to cure the sick, assuage pain, and generally to afford

relief to suffering humanity. And should you be fortunate enough in your researches to evoke Clairvoyance in any of your patients, I shall think it no trouble to give you full particulars of its management, considering that such a faculty should be fully recognized, not only by the public in the common affairs of daily life, but, as it once was, by the medical faculty, for the discovery of the hidden nature of substances and plants, and also for the cure of "those ills which flesh is heir to." I think that you will agree with me that this subject is not a trivial one, but one deserving most serious consideration.

As a preliminary remark, I request you to remember, that the sciences of Electro-Biology and Electro-Psychology are identical, and, no matter which of these terms are used, mean absolutely the same thing, also that Mesmerism, Animal Magnetism, and Odic Force are three names for one and the same electrical force emanating from all persons. In the course of the lecture, I shall use the term Mesmerism, considering that to be the one most unlikely to be mistaken, and as being the most popular. Honour is due to Mesmer, the re-discoverer of the science, who was not deterred by obloquy from asserting its truths. Since his time, however, in spite of the opposition that every new truth encounters, many have paid deep atten-

tion to this subject ; one has discovered and written on Hypnotism or Self-Magnetism (Braid), another on the properties of Heat, Light, Electricity, and the Odic Force (Reichenbach), another on Electro-Psychology (Dods); Teste, Dupotet, Ashburner, Barth, and a host of others, on Animal Magnetism or Mesmerism, Dixon on Hygienic Clairvoyance, &c., &c., &c., but all tending to one common object, viz., the welfare of our race and the cure of diseases ; and it is astonishing to find how few amongst all classes know anything more of it than the name, perhaps because the works on the subject are expensive, or not suited to their requirements. This want I will humbly endeavour to supply, in the hope that, when we know more of ourselves, we shall probably be more willing to help our neighbours, now, and in the good time coming. Referring you to the books I have named, I intend to divide my address into three parts, in the first to treat of Electro Biology, in the second of Animal Magnetism, and in the third of the various phenomena that the latter induces, including Somnolency, Catalepsy, Introvision, and Clairvoyance.

In the first place it should be stated that Electro-Biology is the science or art of impressing a person or persons with your WILL, and so rendering them subservient to your desire or suggestion.

It is probable, if not certain, that this is performed by the action of your mind, acting *positively* on the person operated upon, who is naturally, or who may be rendered, electro-negative to yourself. This is very simply tested in the following manner:—If before an audience, ask as many as can conveniently be accommodated on the platform, seat them, and to each give a round disc of zinc about one inch and a half in diameter, in the centre of which is fixed a piece of copper three-quarters of an inch in diameter; request them all to look intently on the copper in the centre (the disc being placed on the palm), at about a foot distant, for about the space of twenty minutes, and to keep, if possible, their minds perfectly tranquil, and not to look about them. At the end of that time, collect your discs, and carefully examine each person; those whose eyes are wide open reject, but those whose eyes are closed, or have a tendency to close, treat separately in this manner.\* Take the person's hand,

\* Or you may, if you have a galvanic battery and coil, dispense with the zinc discs, and cause all the persons upon whom you are experimenting to join hands for about fifteen minutes, so forming a chain, and by each end person holding the wires all will receive a very slight continuous shock, which must be graduated so as not to cause inconvenience to them, but just so as to be distinctly felt. I prefer the zinc discs, having obtained better results with them.

and with moderate but firm pressure press on the Median nerve (this nerve is situated at the base of the thumb joint, and not easy to find, but for fear of missing it, cover with your thumb the part just below the joint and pulse) for about a minute ; at the same time, with moderate pressure, press (with the other hand) on the organ of individuality, situated in the middle of the lower part of the forehead. If the person by this act proves to be electro-negative to you, say, in a firm, resolute manner and voice, with plenty of confidence, "You cannot open your eyes," and *determine* within yourself that *he shall not*. Should he, however, succeed, or partially do so, again put the fingers on the organ of individuality, and, with the disengaged hand, gently stroke downwards the eyelids, *resolving* that they *shall close* ; and should you fail this time, be not discouraged, but remember that almost all persons can be brought under your influence by repeated trials, even though it may require a hundred ; generally speaking, it requires two. About five per cent. are naturally subject to your influence ; and if there be any among them known to be, or apparently, suffering from any ailment, you can at once afford relief, and probably cure, by the simple action of your WILL (using, of course, the manipulation afore described, with the exception of the zinc discs) ;

and at the same time it is advisable always to say to the patient, "You are well," or, "You are better," or, "To-morrow you will be cured." But in the event of the persons being in health, proceed with the *séance* by addressing them thus, "You cannot open your eyes," "I told you that you could not," "It is of no use trying," or anything else that you please like it; or say promptly, "You cannot lift your leg," "You cannot move your arm," and so on.

If you are successful in controlling the movements of the body, try the emotions of the mind, in evoking joy, fear, surprise; but never rage, or you may, perchance, get a thrashing for your pains, although you may possess the strength of a giant to resist the attack. If the person is then perfectly subservient to your will, mentally and bodily, you can cause him to think and do as you please—cause him to imagine himself a horse, a wind-mill, a steamboat, that his sex is changed—cause him to see things that exist only in your own mind—make him imagine that his head is rolling on the floor, and set him to catch it, cause him to make any absurd noise, to imitate animals, which he will do most drolly, amidst roars of laughter in which he himself will most heartily join, probably with a grave face, which considerably enhances the fun; and all this is accomplished



without any damage to himself. Of course you will take especial care, not to cause him to do anything disagreeable to himself, or the company. If he stutters, or has any other bad habit, make him promise to abandon it for ever, and he will do so, provided that you exert your will conjointly with his for that purpose. When you have finished experimenting, and desire to restore him to his normal condition, tell him distinctly that you are about to do so, in whatever words you please, and, with the *will* that he shall be so restored, blow sharply on his forehead a few times. This will be certain to remove your influence from him.

I shall conclude this first part of my address with a remark to which I request you to pay particular attention. Never use this power for any bad or unworthy purpose; for all good things may be abused. It is but right also, that I should put you on your guard against those who may endeavour to influence you without your consent, for I have before told you that many are naturally sensitive to others. If you suspect that any one wishes to do so, simply lay your hand for a few seconds on the forehead (in fact, mesmerize yourself), and *determine* that they shall not influence or govern you in any manner whatever, and no one can possibly do so. I may here incidentally say, that the knowledge of the positions of the cerebral organs

will be of great service to you in assisting you to produce the various effects before described.

The Second Part to which I call your attention, will be MESMERISM, or the science of sympathy with the patient, and which is, as I will explain, a distinct science from Electro-Biology, which is, as before stated, the science of impressions, whereby the person impressed simply obeys the will of the operator, his senses being entirely independent of himself, frequently resisting with all his force; but in the science of Mesmerism, or Animal Magnetism, the person mesmerised is in perfect sympathy and accord with the mesmeriser, and that which he (the mesmeriser) feels, sees, smells, hears, tastes, or wills, is perceived by the mesmeriser, but who, when awakened from the mesmeric sleep, has no remembrance of that which has happened during the period he has been in that state, except when told to do so by the operator before awakening; whereas, in the Electro-Biological state, he knows all that transpires, without the power to prevent, however ridiculous it may be. This explanation is sufficient to show that the two sciences, though analogous, are distinct; yet both these states are induced by the same nervous fluid emanating from the operator. I will now proceed to instruct you in the practice and application of Mesmerism. In the first place, I wish you to

understand that you are a living electrical machine, and that there is at all times an emanation, or force, escaping or evolving naturally from you; and that this force can be projected upon and received by a person susceptible to it, the hands, by the exercise of your *will*, acting as conductors. This force, under proper management, cures the sick simply by imparting to the part which is deficient in the recipient more life and health. It can be directed by your will into the most remote part of the human body, and cause that part, if not too much diseased, to re-compose new healthy particles; in fact, consumption, cancer, epilepsy, and certain forms of paralysis, and other dangerous maladies (passing over minor ills), have been in hundreds of cases cured by its use alone. Although I prefer using it as an adjunct to medicine, under medical direction, I should not hesitate, did I see any one suffering, to try and relieve him—of course by permission of the sufferer; but in certain emergent cases, such as epilepsy, without it.

The method that I have used for the last fifteen years to induce sleep, is very simple. The patient being comfortably seated in an easy chair, I request him to be calm, and look steadfastly into my eyes, at the same time taking both his hands into mine in such a manner that the insides of his and my thumbs touch firmly, **WILLING** that he shall

pass into the mesmeric sleep. If, after having done so for about ten minutes, I perceive the eyelids to be tremulous, and the eyes moist, I lay his hands quietly on his lap, and proceed to make the usual mesmeric passes slowly over the eyes, head, and shoulders, and off to the tips of the fingers in this manner:—Raise the hands, palms downwards, but closed; open the hands when over the head, and bring them down as stated; close them whilst raising them again, and repeat. If this course be continued for twenty minutes, the effect is perceptible; but perhaps you may succeed in inducing the sleep in ten minutes, to deepen which, in all cases, lay the hand lightly on the pit of the stomach and remain tranquil for a few minutes; or the sleep may be deepened by gently pressing the eyelids, or by slowly passing the hand over the head (from back to front), or by softly breathing on the patient's hands. When the sleep is induced, take *especial care* that no person but yourself touch or in any way interfere with your patient, or even come too close to him, for by so doing the spectator, though meaning no harm, may unintentionally magnetize him and produce convulsions. This is called a case of cross mesmerism. To awaken your patient, all that you have to do is to express firmly to him, in any words you please, your wish that he shall awake; and in a minute or

so make *upward* passes with that desire, until the eyes be open. If the eyes should afterwards feel stiff, blow sharply on the forehead to remove the inconvenience. Remember that the breath is dual in its action; if you blow sharply, it removes the mesmeric effect, but if you breathe softly, and with WILL, you mesmerise most powerfully. I have, however, in my experience found that comparatively few pass into the sleep, yet I have cured them without producing it, or in any way apparently affecting them, for the simple repetition of the process causes an accumulation of the magnetism, or magnetic fluid, in the system, and with it, health. And now will you do me the favour not to forget (though you may smile at it), at all times when making passes over the sick, to shake your hands either on each side of, or behind you, WILLING in your own mind to eject the sickness that you are removing. For want of this precaution, I have known mesmerists take to themselves, and retain, the diseases that they were curing. It is also well to wash the hands after you have finished with the patient.

Having shown you how to mesmerise generally, under ordinary circumstances, I think it advisable to instruct you how to do so locally, in particular cases; that is, how to concentrate your power upon, and to confine it to, that part of the system which

may be in pain, inflamed, or otherwise deficient of health. If the person suffers from headache, make the passes (downwards in all cases,) over the forehead, temples, behind the ears, to the shoulders, down the arms, and off to the tips of the fingers. Do this for about fifteen minutes, when the pain will be relieved, but if the pain be of long standing, repeat daily until cured.

If the patient suffers from an open ulcer, make circular passes over it with the tips of the fingers of the right hand, for about ten minutes, WILLING at the same time, that you will project health on it, then think firmly "I will gather up the disease in my hand," and suiting the action to the thought, mentally pull it out, and throw it from you. Continue this process daily until cured.

If you have a child suffering with rickets, or that is weakly, strip it before the fire to avoid risk of cold, and lay the left hand on its head, with the right hand, make firm, slow, vigorous passes by contact, down the spine, thighs, and legs, for about twenty minutes, with the fixed benevolent intention of imparting your vitality to it. Repeat night and morning, until strong.

For toothache or earache, (if agreeable to the patient), lay on the part affected a piece of thin clean flannel, and breathe on it powerfully, with long expirations, for a few minutes. I never knew

this method fail to relieve; generally, by repetition, it effects a cure. If your friend has an attack of the gout, go like a friend and relieve him; at all events, try to do so until the colchicum comes from the chemists; if the pain has reached the head and breast, as it not unfrequently does, make strong passes (in earnest, mind) downwards over the head, breast, thighs, and legs, and when you come to the feet, let your hands remain over them for a few seconds, then in your mind gather in your hands the pain, or cause of pain, and with a strong pull, pull it out, and be mindful to throw it from you as before prescribed. Continue this process until your patient be relieved, and repeat, if requisite. If the pain be only in the knees and feet, commence to mesmerise at the thighs. This process may also be successfully applied to rheumatism and all painful neuralgic cases.

And now, ladies and gentlemen, I think that I have given you, as far as time will permit, a fair insight into the science and application of Mesmerism; and I would advise you, until you are more thoroughly acquainted with it, not to attempt to cure epilepsy or skin diseases, since, on account of their peculiar nature, these maladies require experienced treatment; and with this advice, I will add a few words on the mode of mesmerising water for the use of the sick, either to wash with for skin disease, or to make tea and coffee, or to use as ordinary drinking water. Take a quart of water in an open jug, hold it on your knee with the left hand, and *point and jerk* the tips of the finger of the right hand over the

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water for about twenty minutes, with the determination that you will charge it with your influence for the benefit of the patient, and *resolving* that your magnetism shall permeate the whole; it will do so. Or, if agreeable, take a quart bottle, and insert into it a piece of tin gaspipe in the form of the letter S, breathe through it for about five minutes to the bottom of the water. This latter process is more powerful in its action on the water than the first. This magnetized water is a powerful restorative, and may be drank freely. If your patient be susceptible, you may, if you please, charge the water in a dark room, and he will see the vitality proceeding from you into the water, in the shape of vapour. Like homœopathic medicines, this water must be kept in the dark.

In concluding the second part of this address, I earnestly beg that you will not use this power which exists in every human being, for a bad purpose, nor when you are not in health, nor for a trial of strength, nor to magnetize a lady unless a third person be present, but to employ it soberly and fearlessly, with a sincere and generous spirit, for the benefit and advantage of your fellow-creatures, asking, in faith, for a return to men of that gift which was common amongst the early Christians, viz., the gift of healing.

I will now proceed to introduce to your notice the third and last part of my subject, viz., the various phenomena of animal magnetism, and how to treat them. It is commonly supposed that after the mesmeric sleep has been induced, the subject must of necessity exhibit attraction to the mes-



merist. This is by no means the fact in all cases, but it is so usually; therefore, in order to avert any disagreeable consequences from inadvertently exciting the cerebral organs which govern the animal passions, I take the precaution to thoroughly demagnetize the base of the brain, by a few transverse or upward passes, before awakening the patient. Should catalepsy ensue during the sleep, do not allow yourself to feel the least alarm at it; let the patient remain perfectly tranquil for a few minutes; collect your thoughts, and demagnetize as before directed, until he be awakened. It is right at all times when your patient is asleep, to ask him quietly if he hears you speak; if answered affirmatively, inquire whether he sees the cause of his complaint if he have any, and if so, how you should proceed to magnetize him to effect a cure, or if there be any medicine, or treatment that will do so; and, as a general rule, it is best to follow the course prescribed by the patient, but if you fear to comply through inexperience, obtain further advice from the proper quarter, especially if the remedy be at all dangerous. It may be probable that your patient does not hear you by the ears, in which case take his hand, and speak to the tips of the fingers or pit of the stomach, and you may obtain an answer; this is called transposition of the senses,—and although curious is not at all uncommon. This state is called Introvision, or inner sight, and you may, if it will not cause any inconvenience to your patient, ask if he can describe and prescribe for the illness of any other person present or not;

(this language may seem strange to you, but as I proceed you will perceive that it can be done) if he has the power, ask the conditions to be observed, and put them in force. Do not fail in this particular, unless the expedients prescribed be dangerous, although probably it would be advisable to obtain a second opinion of one more experienced in the state—I mean a clairvoyant—and if the two statements agree, do not hesitate to put them in practice, and cure your patient. When he is cured of his malady, he will perhaps lose this faculty, which occurrence is not at all uncommon ; some, on the other hand, retain it, and appear to have the power, not only to cure the sick, but to enter into relation with all things, to predict the future, to discover metals under the earth, to know the medicinal properties of all substances in nature, to describe the very thoughts, appearance, gesture, actions, and sometimes indicate the whereabouts of an absent person or of a criminal fleeing from justice, to reveal the secret cause of disease, to find new medicines,\* to see past or hidden events, to save lives, to foresee accidents, and, that I may leave no doubt on your minds respecting the accomplishment of this power, it is my intention to prove fully what I say to be true,

\* For instance the *Podophyllum peltatum*, for the cure of all diseases caused by the disturbance of the bile ; the *Sanguinaria Canadensis*, an exterminator of scrofula, secondary symptoms, and other diseases of the blood ; the tincture of American wild cherry-bark, an almost certain specific for asthma, consumption, and all bronchial complaints, which, since the discovery of their properties by these means have been, and are, used as the basis of many medicines administered in these ailments.

either by actual experiment or by substantiated facts and unimpeachable testimony.

**CLAIRVOYANCE**, or clear-seeing, is a state or condition in which things are seen more clearly than in an ordinary waking state. This condition cannot be induced in all persons; neither does it exist in the same degree of perfection in those in whom it can. The proportion of persons who are capable of ordinary clairvoyance is said to be 1 in 30 of the entire population; and of those who have the faculty more fully, about 1 in 300. The ordinary clairvoyant has a comparatively small range of vision. The perfect clairvoyant seems to be capable of entering into relation with objects and individuals, near and remote, in space and time; and you will have, as we proceed, examples of every one of the phases of clairvoyance, and those phases all exhibited by one person. One of the most valuable phasis of clairvoyance is the power of pointing out the medicines proper to persons in a state of ill-health with whom the clairvoyant can be placed in relation by contact. Many examples are given of this power by writers on Mesmerism, and many have been cured by simple remedies pointed out in this way when the sufferers have appealed in vain to physicians. This power is called Medical Instinct. A deeper phasis is the power not only of selecting the proper medicine by a species of instinct, but of seeing the exact condition of the entire frame internal and external; in fact, of diagnosing diseases. This I consider to be the specially useful function of clairvoyance, for here we have the power of obtaining as exact a

knowledge of the internal organs, and organs difficult to reach, as a surgeon can get of an external injury; and even more exact, for how many external diseases are the result of some deep-seated internal cause which the surgeon oftentimes seeks in vain to discover, and how often does it happen that the cause of death is not discovered until a post-mortem examination has revealed it?

As proof of this power I will cite you some examples; and as what I have to state relates to occurrences in which my wife and myself are deeply concerned, I trust that you will pardon the frequent use of the pronoun I. I would request you to note that in cases where my wife (who will frequently be termed the clairvoyante to avoid repetition) has received a fee for the exercise of her faculty, or in cases of a delicate nature, or generally where permission has not been granted to do so, I make no mention of names; but those whose names, &c., are stated, allow me to quote them, being willing that the benefits they have derived shall be vouched for to those who may be desirous of availing themselves of the like advantages.

Mrs. Butler, of Portsea Place, Connaught Square, came to me for the purpose of testing the truth of clairvoyance, which she at that time ridiculed, and asserted to be impossible. I mesmerized the clairvoyante and left the room, as is my custom. When I was called in to wake the clairvoyante Mrs. Butler told me that she had received a perfect description of her internal complaint, the pains, symptoms, and cause. Now this was one of those complaints of which the nature is known by

external signs, and several surgeons had been consulted. Their opinion, founded on the patient's description of the pains, &c., and their own observations, was the same as the clairvoyante's, who received no information from Mrs. Butler, but described pains and first cause. She was also told the nature and action of the medicine that she was taking, its colour, and where it stood in her bedroom. Seeing that my wife appeared to see her home, and wishing to test her further, she asked what her husband was doing when she left him; she was answered correctly—he was reading. Now we know that the surgeon has a great knowledge of diseases, and of many forms of internal complaints; and this has been acquired by comparing the pains and symptoms with the appearances presented at post-mortem examinations. This was one of those cases which makes it valuable as affording evidence of the truth of the existence of the faculty of clairvoyant diagnosis.

At another time, Mrs. Mote, of Beaumont Street, Paddington, came for the purpose of testing the truth of clairvoyance, and, when the sitting was over, she informed me that without giving any information to my wife her rheumatic pains and the most minute symptoms of her bodily state had been pointed out to her. She had also inquired about a gentleman not then in England, from whom she had expected to hear, and, not hearing, had concluded that he had probably forgotten her. She stated that she had received a very exact description of his mode of dress, height,

colour of hair, temper, and general appearance, and that she had been told that illness had prevented him writing, and that at the end of a given time she would hear from him. Neither the clairvoyante nor myself had ever seen this lady or her friend, neither had we known anything of them previous to her visit. At the time which had been named, she called to tell us that she had heard from the gentleman, and that illness had prevented him writing to her before. You see that these cases are not diagnose only ; the persons inquiring may fancy that their appearance, or hints that they may have dropped, or that a nameless something, may have shown to a keen observer what was the matter with them, and so they want further proof that the knowledge displayed does not come from an ordinary source. Sometimes, also, the person comes for the purpose of making inquiries, besides obtaining a diagnosis.

The following is a case of the kind:—Mrs. Moody, of Croydon Street, Seymour Place, came to see if she could obtain relief from a long-standing complaint. She was accompanied by her husband and a friend named Beckerton, and all witnessed the proceedings. The complaint was correctly described, and a remedy named for it (which subsequently cured her), and then came the principal business for which they had come. They wanted to discover a thief; they had lost a book and other articles from their apartments. A description was then given of a woman who had been employed by them, and who had been in the house just before the things were

missed. Here, as in other cases, the description was most minute—the dress worn on a certain day, her appearance and trade, were all accurately described. They inquired whether they could convict her, and my wife told them that if they would simply demand them the things would be given up. In a day or two afterwards, I was informed they had recovered the property.

The medical profession, as a rule, repudiate the usefulness of clairvoyance, and often deny its truth. Here is an instance. An eminent physician, of Conduit Street, Hanover Square, wished to test clairvoyance, and, accordingly, invited my wife and me to his house, for that purpose. I mesmerized my wife, and then desired her to examine two of the doctor's patients. They were not present, one being at Gosport, the other at Plymouth; but a relation was established by means of letters received from them. She then described their state of health, and mentioned several circumstances which left no doubt that they were seen perfectly. The doctor then brought in two of his patients, who were waiting. My wife passed her hand over them, and described their pains, &c., to their great surprise. The physician said that they had no such pains, but they insisted that they had. The doctor was not to be convinced, and is still opposed to clairvoyance. He invited us, not to *test*, to calmly and candidly examine, but to endeavour to prove that there was no truth in the matter. Like many others, he would rather disbelieve the evidence of his senses than give up a foregone conclusion.

A physician and surgeon who had occasionally attended my family, had suffered for many years from a chronic complaint, without being able to find a remedy. I invited him to come and see if clairvoyance could do for him that which the regular practice could not. He consented, and my wife said that he was suffering from chronic pains in the loins, produced by inflammation of the kidneys, and that this was the hereditary complaint of his family. He admitted this to be true, and wished for a remedy. She then informed him that he would always be subject to it, especially when he caught cold, but that if when the pains came on he would place over the loins a bag of hot salt, or bran, he would be much relieved; he should also take a little spirit and water at bed-time. The physician was a teetotaller from inclination, but was so convinced by the perfect description of his symptoms that he said he would adopt the remedies. He subsequently informed me that he had done so, and with great benefit.

Mr. Whitehouse, the mesmerist, has on many occasions been to me, when he wanted a very accurate diagnosis. On one occasion he wished to know the cause of his brother-in-law's illness, and its nature. He was informed that his brother-in-law worked amongst mercury, and that the vapour had settled in the throat; that he had caught cold repeatedly, and that these combined causes had produced inflamed tonsils and glands, *and that, moreover, he would not recover*, but might be relieved. Mr. White-



house admitted that his relative had been working amongst mercury, and that he was suffering from inflamed tonsils. He was told the remedy which would lessen the pain and afford some relief. He called shortly after to tell us *that his brother-in-law was dead*. In these two last cases you have an example of the clairvoyante seeing at once that there could be no cure, but yet at the same time designating a palliative. In too many instances, suffering is needlessly and cruelly aggravated. How painful it is to have to think this; and, on the other hand, how comforting the thought that we have soothed the departure that we could not arrest. We know that there comes a time to all when there is no cure. Man must die; and when it is the will of God that he should leave this world, we cannot retain him.

I will give you another example of a surgeon's acknowledgment of the truth of clairvoyance. Mr. Payne, truss-maker, of Frederick Street, Hampstead Road, called on me with Mrs. Payne to see if I could discover the nature of Mrs. Payne's illness, and prescribe a remedy for it. My wife described the symptoms, which were pronounced to be correct, and prescribed a remedy, saying also what was the nature of the disease. The surgeon alluded to was present, and questioned Mrs. Payne. He then said that he considered that the complaint was that which the clairvoyante had stated, and the remedy exactly what he should have given. The remedy cured, and the surgeon came many times after, wishing

to see more of clairvoyance. He would attest this if I wished him to do so. You must allow me here to beg you to bear in mind, that the symptoms are not first described to the clairvoyante as they are to a physician, but she is left to find them out, and is not aided in the least degree by the consulting persons. Of course I speak of my own clairvoyante, for there are some who refuse to go into the sleep until they are first informed as to the nature of the case that they are to examine. I make these remarks in the fear that you would not otherwise see the value of the evidence in some of the cases that have been brought before you. In the last-named case, the clairvoyante discovered the symptoms, and saw the disease. The doctor questioned the patient, received an account of the symptoms from herself, and then said that the clairvoyante's view of the case was correct, showing that this was one of those cases which surgical knowledge could pronounce on correctly, but still most triumphantly proving that clairvoyance is a fact, and that it is a very useful agent.

At the commencement of my lecture, I said that clairvoyance was induced principally by mesmerism. I have no doubt that you have all heard of the exercise of a power of this kind by persons in a natural state, and apparently under no influence. It is commonly called second-sight, and many stories are told of its exercise, more especially in Scotland. A curious example of this may be mentioned here. Mr. Payne, just now alluded to, was very much struck with what he had seen, and, grateful for the cure of his wife, very naturally

talked about the circumstance to his friends. One of these, however, laughed at him and denied the possibility of clairvoyance. To convince him, he brought him to my house. We sat down together, my wife with us in the ordinary natural state, when the friend commenced jesting on the subject of clairvoyance. My wife rose, went across the room to him, and said, "I can see what is the matter with you!" when he denied having any ailment. "Have you not the piles?" He admitted that he had sometimes. She then added, "Your liver is affected; I see into you as though you were glass, but you do not believe me; stay, I will tell you about your wife." She described his wife, (whom she had never seen or heard of) her ailments, and several family matters of a private nature, which he admitted to be perfectly true, although, as he said, "it puzzled him." He was of that class of men who deny the result because they do not understand the means. On the same principle, he ought to deny the truth of the electric telegraph; for who ever pretended to understand electricity? I will leave for the present the discussion of the power of diagnosing, and pointing out appropriate remedies, in order that I may bring before you some other striking phenomena of clairvoyance.

In one or two of the cases mentioned to you, the persons with whom relation was established made inquiries about certain objects, supposing if the clairvoyante could see them that she could also see their homes, and the objects generally about them, and

these tests were satisfactory. The clairvoyante can therefore be placed in relation with an object as well as a person. Now if this be true, the clairvoyante should be able to tell at any time the position and condition of the object in question, so that by this means property which has been removed from its rightful owner may possibly be recovered. This, of course, depends on the power of establishing a relation between the clairvoyante and the object; for you must remember that a diagnosis cannot be given unless a relation be first established, and the means whereby this can be done are various—the most common and the best is contact; failing this a portion of the dress, or of the hair of the person, is sufficient; and sometimes a person in relation, and present with the clairvoyante may, by thinking intensely on an absent person, establish a relation between the clairvoyante and the person thought of. This last is evidently the only way in which a relation can be established with a lost article; and that it can sometimes be done I will now proceed to show.

A lady came to me and asked if I could give her any information of some important papers that had disappeared at the time of her husband's death, and which had not been seen since. My wife was put into the mesmeric sleep, and soon said that she saw the papers, and described them and their contents. She said that they had been stolen, and described most minutely a person who she declared had taken them from an oak box, black with age, and having carved mouldings, and stated that this box was still in the house. The

lady said that they *were* kept in such a box, and that it was in the house, and the description of the person was that of her late husband's nephew, who had been in the house a few minutes before his death. The clairvoyante was now silent, and on my asking her the reason, she said, with great difficulty, that she felt the pain in the lady's husband's throat. Surprised at this, I asked her what pain, and she said that the deceased had cut his throat, and that she felt it. The lady and a friend she had with her confirmed this. The clairvoyante in this case entered most minutely into all the circumstances and surroundings of the death of this man. This makes it evident that the greatest care is necessary in establishing relation, and that it is possible that positive danger may result in some instances. I will give you an example in which it is strikingly shown.

As I was walking along the New Road one day, I observed in a window an announcement of the loss of a boy, and offering a reward of £20 for his recovery. Knowing how glad I should be, if it were my own case, to try any chance of finding him, I wrote to the mother in Westminster, directing her to come to me the following evening, and bring with her the police officer who had charge of the case. They came, the mother bringing something of the child's as a means of rapport, and my wife having been mesmerised, at once said that she saw the child. She described it and the dress which it wore when lost, and said to the mother, "You made that dress from one of your own, and you have a piece

of it now in your pocket." To the surprise of the officer she acknowledged this, and produced the piece. My wife now desired to be awakened, and told them to come again the next evening at the same hour. They came at the appointed time, and I mesmerized the clairvoyante in their presence. She then saw the child more clearly, if possible, than on the previous evening, and this is the account she gave of the way in which the boy had been lost. He had been in the company of a boy, of about nine years of age; that a Frenchman, who was at that moment in Paris, had taken notice of both the children, and had given them some halfpence. The boy who was with her child then went home, but he went down to the river side to play, fell in, and was drowned. He floated under some logs of timber, and was still there in a putrid state. The timber was moored off Westminster Bridge, at the second arch on the Middlesex side, and would be removed next afternoon to be used for the repairs of the bridge. She then directed the policeman to take a boat and drag for the body at 12 o'clock, when the tide would be full and for a few minutes stationary, first carefully removing some of the timber. He said that he would as he had heard so much that he knew to be true, and wanted to know how he should recognize the body. My wife said, "I have described the dress; he still has it on, and the mother will know it; that is your only chance of recovering the body, as the workmen will move the timber in the afternoon and the body will float away." I suggested that to make sure of the identity of the

place that we should go with him ; but she objected, as she should feel compelled to plunge into the water and fetch the body, and she did not see that she should get over the effects. " We will hold you in the boat." " Four men could not hold me ; I will not go." She was then awakened at her request, and the officer again promised to go. He called a short time after to say that he could not go at the time promised, as the Emperor of the French arrived that morning, and all the police were ordered on duty. When he went the timber had been removed. So far this was without result ; but my wife soon became very ill, and remained so for a week, during which time she vomited a quantity of matter which was so excessively offensive that I was glad to leave the house. The lodgers inquired whether we had a corpse in the house, and threatened to leave, for the smell was so bad that chloride of lime was ineffectual. It was fully a month before she recovered her strength. I subsequently asked her the cause of her illness. It was produced from magnetic sympathy with the corpse, and that great care was necessary in establishing *rappor*t, and that certain preventives of bad consequences should be at hand whilst it was being established. Great danger would exist in the most carefully-undertaken search of this kind, and I do not think that my wife could be persuaded to mediate in a similar case.

I will give you some other examples of recovery of property by means of clairvoyance. A friend of Mr. Whitehouse mentioned before,

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came to consult my wife about a penknife which he valued very much, and which he had lost. She told him that a servant had taken it, and given it to her sweetheart. He could recover it if he were quiet and firm. He was advised to say that he knew who had taken it, and that if it were placed on the dressing-table he should say no more about it. He came about a week after to tell us that he had followed the instructions and recovered the penknife. These examples show also the existence of a power which is called post-vision by some writers, that is, a power of seeing events that have passed, for the *events* of the drowning of the boy, and the stealing of the knife, were seen as well as the boy and the knife. The same remark applies to the events which were seen to take place round the dying man's bed.

Here is an instance of a still larger group of events. Margaret Loveday came to inquire about an absent person—a man. My wife at once said, this is your husband and a sailor, mentioned the particulars of his height, complexion, and the dress he wore when the girl had last seen him. The correctness of this was fully admitted. My wife then said that he had been on board two ships, and, whilst in the second, was drowned on the coast of Chili. She added, "He had some wages due to him, and if you go to the office (here she gave the number and street of the office, which Margaret herself did not know) you will recover a part of the wages due; you will receive £10 on the spot." She then described the persons who occupied the office, and directed Mar-



garet as to the clerk to whom she should apply. I then, being present, asked her why she would not get all the wages if she could prove a right. She answered, "A woman has already been there, claiming to be the nearest of kin, and she has received £10; but the office will prosecute her for fraud if Margaret insists on receiving the whole." I asked for a description of this woman, and received a very minute one; amongst other things was mentioned the loss of two double teeth. Margaret said that from the description she was sure that it was her husband's sister. She went to the street named, found the office, recognized it from the description she had received, and likewise recognized the clerk and his surroundings. To him she went, and received information which confirmed the above, and received £10. She came to us again subsequently to know if anything more was due to her. She was told to go again to the office, and she would receive £10 more; she did so, and the £10 was paid to her. Here clairvoyance was eminently useful; without its aid this poor woman would have been left in ignorance of her husband's fate, and would, moreover, have lost the benefit of his labour, for in a short time the whole of his wages would have been paid to his sister.\*

\* 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

Now after relating these successful examples, it may seem strange to you that I should choose to mention those which immediately follow, but I do so for two reasons. Firstly, on account of the minute descriptions which tend to show the wonderful range of this power, and secondly, to illustrate a feature by no means uncommon in human nature. In these two or three cases you have (1) a knowledge of the case undoubtedly proved, and admitted to be so by the persons interested, (2) a number of details connected with the case and pointing to its completion, and (3) a neglect of the means pointed out. Can you realize this, people have inquired for property, have been told all about it, where it formerly was placed, little curious facts

with the idea of going to Paris; he has been putting money aside with that object; he has had a fit." 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 fall 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."

about it, and then when the means of recovery have been pointed out, they have neglected to avail themselves of the information. They have admitted that from what has been told them, that it was possible, and even appeared to be more than probable, that my wife saw what they were looking after, and yet threw away the only chance they had.

A friend of mine brought to me Mrs. Genna, of 36, Edgware Road. This lady had lost a piece of plate, and our common friend thought that I could be of service to her. I consented to try and assist her, and my wife was put to sleep. She described to Mrs. Genna, the age, personal appear-

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 cognizant of past things independently of the brother's thoughts.—Dixon on "*Clairvoyance, Hygienic and Medical*."—Published by Job Caudwell, 355, Strand.

ance, and occupation, of a person in her husband's employ; gave little peculiarities of his manner, and a number of details about his family. You must bear in mind that neither my wife nor myself knew anything of Mrs. Genna, her husband, or her affairs. I feel that it is absolutely necessary to remind you of this, in order that you may see the accuracy and value of the faculty. It is no small thing to describe a man in such a manner that one shall say "That is Mr. So-and-So," the person must be seen, or have been seen in order to do this. In this case, as in so many others, the man was recognized. My wife then described the premises, the situation of the warehouse, and the articles in it. In speaking of the articles, she described their relative positions, and indicated where the lost property was; as being at the back of certain bales of linen, cotton, &c. It was concealed in a box supposed to be empty. Mrs. Genna was rather surprised that the clairvoyante should have so intimate an acquaintance with a place she had never been in, and moreover, said that the description was exact, the bales *did* occupy the places mentioned, and there was an empty box behind the particular bale named. I never heard anything further from her, and the only reason that suggests itself to account for this inexplicable conduct, is, that having found the cup, she did not think it necessary to say anything more about it. This termination of the affair was not altogether satisfactory, and here is an instance somewhat similar, although the reason why it was not so, is more clearly seen.

Mrs. Miles, of 8, Molyneux Street, Edgware Road, a laundress, who was employed by me, had her laundry broken into, and all the linen stolen. She came to me for information, bringing with her a police officer from the station at the corner of Molyneux Street. They did not say that they had a clue to the lost property, but merely asked whether I could assist them in the recovery, and point out the thief. I readily agreed to do so, as the only chance of getting my own. It is evident that for judicial purposes, it was not merely necessary to mention or describe a man or woman, and say that he or she was the thief, this would not be sufficient; it must be shown how the property was removed, to where it was taken, and by what means the thief could be convicted. My wife first described a man, and said that he lived in a certain house in Cato Street, now Horace Street. The officer recognized by the description, the man who lived in this house, as he knew something of him. The clairvoyante then said that if he examined the roof of the laundry he would find footmarks leading to the man's house, in which there was other property that had also been stolen. She stated also, that there was a corpse in the house, thrown over which there was a sheet belonging to me. On examination of the roof of the laundry, the footmarks were found; and it was ascertained that there was a corpse in the man's house. Mrs. Miles and her son subsequently saw it carried away. I wished the policeman to go with me to the "wake;" but he declined, as not being able to interfere without the command of

his sergeant. He added, "We should be killed, as they are such a desperate lot, and they know me." I think he was afraid that he should get nothing by it, and so we lost the only chance of identifying the property and recovering it.

There was a reward of £20 once offered in Oxford Street, for the recovery of a quantity of harness, whips, &c., and for the conviction of the thief. I thought that I could get the reward, and accordingly went to the inspector at Vine Street station house, and mentioned the way in which I proposed to succeed. He allowed me to try, and sent two sergeants home with me. I mesmerized my wife, who at once declared that no robbery had been committed. That the property had not been stolen, but had been given into the keeping of a third party. That there was a man in possession of the house under a writ, and no lock had been forced or picklock used, the key used to open the premises when the property was removed being the proper one. The sergeants said that there was a man in possession under the sheriff; that there was no trace of violence, and that they believed the clairvoyante's statement to be perfectly true. They thought, as she had seen some things which they *knew* to be true, that her statements were correct in other particulars, and that they should not proceed further in the case. I give no names for obvious reasons; but I could produce the officers if necessary. The whole affair was a cheat, and they suspected it to be such.

I have now spoken of three distinct phases of the faculty termed Clairvoyance—First, MEDICAL

**INSTINCT**, or the power apparently by a mere instinct, of pointing out an appropriate remedy for a disease, with a knowledge of the minutiae of the person's state to whom it is given; **Second**, the power of giving a correct diagnosis added to the first; **Third**, the power of *post-vision*. Now these must be distinct phases; for although they may appear in one person, as in the present instance, still they are more often to be met with as distinct states, one person exhibiting one state and another another, and when they exist in one and the same person, they are generally developed in the order in which I have placed them. There is yet another state which may be considered, if you please, as immediately connected with the last. This is the power of *pre-vision*, the two, taken together, showing a knowledge of events past and future; still I prefer to consider it as a distinct state, for it is one that is seldom manifested. The examples that I have met with have been mostly presented spontaneously by the clairvoyante, and I have seldom seen any good result from searching into the future, which God mercifully hides from us. Clairvoyantes see frequently the things of the future, and yet refuse to tell them, seeing also that an ill result will follow; sometimes, when asked as to the future, they will say that they are not permitted to look, or that they are not allowed to tell what they see. Although, in some of the examples of her power already placed before you, you have had some instances of my wife telling the woman that she would receive £10, the mother of the lost child

that the timbers would be removed on a certain day, yet these do not strike us so much as evidences of prevision, as of seeing the whole of the circumstances which surrounded the case to which she had her attention directed. For all that, they are still exercises in some degree of the faculty of pre-vision, as they distinctly foretold events that were then in the future.

Of the spontaneous, that is to say unasked-for, exhibition of the faculty, I have some striking and useful examples presented by my wife. Mr. Tilbury, formerly a coach-builder in the New Road, was a neighbour and friend, and used frequently to call on me for the purpose of witnessing and testing the power of clairvoyance. On one occasion he accidentally, and without specially addressing the clairvoyante, said that his watch was out of order. My wife turned towards him and said, "You should not pick it with a pin." "Perhaps," said he, "if you see that I have been picking it, you can tell me the number of the watch." She told him correctly, and then added, "I can tell you something better worth knowing than that. Your son Charles is likely to be bitten by a dog; and if he is, he will die from the effects." This statement was received with an incredulous smile, as he said he had no dog, and was not likely to have one. The clairvoyante persisted that there would be a dog in the yard, the boy would push it with a hooked stick, the dog would bite him, and the boy would die. She described the dog as a spotted one, and said that it was about to be sent to him in a basket,



in a dog-cart, by a friend at Pinner. This information made Mr. Tilbury a little more thoughtful. He went home, and found in the yard, a stick such as had been pointed out, and which the boy claimed as his play-stick. He received a letter the same evening from a sporting friend at Pinner, asking him to take care of a pointer for him, and saying that he would pack him off at once. Mr. Tilbury was now alarmed, and it was decided that Mrs. Tilbury should go there and then to Pinner, where, on her arrival, she found that a high-bred, and very fierce spotted pointer was being put into a basket to be sent to them by the dog-cart in waiting. Of course she refused to take charge of such a brute.

My wife was within a fortnight of her accouchement; in the sleep she told me that on a certain day, about a certain hour, she would be frightened by some animal, and would fall down in a fit in consequence, from the effects of which she would not recover until after her confinement, and there was danger of its bringing it on prematurely. From the last example, and many others, I knew at once that she was not mistaken; and on the day in question, I took every precaution to avert the foreshadowed accident, thinking, as in the last case, that it was one of those events which were to happen unless we could by some means prevent it. I accordingly secured every dog and cat in the house, and determined that she should not leave the room about the hour mentioned. I had not acquainted her with what she had said, and she was entirely unaware that anything was to be

feared. I invited that evening four friends, to whom I made known the position of affairs, and we did our best to entertain her. I was not afraid of rats or mice, for we had never been troubled with them. In the midst of conversation, about the hour indicated by her, my wife rose, saying that she felt uncomfortable. I requested her not to leave the room, but to lie down on the sofa, to which she went; and in lifting up a merino curtain which had been placed there, a mouse ran out of the folds, and she fell down in a fit. I magnetized her into calmness and into sleep, and by careful treatment happily succeeded in preventing the greater evil predicted.

Some persons say that clairvoyance is merely mind-reading, that a clairvoyante tells people exactly what they themselves know, and nothing more. Now this mind-reading, as they term it, must be a very wonderful faculty, and there may be some clairvoyants whose faculty extends no further than the power of seeing or reading the thoughts of those about them. Theory will not account for one-half of the facts which I have placed before you. It would be exceedingly difficult to make it embrace all the facts of the first group of cases; for granting that all the pains and symptoms of a complaint are in the thoughts of the consultor, surely the knowledge of the remedy is not there also, or why should a surgeon, physician, or clairvoyante have to be asked for the remedy. In many of the cases there are facts and circumstances mentioned which have been entirely unknown to any of the persons present,

and these have not been guesses, or if they are, we give the word a different definition from henceforth. I mention this theory here, because it has been brought forward lately as a satisfactory exponent of the facts of clairvoyance. A story founded on this theory appeared some time ago in a well-known weekly journal. The story may be founded on fact, or may have been written to illustrate the theory, it yet proves nothing.

I have before stated that but a small proportion of people exhibit clairvoyance even in the lowest degree, and a still smaller proportion in the highest. The negroes of central Africa, never seeing water but in its liquid state, refuse to believe in the possibility of its becoming a hard substance as we sometimes see it. So people make experiments with scarcely-developed clairvoyants, or persons who are not clairvoyants at all, or but in the lowest degree, and then say that they know all about it, and make a theory to account for it. Suppose a foreigner were to see one of our cherry orchards soon after the fruit were set, would he without making further inquiry be justified in going home and asserting that English cherries were a small, green, sour fruit? These theorists have, in fact, been examining and chewing the unripe cherry. I have no theory about clairvoyance. I merely attempt to show here that this theory will not, and cannot, embrace all the facts.

Mrs. Dixee once asked me if I could find out what had become of her nephew. I appointed a time for the meeting, and she and her daughters came together, bringing the last letter they had

received from him. The young man was described as to his person, manners, &c., and was said to be in California, and that he was about to write a letter which they would receive in three months' time. He was about to leave California and go to Australia, from whence he would again write to them in twelve months, and in that letter he would announce his intention to return to England. They did not know what to make of this, for they did not recognize the description. However, as they had not seen him for years, in fact, never since he was a boy, they wrote to his mother for his description, and this corresponded in every particular with that given by the clairvoyante. The letter promised by her arrived at the time stated, and when I was in the house. They told me afterwards that they had likewise received the second letter announcing his return to England. Evidently there was no thought-reading in this case, which speaks all through of matters of which the questioners were entirely ignorant, and about some of which they disagreed; yet the declarations were proved to be true in every particular.

Mr. Beckerton, of Newnham Street, Edgware Road, became acquainted with me, and soon hearing about facts which were forced upon my notice daily, came on one occasion to inquire "about some person," and brought means of rapport. He put the case in just that loose manner. My wife being put into the sleep, said at once, "It is no use your trying to deceive me; this is your wife, she will have a fine girl who will live." From this I judged that the lady was near her confinement, and

he said that she was. He asked what his wife was doing at that instant. "She is cooking some fish before a large fire, and is very unfit for such a task, for she is suffering from sickness." He looked at his watch, and found that it had been so, on making inquiry.

Mr. Flintoff, of Orchard Street, Portman Square, came to me to inquire about his wife's approaching confinement, on which occasion the state of her health was correctly given, and he was promised a girl. He came again with the object of more fully testing the clairvoyante's power, and as a first question asked her to describe the contents of the left-hand top drawer of a chest of drawers in a certain room. She told him that it contained caps and baby linen for the coming child. This was correct, and he wanted to know what was in the other top drawer. He was informed that it contained collars, a white wedding handkerchief, braces, &c., &c. Then what was on the drawing-room mantle shelf? Some artificial flowers. This appeared to satisfy him, for he asked no more questions, but said that she was right in every particular.

We became more intimate with the Flintoffs, and my wife seemed to take an interest in them, and they occupied her attention. One day she said to me, "There is a strange cat at the Flintoffs', a black cat, with a small white mark on its throat, and it persists in sitting on the second stair of the second-floor landing. It has been driven away several times from that place, but always returns; and to-morrow Mrs. Flintoff will tread on it, and

she will fall down stairs and be killed." Neither of us had seen or heard from the Flintoffs for a fortnight; and, knowing the accuracy of my wife's vision, I went to their residence, provided with a bag. I told my errand, to the great surprise and alarm of Mr. Flintoff, who at once told me that the cat was there, and *would* remain there, and that Mrs. Flintoff had already stumbled over it once or twice. I went up-stairs, and found the cat on the stair mentioned, and took it away with me.

The examples which I have given of the exercise of the faculty of pre-vision have affected life. In two of them a life was saved; in another, although the accident was not prevented, I was, by being forewarned, enabled to take every precaution against excessive evil effects. Sometimes property is lost for want of knowing beforehand the means to be taken to secure it. This applies more particularly when there is no knowledge of the existence of such property, or when the knowledge is vague, or when the proper knowledge has been kept from the person interested. There are cases, no doubt, in which property is withheld, and will be withheld, and in which no amount of knowledge of the facts will assist the injured person. There are two classes of cases, one, in which the property can be yet obtained if the facts were known, the other, in which legal flaws or other causes make recovery hopeless.

Mrs. May, of Titchborne Street, Edgware Road, came to inquire whether she had not been defrauded of a legacy. She was told the amount,

and the names and descriptions of the persons who were trying to assist her, as well as of those who were holding the legacy. She was warned that she never would receive the whole of it, but at a certain time would have a part. This proved to be the case.

Mrs. Smith, of Charlotte Street, Middlesex Hospital, called upon me to know whether I could tell her anything about her husband, who had gone to the Crimea, and had not returned. She knew that I had been in the Crimea, and thought that I might have known him. I knew nothing whatever of him; but said that I would see if we could get any news of him by means of clairvoyance. My wife said that he was in Constantinople, and would return shortly, poor, but in health. She then asked the clairvoyante if she would get a legacy of £56 that had been left to her; the lawyer was always deferring the matter and had given her a great deal of trouble. The clairvoyante told her to write a letter to the lawyer the same evening, so that he might get it by the first delivery next morning, that he would angrily answer telling her to come and get her money, not £56 as she thought, but £25. Mrs. Smith was much disappointed, but did as she was requested, and received the £25 the next day.

The most startling example of this use of prevision that I happen to know, is the following.

Dr. Mill introduced to Mrs. Welton's notice a case of cancer. The sufferer was the aunt of his

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wife, and she was pronounced incurable ; the cancer had made such progress that Death had already marked her for his own. The clairvoyante said that Mrs. Mill should at once proceed to the residence of her aunt, for she had property about the house, and wished most anxiously to see her, and give her what she possessed. She was surrounded by people whom she feared, and who, after her death would take possession of her savings. Mr. Mill thought that she possessed very little, but knowing that his wife was a great favourite with her aunt, thought it very likely that whatever she had, she would bequeath to her. Mr. Mill did not think the case to be so urgent as represented, but the clairvoyante said that Mrs. Mill must go at once, for money had been secreted by the old lady in the furniture and in articles of dress. Amongst other things, she mentioned an old arm chair, and a pair of stays. Under the cover of the chair, in a place indicated, she would find a certain sum, and in the stays she would find sewn up gold and notes. From a painful necessity, Mrs. Mill could not go until three or four days had elapsed. When she arrived, she found that her aunt was dead, and very little was to be found worth anything. She knew the place well, for she had passed her youth in the house. She inquired for the chair, and ascertained that an old woman who had been engaged to sit up with her aunt had taken it away ; and, as she said, as it was an old lumbering thing and quite worn out, she had broken it up for firewood. The firewood seemed to be very good, and no doubt proved eminently



useful, for she shortly appeared to become so comfortably situated that she had no longer occasion to go out nursing sick people or to do anything else. The only article of value that could be found was the old pair of stays, and these had appeared useless to any one. On ripping these, Mrs. Mill found upwards of £50.

I have previously stated that clairvoyance was induced principally by mesmerism, and have given an example in which it occurred spontaneously. In Egypt it is produced frequently by other means, such as a crystal, polished stones, &c.\*

I polished a piece of Cannel coal, and found that my wife could see as well in this as when clairvoyance was induced by mesmerism. The scenes appear to be depicted in this species of mirror, and when questions are asked, the answer seems to be written there. I went to the Crimea during the Russian war, and during my absence my wife kept me supplied with medicine and other necessaries. She always saw beforehand what was about to happen to me, and took the best means in her power to forward relief. She would see, for instance, that in three weeks' time I should have, we will say, an attack of colic, and would see at the same time what would be the proper remedy, and this she used to send. I was often agreeably surprised by the receipt of such welcome letters in a time of necessity. Mr. Rey-

\* I may here remark that I make and sell various instruments to demonstrate that such a power exists; and although I cannot promise that every one can use them successfully, yet if the proper conditions be observed, most persons can.

nolds, of Alfred Place, tested the truth of this mirror and mentioned it to one of the greatest novellists of the day, who came also to test it. He asked if his mother were living or dead? "She is dead." "Does a spirit attend me?" "Your daughter is always with you, dear papa." He had been told this by others, hence the question. To further test the truth, he asked the name of his daughter and the number of years she had been dead; they were both correctly given. Then he said, "What am I suffering from?" "A complaint of the lungs and kidneys." His hand was bandaged or wrapped in a silk handkerchief, and he asked what was the matter with it. The answer came that there had been a bad gathering on it which was caused by tearing the quick of the nail with a penknife, but it was then a little better. He said that it was all true, and then spoke of many things which I cannot mention here.

Returning to the consideration of the powers and uses of clairvoyance, there remains one which has received but little notice, if any. In the various books on mesmerism, I do not remember an instance of the exercise of this power. It is the power of seeing minerals and other products of the earth at any particular place. This power is said to exist in certain persons called "dowsers" in Somerset, Devon, and Cornwall, who seek for water or minerals with a hazel rod. It is also known in France to a very great extent, and no less a person than the the Hon. Lady Milbanke, mother-in-law of Lord Byron, possessed and practised it. These persons are not in a state of clairvoy-

ance, they simply carry a hazel rod in a peculiar manner in the hand, and by a particular feeling they know when water or minerals is under them. The clairvoyante, on the other hand, can be placed *en rapport* with a piece of land by means of a map of it, and can point out at once the nature of the soil, the minerals, and the position of water springs. Here is an example; I had some business with Mr. Headland, the homœopathic chemist, and happened to mention the subject of clairvoyance. He had heard that water was sometimes found by means of a hazel rod, and asked me if I thought it could be done. I said that I would ask my wife about it, which I did, and we sent for the ground plan of the estate upon which water was wanted. It appeared that Mr. Headland had built some houses, and then discovered that there was no water supply, and as he had not been able to find any, the property was consequently valueless. The clairvoyante said that he would not find water where he was boring, and she marked a place on the map where he should bore for it. He was in doubt as to this proceeding, and wanted to know if she was sure. The clairvoyante said that she would convince him. She described the different strata through which he had bored, and that there was a small ditch bounding his land, which contained running water, and this came from a spring which rose at the place marked on the map. The water at present forced its way out on to the neighbouring land, but if he bored at the place marked he would tap the head of the spring, and it would not flow in the ditch any

more. He was much surprised at the statement, and said it was true, and that he would bore at the place indicated. He did so, and found the spring, and his houses let.\* I have mentioned this circumstance in order that I might present you with a more complete outline of the powers presented

\* 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. And 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 magnetize 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.

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 to 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,

by the perfect clairvoyante. I do not say that my wife would, or would not, enter into investigations of this kind again; that she could do so I know, but as she considers that the noblest use of

all medicines make batteries with each other; in other words, have positive and negative dynamical relations.

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.

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.

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 a thin sheet of brass to her feet and thin lead to the nape of the neck;

the power is to heal the sick, it is to that special use to which she has applied it for some time past.

Mrs. Welton has been frequently consulted by Dr. Mill, and also by Mr. Dixon, in whose treatise on Hygienic Clairvoyance many of the cures effected by her are given at length. Her power in this direction has been strengthened and perfected by its exercise. Several cases of cancer have lately come under her notice, and she has effected cures when the patients have been pronounced past hope by the physicians. You all know what a fatal disorder this is, yet I have seen some cases cured without an operation, and some in which an operation was not possible ; that is, in cancer of the womb. I will give you an example. A lady, very highly connected, and who has kindly consented to allow me to refer to her any persons suffering from the same complaint, called about four years ago to consult my wife. In the clairvoyante state she felt and described the lady's pains and symptoms. She told her the consequences if these were not arrested, and in answer to a question informed her that she was suffering from cancer in womb. The lady asked if she could be cured, and was told that she could. Mrs. Welton said that the doctors knew her complaint,

and the places to which the metals 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 ; and I will look, after a little time, at anything else."—"Dixon on Clairvoyance, Hygienic and Medical."

but not the remedy, the medicines which they had given her had created an independent disease which must first be killed before the cure of the cancer could be proceeded with. She would get and send her a root which would cure her, but which would make her very ill at first. The root, with directions for its proper preparation, was sent to her. It made her so ill, that her husband interfered, and said that she must have a consultation. Accordingly, four physicians, all averse to clairvoyance, met Mrs. Welton and Dr. Mill. Two of the doctors had done their utmost and failed, and they all confessed that they could do nothing, so they left the case in her hands. They were much surprised at the lucidity of her diagnosis. The result was, that in about six months the lady was entirely cured, and still continues well. Whilst her cure was in progress, she brought her son to be examined. He had been ill for fifteen years, and was then in so delicate a condition, that it was necessary to have hot-air pipes all over the house, in order that he might always breathe atmosphere of the same temperature. He was quite unable to undergo any exertion either of body or mind. Mrs. Welton said that his doctors were treating him for consumption, but were quite wrong, and only aggravated his complaint by giving him wrong medicines. A family meeting was called, and it was agreed that the young gentleman should be placed under my wife's treatment. In few weeks he was able to leave the house, and the hot-air stoves were dispensed with. In six months he was quite well and able to study.

Since then he has been to one of the universities, and has done very creditably. He is now in perfect health, and indulges freely in out-door exercise. These two cases shew the value of clairvoyance as applied to medicine more forcibly perhaps than any of those previously mentioned, for here the doctors were so completely at fault, that they were obliged to confess that they could do no more than they had done, so that clairvoyance was the only means left to the sufferers. A poor Irishwoman named Feeney, of New Compton Street, Bloomsbury, was undergoing a very protracted labour, under the care of a very experienced surgeon, who was much perplexed at the case, and unable to afford relief. Mrs. Welton heard of this, and offered her assistance, which was at once accepted. She went to the poor woman, and *saw* at once what was the matter. She was in the condition of lucidity, in which, without being mesmerized, she so astonished the non-believer mentioned previously, and announced a triple birth. In a short time she delivered the poor woman of three children, two alive and one dead, with such ease and promptitude in adopting the proper measures, that the surgeon was astonished, and offered her the fee which he received for attending, on the ground that she had done what he was called on to do. She took it, and gave it to Mrs. Feeney.

I have now reviewed the various phases of clairvoyance, and by examples endeavoured to establish their truth. I have not argued for its reasonableness,



but have given you a large series of facts which speak for themselves. You have been told of the exercise of the faculty of diagnosing diseases, of the power of seeing any person or object that may be desired, of the knowledge of the past and future, and these faculties have been exemplified in their uses, property received and recovered, and the sick healed when other agencies have failed. But I will not detain you with a longer recapitulation. I will add a few words as to the method I pursue with the clairvoyante, and the object of my lecture. The clairvoyante is placed in an easy chair, or on a couch, in order that she may be well supported when asleep. I then mesmerise her, and place the hand of the consulting person in her's, and if the case is of a private and delicate nature, I leave the room, only returning when the consultation is over, and she desires to be awakened. The clairvoyante asks no questions, neither do I, and the persons are invariably told for what purpose they have come. I speak now of cases of sickness. In other cases, to save trouble it is better at first to state generally the kind of information required in order that proper means may be at hand to avert danger. It is dangerous for instance to put my wife *en rapport* with minerals, deceased persons, persons in distant lands, &c., without first giving warning. You have been told of a case in which there was

produced an illness of a serious character, and that was not the only instance I could mention. The clairvoyante knows this also, and would refuse to go on with such a case unless by being forewarned she could be forearmed by having the proper antidotes at hand. I said the business of the consultation should be mentioned *generally*, not in its particulars, for I would object very much to receive them. If the person is unable to attend, when the case is one of sickness, *rapport* may be established almost as perfectly by means of an article of dress, a lock of hair, or a piece of blotting paper on which the patient has breathed. This may seem strange, but these are the means by which *rapport* should be established with absent persons, although as I said before, it may be sometimes, and can generally be done by thinking of them.

And now for the object of the lecture. I have reason to think that very few persons, comparatively, are acquainted with the subjects presented, particularly with clairvoyance in all its aspects, and moreover that many would be glad to avail themselves of its aid, if they were made cognizant of its value. I wish to extend the knowledge of its use, and to make it more generally available, by making it more public. Under the influence of these thoughts I have come before you this evening, and

have only to add that I thank you for your patient attention, and beg your forbearance toward the deficiencies in the manner of putting these facts before you.

**THE END.**

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