

FULL AND COMPREHENSIVE  
INSTRUCTIONS  
HOW TO MESMERIZE.

*Ancient and Modern Miracles by Mesmerism.*

ALSO

IS SPIRITUALISM TRUE?

BY

PROF. J. W. CADWELL,

*For Thirty-five years the most successful Mesmerist in America.*



These Instructions are the most Complete of any in Book Form, and will Enable some People to Mesmerize; although, like Learning Music, it is Best to have a Teacher, if one is Obtainable.



*"Pronounced the most wonderful and interesting book ever written."*

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# HOW TO MESMERIZE.

## MESMERISM AND ITS RESULTING PHENOMENA.



### CHAPTER I.

There is no subject with which I am acquainted that is so deeply interesting as that of human influence. It is a common expression, "The devil is close at hand when you are talking about him." It is no uncommon thing for a dozen men, or less, while congregated together for a social chat, for some one of the company to commence talking about some individual with whom a portion of them are acquainted; and within a few minutes the person they were talking of will join them. This occurs so frequently that the above quotation is often heard from the lips of men and women, who express but little surprise at the sudden appearance of the man or woman of whom they were speaking.

If they had all been engaged in conversation on some important subject, a hundred men might join them without any one having had a premonition of their coming. It is only when the mind is at rest, or not wholly absorbed in important business, or active exercise, that it is in an impressible or receptive state, and in condition to be influenced or impressed by other minds far or near.

If you have important business to transact with a business man that concerns you much more than him, it may be worth a dozen times the cost of this book to know more than you do of the science of mesmerism, which embraces the doctrine of impressions. If you approach the business man while his whole soul is pre-occupied with the duties of the hour, you may spoil your own purposes, and then wonder why you did not succeed. If you are more of a business man than he is, and you think that he believes such to be the fact, you may venture to intrude upon his time if you have very urgent business. If you once make an unfavorable impression on the mind of any one, lover, wife, friend, or stranger, it may be a very difficult task to remove or overcome it ever afterwards.

If your business concerns you more than him, I advise you to wait until the man is in the right condition of mind and body to listen to you. While his mind is active, he is in what we call a positive state or condition; while he is unoccupied he is in what we call a negative state. While he is in the positive state you may not be able to make a favorable impression on his mind, that would be easily made while in the negative condition. Positive and negative are only relative terms, the same as heat and cold. A man may be positive to me to-day, and negative to me tomorrow.

I may be able to influence him at one time and not be able to affect him at another interview. Those who wish to understand the philosophy of mesmerism should know this and remember it too. There is one very important thing to which I desire to call your special attention. It is probable that many of my readers, from the instructions which I intend to give in this

book, may be able to mesmerize some one who is in a negative or passive state, who will deny tomorrow that you mesmerized him. He may have been called weak minded by his ignorant neighbor, who does not know that it is not an indication of mental weakness to be a mesmeric subject; and as he does not appreciate the insinuation, he may deny having been affected in the least degree, and boldly dare you to mesmerize him again. And if the operator is not fully aware of the unreliability of that man, and of the fact that he may not be able to accomplish to-day what was an easy task yesterday, he may make another effort and become an object of ridicule to the man, who knows that he was mesmerized, and also to all who are present.

I know from early experience, how very unpleasant such surroundings are. Scores of men and women that you suppose to be truthful and honest, will acknowledge that you do effect them to an extent sufficient to prevent them from opening their eyes, or moving their hands, or remembering their own name, or of feeling the insertion of a pin in their hand, as you test them, and tomorrow swear solemnly that you did not have the least effect on them.

If you become a good mesmerist, you will lose faith in the veracity of a portion of your fellow-men more rapidly than ever the mercury went down in the thermometer on the approach of a cold wave from the north pole. And as their denial will reflect on your powers as a mesmerist, or your capacity to judge correctly of their condition, it will have a tendency to hurt your reputation, and your whole moral nature also, if you are as sensitive as myself to the cross and contradictory statements of things in human form, as to the real ef-

fect of animal magnetism. I am very sorry that it is so, but the fact that men will prevaricate on this most important subject, should be known to every new beginner. I give you fair warning at the start, that the occupation of a public mesmerist is probably the most perplexing and disagreeable business on earth.

I have been a public practitioner, or mesmerist, for nearly thirty-five years. I have given public exhibitions in the largest halls of most of the northern cities, for weeks in succession, averaging at least two hundred every year, besides scores of private seances for ladies and gentlemen in their own parlors. The *Boston Journal* of April 12th, 1882, makes this favorable mention of one of my private seances in that city, which I think was attended by one of the reporters of that paper: "Prof. Cadwell, the celebrated psychologist, at the conclusion of his entertainment at Horticultural Hall last evening, gave some astonishing proofs of his power before a party of twenty ladies and gentlemen at the private residence of a citizen of this city, the most skeptical of whom soon became thoroughly convinced of the sincerity of his performance; and all expressed themselves as highly gratified at the professor's wonderful influence over several of those present."

I am generally able to present some phases of mesmerism in a private parlor that I might not in a public hall, principally because those who are present do not interfere with me, if there is any delay in arriving at the anticipated result of any experiment with my mesmeric subject. If I make an effort in a public hall, before an audience of one thousand people, to change the beating of a mesmerized person's pulse from its

regular pulsations of about eighty beats per minute, up to one hundred and twenty, and the minute after they have been counted by a physician,\* increase them to one hundred and thirty, and two minutes later cause the pulse to go down to forty beats per minute, as I did by a strong effort of my will power at the Martin Opera House in Albany, N. Y., in the course of my experimental lectures on mesmerism, in that city in 1879, the probabilities are that somebody will interfere, and prevent that which can only be performed under the most favorable surroundings. I made an effort to do the same thing in the Masonic Temple at Baltimore, Md., two evenings in succession while giving lectures in that city; but owing to unnecessary remarks being made within the hearing of the subjects, I failed entirely in that one experiment, as I have in other places occasionally.

I would here impress on the mind of the student, the necessity of exercising great care as to the surroundings while performing with mesmeric subjects. You may be able to present an unlimited number of extremely amusing sights or hallucinations, and fail the moment you attempt to perform a convincing scientific experiment. Nine out of every ten of an average audience care more for that which calls out a round of spontaneous laughter, than they do for almost anything else that ever transpired in a public hall.

I would advise all who can, to take oral instructions from an experienced mesmerist, and experiment with his subjects first. Although one can learn from books how to play on a piano, a good teacher will aid the pupil in acquiring a more perfect and speedy knowledge of music, which is also true of mesmerism.

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\* I refer to Dr. Jones, on State St., one of the most popular physicians in Albany.

## CHAPTER II.

As I have given one quotation from a Boston paper regarding my private seances, I will take the liberty of presenting one respecting my public entertainments in the same city, from the Boston daily *Herald* of April 4th, 1882: "Prof. Cadwell, the well-known lecturer and mesmerist, opened a series of entertainments in Horticultural Hall last evening, which was attended and enjoyed by a fine audience. His remarks were interesting as well as entertaining, but the fun of the evening arose from the experiments he performed with a large number of subjects, who, in response to his invitation, went from the audience to the stage. His power over these persons seemed unlimited, and he caused them to sing, dance, laugh or cry, and go through all sorts of absurd performances, to the great delight of the lookers-on, and to the evident astonishment of the subjects themselves, who often, on being released from the professor's 'influence,' found themselves in the most ridiculous situations. Prof. Cadwell will repeat his experiments nightly during the week, selecting new subjects on each occasion."

Those familiar with the Boston daily papers know that only really meritorious lectures or entertainments are favorably noticed in their columns; therefore, I take pleasure in presenting some of their comments to my readers.

I have given over two hundred and fifty lectures and exhibitions of mesmerism in the city of Boston

during the last twenty years, and have received many favorable notices from every daily paper in the city. I have given eighty in the city of Lowell, Mass.; as many more in Providence, R. I.; over fifty in New Haven, Conn.; more than half that number in Portland, Columbus, Baltimore, Buffalo, Brooklyn, Albany, Patterson, Lawrence and other places; and nearly as many in most of the principal cities in the northern states.

I think that I have had more experience as a mesmerist, than any other operator of whom I have ever heard or read. I do not say this for the purpose of boasting, but that the reader may know that I ought to be able to give as full instructions as is necessary to any one who desires to become a mesmerist.

I have spared neither time nor expense for a thorough investigation of the philosophy of mesmerism, and its resulting phenomena. I have as far as lay in my power, carefully studied every book that has been published on the subject, so far as I thought necessary for my own advancement. I have occasionally given oral instructions "How to Mesmerize" to ladies and gentlemen, who appeared to have the proper magnetism to become successful operators, but to none who I think are incapable of learning it thoroughly. I have been asked by those whom I have taught, and by hundreds of other people, if I could tell them where they could purchase a book which contains full and comprehensive instructions on this subject; and I have been compelled to say that I did not know. I am sure that there is no such book in the market.

There are many books treating on mesmerism, that are so blind with big words and technical phrases as

to be beyond the capacity of all who are not familiar with the terms employed.

It is a difficult undertaking to convey in writing full instructions how to mesmerize in all the phases that pertain thereto. It is almost like standing on the shore of the ocean, while the huge waves from an unknown distance come rolling in; while you are studying the grand majestic movements of the first, another appears, only to be followed by hundreds more, each as wonderful as any of its predecessors. You hear the word — mesmerism — not realizing the great fact that it is in reality only the first wave from the mighty depths of the great unknown. It embraces within its folds Psychology, Enchantment, Entrancement, Obsession, Inspiration, Spirit-raps, Table-tipping, mysterious movements of articles without contact of visible agency, Spirit photography, Independent slate-writing between two closed slates, and various other manifestations culminating at last, in the full and perfect materialization of spirit forms. All these are but introductory pages foreshadowing grander realities that await your investigation. In the real life of man, and the infinite possibilities within his reach, mesmerism is but the primal stepping-stone that will lead you onward and upward towards the mystic realms of the forever incomprehensible. Men may sneer at it if they will or trifle with its hidden mysteries; it has enabled me to talk face to face with the living spirits of my father and my friends, and the same is possible for you, if you properly investigate for yourselves.

I hope to give the reader sufficient instruction to enable him to judge correctly,—first, if he is possessed of the proper qualifications for becoming a good operator;

secondly, if he possesses the persevering spirit that will enable him to bear the insolent remarks of ignorant men and women, who, disbelieving in mesmerism, will jeer at him at every opportunity. And also how to determine those who are not likely to be susceptible to the influence. It is very unpleasant for any one to fail of complete success when endeavoring to mesmerize the only one of a party who is willing for you to try him; and this you are liable to do unless able to determine by his physiognomy that there is a probability that you will succeed.

There are a few men travelling over the country who pretend that they can teach anyone how to become a good mesmerist by giving them one or two lessons of an hour each, without any written or printed instructions to assist them; and there are hundreds who believe it, and willingly pay ten or fifteen dollars for the lesson — but none of their pupils, so far as I know, have become masters of the science. As well tell a boy that you can teach him how to become a good violinist in an hour; yet, perhaps, in that one hour you may give him some points that will enable him, if possessed of the right qualifications, to play on the violin. If you tell him where on the finger-board to place his finger ends for the corresponding notes on the music scale, he may be able to strike every note correctly. The man who has only taken oral lessons of an hour or two, is as far from being a mesmerist as that boy is from being a master musician. I have called down upon my own head, the wrath of two or three men because I announced from the stage, that all men could not become proficient mesmerists in an hour, or a life-time. If I had thought they could I would have taught hundreds

of men myself, as I could have taken thousands of dollars for teaching, if I had pretended that all men could learn how, and quickly.

The many books which have been printed on this subject, claiming to give instructions, are too incomprehensible for the average man or woman to understand. I will give the reader an illustration of the style of most writers on psychology or mesmerism.

In the *Banner of Light*, June 24th, 1882, there is a very learned article on "Psychology" from an unknown author, and as it is very interesting, I will take the liberty to copy a few sentences :

"Fortunately electrical phenomena dynamically point out the uses of this mental combination. It is a well-known fact that electricity is the acting agent in composing and decomposing compounds under qualified conditions of the substances acted upon, and also the acting agent in bringing about modifications and generic force among the organic elements of physical structures by the combination of opposite electrics.

"Take these facts as our inspiring guide, and the use of oppositely electrified brain-power is made apparent as qualified conditions precedent to mental development and perpetuity of life on a physical basis under the generic law of opposite electrics." . . .

Now, allowing this to be correct, how many of my readers can grasp the full meaning of one hundred pages of like phrases ; probably not one in fifty.

So far as I know, there is not one author who gives half the instruction that is necessary to enable anyone to become a good mesmerist in all its branches.

It is easy enough to tell you how to fasten a man's eyes, provided that man is a natural subject. I have

seen plenty of men and women who have taken lessons, and paid fifteen dollars for the instructions, who could do nothing more than fasten the eyes of an easy subject.

I have in mind a lady who had taken lessons in Boston of a professor of mesmerism, for which she paid fifteen dollars. She came to a city in Connecticut, where I happened to be at the time, but she could do no more than fasten the eyes of the most sensitive subjects I had mesmerized in that city, and with them perform only the simplest experiments. She supposed, as hundreds of others have before, that anybody could learn how to mesmerize. Men and women require the right gift and the right magnetism as well for this as for success in any other business.

There seems to be a demand at this time for plain instruction — How to mesmerize; but the most important question is — Have I the right qualifications for becoming a good mesmerist? I propose to give the reader of these pages the full benefit of my own experience, together with all that I have been able to learn from books, so far as seems necessary, for a pupil who is possessed of the power, to become master of the art of mesmerizing.

It seems to me that the great object with most of the former writers on this subject has been, How not to teach the common people how to mesmerize. Mesmerism is by many people supposed to be the groundwork of modern spiritualism; and as this question is uppermost in the minds of more people to-day than any other science or ism, I shall endeavor to present this subject in a way that will please all, and offend no one; and if spiritualism is true, and connected with mesmer-

ism, I suppose the great majority of my readers want to know it.

Thousands of people believe that mesmerism is all that there is to spiritualism; and if anyone goes to see a man or woman who claims to be a medium, and then relates what transpired, nearly one-half of his listeners will tell him that he was mesmerized, and that nothing of the kind ever happened. The others will tell him that the medium was mesmerized, and that spirits had nothing to do with it; and two-thirds of those same people, will, within an hour, declare that there is nothing in mesmerism. Much that I have said up to this point, has more to do with your success as a mesmerist than seems possible to you at present, as you will see before I close this volume, if you read it through to the end.

When I first entered the field as a mesmerist, nine-tenths of my audiences came, wondering what was going to be done, and they would sit and wonder at the strange manifestations of this mysterious power over their own friends. The majority came to investigate honestly and candidly, and they willingly gave me every opportunity for perfect success. There have been so many so-called exposes of mediums and pretenders, that it is vastly different now. Men do not come generally with the one thought uppermost in the mind — Is it possible for one man to magnetize another man? Once people came to the hall in an unprejudiced and negative state of mind. Now they come, as a general thing, in a positive condition, ready to cry fraud or humbug the very moment the mesmerist performs one thing more than they, with their limited knowledge of mesmerism believed possible.

The very moment that a person who is partially mesmerized becomes aware of the fact that a part of the audience doubt his honesty, that moment he becomes "positive." He is no longer in a "negative" condition. At first he was willing that the mesmerist should do with him all that was possible, but now he is not.

His honor and veracity is called in question, and he will resist the influence with all his mind and strength.

If the mesmerist had him partially under control once, and until some one in the audience cried out "That's too thin," "How much does he pay you for doing that?" with other insinuating expressions; this uncalled for interference may cause the mesmerist to lose what little power he had acquired over the man; and those who prevented the operator from succeeding, will be the very first who will hiss and hoot, and shout fraud and humbug because he does not make a complete success of every effort.



### CHAPTER III.

There is one other great difficulty which seriously affects the mesmerist, and those who otherwise would be willing, and easy subjects. There are many who believe that it is an indication of mental or physical weakness to be a good mesmeric subject. Therefore, many people will not allow anyone to try them, for fear that if they should happen to be mesmerized, they will be considered weak-minded.

It is essentially important for complete success that the mesmerist should disabuse the minds of his audience of this very erroneous idea. If he does not, many good people will refuse to become volunteers for him to try.

As soon as the man who is being mesmerized feels the power on him, if he even thinks that others suppose it is an indication of a weak mind, he will at once resist all he can. There are others who will not think of this idea, as their whole attention is preoccupied with another. They are afraid that if they become mesmerized they will surely die before they come out of it, and while the mind is deeply impressed with this idea it is worse than useless to try them.

Hundreds of people will not allow themselves to be mesmerized, because they are afraid that they may tell all their secret thoughts, or perhaps forget that they are in the presence of ladies and gentlemen, and be liable to talk as they are accustomed to when they think that respectable people are not within hearing.

All these things have more to do with success than seems possible until you find it out by sad and bitter experience, or learn the fact from some other source.

The first, and most important lesson then is, to so learn to talk to your audience, or to those you are about to mesmerize, as to set them right on these important points.

I have never known one of my many thousands of mesmerized people to be injured by being mesmerized. It is no indication of mental or physical weakness. You cannot make anyone tell a secret while in the mesmeric state, that he would not tell freely in the conscious state.

Not one subject in every thousand will say anything

that is the least objectionable before a public audience. This may seem incredible to some minds, yet it is so, and why, I cannot tell. Probably it belongs to that inherent power of the mind that enables some people to wake up at any hour of the night they wish to, before going into the unconscious condition of sleep.

Possibly we may have ministering spirits who attend us, as we are taught in the Bible — I rather think we have. How much they have to do with the daily affairs of life, I do not know. That they take an active part in all that pertains to mesmerism, I believe; and there is no intelligent man on earth, who would doubt it, if he had had my experience.

When the public mind first became somewhat interested in mesmerism, some thirty years ago, and many scientific men began to investigate, they were often baffled by some phenomena which they could not comprehend. Men and women after being partially or fully mesmerized, would go into a trance state and begin to talk about folks that were dead, as if they were present in the room. Sometimes the mesmeric subject would talk as if he was the dead person, come to life again. The name and residence and principal events of that dead man's life, and even many of his private affairs, of which the mesmerist and the mesmerized person could have known nothing, would be given minutely. The prevailing belief, that had been taught for centuries, was, that the dead know nothing.

A vast army of ministers, — some sixty thousand strong, — were teaching that the dead body was in the grave, and that in all human probability the soul had gone to God who gave it — or to hell. There did not seem to be any uniform idea in the minds of these

religious teachers: they taught one thing in one church and a widely different theory in another. The most unreasonable of all was, that by and by Gabriel would blow a trumpet, and the souls would come back from heaven and out of hell and enter their resurrected bodies, which had been burned to ashes, or eaten up by the fish, or had decomposed and become food for plants or animals.

The idea, therefore, that the soul, or spirit of a dead man was out of hell, or that he had come back from the celestial country was too sacrilegious to be thought of, or admitted. It could not possibly be true, for if it was, those sixty thousand ministers had been teaching a false doctrine; and if mesmerism should be proven true, their work would be at an end. Do you wonder, then, at the bitter opposition the science of mesmerism had to contend with?

There are in this country probably forty thousand people engaged in printing Bibles for the heathen, and in the other departments connected with the church, besides those ministers, who are almost entirely dependent on their present positions for a living. Martyrs are very scarce now, and is it to be wondered at, that mesmerism became somewhat unpopular?

One hundred thousand men, most of whom were moving in the best of society, were directly interested on this subject, and it was for their interest that mesmerism be kept in the shade. These are the people who to-day are the most bitter opponents of mesmerism.

Wonderful things have happened in all ages of the world's history, and if mesmerism can explain some, or all of those mysteries, it should be welcomed by every student who is anxious to know the truth. If a nun-

ber of men at the present time, can be made to believe by being mesmerized, that one of their number is an ox, and that he is eating grass, could not the king of Babylon and some of his attendants have been made to believe the same, thousands of years ago?

We may know, if we will only investigate mesmerism, that such, and kindred hallucinations are possible to-day; and if possible to-day, the same thing was probably possible then.



#### CHAPTER IV.

We read in the sixteenth chapter of the Acts of the Apostles, that on a certain time there was a damsel that was possessed with a spirit of divination, who cried out "These men are the servants of the most high God." Those men, to whom she referred, were making every possible effort to convince the people that they were the servants of the most high God; but for reasons not fully explained, Paul at once exorcised the spirit, and commanded it to come out of her.

I have often wondered why Paul should have done this, for the damsel was certainly doing all in her power to benefit him and his friends.

I wish to call your attention first, to the fact that Paul by a few words, spoken in a positive manner, interfered with whatever influence had been brought to bear on that girl, either by the men who had charge of her, or by some invisible spirit that controlled her.

My object is not now to convert men to a belief in the Bible, or to any other belief, except the one under

consideration — mesmerism — and all that is directly connected therewith. And I would just as soon quote from the Bible as from any book of later origin. If the story in the Bible be true, Paul spake “to the spirit, . . . and he (the spirit) came out the same hour.”

If the story is true, spiritualism is so far true. And if sensitive people became possessed with a spirit in Bible times, may they not be in our day? And because they did while partially under the care or influence of the mesmerist, as already stated, it was the one principal reason why the science was, and is to-day discountenanced by Bible believers. The spirit who controlled the damsel, seemed to work, or talk in harmony with Paul and his associates, and yet they did not appreciate it.

Bible believers for centuries have been trying their best to convert the world to a belief, that man is possessed of a two-fold nature — the mortal and the immortal; and as soon as there is opened up to mortals a philosophy to prove that their teachings are thus far correct, that moment they turn around, and like Paul, throw their entire influence against it.

If Paul could thus influence, or counteract an influence, as he appeared to have done in this case, I offer it as Bible evidence, in proof of one important fact which I desire to impress on the mind of the reader, if he wishes to become a successful mesmerist, — spirits do control sometimes, whether you are willing to have them or not; and if you can prevent it, do not allow any man, woman, or spirit to interfere with you, or your subjects while they are under your influence, without first obtaining your consent. Although no one except the mesmerist can generally break the spell

when the subject is completely mesmerized, or entranced, it can be done sometimes, but only at the risk of greatly injuring the subject or medium, or of throwing him beyond the possibility of being again controlled.

Paul, by the positive, unexpected effort, accomplished this last result, but no more effectually than has happened with some of my own best subjects, as in an unguarded moment, some rough, rude fellow suddenly and unexpectedly, made a determined effort to break the influence.

Hundreds of Christians believe that because Paul did so he was possessed of some super-human power. Men with no pretensions to piety, have done the same thing often enough in this nineteenth century. Be on your guard constantly while you have people in the mesmeric state, or you too, may lose your best subjects — not for the evening only — but forever after. Some few of my readers may seriously object because I mention either the Bible or spiritualism.

I offer Bible testimony on this subject because many Bible believers who wish to know something of mesmerism, may be pleased to learn that this science will prove the possibility of much that is recorded in the Bible. Other Bible believers will scoff at mesmerism, not knowing that the Bible contains the best of evidence that many men and women possess the requisite susceptibility for being influenced by something invisible, and also the power for influencing others.

I also mention spirits and spiritualism because the mesmerist is liable at any moment to have his subject controlled or influenced by an unseen intelligence, which claims to be a human spirit.

I know that there are two or three mesmerists who advertise on their bills that they are not spiritualists. I have no fault to find with such. They probably have no spirituality in their organism that draws to their surroundings, spirits. Possibly Abraham's next-door neighbor never saw an angel messenger, but that is no evidence that Abraham did not.

And if the mesmerist cares more for profit than prophets, he may deny being a believer in spiritualism. Whether another man has had proof or not, is not the question: is mesmerism connected with modern spiritual phenomena, and if so, is it not the duty of the man who teaches how to mesmerize, to say so?

I care not what another man's duty may be, who has not had my experience, but knowing as I do, that my mesmeric subjects are liable at any time to be entranced, it is my duty as a man to state the facts plainly, and I hope that no one will be offended thereat.

Hundreds of my readers may be possessed of wonderful gifts of which to-day they have not the remotest idea, and being mesmerized may develop them at once into some valuable phase of mediumship.

The question will come up in the minds of many men and women, "Where does reality cease, and hallucination, of which I have spoken, commence?" There are thousands who, without investigating an hour, believe that both spiritualism and mesmerism is all an hallucination; if not, how are they to tell? I answer, if you maintain that it is, you had better claim also, that every so-called miracle and transaction recorded in the Bible, and ten thousand things which you witness every year, are all hallucinations, "for our destruction given."

If a careful investigation of positive phenomena does not enable you to judge correctly for yourself what is genuine reality, and what is only an hallucination, you had best acknowledge yourself incompetent to pass an opinion and remain quiet until you are.

Investigate spiritualism and mesmerism as you would any other science, and accept only that which seems in harmony with truth, and for the best good of humanity.



## CHAPTER V.

Frederick Anthony Mesmer, of Vienna, is supposed to have been the discoverer of the process of magnetizing people to a sufficient extent to render them partially or entirely unconcious to all immediate surroundings, excepting the presence of the operator, and such objects or persons as the magnetized subject was put *en rapport* with, by the magnetizer. This is now known to many scientists as mesmerism and not as psychology. Whilst in the mesmerized condition the subject can sometimes tell what is transpiring hundreds of miles distant.

The psychological condition, as I shall explain elsewhere, is somewhat different; it is one step farther in the mysterious journey of the investigator. Not all who can enter one of these truly wonderful conditions of the mind, can the other. The best subject that I have had for both the mesmerized and the psychological states was a Mrs. Nellie Beale of New Haven, Conn., while giving my third course of lectures in that city. She came on the stage, I think the last of December

1881, in the Grand Opera House, with other ladies and several gentlemen, who came forward in response to my invitation for all to do so, who wished to ascertain if they were susceptible to mesmeric influence. I seldom try to mesmerize any except volunteers; and prefer that they occupy seats especially arranged for them, a few feet from, and in front of the audience; being less liable to have their attention attracted by meddlesome people, than if seated on the platform.

I usually try one at a time, especially if any street-corner-loafers are among the volunteers, or near them. If orderly, intelligent people only, I often try all at once. I remember the night that Mrs. Beale came forward. I had seventeen volunteers and mesmerized every one of them at the same time. I requested that they close their eyes and remain passive for two or three minutes. I assured them that there was no danger of their being harmed, and that I would make no one do anything to be sorry for, or ashamed of. As soon as all became passive, I said, "Now close your eyes tightly, and open them if you can;" more as a command than as a request. If the tone of voice had indicated that I wished them to open their eyes, every one could have done so easily. With the tone of voice indicating that I did not think they could, there was the exercising of my will-power, and not more than half the number could open their eyes; I requested those who could, to close them again, and another command "Now open your eyes if you can," fastened their eyes also. A snap of the thumb and finger and "All right, now you can" from me, broke the spell, or, removed my influence at once.

As all were easy subjects, and there being no danger of interference from any of the audience, they were

invited to occupy seats on the platform. I then requested them to clasp their hands tightly together, and in an earnest, not repulsive or dominant manner, commanded, to "Pull your hands apart if you can." Some could not; and the same, repeated two or three times was sufficient for the others. A snap of the fingers, or, "All right," enabled them to unclasp their hands at once. The same effort that held the hands prevented their stopping, while patting or revolving around each other. The same process prevented their speaking; and also remembering their names.

In that way I sometimes get full control of the nervous system, sufficiently to put one or many *en-rapport* with me; so that by saying, as if I believed it myself, "You are very cold now" (possibly having to repeat it), to set all to shivering as if suffering intensely. Or, "How warm it is," to impress them with an uncomfortable warmth. Or, by saying of a folded coat, "Oh! see this babe," for them to "see" a living child, which they tend with a mother's care. To them it is as real as a living babe. And I am able to impress on the mind the *reality* of almost any *idea*. They are, while controlled, *Psychologized*.

By request I subsequently *Mesmerized* Mrs. Beale by making passes (as I have many others), a few minutes with my hands, from her head to her feet. She soon sank into, apparently, an unconscious state for a few moments, and then described a residence nearly two hundred miles distant, for a lady, and repeated correctly (as I learned afterward), conversation that was going on therein at that time. Space seemed annihilated, and matter transparent as air. From what she saw at other times, I think she could "discern spirits." Church members generally deny that any possess this

gift; but as their teacher, good old St. Paul, declares that some are so gifted, and as he exhorts all to covet the best gifts, he as their teacher may condemn them, and for our complying with his teachings, give us a grand reception into one of the heavenly mansions.

The worst scoffers generally are among those Bible believers to whom the words of wisdom as spoken by Paul, have become as "sounding brass and a tinkling cymbal."

So far as I can remember now, I have never read of Mesmer putting anyone into the psychological state.

Mesmerism as practised by Mesmer was entirely different from what is known to-day as psychology. The mesmerized person is magnetized by some one who is called an operator or a mesmerist, and while in the mesmeric state is able to see, and to describe correctly that which neither the subject nor the operator knew before. He becomes to a great extent independent of the operator. The psychological subject, never.

Dr. John Bovee Dodds, of Massachusetts, claimed to have been the discoverer of that which is known as psychology, which is of late included in the science of mesmerism, or I should say, almost universally denominated mesmerism. I formerly used the word "psychology" on my circulars, but owing partially to the fact that it, like the word physiology, commences with the silent letter "p," and is often mistaken for that word, I avoid it generally, and with the majority of people call the psychological condition mesmerism, and the term is accepted everywhere.

## CHAPTER VI.

I went into a jeweller's store in the town of Richmond, Vermont, one day, at a time when all but the proprietor had gone to dinner. My agent had just hung a bill up in the store, having for its most prominent words, "Exhibition of Mesmerism and Psychology." The proprietor of the store gave a hasty glance at the bill, and exclaimed, "Mesmerism and physiology." I corrected him by saying, "mesmerism and psychology; and he asked, "What is psychology?" I knew by his physiognomy that he was a good subject, and I said that if he would place the palms of his hands on the counter, I would show him.

With an inquisitive look he complied, and I placed my fingers on his hands for a moment, and slowly drew them off the ends of his fingers; this I repeated three or four times, each time pressing my fingers more forcibly down on his, and then I said "That is psychology." "What do you mean by that?" asked the man, who seemed half dazed at my strange procedure. During the process I kept up a steady stream of talk about what I was doing. Talk is cheap, but it is the prime agent in impressing others. In my talk I expressed surprise that he had never heard of psychology, that it was a wonderful science, etc., etc.

It did not make much difference what words I used, so long as their tendency was to impress him with an indefinite awe of something that was being done, or about to be. And when he asked, What do you mean

by that? I applied a little extra force to my words and movements, and replied that I had fastened his hands so tightly on the counter, that he could not take them up. He looked at me for a moment very incredulous, and a sneer began to curl his lip, but the moment he attempted to raise his hands, to his great surprise he could not.

I wished to see if fright would break the spell which had been thrown over him, and I at once began to talk as though I was thinking of the best way of robbing him. I said out loud, as if talking to myself, "I wonder if I can find a bag to put the watches and jewelry in." I at the same time looked behind the counter, as if trying to find one. The man begged me to let him loose, and threatened if I did not, that he would call for help. I said to him that he could not talk, and though he made a great effort, he could no longer speak.

When I became fully satisfied that he could not remove the spell, even when it was for his interest to do so, I snapped my thumb and finger, and said that he could take them up now. I think that I never saw a man more surprised than he was. I said to him that he was a good subject for mesmerism, and that if any man ever obtained that power over him again, as some unprincipled man might do, if he knew how, to simply touch the end of his tongue to the roof of his mouth, and the influence of the most powerful magnetizer would be broken in a moment. All mesmeric subjects should know this important fact.

I fastened the hands of the clerk of the American Hotel, in Hartford, Conn., while I was in that city giving exhibitions of mesmerism in 1879. He was a man

who was physically my superior, and one that the common observer would not suppose could be affected. It was about half past ten in the evening; I had just returned to the hotel from Allyn Hall, and the clerk, who had heard of some of my experiments with my mesmeric subjects that evening, insinuated that the whole thing was a fraud. He did not know that the mesmerist was standing within three feet of him, and I quietly asked him to place his hands on the desk; he readily complied, and I made passes over his hands as over those of the jeweller, and fastened them so tightly that to save his soul he could not take them up.

If any of my readers happen to be in Hartford, the genial landlord, Mr. Howe, will corroborate my statement. I neither mesmerized or psychologized either of those men. I simply magnetized them sufficiently for that one experiment. If I had continued experimenting with them for half an hour longer, I might have fully mesmerized both of them, and been able to send them off to any place on earth, while the body was before me, or if I had wished to do so, I might have put either of them into the psychological condition, and made them, either consciously or unconsciously, as I preferred, dance, sing, laugh or cry, or whatever I pleased.

Mesmer, so far as I remember, from reading of him, knew nothing of this phase or condition. He discovered the fact that by taking hold of the hands of some people, and looking steadily in their eyes for several minutes, they would involuntarily close; and then by making downward passes with the hands over the face and chest, or temples and shoulders, for half an hour, or perhaps less, they would be partially or entirely un-

conscious, and while in this state, be able to tell correctly what was transpiring in the next room, or many miles distant. John Bovee Dodds, of Massachusetts, claimed the honor of discovering that after sensitive people have been thoroughly magnetized by the operator, many of them would be not only able to see and describe things at a distance, but also become sufficiently susceptible to be impressed with any ideas thought of, or expressed by the magnetizer. Psychology therefore is, properly speaking, a branch of or one degree higher than mesmerism as known to Mr. Mesmer. Of late, as before stated, all that pertains to psychology is generally spoken of as mesmerism. The reader should bear in mind that the man who magnetizes is usually called a mesmerist or an operator, if engaged in giving public or private exhibitions. If using his powers for curing the sick, he is called a magnetizer or a magnetic healer.

It was my good fortune to meet Dr. Dodds after I had been already an operator for many years, and wishing to know all that could be learned from every source I took special lessons from him. Dr. Benton, who is now doing a successful business as a magnetic healer in Troy, N. Y., and myself, so far as I know, are the only two living to-day, who were instructed by the discoverer of psychology.

In all the affairs of life, the strongest impressions govern the various movements which seem to be the outspoken thoughts of the mind. After I have thoroughly magnetized a sensitive person, I may be able to make a stronger impression on the mind than otherwise could be made through any of the senses; and if I can, that person will see or believe he sees whatever I

impress on his brain, and those impressions are made almost entirely by the manner of my speaking, including the tones of the voice, and the gestures I make at the time increase the intensity of the impression.

It is a question with myself and many scientific men who have investigated this science, whether the operator transmits to his subject an invisible fluid called Animal Magnetism, or forms an electrical connection with the brain of that subject. There are many works on mesmerism, and nearly as many theories as authors. I shall refer to those only which seem the most reasonable, or in accord with my own experience of thirty-five years as a mesmerist.



## CHAPTER VII.

It is very important for the new beginner to be able to form a pretty correct idea, who, among the volunteers that he is expected to mesmerize, can be impressed within a reasonable time. Not only this, but he needs instructions how to restore the mesmerized persons to the normal state, in as good, or better condition than before they were acted upon by the mesmerist. This is one of the most important things to be considered.

Paul, in 1 Corinthians, Chap. XII, says, "to one is given the working of miracles; to another, discerning of spirits; to another, the gift of healing;" to others, other gifts, of which he makes mention; and in the last verse he commands all men to covet earnestly the best gifts. And if men and women were possessed by nature of special gifts in the days of Paul, so are they in our day.

Although mesmerism is supposed to have been discovered about one hundred years ago by Mesmer, and psychology some fifty years later by Mr. Dodds, the science was evidently well known by Moses and the magicians of Egypt, and practised by them on Pharaoh successfully. I know that there are many who will want evidence for this rather bold assertion, which I will give in Bible language. Exodus vii: 20, 21, 22: "And Moses and Aaron did so as the Lord commanded; and he lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

"And the magicians of Egypt did so with their enchantments; and Pharaoh's heart was hardened. . . . And seven days were fulfilled after that the Lord had smitten the river." Remember that the magicians "did so with their enchantments," and they probably "did so" by the same power that Moses possessed.

What did the magicians do? They turned the bloody water into blood; they killed the dead fish; and they made the stinking river, stink. How did the magicians do it? By enchantment. Did they enchant the bloody river, the dead fish, or the stench? No.

Who or what did the magicians enchant, is an important question to those Bible students who persistently deny the truths of mesmerism, and admits of only one answer. They enchanted the king. And in no other way can we consistently account for the statement that "All the cattle of Egypt died," and the "first born"

of those "cattle died" again, or appeared to on the night of the passover. Exodus ix: 6; xii: 29.

We read that Moses turned all the dust of Egypt into lice, "And the dust became lice on man, and on beast, and in man, and in beast;" and as the magicians could not perform this miracle, Moses is credited with a power superior to that possessed by them. I will soon explain why he was not, but I will only say here, that if Moses turned all the dust into lice, there was none left for the magicians to act on. If Pharaoh was covered with lice, he could not have been in a passive condition for a second impression. I have often enchanted people in the same manner as I think Moses did the king.

At the close of one of my mesmeric entertainments in Huntington Hall, Lowell, Mass., a number of ladies and gentlemen came forward, and were standing in front of the platform, as many do almost every evening to talk with me; and to have me try them more privately than if they had gone on to the platform for a public trial of their susceptibility to the influence. I usually succeed in partially or fully controlling a dozen ladies and gentlemen nearly every night, who would not allow me to on the stage.

On this particular occasion to which I have referred, one of the ladies declared that she did not believe in mesmerism; and she gave it as her opinion that every one of those who appeared to be affected, were in collusion with me

I saw at a glance that she had every appearance of being a good subject. I looked at her steadily for half a minute, and until I had her undivided attention, and then in an earnest voice I said to her that she had for-

gotten her own name. She gave a quick start as if waking from a day-dream, and replied, "Why, no I have not." I was sure from her troubled look that I had affected her some, and I immediately repeated the statement. "Why, I know what it is," she said, "but I can't think of it." If I had ceased my effort then, she would probably have been able to think of, and speak her name in a minute. Had there been the least interference from anyone at that moment, the spell would have been broken at once, and she might have believed less than before. As it was, I made an "impression" on her mind by the first words I said to her; and I increased the intensity of that "impression" in repeating my first statement; and as that was not sufficient for my purpose, I continued my effort in any words or sentences that seemed most appropriate for the occasion. No matter what words I used, if their full import indicated that she had forgotten it, and I was simply trying earnestly to convince her of that fact. Herein lies the great secret of success, in putting anyone into the psychological state. My experience had taught me that I need not commence at the lower round of the ladder with her, or anyone of her temperament or physiognomy.

The third or fourth effort was all-sufficient to fully impress her that she had forgotten her name. I then informed her that her husband's nose was bleeding very profusely, and she at once applied her handkerchief to stop the flow, remarking to him as she did so that the blood was running all over his whiskers, and she seemed surprised that he should be so unconcerned about it. With a snap of the fingers, and a word or two, "All right," or others of like effect, I broke the charm and

restored her to full consciousness. The whole process did not occupy over three minutes from the moment I first looked at her till it was all over. In that brief space of time she had entered the land of enchantment, or been enchanted, as the King of Egypt had been undoubtedly by Moses first, and secondly by the magicians.

The first question the reader will ask is, "How did you do it?" I do not know. There are many who require a much longer process. I have told you all I do know about this particular case, and all that I have to do to fully control about one in every twenty-five of my volunteers. You want experience, possibly of many years, before you can do the same. You need the right magnetism as much to be a good operator, as others do a different magnetism to be good subjects.

(I will tell you something that seems very strange to me, but do not say a word about it to anybody;— nine-tenths of all the men I converse with on this subject are sure to say to me, "I'll bet no man can do that to me;" and every last one of these men are egotistic enough to believe that they "can do that" to everybody else, if they knew how.)

Many intelligent people have been very much offended at me because I have told them frankly, that in my opinion they could never become good mesmerists. Half of them have insolently asked, "why not?" I do not like to say, because you lack force or firmness, or that which some men call stamina. Indomitable energy and untiring perseverance are essentially necessary, coupled with the right magnetism to enable you to succeed.

Not all men can become good lawyers, generals or

preachers, if they try to ; and it should be the first duty of everybody to find out what trade or profession they are best adapted for.

Moses, by his wild wandering life, and inherent love for his own race, was well calculated to forcibly impress the King of Egypt, as unbidden he entered the royal presence, and in a bold, defiant manner declared to the king, that unless he let the children of Israel go, the God of Israel would cause the water to become blood ; and by his very earnest manner he could make him believe, not only that it would be, but that it had changed, and that the fish were dead. Moses probably knew as much of the enchanting process as the magicians. And it was not a difficult thing for them to reproduce a second impression on the mind of the king, and make him believe that they too, turned the already bloody river into blood, and that on the surface, dead and stinking fish were floating towards the sea. Pharaoh during this time was in a negative or quiet state, which is essentially necessary for success.

In the other experiment (the lousy one) when the magicians failed, the conditions were entirely different.

Moses had evidently impressed the king that "all the dust of Egypt" had become "lice on man, and on beast, and in man, and in beast."

And remember that people who imagine that they are covered with vermin are not in a proper condition of mind or body for the second mesmeric impression, either from a magician, a Moses, or a mesmerist. Learn from Bible history then, one important lesson. Never under any circumstances, attempt to mesmerize anyone who is not in a passive state of mind and body. Never attempt to mesmerize anybody unless that person gives

his or her full and free consent and undivided attention. I have known much harm come to the person who has been unwillingly controlled, and also to the person who made the effort.

A young man whom I taught more than twenty-five years ago, in Springfield, Mass., attempted to mesmerize a young lady in Stafford, Conn., a few weeks later, against her wish and that of her mother; and after he had partially succeeded, she became insensible, and he could not restore her.

The following day he came to Meriden, Conn., where I gave a course of lectures, and offered me one hundred dollars to guarantee to bring her out all right. I need not describe the full particulars in this work; by following my directions he succeeded in restoring her to a conscious state the next morning at eight o'clock, she having remained apparently dead most of the time for nearly forty hours.

This is only one case of many that has come under my own observation. A man in Boston attempted to control one of my subjects against her will, and she immediately became possessed of the idea that he intended to harm her, and in a semi-conscious state she scratched his face, and pulled out his hair in a frightful manner. She said to me the next day, that she could not help doing as she did, and that if her strength had been sufficient, she would probably have killed him.

Do not make an attempt to mesmerize anyone, while others are interfering in any way. If there are other persons in the room, invite the one you are going to try, to sit in such a position that no one will be able to see his or her face, unless they, too, are willing that

you mesmerize them also at the same sitting, in which case it is best to approach the one who seems the least timid first, and request that one to look you steady in the eye for half a minute. A titter will undoubtedly greet you from nearly every one present; and a rather stern request for all to remain quiet, or leave the room for a few minutes, may have a salutary effect; but in no case let the voice sound harsh or in the least unpleasant, and proceed as directed on page 49.

Remember this, that you are about making an attempt to influence some one or more, and you have only three ways of doing it, which are through the senses of sight, feeling, or hearing; and the human voice is more potent than all other things combined. Great orators affect thousands of people by the voice, accompanied with proper gestures. I have seen in a Methodist revival in my boyhood, more than twenty "converts" so enchanted at once by the earnest tones of the preacher, that they could almost see the infernal regions, or thought they could. I cannot impress you too strongly on this one point — the power of the human voice — it being the key to the secret chambers of the soul.

I attended a union prayer-meeting of all the churches in Willimantic, Conn., the first night of the week of prayer, 1878. Prayers, songs and exhortations were doing their work well. Near the close of the meeting one of the ministers arose and said that if the church-members there assembled would do their duty during the week, God would save precious souls in that place before the end of that week of prayer.

I had billed the town for a series of my entertainments, to commence on Tuesday evening. So great

was the interest of the audience, that I fully made up my mind that there was to be a religious excitement that would draw to it the very people who otherwise would be my patrons; and I decided to throw up my engagement, and go to some other town or city, on Monday. Many of the men and women had been affected to tears by the earnest tones of those who engaged in the various exercises of the evening. Tears had started to my own eyes two or three times, even though I was not in sympathy with that audience as fully as the other attendants.

One of the preachers finally announced that the meeting was about to close for the night, and he hoped that the interest would increase till the end of the week. "We want these meetings," said he, "to close precisely at ten o'clock, and as there is now ten minutes of precious time remaining, I hope some one will improve it by prayer or exhortation." A tall, spare man arose, and in a harsh, cold, squeaky voice commenced telling what the good Lord had done for him, and how for more than thirty years he had labored in the vineyard without taking as active a part in the exhortations as he wished he had. Within two minutes every eye was dry, that before had been moistened by tears. I thought that if the preachers did not choke him off soon, or he tired out and sat down he would spoil everything. He talked till the last moment, and stopped at ten o'clock. The enthusiasm was all gone before he was half through, and the preacher with a look of bitter disappointment quietly dismissed that audience of six or seven hundred people.

There was power in that voice to kill the most enthusiastic revival in any church on earth; and it killed

that one so effectually that night, that I was almost certain it would not harm me financially.

The following evening I attended the meeting, and was not disappointed in my calculations; only seventy-six people were present. That harsh, unpleasant voice had done its work, faithfully and well. And the precious souls that the preacher said God would save, were lost through the influence of one human voice.

The mother with her melodious chant, lulls her child almost to sleep, when something attracts her attention for a moment, and a change of tone rouses the child; and a longer time may be required to put that child into the unconscious state of sleep, than before she commenced her task. I know from long experience as a mesmerist, that the human voice is the best agent employed always; without it I can do but little. I can charm some people without saying a word, or making a movement, simply by looking them steadily in their eyes, from one to five minutes. It is a great help in mesmerizing some individuals, but if continued for a few seconds only, a detriment in controlling others.



## CHAPTER VIII.

There is no one special mode of procedure for any operator to follow systematically, in giving public or private entertainments. For public exhibitions I usually occupy half an hour or more with explanatory remarks and then invite volunteers to come forward and occupy seats in front of the platform, or on it. I had

much rather have them on the front row of settees, or on chairs at one side of the platform at first, and at as great a distance as possible from the audience. Ten or twelve feet will do very well. This enables me to select from among the volunteers those I can readily affect, and to have those only go on to the platform. Those who cannot be controlled quickly, may if allowed to go on the stage, spoil the pleasures of the evening by their ungentlemanly behavior every time that your back is toward them. Whenever I cannot have suitable seats in front for the volunteers, I have them take seats on the platform. And if either the volunteers, or many in the audience are disposed to act rudely and ungentlemanly, and I find that I am not going to have the best of surroundings, I ask the volunteers to sit for a few minutes with their faces from the audience until I have tried each one; allowing only those whose eyes I can fasten, to sit the other way. I would advise all new beginners to do this every time, until they become proficient in the business.

When everything seems to be all right, and the volunteers in their seat, I usually commence by requesting them to give me their undivided attention. Probably one-half of the number will begin to laugh, and they must be quieted, or sent away, as not in a proper condition for a trial. It is that class of people who give the mesmerist more trouble than all the others.

A few rather sharp, yet pleasant words to the audience may be necessary, to stop any interference on their part. If any of the volunteers sit in a defiant attitude, as many of them will, request such to close their eyes, and hold them so, until you come and touch them on their forehead. Generally they will not give you a

good opportunity to try them ; and if they will not remain passive, you have a good excuse for sending them back to their seats. Among your volunteers will probably be a number of street corner loafers, and one or two other *gentlemen* (?) who may be under the influence of liquor. There are many persons who are susceptible enough to the influence, that would be no credit to you if you mesmerized them ; and it is for your interest to get rid of them as quickly as possible without offending them, or their friends, who may be in the hall, and who will seriously interfere with you, if they have the least excuse for doing so, and far too often, even if they have not.

Therefore, I advise you always to insist on the volunteers observing certain rules, which you assert are essentially necessary ; and as the street corner loafers and half-drunken brutes will pay no heed to them, you have, as before stated, a good excuse for getting rid of those you do not want. You are expected to mesmerize at least one out of every four or five, or your powers as a mesmerist are quickly called in question ; and every one you have good reasons to believe cannot be affected or will be a discredit to you, dispose of as soon as possible. No matter how good a subject may be, if he has the appearance of being a loafer, or is known as one, respectable people will say that he is making believe, and it throws a doubt over the whole entertainment, and may spoil everything.

You will not have the best of surroundings one evening in ten ; nor the best class of people for volunteers, unless you use great caution in your remarks before extending an invitation for those who are willing to become subjects, to come forward.

These things, which may seem non-essential to some people, are of the most vital importance to every mesmerist.

When you have learned by experience to be able to tell who are natural subjects by their physiognomy, it will do for you to make an effort to impress them, or rather to control them without going through the regular process which I have described, or will more fully before I close. If I am able to make a person forget his name at the start, I should be able to fasten his eyes if I made the effort to do so, and to fasten the hands together, or control him physically in any way I thought best. But if I could not have controlled him physically had I made the attempt, I most assuredly could not make him forget his name on the first trial, to save my life, and not until I had first controlled him physically, that is, all that pertains to the motions of the body or limbs, through the motor nerves. Forgetting the name, by being mesmerized, is mental control, not being able to speak it, while knowing it, is physical control.

It is not necessary for any of your volunteers to sit with their eyes closed more than three to five minutes, before you commence trying them (the rude ones excepted), and more than half the number need not close their eyes before you are ready to begin your experiments, and you will soon be able to decide which ones. I have made rough, rude fellows sit with their eyes closed, and their backs to the audience the entire evening, as the best means of preventing them from disturbing the others.

Although it may seem abusive, it is the only way to do with some men. If I send them off the stage, I

have reason to believe they will interfere with me or my subjects all the evening, and as it will not be possible to eject them from the hall, in self-defence, I keep them sitting in such a way that they will not harm themselves or me.

Many a man has come on my platform and obeyed the rules implicitly, and the moment that I commenced with him, has pretended to be controlled. Perhaps he has bet five dollars that he can go on the stage, and go through the experiments of the evening as the others do. His principal object is to prove that all my subjects are hired to appear to be mesmerized. When I ask him to open his eyes, he pretends that he cannot. I have learned by experience to tell these fellows generally from genuine subjects, if they attempt to palm off on me. If anyone declares that he cannot open his eyes while he can, he is ready to palm off in the next thing I attempt.

I now ask him to close his eyes, and place his hands down by his side; I then say to him, that if he told the truth, and could not open his eyes, he will now feel very sleepy and may go sound asleep for a few minutes. If he pretended that he could not open them while he could, he will also pretend to go to sleep, and I lay him down quietly at one side of the platform, and leave him to himself for the remainder of the evening. He will be ashamed to acknowledge that he lay there all the evening uninfluenced, and he is not liable to cry "fraud" about me on the street the following day. All these unpleasant things await you, reader, if you become a mesmerist. You will be called a fraud and a humbug every day of your life, if you practise much.

As I have already stated, there is no special way to do for any and every occasion. If you have a nice audience, you may call for volunteers after you have closed your opening remarks. When they have come forward and are ready, request them to look directly at you for half a minute, and then to close their eyes and hold them closed for two or three minutes. Continue to talk constantly in the same earnest tone of voice. It does not matter what words you use. You want to convey to them the one idea that your first business is to find out who among the volunteers are the most susceptible to your magnetic influence, and that those who are will find it very difficult to open their eyes, when you ask them to do so. After talking two or three minutes, ask all who can, to open their eyes. Your tone of voice should indicate that you do not think they can.

Sometimes every one will do so, and if they are able to, repeat the process once or twice, and more times may be necessary for a final success; but if you fail the first or second time there is liable to be a disagreeable titter from many in the audience; and if you see strong indications that you have affected several, and are very confident that a third or fourth trial will fasten the eyes of one-half of your volunteers, you may have to desist, simply because some few in the audience by their sneering laugh or words, prevent you from succeeding.

Let some one speak derisively in your hearing as you are sinking into a pleasant slumber for the night, and you may not be able to enter the unconscious realm of sleep for hours afterwards; and the same result may be expected with the volunteers you are

about to mesmerize. I have, while standing on the platform fastened the eyes of at least a dozen strangers who had closed them and were sitting on the front seat, by simply saying that they could not open them, none of whom I had ever seen before that night. On other occasions I have made as great an effort, without affecting one person in the least, even though there was no interference by any body; simply because there did not happen to be any good sensitives among the volunteers, or the weather was too damp and muggy, for the state of the weather has much to do with you and your volunteers. No matter why you cannot succeed—if you do not—you would have no sympathy from any audience such as I have ever seen yet.

Ninety and nine are ready to hiss at your failure, or cheer at your success, to every one who is ready to accept a failure as among the possible events of your efforts to please them.

It is very important for all new beginners to know who to mesmerize, and who to let alone.

Almost invariably I find that people with very full temples are generally easy subjects, while those with very hollow temples are very hard to control. Soft, light-haired people are very much easier to mesmerize than those with black coarse hair. The eyes of good subjects will roll upward as the eyes are closing; if they do not, it is an indication that they are not easy subjects.

If I cannot fasten a man's eyes without touching him, he is not an easy subject to control. And if there is no one to interfere, and the man is willing and quiet, I can tell within one minute whether he can be quickly mesmerized or not. There are other signs to which I have called your attention, or will, before I close.

## CHAPTER IX.

There will be times when you cannot find one easy subject among your first volunteers. For such an event you need some additional instructions. The first thing is, to secure as many more volunteers as possible. It is much more difficult to do this than many people suppose. Many a night I have not been able to obtain more than two or three, and perhaps not one good subject among them. "These are the times that try men's souls."

Your watchword should be "death to me professionally, or success." If you fail, your business is at an end in that city, and if known in your next place, will prevent you from getting an audience there. Your first process is to fasten the eyes of some one so tightly that he cannot open them. If you cannot do this by the voice only, request him to close his eyes again, and make a few quick passes with the fingers of either hand, or both, lightly touching the forehead from the centre outwardly, and partially downward over the temples, first one way, and then the other, ten or fifteen times during the first half minute; then ask the volunteer if he can open his eyes now. If he can, continue the passes for one minute, and then ask again.

If you can see no change in his efforts in opening his eyes, take him by the hand, no matter which one, but let the ends of your fingers touch the inside of his hand, about an inch above the centre of the palm, and

with the end of your thumb, press tightly on the outside about one inch above the knuckle of his third finger, or if more convenient, let your fingers press the outer, and the thumb the inner places mentioned, as you thus form the best nerve connection of the hands.

Request the volunteer to again close his eyes, and make the passes as before described, and quickly place the ends of the fingers of the hand with which you made the passes, on the top of the head, and the end of the thumb on the forehead, about an inch above the nose. You have now formed a complete circuit, and as quick as you have done so, command him to open his eyes if he can.

If he opens them readily, you may have to repeat the process two or three times, first with one subject, and then another; but not to exceed two or three minutes at a time. After you have fastened the eyes for a few moments only, you may go on with him to a more perfect, or to a full control. If you have only two or three volunteers, and make no impression the first or second time round, ask them to sit with their eyes closed for a few minutes, and address the audience again. You can call for more volunteers, and explain that all are not easy subjects for mesmerism, and the volunteers you have are yet unaffected by the influence. Under no circumstances hint that you doubt your ability of fully mesmerizing those you have been trying. If you do, or if you do not, first one and then the others may burst out in a regular guffaw of the most insolent nature, and leave the stage remarking, "You're a fraud, I'll bet you ten dollars you can't paralyze me."

Keep cool, for no matter how discouraging your

prospects of success may be, by persevering you may get the best subjects of a lifetime within the next twenty minutes; and the audience who were ready to join in the cry of fraud at nine o'clock, may pronounce you the most wonderful man on earth, at ten, and patronize you every night for a month to come.

On my first night in Lynn, I had only four volunteers, and did not effect any of them till half-past nine; and I took in five hundred dollars on the last night of that course of lectures.

When you have an extra hard lot of volunteers, with no easy subjects among them, remember that which I have taken so much pains to impress on your mind, the vast importance of talking almost continually, and as if confident of success. Your words and manner, and the tones of your voice should be as if you were trying to convince your subject of a positive fact which you know and he does not. Your words should be spoken earnestly and in a pleasant, penetrating tone of voice.

From the moment you commence your first effort, talk — keep talking — talk on — a steady round of talk. Talk is cheap, but it is more important than all other things combined. Whether you touch your volunteer or not, talk to him constantly while in the act of trying him. You can tell him that you merely want to find out if he is a good subject; that you do not intend to mesmerize him at first, but you want to know if he can be controlled. Tell him to close his eyes and hold them closed for a few minutes, and to forget everything else. I sometimes repeat a sentence two or three times in succession.

If one makes a great effort to close his eyes, and in

doing so, wrinkles up his face, tell him not to do so, as that makes him too positive. Keep on talking; say to him, "Now if you are an easy subject, you will find that it will be very hard to open your eyes; open them if you can." Keep up a steady stream of earnest talk about the one thing you are doing, and if you see that you are affecting the eyes, and that he is using considerable effort to get them open, you may say to him, "No you don't, but try, try, try hard."

If you do not affect him in two or three minutes, let him sit with his eyes closed for a few moments while you try some others, and if you wish to, try him the same way again; or vary the process to suit yourself.

All this effort may be necessary for each one of the first hundred, and perhaps for all you try for twenty years; but you are liable to find a dozen any night that will sink into a perfectly unconscious condition the very moment you first ask them to close their eyes; and you may find it a more difficult task to get a lady or gentleman out of the mesmeric state, than a dozen into it on another occasion.

You will find plenty of men and women who will pretend that they cannot open their eyes when you ask them to do so. Do not get angry at them, do not say shame to such idiots, but treat them with silent contempt generally. There are no words in the English language sufficiently expressive to employ, in denouncing that class of people.

Remember the page on which these special remarks are printed; hand the fraudulent person this book opened here, and ask him to read something about himself. Such are frauds, and too ignorant to realize the fact, and after they have deceived you will try to make

you appear the fraud instead of themselves. I dwell on this longer than I like to, as it is a very unpleasant "attache" of mesmerism; indeed the most discouraging thing that any mesmerist has to contend with. "Wolves in sheep's clothing" can only hurt you physically, but these infernal vampires would ruin you, soul and body, if they could. The next most disagreeable thing is, after you have mesmerized some people, they will be laughed at by their friends, and for fear of being considered "weak minded" will say that they only made believe. Sometimes your only remedy will be to say quietly to both classes of deceivers, that they lied while pretending to be influenced, or practised deception then, or are lying about it now, and that you do not care to discuss a scientific question with that class of persons.

Mesmerism will not change a lying, deceitful man or woman into an angel; if it could, there would be a vast field of labor ready for the mesmerist. You will find by experience, that though my remarks are very bitter, they are not half enough so, for many of the volunteers. Until you have had great experience, never attempt to do anything else with a subject until you have fastened his eyes, and as quick as you have, remove your influence by a snap of the finger, or some appropriate words, like "All right," which, spoken with the intent of restoring a subject, will do so generally. No man ever cried "Fire" in the wrong tone of voice, when his own buildings were in flames, and his wife and children in danger. Whether mesmerizing or removing the influence, the tone of your voice carries with it the living inspiration of the soul. The grandest oration stirs not the emotions, un-

less there be with it the out-going magnetism of him who reads, or delivers it. I have snapped my thumb and finger, and cried "All right" to my mesmeric subjects a hundred times, without intending to remove my influence, and it did not affect them in the least. I have then gone fifty feet away and repeated the words or the movement of my thumb and finger, and awakened soundly sleeping subjects in a moment, even after others had tried in vain to awaken them.

Never allow a subject to continue his effort to open his eyes, not for a second after you are satisfied that he cannot; for if he does succeed when they are once fastened, it will require a double effort to fasten them again. "If he only knew his power, wouldn't he make things lively," remarked a lady, as she gazed on Barnum's big elephant.

And if your subject knew that by a greater effort, he could open his eyes, you might find things too lively for you to fasten them again. Having succeeded in fastening the eyes, you must now proceed with a number of physical experiments.

Not one subject in a thousand, can be taken from the first round, to the top of the ladder at one step.

Let the subject now clasp his hands together on the top of his head, and hold them there, while you make a few passes from the elbows to the hands, and say to him "Take them down if you can;" speak as if you did not expect he could. Or you may ask him to clasp his hands together in any other position, or to grasp a broom handle, and bid him let go if possible. I formerly made frequent passes downward to fasten the eyes, and passes along the arms to fasten the hands, before I made the direct effort in words to control. It is some-

times unnecessary to do more than talk earnestly for a few minutes, to get full mental control. In most cases, let the subject sit, while you are fastening the eyes, and stand up, while you are getting physical control. Intelligence, and energy, are the main qualifications, for mesmerizing, or curing the sick.

NOTE.—Do not mesmerize minors without the consent of parent or guardian, anywhere, except at public entertainment, and not then, if requested not to, as you are liable to a heavy fine.

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## CHAPTER X.

Nearly all who can be mesmerized, and some who cannot, may be cured, by being magnetized, of diseases pronounced incurable by other methods; (see page 88). One treatment of ten to thirty minutes, is often sufficient, while others require one daily, or oftener, for a week, or more.

For diagnosing take the patient's right (positive) hand in your (negative) left hand; sit quiet for a few moments, and you will "sense" their feelings, and by a little practice, soon know what to do to relieve or cure them. For fully mesmerizing, commence as directed in the last chapter.

If you have not the power to hold your subject's eyes fast together, and his hands so that he cannot get them apart, you need not try to do anything beyond that. You could not control his vision, to save your life, before you have power over him sufficient to prevent his letting go of a broom-handle, or taking his hands off of his head, or hitting you with his fist.

If you cannot control him thus far at first, let him sit with his eyes closed for a few minutes, and repeat the whole process, and you may be able to carry him one round further up the ladder on the second or third trial. After he cannot throw down a broom-stick, or do other simple things, ask him to speak his name; after he has done so, then say to him that he cannot,

if he can, open and close your mouth three or four times, and if he sees you, it will prevent his doing so, and for the same reason that gaping is catching; and when he cannot speak his name, then say to him that he has forgotten it. You may have to make a few quick passes over the organ of memory, or lower central portion of the forehead to accomplish it.

When you have made him forget his name, you may impress him that he is somebody else, that he is Mr. Gough, Benj. F. Butler, or other public man; and for reasons that no man knows, he will almost invariably talk and act precisely like the man you impress him that he is. By a few words you may make him believe that he has the nose-bleed, but it may require a slight pass down his nose with the ends of your fingers to make him 'feel' and 'see' the blood. The moment you are able to do this, he is in the psychological or enchanted state, ready for any number of the most astonishing experiments you can think of. You may now hand him a broom, and say to him that you have brought his guitar or banjo, and as you hand it to him run the ends of your fingers over the lower part of the broom, as if fingering the strings of a musical instrument. He may catch the right impression at once.

He may on the contrary, look up into your face with an incredulous sneer. The question now is — Can you convince him that the broom is a banjo? You can generally decide for yourself by the peculiar expression of his face, whether he is in a dazed condition, or in a perfectly conscious state. If in a semi-conscious state, a word or two is all-sufficient to complete the hallucination. If fully conscious, it may require great effort on your part, to impress him that a broom is a banjo.

If you have controlled him fully, as far as necessary to cause him to forget his name, you will be able, nine times out of ten, to make a success of this experiment. If you cannot within one minute, try him on the nose-bleed again, or some other thing which you feel confident is of easy attainment; you may be able to fasten his eyes on your hand, and cause him to follow it for a few steps, or to believe that mosquitos are all around him, and within two minutes cause him to believe that the old broom he sneered at before, is the most perfect musical instrument on earth, and he will go through the motions of playing it splendidly; and there will be no make-believe about it either.

While he is doing this, ask him to sing a song, and if he knows any, he will sing one with more force and beauty than it is possible for him to do in the natural state. Possibly he may be able to sing some song which you are familiar with even though he never heard of it before. He may sing some song that he learned in childhood, and which he had so forgotten that he cannot remember one word of it, when not in the mesmeric state. This happens very frequently with my subjects.

When you have one subject that you can control thus far, take another that you have controlled fully up to forgetting the name, and make him believe that he has a pair of bones, with which to play an accompaniment. You have only to go through the ceremony of saying to him, "Here are your bones or clappers," and of handing them to him, or perhaps pretend to place them between his fingers, which will generally be sufficient; if not, make him look at your hand and follow it for a moment, or take the nose-bleed condition again, and

then he may be able to comprehend that you do give him the bones, and he will go through the performance of playing an accompaniment to the broom, and probably will join in singing. You may make the next one believe that the back of a chair is a piano, and to join the concert. In this way I have often worked in twenty strangers in one evening. After having controlled them for any class of experiments, I can generally break the control from all at once, by a snap of the thumb and finger, and throw them back into the enchanted state again, and make them believe that they are all ready for a game of croquet, base-ball, billiards, dominoes, marbles, cards or anything my imaginative brain is capable of conceiving.

To do it, I must talk and act as if the croquet-ground was there, and hand each one his mallet, or tell him that it is on the ground before him, or by that chair. I need not locate the wickets for all that pertains to a game of croquet accompanies your words and actions, and so for all the games. Do not keep anyone in the enchanted condition too long. Watch the subjects carefully.

If any one is disposed to go to sleep, tell him to wake up and attend to business. If any begin to show signs of swooning catch them before they have time to fall. If a spirit endeavors to control at an improper time, request it not to ; if that is insufficient forbid it. If that does not keep the spirit off, make a few upward passes as quickly as possible, and you may be able to break the influence, and continue the subject in the psychological or enchanted state.

If you cannot prevail on the spirit to leave your subject, promise that if he, she, or it will wait, you will give

them an opportunity to control at some other and more appropriate time. If all this will not do, you will have to let things take their own course. When the subject is properly magnetized, a mind out of the body can control, as well, or better, than a mind in the body. There may be a good reason why a spirit wants to control. Once while performing at Dunkirk, N. Y., one gave me warning of an approaching railroad disaster, and saved my life.

There is no more danger of spirits interfering with you, than of mortals, nor half as much. If there be a good reason for their doing so, let them. Only if you have advertised an exhibition of mesmerism, and said nothing on your bills of spiritualism, you should resist the spirit control, in due deference to your audience.

As before stated, my individual experience with spiritual beings, is now being published semi-weekly in the *Banner of Light*, commencing July 1, 1882, which I would advise all those who are interested in this subject to procure. The same will probably be issued in book form in due time.

I will say to those who believe it to be an indication of physical or mental weakness to be a mesmeric subject, that Prof. Agassiz was successfully mesmerized by the Rev. Chauncy H. Townsend, of London, nearly forty years ago. Prof. Agassiz's sensations, as given by himself, during the process, is very interesting, and can be found in a pamphlet, on sale at the *Banner of Light* Office, entitled, "Agassiz and Spiritualism," by Allen Putnam. Therein one of the world's ablest scientists tells us that he was a subject of mesmerism.

The mesmerist should be able to endure the most

insulting language that gentlemen (?) who know nothing of mesmerism are capable of using.

At the close of a matinee in Taylor's Opera-House in Trenton, N. J., a lady came forward and asked me if I thought her a good subject. A number of ladies and gentlemen were around us as I stepped forward and stood by her side. I was confident that she was an easy subject, and was prepared to catch her, if she became, as I thought she might, entirely helpless at my first effort to control her. In very slow, earnest words, I asked her to close her eyes; as she did so, the eyeballs rolled upward, the pupils disappearing before the eyes were half closed, and making an effort as if to catch hold of something for support, she would have fallen, if I had not instantly assisted her; she had become entirely unconscious in a moment. While I was supporting the lady and making upward passes to restore her, an ignorant, self-conceited man who had seen me control my subjects and render them insensible to pain that afternoon, held his fist over her shoulder, near my face, and shouted, "make my hand stick so I can't open it, take the feeling out of my hand, you can't do it, you're a fraud!" The man like hundreds of others was ignorant and did not know it. Every mesmerist is liable to be annoyed in the same way every day.

Always commence with your volunteers with the utmost caution, for there are many who are so sensitive that they become frightened at the strange sinking feeling that comes over them at the first effort of the mesmerist.

Make no effort to mesmerize anyone, at your peril, unless you have a perfect right to do so. Obtain per-

mission of all adults, or rather make no effort to mesmerize them unless you are certain that they are willing, and desire to have you.

Never try children or young people, unless their parents or guardians are present and first request you to. If you observe these rules with those already given, you need not become frightened at whatever may happen. Sometimes a light slap with your hand on the back, between the shoulders, or a few quick, upward movements of the hands near the head, may be necessary, in addition to what I have said before, to restore the subject to consciousness.

Some will remain in a swoon for half an hour or more, and many will become entranced while in the mesmeric condition. I presume that five hundred of my subjects have been controlled or entranced by spirits, before I have restored them to a normal state, many of them at my request, and many when I made every effort possible to prevent it. When the spirit is ready to go, help it if necessary, by a few upward passes. Such subjects will generally come out all right without your help.

I have often mesmerized people expressly for spirits to entrance, and then requested a spirit, if there was one present, to control the subject; and the request has often been complied with, and an intelligence foreign to my mind, or the mind of the subject, has controlled his or her organs of speech, to deliver orations superior to anything that either of us could say of ourselves; and the intelligence claimed to be a spirit. I do not know that it was, but I have all the evidence of it that I require.

If I receive a letter from some one whom I have

never seen, of an intelligent nature, that letter is pretty good evidence that a mind controlled the pen to write.

Every good subject of mesmerism can become a medium; and the mesmerizing of that subject is the quickest process for accomplishing that result. If half a dozen or less good mesmeric subjects, whether they have ever been mesmerized or not, should sit quietly, while some one sings a familiar hymn or two, for a few evenings either in succession, or once or twice a week; one or all of them may become developed into mediums for some of the manifestations—raps, table-tippings, writing, etc. And many who cannot be mesmerized, can also become good mediums for all phases of mediumship, by following the above directions. A few of my subjects have become mediums for the materialization of spirit forms, who would not like to have their names known publicly at present. One of my very best subjects is the wife of a popular Methodist clergyman.

The reader is now ready to say that he does not quite understand it yet. Let me briefly go over part of the way again, with some additional instructions. The voice and the tone of the voice have more to do with mesmerizing than everything else.

Let every articulation of the voice indicate that you intend and expect to succeed; otherwise you had better not begin.

Never try anyone unless you have their whole undivided attention and confidence. Allow no one, not even a parent to talk to you or your subject during the first part of the process. Select if you can those of light complexion, with soft, fine hair, and full temples. People whose flesh has a cold, clammy feeling are good subjects generally.

Those whose hands feel dry and hot are not good subjects; but you may be able to mesmerize them after you have worked over them long enough to start a perspiration on their hands and face. I can select all extra good subjects from volunteers by taking hold of the hands while my eyes are closed. I feel very confident that certain persons are good subjects as they come on to the platform, and I seldom fail in fully mesmerizing them.

While trying a number of volunteers, I often say to those I feel sure of controlling, "Close your eyes, and I know you cannot open them until I let you," and I succeed almost invariably. I fasten their hands together by a word or two; make them forget their names by saying they have lost them; make them believe that they are Gough, and have them talking earnestly on temperance inside of five minutes.

Before trying anybody you should explain what is necessary for them to observe, and what you propose to do in a few plain words.

Nine out of ten who begin to talk back after you ask them to close their eyes, as some will by asking, "What for," and other questions, cannot be mesmerized in one evening. I do not know why, but I know it is so. Those who look up into your face with a calm, quiet, trusting expression, are good subjects almost invariably.

Those whose eye-balls roll upward while the lids are closing, are, as before remarked, easy subjects, and with such you must exercise the utmost care. The eyes of some become closed tight in a moment, and they will not open, even though you desire to have them do so. All subjects should be able to open their eyes before

you do anything more with them. But no effort on your part or theirs may be able to break the spell, or influence, for several minutes. In all such cases, assure your subjects that there is no occasion for alarm, and that the eyes will come open at the proper time. I have often, as a last resort, had to tell my subject that the eyes would not open until I counted three, which restores their confidence, and I then say, one — two — three — using more energy at every word and at the word three, I clap my hands together.

This will not always be sufficient, and I then tell the subject to count three; and as he speaks the word three, I again bring my hands together. If he cannot open them after this effort, I reassure him that he is in no danger, and ask him to remain quiet for a few minutes while I try some other subject. If they do not open soon, I try the upward passes for a few moments. I have known people to remain for hours before the eyes would come open.

Do you wonder, then, that I almost hate the men or women who say they cannot open their eyes, when they can, and make believe they are affected when they are not.

After you have fastened the eyes so that they cannot open them, break the influence as quickly as possible, and proceed with the other physical experiments, such as fastening the hands together, etc., until you have perfect control over the motor nerves, for you cannot control the mental faculties until you have.

The next best move is, to prevent the subject from speaking his name. Tell him to try to speak it, and if he can, tell him to try once more, and at the same moment, you may draw your breath through your par-

tially closed lips and teeth two or three times just loud enough for only him to hear, and while doing so let him see the movement of your lips, and the more apparent effort you make, the better it will be; as sure as "gaping is catching," it will affect him to a greater or less extent. I have affected scores of people in this way, and prevented them from speaking, after all other efforts had failed entirely; and until I control his speech, I cannot usually proceed with any mental experiments. When he is no longer able to speak his name, he is ready for the next step, and you may say to him that he has forgotten his name. If he does not forget it at the first effort you make in this direction, try again more earnestly than before, and repeat again if necessary.

About half of those I fully control physically, usually forget their name at the first effort I make; but many will not on the first evening, no matter how hard I try to have them; yet they may on the second trial. You need not try to control one's vision until you can make him forget his name, and generally not until he can be made to believe that he is another individual. At this point in the process you may now tell him that his name is Brown or Jones, and he may instantly believe that it is; but if the name you wish him to take is one that for any reason is distasteful, you may have to try another. Why, I do not know.

When he has forgotten his name and assumed another, you had better for the next experiment tell him that he has the nose-bleed, and it may be necessary to pass your fingers lightly down the top of his nose, or touch the end of it; and you must look, and act, and talk as though it was bleeding.

The very tones of your voice must be in perfect accord with what you expect to accomplish. In other words the tone of your voice must not give the lie to the words you use; for in this magnetized condition the perceptive faculties are quickened to their fullest extent. If you cannot succeed with the above experiment, you may give the sleeve of his coat a brush, and then smell of your own fingers, and turn up your nose with a sniff, as you say to him, there is mud on your coat, and it smells very bad.

In this experiment you are acting on the senses of sight and smell; with the nose-bleed, on the senses of sight and feeling, and you are nearly twice as certain of success than if acting on one of the senses only. If you are unsuccessful in either of those experiments, you certainly cannot impress him, or make him see an image of your thought or words. After you do succeed once you can generally make him see and believe anything you wish him to.



## CHAPTER XI.

After having obtained full control of the physical system by any of the processes I have described, you can perform an unlimited number of amusing or scientific experiments with your subjects, but you must exercise great care, and not allow them to remain in that condition too long at first. Restore them to consciousness every minute or two for the first half hour. Some can remain under control safely for an hour; many not to exceed one minute, or even less.

You can remove any impression nearly every time, by a slight effort, either by word, or by one or two upward passes on their forehead with the ends of your fingers; or you may by a snap of the thumb and finger. You can throw them back into the enchanted state again in a moment generally by a word or motion. Occasionally I find those that I cannot; and I request them again to close their eyes, and possibly may have to go all over the regular process as thoroughly as though I had never seen them before, but probably only partially so.

When I have them under complete control, mentally and physically, I say to some one of them, "Close your hand, and now see if you can open your fist." If he cannot, I may say to him that there is no feeling in his fore-finger, or his little finger, or in his hand, or in his entire body; and nine times out of ten, it will be so. I cannot do this with one man in every thousand, until I have full and complete control of him physically.

Scores of men have come forward to the front seats uncalled for, as late as ten o'clock, and demanded in the most insulting manner that I mesmerize them, then and there, or they will be compelled to believe that I am a fraud. I usually treat such men with silent contempt. Nine men out of every ten are simply very ignorant of all that pertains to the science of mesmerism. Gas is made from coal; and the *fool* who would take a lump in his hand and go to the gas manufacturer's private office, and sneeringly say, "Change that into gas, here and now, or I shall consider you a fraud," stands on the same level with that other fool, who says, "Mesmerize me, here and now, or I shall believe that you are a humbug." To be a successful mesmerist, you

should be willing to be considered a fraud by more than half the world.

You will notice that I have repeated a small portion of the principal instructions, using, however, different words and expressions, that I might impress you the more strongly with that which I wish you to remember; and I feel it my duty to call your attention again to what I have said a number of times already, namely, the wondrous power of the human voice. You see its effects in the soul-stirring words of the successful orator; in the songs, that when feelingly sung, start the tears to human eyes; in the gentle lullaby of the loving mother, as she sings her child to sleep; in the tender words of a lover, who wins the love of the maiden by the winsome tones of his voice, and remember it is the key-note for every one who would excel as a mesmerist.

The eye has power over many, and I can affect them with a steady look; but as it is very disagreeable to most people to be stared at, I get along nicely without doing so often.

I have now told you the principal secrets of magnetizing; of mesmerism; of psychology; of enchantment; of charming; and I have told you in plain, common words so that all can understand. But I have not told you all. I don't know it all myself. I don't know a hundredth part as much as I thought I knew thirty-five years ago, the first year I became a mesmerist. I shall never learn it all this side the grave.

Sometimes an invisible intelligence that claims to be a spirit, steps in, and controls my subject in spite of all I can do to prevent it. That invisible power or presence says that he, she, or it, once lived on the earth,

and had a human body; that the body died while he, she, or it, survived the shock of death, and is alive, with as real and tangible a body, as the one that went down into the grave.

I have asked such an intelligence, where, and when did you live and die; and what was your name, and what were some of your principal acts or deeds on earth; and my questions have been answered intelligently; and on close investigation I have found them generally correct. Therefore, I say I do not know it all.

If it be true that spirits control, the millions who have lived on earth are not dead, but have become the real inhabitants of the land of souls; invisible to you and me until our inner vision is opened, or we too, join the innumerable host, in the life beyond the grave. The mesmerizing of some persons is sufficient to open that inner vision, and enable those we call clairvoyants to see the disembodied spirits. Paul very positively declares that some have the power of discerning spirits, and advises or commands all to cultivate such gifts as they may be possessed of, yet strange as it may seem, some Bible believers ignore that part of the teachings of the Bible, — possibly because they have gone astray after other gods.

Mesmerism, when properly understood, reveals to us for our careful investigation the solemn realities of another world — or rather, another condition of people, who even now may walk the earth, unseen by us with our natural sight. Some mesmerists boast that they do not believe in spiritualism. If they had had my experience, they would boast that they did believe in it, if they were honest and truthful.

People once boasted that they did not believe that Jupiter had moons, and they would not investigate.

Many Christian people ignore modern spiritualism, and mesmerism also, although these furnish proof positive, and the only proof we have in this age of the world's history, of immortality; why anyone opposes either, is to me the most wonderful of anything on earth.

The Bible teaches that the prophet Elisha prayed that his servant's eyes might be opened; and in answer to that prayer, if the story as related is true, they were opened, and he saw a great multitude of spirits, which until that moment, were beyond the range of his natural or spiritual vision. Mesmerism and spiritualism will convert the Bible skeptic into a believer in Bible stories.

When a mesmerist has fully mesmerized a subject, according to my previous instructions, let him earnestly say the words that Elisha said, or any others of like import, and it will generally reveal to the astonished gaze of the mesmerized man or woman, the living spirits of his deceased friends.

There is no particular way of accomplishing this result. The mesmeric subject is liable to see spirits, and also to be controlled by one, when you least expect it.

I have often closed my public exhibitions by saying something about like this to my subjects, "Now please give me your attention, and I will endeavor to show you a most beautiful sunset. When I count three, look in the direction I move my hand, and you will behold the most gorgeous scene ever witnessed by mortals." I then make an effort to show them a sunset view. I count "one—two—three," and point quickly

in the direction to which I wish to call their attention. Every one of the subjects may see what I want them to see, but perhaps only one or two, possibly not one. If not, I approach the best, or most sensitive subject, and make a pass down over his forehead, and say to him very earnestly "Look quick — now you can see it," and generally he will; and I do the same with each one separately, if they cannot see the sunset scene without this extra effort. After I succeed, and they have admired the clouds for a few moments, I say to them that I am going to open their inner vision now, and that whatever they see, shall be reality, instead of a reflection from my mind, and if they will look at the central portion of the darkest cloud that is visible, it will appear to open before them, and they will see something beyond. A much shorter process will answer with most subjects. Whenever I do succeed, I have a partial comprehension of those words, "And he was transfigured before them, and his face did shine as the sun."

A gleam of rapture comes over the upturned faces of my subjects, as they involuntarily sink on to their knees, and lifting their hands towards heaven, with a glad cry of joy they exclaim, "My mother," "My sister," or "My child." I have seen entire audiences bathed in tears at the earnestness of their expressions, as the glorious light of another world seemed almost reflected from their radiant faces.

On one occasion one of my subjects, a miss of perhaps twelve years, cried out "Oh! mamma, I can see Grandma and cousin Jennie." The mother who was in the hall, said to me that all the cousin Jennie her child had was alive and well; or was the last they

heard of her, and was living in Michigan. The next day that mother came to my hotel with a letter that she had just received, saying that "Cousin Jennie" was dead. Cousin Jennie was not dead, for my mesmeric subject saw her alive, in the land of souls.

I have had scores of similar experiences every year for twenty-five years or more. The opening of the inner vision, or enabling mesmeric subjects to become clairvoyants, is nearly the crowning effort of every good mesmerist. There is no one special process to be followed, but you must begin at the bottom of the ladder, and gradually ascend step by step towards the top-most round.



## CHAPTER XII.

X

One very good process for new beginners is to ask all the volunteers to sit in a quiet, passive state, with their eyes closed for a few minutes, during which time you may continue to talk in a steady, earnest tone of voice; if you do not wish to talk, low, soft music will greatly hasten the results.

At the expiration of, say four or five minutes, ask some one of your volunteers to stand up, and it is best generally to commence at one end of the row; take hold of the left hand of the subject with your right hand, ask him to again close his eyes, then press the end of your thumb tightly on the nerve, which is located about one inch above the knuckle of the third finger, and tell him to open his eyes if he can. Your tone of voice should indicate that you do not think he

can open them. If he does, let the fingers of your other hand rest lightly on his forehead for a moment and move them downward over the eyes three or four times rather quickly, and again request him to open his eyes if possible. You may have to repeat this process three or four times. If you do not succeed within two minutes, let him resume his seat, and sit with closed eyes while you try each one of the others in the same way. Those who do not appear to be affected the first time may be quickly and fully controlled on the second attempt, provided they have remained sitting as requested, while you were trying the others.

As soon as you have fastened the eyes of one or all of the volunteers, you can proceed with the experiments already described as necessary, such as fastening their hands together on their head, etc.

It is best to continue with some until you have full control both physically and mentally, before you cease your efforts; while others may be only partially controlled at first, and fully after you have experimented with several others.

Never keep a subject under control over two or three minutes at a time at first; you may increase the time afterwards if necessary.

When your subject is about half under control, and you find that you cannot take him farther by the process described, you may ask him to look steadily into your eyes, or at your hand, or at the end of a cane for a few moments. A gentle movement of the head, hand, or cane will help attract his attention more intently, and if you wait a few seconds before saying a word, you may be able to charm him so completely that he cannot look away. If you do not succeed in half a

minute, you may tell him that he cannot take his eyes off. You can tell by his changed look, the very moment he has entered the charmed state. When he has you can lead him all around the stage or hall, with his nose a foot from the end of the cane, or from your hand. Nine times out of ten he will remember nothing of what happened while doing so; and as a general thing will not feel a pin if thrust into his flesh. A snap of the fingers puts him all right again.



### CHAPTER XIII.

Mesmerism has had to battle with the most bitter opposition thus far, from those who should have been its warmest friends,—believers in immortality and physicians. It is also a grand study for the advocates of temperance, and for the philanthropist. I venture the assertion that there does not live to-day, the boy who of himself would walk up deliberately to the bar when he becomes a man, and call for a glass of rum, unless he, or his ancestors had been previously influenced to do so by the example, or at the earnest request of others. If every man who wants to drink that which bears men down to degradation and death, would call for only what he wants, and leave others free to do the same, the great curse of intemperance would disappear from this earth in one or two generations. Hotels have been my abiding place most of the time for thirty-five years, many of which boast of an open bar, and many of those which do not, have a “secret chamber” up stairs or down for entrance into the unhallowed recesses of

which, there is required a private signal, known to many a loving mother's son, who little dreams that he is on the fast train to perdition. What has this to do with mesmerism?

Enter with me some hotel, where an open bar is the principal attraction; pick up the daily paper, not to read, but as an excuse for remaining a silent looker-on. A genteel looking man who is called a "model-man" by many a lady and gentleman walks in arm-in-arm with some one with whom he is about to make a trade. They approach the bar, and the model-man asks his companion what he is going to have; and turning round invites one, two, or half-a-dozen men up to take a drink. Some gladly respond, for they have been waiting for this "grand opening;" but there are some who simply reply, "No, thank you." To have a man refuse to drink with him, is an open violation of the rules of good (?) society, and the model-man insists that the gentleman shall come up and have a social glass. If once urging is not enough, he repeats it as I repeat sentences to make a stronger impression on my subjects. The man is persuaded at last, and comes forward an unwilling victim to that man's influence. One of the company is not to be outdone by this model-man, and he too, calls for "glasses for the crowd." The whole process is repeated, and other unwilling captives are "roped in," before they cease. And so the work goes on day after day, year after year.

As the old "veterans" drop out of sight, into a soon-forgotten grave, new recruits fill the ranks of this vast army "five hundred thousand strong," marching along to the music of jingling glasses, horrid oaths, and filthy songs; of drunken revelry, groans of deserted wives,

and the wail of innocent children, whose lives are made wretched through the subtle influence of that model-man, or some other man, who curses society by influencing men to drink.

Many innocent boys and girls have been influenced to do bad deeds, who when they had time for reflection, wondered why they could have been so foolish or so wicked. Thousands of men and women are in your jails and penitentiaries to-day, who are as innocent of intentional wrong as any reader of these pages; and thousands more, who are far less guilty than the men and women who influenced them, and who would, if justice were done, quickly change places with many who are honored for their seeming integrity.

The study of mesmerism includes all that pertains to human influence for good or evil; also all that relates to those silent influences that connect mortal with mortal, and with the immortal.

It teaches that every man and woman is possessed of a living, immortal spirit, clothed with a material substance, called flesh and bones, that changes constantly. But few have the remotest idea how rapidly this change takes place. By a chemical process, aided by the circulation of the blood, the roast lamb you eat, becomes a part of your hand; and by a mechanical process, the wool of that or of some other lamb, becomes your coat. And can you not say as truthfully "This coat is a part of myself," as to say, "This hand is a part of me."

The giant oak was not in the acorn; but there was something in the acorn that drew to itself matter that fashioned the senseless oak. And there was something in the unborn child that by a continuous process has

culminated in a thinking man, capable of grand and glorious deeds.

Physiologists assure us that all the particles of our flesh are changed yearly, and that of our bones once in seven years. As I am the same individual that I was five, ten or twenty years ago, the question is — What part of me continues, while this rapid change goes on? I answer, to me it is evident that we are possessed of something that lives on through all these mutations; and that something is an intelligent, immortal spirit.

I know that I have mesmerized scores of people sufficiently for them to see without the use of the natural eye, and hear without the use of the ear; proving to me that these organs are not essential to the spirit, except as helps to sight and hearing; and that if the eye and ear were dead, and mouldering back to dust, that which saw and heard with the physical eye and ear, can hear and see without them.

How do you make them see and hear in this way? is the natural inquiry of the reader. I answer candidly — It is hard to tell how. I never make the attempt only with the most sensitive subjects; and then with the best of surroundings. If a few words are insufficient, I request the subject to tell the time by my watch. If he cannot, while in my pocket, I place it to my forehead, then to his, to the pit of his stomach, and to the ends of his fingers. If he cannot tell while it is at one or all of these places within one or two minutes, it is useless to try longer at this sitting. It may require several efforts — perhaps only one.

Hundreds of people have become good mediums, or clairvoyants without mortal aid, and hundreds have become such by being mesmerized.

## CHAPTER XIV.

Charles Watkins, the wonderful medium for obtaining writing between two closed slates, and which so astounded the Rev. Joseph Cook, told me that he knew nothing of the power or gift he possessed previous to being mesmerized.

I have repeatedly held two slates clasped tightly together with my own hands, while in his room, and also in the presence of many of my own subjects, and distinctly heard writing that was being done between the slates. In this way I have received private communications from different intelligences, that claimed to be my father, brother, daughter, and others, in their own handwriting and with their names signed thereto. I have one slate containing a communication of one hundred and twenty-two words, which I received at Lake Pleasant camp-meeting in August, 1880, in the room of Charles Watkins, and through his mediumship.

The writing came on the upper surface of the lower slate, while I held the two clasped tightly together with my own hands. This communication is from one who was a very dear friend, and it is in her own handwriting, and her full name is signed thereto.

I received another the following year, at the same place, through the mediumship of Dr. Slade, on a slate which I carried to his room. I had never spoken to him before. I laid the slate on his table; he reached over and laid a crumb of pencil on it, placed another slate on top, and asked me to clasp one end of the two, while he held the other end tightly together; and the

writing commenced at once between the slates. When it ceased we let go, and I removed the top slate, and the under one, which I had purchased, and washed at the hydrant, and dried with my handkerchief not over twenty minutes before, was covered with writing from top to bottom. This communication of one hundred words is in the same handwriting as the one I received through the mediumship of Watkins a year before, and is on the same subject, and refers to the previous writing; and the same name is signed to this as to the first one. Dr. Slade had no means of knowing anything of the person, or the subject, which is of a strictly private nature, and concerned no one but the writer and myself; and she a spirit who left the mortal form nearly three years previous to that time.

I have yet another, which I received in the same mysterious manner in Hartford, Conn., Dec., 1881, on the same subject, same style of writing, and the same signature, which contains sixty-four words. Every line in all these communications is as straight as one could write if the slates had been ruled beforehand. I have preserved the writing by having the slates covered with glass.

All of these communications are full of tenderness and affection, and furnish to me as good proof as I require on this side of the grave, that those who loved us, before the mortal form went down into the darkness of the tomb, yet live — and live to love.

This one fact, made manifest to the hungry souls on earth, makes such communications respecting the hereafter, of more value to millions of my brethren and sisters in this vale of tears, than could deeds of land or costly mansions.

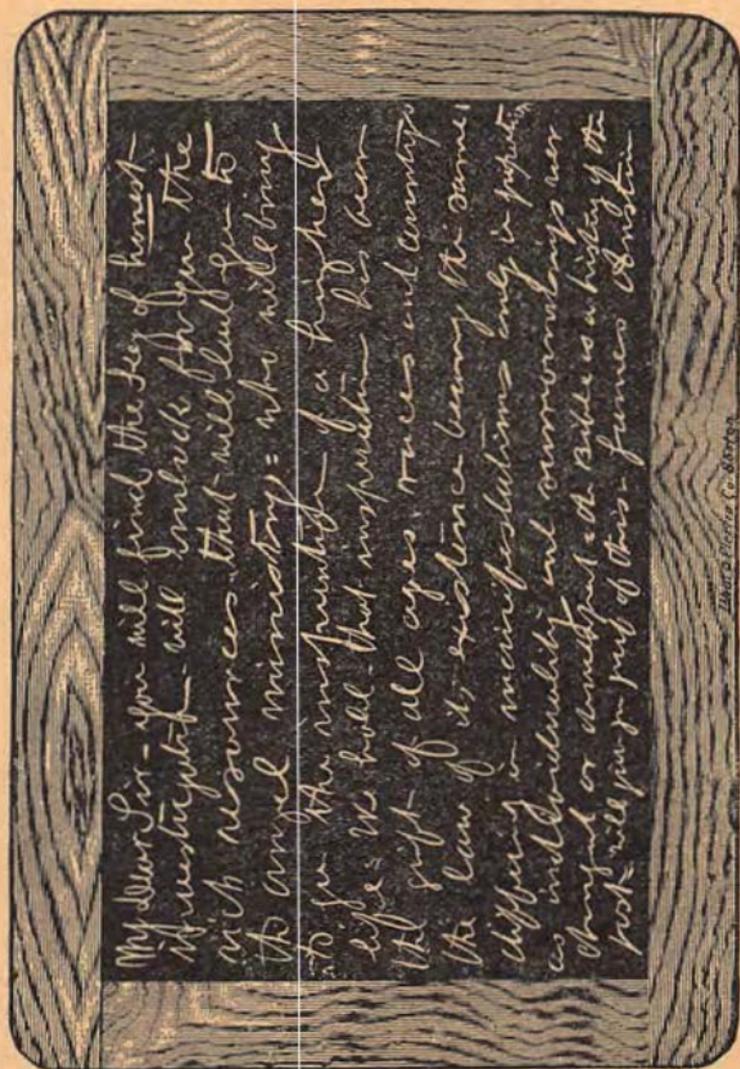
Acquisition of positive knowledge of this fact is within the reach of every successful mesmerist, and also of nearly every good mesmeric subject, who shall sit for development. I have received at least one hundred communications between closed slates, or by holding one close up to the under-side of the table. All that was required, being the holding of the slate by myself and a good mesmeric subject.

Within five minutes after I received the second communication to which I have called your attention, I held two other slates clasped tightly together in the same manner with Dr. Slade, and I could distinctly hear writing which commenced immediately; and within two minutes the upper surface of the lower slate was completely covered, by an intelligible communication which could not have been produced by any mortal.

If Moses had been in my place, with no more knowledge than he possessed on earth, he might honestly have believed that the writing was done by the finger of God. A slate is a table of stone, and whether Moses ever received a communication from a spirit on a table of stone, I do not know. There is no evidence but his own words, and they were not recorded until so long after he was dead, that the historian says, "no man knoweth of his sepulchre unto this day."—Deut. xxxiv: 6.

That same Bible historian says that "Moses and Aaron and seventy of the elders of Israel saw the God of Israel"—Exodus xxiv: 9, 10; but as we read in 1 John iv 12, "No man hath seen God at any time," we are at liberty to believe that Moses's God was only a disembodied spirit. Therefore, that which appeared

to be a miraculous event in Bible times, is a common event in the presence of good mesmeric subjects to-day.



My Dear Sir.— You will find the key of honest investigation will unlock for you the rich resources that will lead you to the angel ministry, who will bring to you the inspiration of a higher life. We hold that inspiration has been the gift of all ages, races and countries, the law of its existence being the same, differing in manifestations only in proportion as individuality and surroundings were changed or developed; the Bible as a history of the past, will give you proof of this.

I have had the slate on which I received the last communication spoken of, photo-electrotyped, and am thus able to present a perfect facsimile of it to my readers.

## CHAPTER XV.

I, as a living spirit, by some mysterious process, control this physical machine, or body, in which I happen to live to-day.

This machine, or others like it, was called by one of the Bible writers, "The temple of God." If I am able by a law not fully understood by the most learned man that ever lived on earth, to control this body, may I not by that same law, control one or more other similar machines at the same time, provided the owners thereof, are willing to let me?

The decomposition of the food we eat sets a quantity of electricity free; or at least, this is the belief of some writers of physiology. The air we breathe into the lungs is charged with the same invisible electricity, which having an affinity for moisture, is attracted to the blood, which, with that generated from the food, is carried to the region of the brain, and there stored up around the brain as electricity is around the leyden jar. I don't know as this is so, I only believe that of all the many theories advanced by previous writers, this one seems the most in harmony with the phenomena connected with mesmerism. I am not writing a treatise on the philosophy of mesmerism; I am only endeavoring to state some of the theories extant, and give to the reader my own experience, and in the simplest language, teach all who are competent, "How to mesmerize."

I do not know as it would be necessary to explain

the formation of ice, if I were teaching you how to make ice-cream. My own explanations, like all previous theories, will be subject to criticism by anyone who thinks that he has better reasons, for the wonderful results obtainable by, or through the agency of animal magnetism.

The best theory that I know of, supposes that every human brain is charged with electricity. This invisible something sometimes called a fluid, occupies the highest point in the scale of material things.

The solid rocks occupy the lowest or most remote point from that occupied by the self-existing conscious spirit. Commencing with the hard rock, we ascend the scale, until, having passed earth, water, air, and the gases, we come at last to the most imponderable of all known substances, electricity. One step more carries us into the realm of spirit. All below spirit, contains no intelligence; and moves only by being acted upon by some superior power or force.

I, as a spirit, cannot move the air or the rocks by coming in direct contact with them. I, as a spirit, think to move my pen, through the agency of my fingers; thought alone will not move it. I think of moving my fingers, but the mere thought does not move them. Try it and see. It requires just a little something more than thought to move my hand; thought comes first, and something called "will" follows the thought; and that "will" is an effort of the spirit, after it has thought to do something, to set about doing it. Electricity is the agent or servant of the soul or spirit.

After the thought is formed by the living spirit, the spirit begins to act; and the first thing to be done is,

to set in motion, by the "will" power, a portion of electricity, that is stored up around the brain. I think that I will move my hand for a certain purpose; there are many ways of doing it; if I have dropped my pencil, the question is, whether I shall move the chair out of the way, or reach through the rounds of the chair—this way or that to reach the pencil. It does not take a great while to think how I am going to get it; but the thought must precede the movement, and having thought, I make the effort. Thought, therefore, is one thing, and the "will to do" an entirely different thing.

The "will" power is the power of the spirit to set in motion something by which to accomplish the desired result. We call that something, animal magnetism. Many believe it to be electricity, generated in some way from the food we eat, and from the air we breathe.

There are many who believe that this invisible electricity flashes from the base of the brain to the extremities of all our sensor nerves, and back again, about one hundred and thirty times every second; and that when we touch anything, the returning flashes convey to the brain and the spirit, an impression of that thing.

The returning flashes of magnetism, or electricity come back from the retina of the eye, by means of the optic nerves, and convey to the spirit, impressions of the images which the rays of light have mirrored thereon; back from the ear-drums over the auditory nerves, and impress the spirit of that which is transpiring outside of the physical system; back from the organs of taste and smell, to inform the encased spirit of the nature of whatever affects them; and the spirit suffers if any part of the physical machine is out of order.

While I was filling an engagement in Holyoke, Mass., a few years since, the President of Dartmouth College, I think, gave a lecture in that city on Astronomy, that was reported in one of the daily papers. In the course of his lecture he said, "that if we had an arm long enough to reach the sun, it would require over one hundred years to find out by the sense of feeling whether the sun was hot or cold." By the above theory it would take a long time for the returning flashes of magnetism to reach the brain, from so great a distance, and I think that his statement was correct.

Although the electricity or magnetism moves of itself over the sensor nerves, it requires a direct effort of the spirit to cause it to move over the motor nerves. I have read some very learned treatises on muscular action, and the causes of sensation, but none that seemed more reasonable than the theory I have given, as gleaned from my own experience, and the best works that I have studied on this subject.

Causes that affect the motor nerves, may seriously affect the sensor nerves also. No mesmerist can control the magnetism that flashes along the sensor nerves, who cannot control the movements of his mesmerized subject fully. A corresponding effect is produced by freezing. If your arm is intensely cold, it requires great effort to force the magnetism along the motor nerves to move your fingers; and as it is equally difficult for the magnetism to traverse the sensor nerves, you do not feel any pain if the flesh is knocked off your finger joints, by coming in contact with articles you are handling. Until you can control your subject so thoroughly that he cannot open or close his hand, you cannot prevent his feeling pain while having teeth ex-

tracted. When you have first controlled him physically, you have only to make a pass or two over the place you wish to make insensible to pain. Your subject may be able to know that the dentist is pulling his teeth without his sensing pain; or you may make him entirely unconscious of what is going on. If he prefers, let him remain conscious during any surgical operation, or while he is having teeth extracted.



## CHAPTER XVI.

However beneficial mesmerism may be when practised by an intelligent man or woman, it is dangerous in the hands of an ignorant person. While no harm is likely to occur to most people from the simple act of mesmerizing, no one should attempt to cure very sick people who does not understand medicine and diseases, unless aided by an intelligent spirit. If you make an effort, and do not succeed, the patient may possibly, during that time become much worse and be beyond the reach of a skilful physician. Every physician, in my opinion, ought to understand the science of mesmerism; as there are hundreds of sick people who can be made well in half an hour by a good magnetic physician or mesmerist, who probably will live in pain and misery for twenty years to come.

There is a Mrs. Waugh, living at 83 Zeigler Street, Boston Highlands, who told me, only last week (June 29th, 1882,) of the wonderful cure I performed on her. She said that she had been sick for many months and under a regular physician's care, who visited her

nearly every day. She was becoming worse continually, and one day she asked him to tell her candidly of her true condition. He replied, that the grave cured such people as herself and him. There was no hope for her.

She said that after he left the house, she sat down to have a good cry, and at that moment I rang the door-bell. I had come to see her husband, who was a bill-poster, about the bills for my entertainments in Institute Hall, now Dudley Street Opera House. Seeing her crying I asked the cause, and when she told me, I offered to cure her for nothing if she would let me mesmerize her. I had forgotten all the facts of this case until she refreshed my memory.

She was an easy subject, and I had no difficulty in fully mesmerizing her in a few minutes; I then told her that she should get well, and that the disease would leave her. I exercised a strong effort of the "will" as I was talking to her, and made a few passes from her head to her feet. A very simple process indeed, but it cured her completely; and after six years or more of perfect health, she thanked me heartily for the wonderful miracle that I had performed on her. Her husband offered to pay me at the time, but I would not accept pay for such a deed.

There is a lady, residing on Albion Street, Boston, who had been sick for nearly two years, and had walked with crutches for over four months, that I was called to see April 19th, 1882. I made her well by one treatment, and only partially mesmerized her to do it. I asked her to close her eyes, and to her surprise, she could not open them, as I impressed her by my words that she could not. I made a few passes over her from

head to feet, for twenty minutes, and she was as well as anybody.

She was a friend or acquaintance of Mrs. Clara Field, the well-known lecturer and medium, to whom she related the facts, and the latter made notes of the case, which appeared in the *Banner of Light*, June 24th, 1882. I mention these incidents for the benefit of my readers, who, if they become successful mesmerists, may be able to cure those that the regular practitioner cannot help.

I cured a Mrs. Titus, living about half a mile south of Winchester, N. H., who had not walked a step without crutches for three years, and had been given up by four physicians as incurable. She came to the Town Hall that evening, where I gave an entertainment, and surprised her friends by walking around the hall as well as anyone of the audience.

I had fastened her eyes at the first effort, so tightly that she could not open them, simply by telling her that she could not, and then made passes from her head to her feet, and by this simple process "she was made well that self-same hour." I was glad to be able to perform this "miracle" in that town, as my father was born there.

I think that I have cured more than a hundred people that have been pronounced incurable by some of the best physicians in this country. Not all mesmerists can cure, probably, as well as I am able to, as I happen to be gifted with that peculiar magnetism, which is possessed by good healing mediums.

If I was blindfolded and taken into the room of sick people, my hands, ungoverned by my own will power, would locate the disease nine times out of ten.

My opinion is, that many people are sick, because they lack the proper quantity or quality of magnetism, and that they receive more or less from the magnetic healer. I can feel a tingling sensation in the ends of my fingers frequently, while making passes over people; and if virtue went out of Jesus, may it not also from every mesmerist or magnetizer.

Whether I transmit from myself to the mesmeric subject a subtle fluid, or form an electrical connection, is a question that is very hard to answer. I think that I control some by the first method, and others by the second. If I, as a spirit, touch and move electricity that is stored around my brain, in order to move my own body and limbs, and if electricity in lesser quantity exists everywhere, I see no reason why I may not control one, or a hundred subjects at once by either method.

I will not close this chapter until I give a few words of advice to subjects, or those who propose to become subjects for mesmerism.

Never allow anyone to control you against your will or free consent. If any do, you can collect in any court in the United States a heavy penalty for their doing so.

Never allow anyone to attempt it, unless you have perfect confidence in his honor and ability to restore you, to as good, or a better condition than before he commenced.

Never allow a sickly person to control you on penalty of taking his disease. Holding the end of your thumb and finger together tightly, will prevent your being controlled generally. If this is not sufficient, double up your fists, and be determined not to be mesmerized.

Unless you are extremely sensitive this is sufficient; if it is not, touch your tongue to the roof of your mouth, and hold it there. The best way is, refuse absolutely, if you do not want to be mesmerized; and if the operator is a lady or gentleman you will not be annoyed again. If the operator insists and does mesmerize you against your will, enter a complaint against him, lay your damages at not less than one thousand dollars, and if he is not able to pay, let him work it out in the penitentiary.



## CHAPTER XVII.

A feeling of confidence by the magnetizer, (mesmerist) and willingness of the subject, is generally necessary for mesmerizing, curing diseases, or relieving pain. The mind, has more to do with success in many cases than all else. "Unwavering Faith in God" by the "Faith" and "Prayer" curers, is claimed to be the principal means of cure. I know, by long experience, that confidence, and sympathy, coupled with earnest, encouraging words while treating the sick, either by making passes, rubbing or patting them, or holding their hands, etc., or by fully mesmerizing, will enable any energetic person to perform many "miraculous" cures.

I have endeavored to give you in plain language the principal instructions necessary, for those who are properly gifted, to influence others sufficiently for public or private entertainments, and for removing pain and disease. But there is much that is connected with this subject that is of vastly more importance than

merely entertaining others, or curing ills that human flesh is heir to.

Human impressions for good or for harm, are made on that part of man which does not die at the dissolution of the physical system. The mortal form goes back into an unconscious state, to be again in due time incorporated into the bodies of other men and women. There must be something more of man than these ever changing atoms; and that something we call the soul or spirit. It has been the belief of men in all ages and countries that mortals are possessed of an immortal spirit that survives the death of the body. And it has been a blind belief only, with millions who if they had investigated mesmerism and its resulting phenomena, might have become convinced of the fact that the spirit passes on to another state of existence.

It is just as possible to know this, as it is to know that there are such things as gases and electricity. It requires something more than a congregated mass of atoms in the form of flesh and bones, to think and reason, and to make a series of intelligible impressions that will control the movements of other masses of similar material. And it requires something more than the physical brain to receive impressions, which culminate in mental and physical activity.

I am often asked if I control the minds of my mesmerized subjects? No, no more than I do the mind of every person who does one thing different from what he would, if I had never lived.

There are thousands of mesmeric subjects that I can control sufficiently to prevent them from moving their hands, and to make them dance, while they are conscious of what they are doing, and trying with all their

power not to move. I have only physical control at such times ; and I control the body, not the mind.

Properly stated, I am controlling his body and my own at the same time through the medium of animal magnetism ; and I am only a spirit, clothed with these changing atoms of which I told you before ; and if I have sufficiently magnetized his system, to cause him to assume another name, I ought also to be able to impress him that he hears somebody playing a dancing tune. And to do this, I have only to say to him, "Hark a moment, do you hear that violin?" If he does not at the first effort, I try to convince him that he does, in any words I think best to use ; but I must not continue the effort too long at the first sitting. If you ask a favor of a friend and he refuse now, you may try him again if you think best ; but you know that there is a proper limit to that process, and the same holds equally good in impressing the mesmerized subject.

Possibly I may succeed by working through two senses instead of one, and I may say to him, "Why, don't you see the man who is playing? Look quick and you can see him in that chair ; now you can hear him." My words, tones and actions must harmonize with the idea that I desire to impress on his brain. I do not fail in impressing at least nine-tenths of all I try to, for this and similar experiments ; but I am careful not to commence with any such experiment until I have my subject fully magnetized. As soon as I impress him that he hears a dancing tune, if he likes to dance, he will do so at once.

I certainly was not controlling the mind when I made him dance in spite of his effort not to, and I am not controlling his mind when he dances of his own

free-will. How do you control him then? the reader will ask.

I do not know why or wherefore of much that transpires with my subjects. When I have fastened a man's eyes so that he cannot open them, I suppose that it is because my magnetism is acting on the motor nerves of his eye-lids. As soon as I indicate by word or deed that I wish my influence to cease, it usually does, and he opens his eyes.

If I think that he is a good subject, I may hold out my hand at arm's length, and ask him to hit it with his fist, as the first experiment after fastening his eyes. And here comes a mystery that I can never explain: he tries to hit it with all his might, while I have only said that he could not, or only asked him to try. Perhaps he cannot move a muscle, or perhaps the fist will come rapidly to within half an inch of my hand and stop suddenly; perhaps it will go over my hand, perhaps under it; and as he is trying to hit it and I have not thought how it shall move, I ask whose mind governs now? Possibly, one of those "ministering spirits;" and this is not the only unsolved problem.

I have said already that the strongest impression governs always. I ought to have said that if the spirit controls its own body, it is in accordance with the ideas or impressions which it has received through some one or all of the senses; and the strongest impression invariably governs the spirit in determining the actions of its own physical system.

The brain is the telephone office through which we give and receive impressions. The ear is the instrument, and the auditory nerves are the wires that bear

the spoken messages to the master of this tenement of clay. If the dispatch that is sent over those wires, or nerves, is sufficiently impressive, the recipient will experience the same sensation as though a real violin was being played within hearing, and the spirit will act, or cause the body to act in harmony with that sensation, precisely as though he was not in the mesmeric state, only with more intensity.

The magnet or battery is necessary for the telephone and telegraph operator, for the purpose of impressing people at a distance, and your subject needs the proper magnetism, which you send out with your words, to enable him to receive impressions from you, the magnetizer; and he will not receive psychological impressions until sufficiently magnetized.

There are many natural clairvoyants; and a few times magnetizing some people is sufficient to develop their clairvoyant faculties; but there is no way of fully determining whether anyone is, or is not, a medium or clairvoyant beforehand.

As some Christians disbelieve in spirits, I will quote from 1 Kings xvii: 22, "And the soul of the child came into him again"; 2 Kings ii: 10, Elijah said to Elisha, "If thou see me when I am taken from thee, it shall be so." The question in the mind of Israel's most gifted prophet was, whether Elisha could see his spirit as it left the body. "If thou see me when I am taken," clearly proves this fact, for Elisha could see the body going up, as surely as if walking by his side; there is a wonderful meaning then in that little word "if." Bible teachers tell you that Elijah went up to heaven bodily; and the next hour declare that flesh and blood cannot enter the kingdom of God. Mesmerism is the

key that unlocks all these wonderful miracles which are recorded in the Bible.

I believe many church members will disbelieve in the possibility of spirits materializing in the presence of my subjects; yet they believe that Jesus did in the presence of his disciples; but unfortunately but few if any knew him by sight or hearing. Mary, to whom he appeared first, did not, and only because the person spake her name did she believe it to have been Jesus:—John xx: 14–16.

The two disciples on their way to Emmaus did not know him by sight or hearing, and only because he brake bread as Jesus had done did they believe it to have been Jesus; and the moment he did this, he vanished out of their sight:—Luke xxiv: 31.

“He was known of them in breaking of bread.”—Luke xxiv: 35.

The eleven in the upper chamber did not know him by sight or hearing; and he said, “handle me and see” “and while they yet believed not for joy,” he called for bread and did eat.—Luke xxiv: 41.

“I don’t believe in mesmerism or spiritualism,” says the disbeliever, “and I am glad I do not.” The disciples were glad that they, too, did not believe that Jesus materialized after his crucifixion, or it would not read that “they believed not for joy.”

The disciples at the sea of Tiberias did not know him until he clairvoyantly saw the fishes and told where to drop the net to catch them.—John xxi: 6.

If I had never had better evidence of materialization than the disciples of Jesus had of his appearing to them, I would not believe in it for a moment.

I wish the world to know that mesmerism proves

man's immortality; and it should not lessen the number of preachers or church attendants, nor the number of children at the Sunday School. It should cause more to attend; but the teachings there should be in harmony with the grand truths of the universe. Their songs should be full of gladness and joy; and if they could realize what a beautiful hereafter is in store for the good and the pure, they would clap their little hands with a fervency unknown before, and march along life's great highway with high hopes of heaven before them. Life from childhood to old age should be a blessing to all on earth, and mesmerism when properly understood will help make it so.



## CHAPTER XVIII.

The materialists insist that if it is possible to see one thing while in the clairvoyant state, it must be possible to see every other thing at any time; and they sneeringly ask those possessed of this gift to turn detectives at their bidding; not realizing that every clairvoyant might thus become the mark of the midnight assassin. Enough is known already of clairvoyancy to show that men and women are possessed of a gift, which at rare intervals at least, indicate that man is more than mortal.

Man is able, by the aid of the telescope, to now and then catch glimpses of other worlds; and through mesmerism and its resulting phenomena, we can as positively catch glimpses of another life, or of the spirits of those who once lived among us.

I know that many a time I have seen the moons of

Jupiter and Saturn through the telescope; and the doubting sneer of one who never saw a telescope does not anger me in the least; and I know that I have seen and talked with the spirits of my dear ones, as truly as I have ever looked through a telescope; and the sneer from the lips of the man who has never had my opportunities, does not alter this fact either.

I know how difficult it is to find a genuine clairvoyant among the many who advertise as such in the daily papers; and I do not wonder at the skepticism of some men who have honestly tried in vain to learn more about it.

There are probably half a dozen bogus mediums and clairvoyants to every one that is genuine, and it will probably be so, as long as the preacher preaches a sermon as original, which emanated from another brain; or as long as men cheat in other departments of life.

There are many who will not investigate mesmerism or spiritualism simply because they hear so many bad stories respecting some of the mediums; and having been sneered at by some over-pious soul, who had read in the newspaper about their awful doings, I clipped out every article I could find respecting them, and also of the awful doings of ministers of the gospel, and pasted them side by side, in a scrap-book. I had access to two or three dailies, and several weeklies, and in six months the record stood six to one in favor of the mediums.

The susceptibility of a man or woman to human influence, whether that human is on this, or on the other side of the grave, is not governed wholly by the intellectuality, or by the morality, or piety of the individual.

I have wondered often why Jesus should have chosen for a beloved disciple, a profane man and a liar. "But he began to curse and to swear, saying, I know not this man." Mark xiv: 71. Three years with the blessed Saviour, though listening to his counsels daily, had not raised Peter much above his natural level of morality.

As I have said already, many persons have been subjected by my influence, and lied about it the next hour; but the majority of my subjects have been of the best class of people. Their morality, however, has nothing to do with their gift of mediumship, or susceptibility to another's influence, so far as I know.

The more susceptible one is to my influence, the more he is liable to be to that of others; and when anyone relates bad stories of what a medium said or did while they were present, the question in my mind is, whether that medium was still partially under the magnetic influence of the last visitor, or of his attending spirits; or if it was not the reflex action of the mind of the person who is relating the events to me.

All good mediums are more or less affected by the individuals who are with them; and until there is a great change in the impressions which are being made on the minds of the masses by the Sabbath-day mesmerists who occupy the pulpits of this country, the mediums will be liable to say many things that seem improper or untruthful, to those who have for many years been partially mesmerized every seventh day, and impressed thereby, that they must believe in a very unreasonable theology, or be damned.

And so long as these Sabbath-day mesmerizers (as every earnest preacher is, to a greater or less extent,)

continue to impress their audiences, day after day, that morality counts for little or nothing in the race for heaven, we may expect to hear, now and then, of immoral doings, not only among mediums, but ministers also. Do not misunderstand me now; I am not making a tirade against church members; I am only defending the reputation of a class of people, who have been maligned as the worst of beings, but who probably are as good and pure as those who talk about them.

I dislike that theology, which teaches that any man may ruin others until the eleventh hour of life, and escape the penalty by a simple act of faith, and on a very convenient bankrupt plan shipwreck his soul into heaven for even less than two cents on a dollar.

Mesmerism should convince you that each impression which you make for good or ill on the spirit of any man will effect you in spirit-life as much or more than him.

I think it an awful thing for a minister to teach his congregation that it is possible for anyone of them to make impressions on another mind which will land it in perdition, while he, who does thus impress, can by a simple act of faith, go scot free for ever and ever.

Theology as taught in most of the churches, is contrary to the highest principles of eternal justice, or mesmerism is not true.

## CHAPTER XIX.

I have almost invariably found all good mediums to be susceptible to my mesmeric influence. While giving entertainments in the city of Providence, in May, and June, 1882, I made the acquaintance of Mrs. Ross, a materializing medium; and by request, I made an effort to mesmerize her. I only partially succeeded when she became entranced by a spirit who gave her name as Bright Star; and she said that if I would attend her medium's seances, my spirit guides, Rena and Emma, would try to materialize. I attended at least a dozen, and those two spirits did materialize, and came out of the cabinet and talked with me at nearly every one of those seances.

There was an average attendance of at least twenty-five people, and not less than as many spirits materialized at each seance, nearly all of whom were recognized by some one or more of the company. I saw a number whose faces I knew before they passed through that change called death.

So wonderful were the manifestations that I wanted the facts recorded for the benefit of humanity, and knowing that the medium was liable at any time to be taken sick or die, I sent a note to the editor of the *Banner of Light*, requesting him to come or send a reporter to make a thorough investigation of the phenomena, and give the facts to the world through their columns.

A representative of that paper came to Providence,

and also A. E. Newton, their well-known correspondent, and both of their statements of nearly two columns, appeared in the *Banner of Light* of June 10th, 1882.

I also invited the reporter of the paper having the largest circulation of any morning paper in the State to attend; and as he is a disinterested party, his statement, which I copy, will be read with interest by many of my readers; and I can assure them that I know every word is true. And all he relates of this occasion will convey a faint idea only of what happens at her seances when other people attend, and other spirits materialize.

[From the Providence, R. I. "Morning Star," June 5, 1882.]

### OTHER WORLDS.

AN INTERESTING MATERIALIZATION SEANCE IN THIS CITY  
LAST EVENING.

TWO FORMS EMERGE FROM THE CABINET AT THE SAME TIME.  
SOMETHING THAT WILL BEAR CLOSE SCRUTINY.—THE FULL  
PARTICULARS.

Spiritualism has, within the past ten years, received the attention of the most learned and practical men of this and other countries, and while many frauds have been detected and the guilty ones exposed, there have been hosts of things in connection with the belief which have never been solved or explained away. Last evening a *Star* reporter at the invitation of Prof. Cadwell, the well-known mesmerist, accompanied that gentleman to the house, No. 172 South Main St., where a materializing medium, named Mrs. Ross, was to give a seance. When the reporter was shown into the parlor there were assembled about thirty-five people, all adults, and many of them very well known in business circles. The seance was to take place in this room. In the corner facing Planet and South Main Streets was stretched a brass rod in

the form of a segment of a circle, upon which were hung some lace curtains. This was the cabinet, the black undercurtains forming one side, and the solid wall and partition the other two. On the table, three feet from the cabinet, were some vases of flowers and a tambourine. At eight o'clock the gas was turned out, but not before a lighted lamp was placed on the sill of the rear window. When Mrs. Ross entered the cabinet, the black curtains had been let down, and another pair had been dropped at the back of the cabinet so as to throw the materialized forms out in strong relief.

The seance opened with brief remarks from Mr. Ross, and then a familiar hymn was sung. In half a minute the curtains were parted and a female form clad in snowy white beckoned to one of the ladies sitting in the front row to come up to her. The light from the lamp was bright enough to enable those present to discern every object in the room, and to distinguish the subject of the pictures suspended from the wall, so that the materialized form, or whatever else it might be, was very plainly visible. It was recognized by the lady as the spirit form of Mary Merrick. Scarcely had this form vanished, when another, a lad thirteen or fourteen years of age came out of the cabinet. The features were boyish, and the whole form was entirely different from that of the medium, both in size and height. This was recognized by another lady as the spirit of her son. While this form was standing clear of the cabinet another was observed just inside of the curtain. Both vanished for a second or two, and then the form of a tall, large framed and very robust spirit of a man stood at the central opening of the curtain. At the same time the form of a woman, shorter even than the medium, looked out of the other side of the cabinet. Then both forms stood at the opening and conversed in low whispers with one of the gentlemen in the circle. What was said to him by them he refused to tell, but he volunteered the information that at a private sitting, held in this city a few days ago, at which only he and a

friend were present, these two spirit friends had agreed to become materialized at this particular seance. The form of the male spirit, if the term is allowable, was clad in full regimentals, including brass buttons, gold stripes and epaulets.

A strange apparition.—The next materialization created quite a sensation in the circle. First the form of an old man, quite tall, with iron-gray hair, moustache and side whiskers, stood at the opening. As the form stood between the curtains, a lady exclaimed, "That is my Uncle Henry." Then the form raised the curtains, and the form of a young girl, clad in white, crept up to his side, and placed an arm around his waist. The latter form the lady recognized as that of her departed sister. Two more forms were soon seen in the opening, one of which was recognized as the spirit form of a brother of a well-known expressman and teamster.

Other materializations.—There were also materialized the forms of a child, that of a tall man with a long flowing black beard, and one of a woman. The latter was recognized by two of the gentlemen as being their sister. The most remarkable materialization of the whole then came. The curtains were parted, and the forms of two girls, each clad in raiment as white as the driven snow come out of the cabinet and walked boldly up to the table. These were recognized by Prof. Cadwell as the spirit forms of his daughter Emma, who died four years ago, and of a lady friend named Rena, to whom she was greatly attached. Then two little forms, apparently those of children six or seven years of age, were seen, and were followed by the form of a boy, apparently ten years of age. This form came out as far as the table.

The close of the seance.—The final materialization was that of "Bright Star," the controlling spirit of Mrs. Ross. After giving the *Star* reporter a spray of lilies of the valley, around which she wound a hair from her head, "Bright Star" re-entered the cabinet and to the amazement of those who had never attended the seances prior to last night, came out of the

cabinet again leading the still entranced medium by the hand. Both entered the cabinet again, the curtains were quickly raised so as to give a complete view of the interior, and all that was to be seen was Mrs. Ross, who was reclining in her chair. "Bright Star" had vanished, and with her all of the forms which had been seen during the evening. The gas was lighted and the cabinet received a thorough examination. The carpet was found to be whole, and the walls appeared to be as solid as adamantine. There was nothing to give one a clue to the mystery, and where the forms came from, if they were not materialized, is at present unexplainable. Those who claimed to have seen their friends in spirit life asserted that they saw the features of their friends as plainly as if it had been in the daylight. The store under the cabinet is occupied by a stucco-worker. An examination of this place failed to detect anything having the semblance of a trap-door.

Mrs. Ross informed me that she sat by herself alone about one hour at a time in a partially darkened cabinet nearly every day for several months before she became sufficiently developed to sit for a public seance. She had been informed through a trance medium, that if she would do so she would probably be developed as a materializing medium. Undoubtedly scores of my readers possess the right magnetism for materialization of spirit forms, and would become as good mediums as Mrs. Ross in a few weeks, by sitting in the same way.

## CHAPTER XX.

Once while giving a course of mesmeric entertainments in the town of Lisbon, N. H., the clerk of the store in which the Post-Office was located, came on as one of the volunteers. He declared that he could not open his eyes, or take his hands apart, while I was experimenting with him. I soon became satisfied that he was a fraud, and sent him off the stage. Because he was not affected, that fact was proof positive to his deficient intellect, that the other volunteers were as dishonest as himself. It required some very harsh words to silence the scoundrel, so that I could proceed with the experiments. I gave two entertainments the following week in Lancaster, N. H., where most of the Railroad train hands remain over night. On the second day as I was sitting in the hotel, I was accosted by an elderly gentleman boarding there, who asked me if I was the mesmerist who lectured in the hall the previous evening. After telling him that I was, he asked permission to relate to me what he believed was the most wonderful miracle of the nineteenth century. He said that he was Dr. Woodbury, the oldest physician so far as he knew in the State of New Hampshire. He said that he formerly lived in the town of Whitefield, a few miles south of Lancaster, and that about two years previous he was called to that town to hold a consultation with the resident physician of that place.

“The patient,” said the doctor, “was a most beauti-

ful girl, about eighteen years of age, by the name of Ashley, or a step-daughter of a Mr. Ashley."

He said "that they decided that the girl could never recover, and so informed Mr. Ashley. The very next week," said the old gentleman as he warmed up on the subject, "a travelling mesmerist came to that town, mesmerized that girl, and said that she would get well; and when I heard of it I pronounced that man a fool."

By this time I became somewhat interested myself, and I asked him how it affected her.

Bringing his hand down on his knee with considerable force he exclaimed, "She got well sir, got well, and is as healthy and strong as any woman in town. Did you ever know of anything so wonderful, sir," he asked, "in all you have seen, or read, of mesmerism?"

I replied that perhaps I knew something of that case, for I was the man who mesmerized the girl, and said that she would get well; and to locate the time so that there could be no mistake, I informed him that the day after I mesmerized the girl, and gave my last exhibition in Whitefield, I took the morning train, and arrived home in time to get a late thanksgiving-day supper, two years ago that fall.

"The very time," said Dr. Woodbury, who in his enthusiasm got up and came to me, and taking my hand, he thanked me heartily for what I had done, which was all that I ever received for curing her. The day on which Dr. Woodbury congratulated me for saving the life of a beautiful woman, that clerk of the Lisbon Post-Office was calling me a fraud and a humbug to the train hands as he delivered them the mail-bag, and urging them to break up the entertainment, which he had heard I was to give that night in Lancaster;

and they agreed to do so. Fortunately I heard of it before night, and was partially prepared for them. They came about fifty strong, and occupied seats on one side of the hall by themselves. Knowing that they designed to harm me, I proceeded very cautiously in my opening remarks, and first experiments. The moment I fastened the eyes of any subject they would ask, "How much do you get for that?" "You're a fraud," and other like remarks. I finally appealed to a young man by the name of Quimby, who was foreman in the printing-office where I had my bills printed, and who proved to be a good subject on my first night, to come up again, or state to the audience whether he was affected the night before or not. He refused, and at a time, when a word from him might have been a benefit to me.

I finally called for more volunteers, and two from that Railroad crowd, all of whom if they had understood mesmerism, would have been among my best friends, came on the stage. One of those two was as good and as easy a subject as I ever had. I fastened his eyes and his hands, and made him forget his name within two minutes; and by holding my cane close to his eyes, they became so attracted to it that he could not look off, and he followed it around the stage pretty lively for half a minute. Stepping off the stage, I held the cane at arms length directly in front of those men, and looking steadfastly at something at the back of the hall for a few moments, in order to throw them off their guard, I started down the aisle on a brisk run still holding the cane at arms length, which in its rapid flight, passed directly over their heads. As I expected, that young man, who probably weighed about one hun-

dred and fifty pounds, followed the end of the cane the whole distance ; and he crawled over their heads and shoulders at a lively rate. He arrived at the end of that journey on time, and was there as quickly as myself. Swinging the cane around over the aisle, I walked back to the stage followed by my subject, and snapping my fingers, I said, "All right, what were you off this stage for just now?" With a look of blank astonishment he declared that he had not left the platform since he first came up. About a dozen watch-chains had been broken, about a dozen vest-fronts had been quickly unbuttoned, or had been ripped down by that fellow's hands.

About a dozen noses were bleeding profusely, and at least twenty men were swearing horribly ; and the subject's knees and heavy boots were none the worse for their rapid journey. That was what I call "going it rough-shod over humanity." I hope that I am a better man now ; but I don't know but I might do it again under similar circumstances. The men were going to get mad about it right off ; but I said "Gentlemen, he is one of your company, and if he did it on purpose I am glad of it ; if I made him do it, then I am not a fraud, and every one is liable to a fine who has disturbed me."

I was mobbed that night after I left the hall, and possibly deserved it ; sticks, stones and eggs flew lively, but fortunately I was not hit or harmed in the least, nor did I run or hide. I have played that same trick on nearly half a dozen different occasions when seriously interfered with, but never quite so roughly as on that night in Lancaster. The following day I entered a complaint against the ringleader of the crowd,

or the one who took the most active part in the insolent remarks in the hall, and he was arrested, had his trial and was fined ten dollars and costs, but at my own request it was reduced to one.

I was invited to give three lectures in one of the most northern towns of that State, and I had the bills printed for that occasion in Lancaster, by that same Mr. Quimby, who by that means knew where I was going.

After giving my first lecture, a Mr. Quimby, a furniture dealer of that town, requested me to call and see his wife who was an invalid, and pronounced incurable by the family physician. I called twice and partially mesmerized her and almost cured her. I promised to call and see her the following day, and guaranteed to cure her completely, for which I said I would take no pay, as I never had for curing anybody. That night a lot of roughs came on the stage and tried to break up the exhibition. After I returned to the hotel, I was informed by a gentleman who was a stranger to me, that a Mr. Quimby, who had attended one of my entertainments in Lancaster had written to some of the young men of that town that I was a fraud, which was the reason why I had been disturbed. My opinion was that if that was so he had done it to keep on good terms with those who had mobbed me at Lancaster. I asked the gentleman if the Quimby of whom he spoke was any relation to the furniture dealer, and he replied that he was his son. Great heavens! and I curing his mother who had been pronounced incurable, and for nothing. I packed up my things that night, and took the stage at five o'clock the next morning for the nearest railroad station sixteen miles away,

and all day long I blamed myself for deserting that lady in that way.

I reached a town many miles distant by nine o'clock that morning, advertised, and gave an entertainment that night; and a lady as badly off as the one I deserted so abruptly came into the hall and I cured her before she went home. My conscience was quieted, and I slept as soundly as though nothing had gone amiss. A few weeks later I received a letter from Mr. Quimby saying that I had helped his wife very much, that he was very sorry to learn of my unexpected departure so suddenly; said that he believed from what I had done for his wife, that the third treatment would have cured her completely, and offered to pay all my expenses from Boston there and back, and do all he could to help me get another good audience if I would come.

I kept the letter, have it yet on file; but as I was engaged to go South, I could not accept his kind offer; and until he reads these pages, if he ever does, will he find out why I left town so abruptly.

The evening of the very day on which I performed the most remarkable cure of my life I was the most grossly insulted by many in the audience because one of that audience declared he had only been making believe that he was mesmerized. As soon as the excitement subsided, I mesmerized him again and impressed him that the centre aisle of the hall was a river down which he must swim to save his life, and he almost ruined a suit of clothes before he reached the "promised land" at the rear of the hall.

Trouble of this kind may be in store for you, reader, if you ever become a mesmerist; and if you haven't the grit of a bear, don't try it.

## CHAPTER XXI.

The word psychology is defined by Webster and others, as the science of the soul; which as already stated comes under the head of mesmerism, and a careful study of this science must take in all that pertains to man as a spiritual being. If those men who wrote the Bible had known more of mesmerism, and its resulting phenomena, they would have been able to comprehend much of that which is recorded as super-human or miraculous.

A lack of knowledge on this subject has shrouded the future life with almost an impenetrable gloom, and made of death a terrible calamity, from which millions shrink appalled. This should not be; for death is but the twin-sister of sleep, and no more to be dreaded than the latter.

“Good-night, mamma,” and the darkness of night comes over the little darling, and when morning dawns, she awakes to resume her busy life once more, and it was not a sad parting as the mother kissed her “good-night,” at the side of her little crib.

“Good-bye, mamma,” and she folded her little hands and closed her eyes, only to awake an angel in heaven. Why need you be more sad now, than then? You will meet her again when the gates of the immortal life swing wide open for you, as they surely will, when you are no longer able to hold control of your physical system; for that, and that alone, is death.

I do not doubt that Paul heard a mysterious voice

while on his way to Damascus, as recorded in Acts ix. I do know that voices can be heard talking from out the air, in the vicinity of some of my own subjects.

My second daughter was stricken down with consumption at twenty, and after lingering for nearly a year, quietly glided out of her earthly form, leaving us only the deserted casket. It was nearly four in the afternoon, as I was sitting by her bedside conversing with her on the probable employment of spirits in the other world, that a sudden change came over her face; turning to me she said, "Father, am I dying?" "No, not dying," I said "but I think that you will soon be safe on the other side." A quiet, happy smile swept over the face of "Our Emma," and an hour later she bade us "Good-bye," and being no longer able to manifest through the form which had become enfeebled by disease, she too, went over to join the angels. She crossed the shining river with a trusting faith in God's eternal love.

While giving my first course of lectures in the Masonic Temple, Baltimore, Md., March, 1879, my son-in-law was with me, and we were invited by a Mr. Royston, a well-known citizen of that city to spend a Sunday evening at his house. His object was, to see if his wife was a mesmeric subject, and I found her to be an excellent one. After I had mesmerized her, and removed the influence, I sat down to the table with Mr. and Mrs. Royston, Mr. Kapp a foreman in the employ of the B. & O. R. R., and his wife, and my son-in-law; and while conversing on mesmerism, a mysterious voice began to talk to Mr. and Mrs. Royston from out the vacant air over our heads, and after talking for several moments, a different voice talked with

Mr. and Mrs. Kapp for as long a time, and another voice with me, and my son-in-law Alfred Livermore, Emma's husband; and we recognized the voice as hers. Her words to him were, "My darling Alfred, I am waiting for you in my spirit home, and you will join me very soon." His reply was, that he hoped it might be so. No one of the company knew till that moment his Christian name, or his relation to me, save us two.

I returned to Baltimore to fill a second engagement on the following May, and the first letter I received while there was from my wife, who wrote, "Alfred has joined Emma in the spirit world." He was troubled with heart disease, and when it suddenly stopped beating, he could no longer hold control of his body, and he left it immediately.

I suppose, therefore, that Paul did hear a spirit voice, and it may have emanated from Jesus, who as an invisible spirit survived the shock of death. I think, however, that Paul made up the statement which he declares the spirit made to him, as to his future course in life. Read carefully the recital as given in Acts ix, xxii-xxiv, and you will probably think so too; I have never known spirits through modern mediums to make more contradictory statements. Spirits out of the form are as liable to make mistakes and misstatements as those in the form, but not more so, unless it be for lack of being able to fully control the medium.

A careful student of mesmerism, if familiar with Bible history, cannot well deny that spiritual beings have played an important part in the affairs of mortals, and it should be the duty and privilege of every honest man to investigate with an unprejudiced mind, all phases of spirit control, ancient or modern.

Allowing that a spirit did foretell the birth of Jesus, that Joseph was warned in a dream, that Elizabeth did prophesy, that Nicodemus did talk with an angel, and that Jesus while yet a child did confound the elders, it would only prove the possibility of spirit intercourse and spirit control. Nearly or quite all that is recorded in the Bible is similar to that which is transpiring all around us in this wonderful age of human progress.

I would like to call your attention for a few minutes to the direct and positive teachings of Jesus as recorded in the Gospels. If I did not see danger ahead of a very serious nature, I should be rather foolish to warn you unnecessarily. In the sixteenth chapter and twelfth verse of Matthew we read, "Then understood they (the disciples) how that he (Jesus) bade them beware, not of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees." Here is something of far greater moment than daily bread for consideration.

The Jews were divided into two great sects, the Pharisees and the Sadducees, and in the eighth verse of the twenty-third chapter of Acts we learn the nature of those two doctrines of which Jesus bade his disciples beware; it reads, "For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both." From this and other passages, it is evident that the Sadducees did not believe in future existence, while the Pharisees believed in the future resurrection of soul and body, with no intermediate life between death and the resurrection of the body. It was of these doctrines that Jesus bade his disciples to beware.

Matthew xxii: 23-32:—"The same day came to him

the Sadducees which say that there is no resurrection." Jesus answered . . . "But as touching the resurrection of the dead have ye not read that which was spoken to you by God, saying, I am the God of Abraham and the God of Isaac and the God of Jacob, God is not a God of the dead, but of the living. . . And they were astonished at his doctrine." And well they might be, for it taught that those men were not dead, but alive in the other world; and if they were, so necessarily were all who had gone through the change called death.

Jesus believed in an immediate life after death, and in harmony with that idea he said to the thief on the cross, "verily I say unto thee, to-day shalt thou be with me in Paradise."

I made a very prominent Adventist Elder in Wilmington, Del., very angry at me one day for correcting him in reading the above passage, when he put the comma after "to-day," and the word "thou" before "shalt," making it appear that that promised event was in the distant future.

Paul is the author of more than one-half of the books of the New Testament, and the real founder of the Christian religion as taught to-day in nearly all the churches. We read of his wonderful conversion, but I fail to see that Paul was ever converted. He was a Pharisee from birth, and boasted of being a Pharisee until the day of his death, see Acts xxiii: 6. "But when Paul perceived that one part was Sadducees, and the other Pharisees, he cried out in the council, 'Men and brethren, I am a Pharisee, the son of a Pharisee, and of the hope and resurrection of the dead I am called in question.'" In what then consisted his conversion?

He believed from childhood in that doctrine of which Jesus said, "Beware," and he boasted after his so-called conversion, that he was yet a Pharisee.

He and his sect were as bitter enemies of materialization, as are his followers to-day. And while on his way to Damascus to kill those who did believe in the materialization of Jesus after his execution, he saw a light, or rather experienced a spiritual manifestation, that fully convinced him that Jesus had been seen alive after his crucifixion; and if it was possible for one dead man to rise from the dead under the most favorable circumstances, than it would be possible for other men to be resurrected at some future time. Paul, therefore, was not really converted to a new belief, but strengthened in his own doctrine of the future resurrection of the dead. And Jesus with clairvoyant vision must have seen this, when he bade his disciples "Beware of the doctrine of the Pharisees" which doctrine became through Paul, the ruling belief of those who to-day are called Christians.

I believe that if there was such a man as Jesus, he did not possess more remarkable powers than many other men. One man to whom I made a similar statement was shocked, or at least said he was, and asked "Who ever raised the dead, but Jesus?" I answered "Elijah, Elisha and Paul."

We read of great multitudes coming on foot many miles to hear Jesus preach; and we read, "He healed them all." All of those multitudes could not have been much in need of healing, or they could not have walked so far.

There was only one multitude in which "all" needed to be healed. John v: 2, 3:—"Now there was at Je-

rusalem by the sheep market, a pool having five porches. In these lay a great multitude of impotent folk, of blind, halt and withered, waiting for the moving of the water." Of this vast multitude Jesus healed just one man, and so far as we can learn, not so much as spake one kind word to all the others. He turned water into wine at the rich man's feast, but none for the blind, the halt, and the withered at the pool by the sheep market at Jerusalem.

I hope I shall not offend any true believers, if their *belief* has been the means of making them better men or women. It does not of all men, or we should not read in John viii: 31-44:—"Then said Jesus to those Jews which believed on him . . . Ye are of your father the Devil, and the lusts of your father ye will do."



## CHAPTER XXII.

I feel that I must say one word in favor of a much-abused medium, Judas Iscariot. John vi: 70:—"Jesus answered them, 'Have not I chosen you twelve, and one of you is a Devil.'" Poor Judas has had the credit for eighteen hundred years of being that devil. Luke xxii: 2, 3:—"Then entered Satan into Judas, surnamed Iscariot being of the number of the twelve." If Judas was the devil spoken of by Jesus, then the devil entered the devil, for the purpose of helping Jesus carry out the great plan of salvation, by which that devil would lose all who should be saved by that wonderful plan of redemption. I do not believe that if there is a devil, he is so big a fool as to ruin his own empire,

and help build up that of his enemy. Perhaps, however, he took that course to get rid of those people who are foolish enough to believe without evidence such stories as that about Jonah swallowing a whale. Judas, if there ever was such a man, may have been susceptible to spirit influence, and may have been entranced by a spirit.

I would like to ask, if one of the twelve which Jesus chose for his companion was a devil, which one? Matthew xvi: 18:—"And I say also unto thee, that thou art Peter and upon this rock I will build my church, . . . and I will give unto thee the keys of the kingdom of heaven." . . . Matthew xvi: 23:—"But he (Jesus) turned and said unto Peter, 'Get thee behind me, Satan; thou art an offence unto me.'" Peter then, is the Satan spoken of by Jesus when he said, "Have not I chosen you twelve, and one of you is a devil?"

If this is all true, Satan has the keys of the kingdom of heaven, and if he was ever thrust out of the celestial kingdom, because he made an effort to become the ruler of heaven, as I was taught at Sunday-school, then he has played a deep and well-laid plan to get the keys of the kingdom of heaven into his own hands. If it was possible for God to be manifest in that man Jesus Christ, it was just as possible for the devil to be manifest in that man whom Jesus called Satan.

Every lock, bar and bolt, every states-prison and penitentiary, every rum-shop and poor-house, and all that is wrong in human affairs to-day, pronounce the Christian religion as taught for eighteen hundred years one sad disastrous failure.

One great question is, could Jesus have been the great Messiah that was spoken of by the prophets? In

Matthew xvi, we read that Jesus told the Sadducees and the Pharisees that no sign should be given that generation but the sign of Jonas the prophet. Matthew xii: 40:—"As Jonah was three days and three nights in the belly of the whale, so shall the son of man be three days and three nights in the heart of the earth." In Mark xv: 42-46: we learn that it was evening before Joseph asked for the body of Jesus; and after receiving permission of Pilate to take it, he bought fine linen in which he wrapped the body, and laid it in the sepulchre; and by this time it must have been nearly midnight. Matthew xxviii: 1:—"In the end of the Sabbath as it began to dawn towards the first day of the week came Mary." . . . And an angel told her that Jesus had risen; but how long before, no one knows. How long then, could the body have been in the heart of the earth?—from about midnight of Friday, to sometime before the end of the Sabbath, which was Saturday, a part of two nights and one day: only one-third of the time as given in Matthew xii: 40.

I call your attention to these things to show you how easy a thing it has been for your religious teachers to make wrong impressions on the minds of their hearers, most of whom do not search for themselves, but become impressed by the spoken words, to believe that events were entirely different from the actual facts, and I know from experience that such impressions are injurious to many people.

In March, 1879, while on my way to Utica, N. Y., a policeman came aboard the train at Albany, with a beautiful young lady, about twenty years of age, in his care, that he was taking to the Utica Insane Asylum. I asked him the cause of her insanity, and he

said she had been made crazy while attending a revival meeting in Albany. I said to the policeman, and to the father of the girl who was present, that I was the one who had recently given a course of lectures at the Martin Opera House in Albany, on mesmerism ; and I was confident that a psychological impression had been made on her mind, which, as it had been made so recently, I could remove in half an hour ; as they refused I said that I would forfeit twenty dollars if I failed, and charge nothing if I made a success, provided they would accompany me to a private room in any hotel in Utica. The father was a member of the church where the revival was held, and he indignantly requested me to attend to my own business. Of course I felt cheap for a moment, but no more friendly to that system of salvation that would psychologize a beautiful woman and send her to an Insane Retreat for life.

While I was giving a course of lectures in the Brooklyn Athenæum, I saw the wife of Mr. Andrews, the agent of the building ; she was wringing her hands, and continually uttering the most heartrending moans of despair. He assured me that she had been in that condition for many months. She had been a faithful member of a Christian church, and had become impressed by the preacher that she had committed the unpardonable sin. There was another lady in that city, who had been similarly affected for ten years.

My eldest sister died unconverted, and my mother while standing at the open grave laid her head on my shoulder, and in a wail of despair cried out, " Oh ! my God, can it be, that I shall never see my first-born child in heaven." My mother was a member of the Congregational Church, and there were no words of

comfort for her, when death, that grim old monster of my childhood, invaded for the first time the home of "my mother." And from that hour I do not remember of ever seeing her smile again. Years passed slowly by, but that impression "lost forever" was never erased from her mind. It was the principle, if not the only cause that finally culminated in an order from the proper officials to take her to the Insane Asylum at Northampton, Mass., and later on, to the Asylum at Worcester. It was there I saw her for the last time, before she finally lost control of her "fleshly tabernacle," which now rests in peace in the cemetery at Springfield, Mass., which my mother in one of her lucid moments called "That beautiful garden of the dead." My mother has taken on a material form once, since she left the worn-out body, and was unmistakably recognized by myself and son at Mrs. Andrew's seance, at Lake Pleasant Camp Meeting in 1881.

Those devils cast out by Jesus were simply human spirits, who were either ignorant, or wicked, or who appeared to be, for lack of obtaining full control of the medium. And judging from what I have seen of the lunatics in our Insane Asylums, I should suppose that many of them are similarly affected, while others have partially or fully lost control of their physical system, and that some are laboring under impressions which have been made on the spirit by a process similar to that by which I impress my subjects; and as before stated, no one should be allowed to remain under any one impression too long. Mesmerism should be understood thoroughly by every physician and attendant in every Insane Asylum on earth.

We want a religion that is in harmony with the ever-

lasting truths of the universe, or none. Men are civilized and enlightened, not because of the Bible, but in spite of it. And the man who attempts to impress you with the idea that all civilization is from the Bible, is an ignoramus or a fraud.

The author of our being is a kind and loving father to all his children, while the God of Moses was probably only a human spirit that had lived in a mortal body, and in my humble opinion, as bloodthirsty a one as ever lived on earth; and if your child has a hankering after dime novels, descriptive of Indian massacres, let him read those awful stories recorded in the fore part of the Bible, of the wholesale slaughter of tens of thousands of innocent men and women, and prattling babes, by command of that disembodied spirit sometimes called God, Lord, and Satan. We have two accounts of the numbering of Israel, given apparently by two differently constituted men, one of whom calls the spirit who ordered the numbering, "The Lord," and the other, calls the same spirit "Satan," and as it resulted in the butchery of seventy thousand innocent men, I think this name more appropriate than the other, see II Samuel xxiv : 1 :—"And the anger of the Lord was kindled against Israel, and he moved David to say, Go number Israel." I Chronicles xxi : 1 :—"And Satan provoked David to number Israel."

But you may say what has all this to do with mesmerism? People by being mesmerized are often developed into trance mediums. And a "Thus saith the Lord" that was spoken so many scores of times to David, came from a spirit through the lips of a trance medium, called a "seer," and his name was "Gad." Mesmerism is the doctrine of impressions, and the im-

pressions that have been made on the minds of the masses, who have been taught that it was the God of the universe who commanded the butchery of so many thousands of innocent people, have been detrimental to human progress. And human hearts have wailed for the dear departed dead, and asked in vain, "Oh! churchmen, tell us truly of the life beyond?"

I find in the personal history of Garibaldi something relating to the death of his wife; he says, "On that day when striving still to detain her with me, I felt her failing pulse, and sought to catch her feeble breathing; but I pressed the hand and kissed the lips of the dead, and wept the tears of despair." Poor Garibaldi, you little dreamed how soon she whom you loved so tenderly, would welcome you to the beautiful land of the soul. My God, I thank thee for the glorious truths of immortality taught by mesmerism.



## CHAPTER XXIII.

The New York *Sun* of January 11th, 1881, devotes nearly a column descriptive of "Dr. Beard's Trance Tests." "Interesting experiments in the Academy of Sciences." "Live flesh painlessly seared with a hot iron, and teeth extracted during the Mesmeric Spell."

"Dr. George M. Beard repeated last evening before a large audience the experiments with persons in a state of mesmeric trance which were recently described in the *Sun*, and introduced others of a startling nature. The audience comprised many distinguished physicians and scientists. . . . Dr. Beard was warmly congratu-

lated by the physicians present on the success of his experiments." The experiments were almost precisely similar to those performed by myself for a third of a century.

I am often asked if good subjects that have been controlled by one mesmerist, can be by another; and also, if a person who is susceptible to the influence of one mesmerist is to every other? Not necessarily, yet most of them are. If I have been correctly informed, the very best subject that Dr. Beard experimented with, was a one-armed man, by the name of W. H. Ordway, now (or quite recently) residing at 208 Washington St., Providence, R. I.

Since the above article appeared in the *New York Sun* Mr. Ordway informed me that he had been tried repeatedly by three or four good mesmerists who did not have the slightest effect upon him; and that he was mesmerized for the first, and several subsequent times by myself, about five years since in Music Hall, Portland, Me.

Mr. Ordway is one of the best subjects for me to experiment with, I have had on the platform for many years, and he said that Dr. Beard pronounced him one of his best during those experiments in New York.

Many people become better sensitives by being mesmerized often. The majority, however, do not, for the same reason, I suppose, that some men after being awakened a few times by an alarm of fire are less startled or confused than at first. The most amusing part of a mesmeric entertainment is, to see the blank or confused look on the face of some timid lady or bashful youth, on being restored to the normal state, while tending a folded shawl, mistaken for a fretful

babe, or, while making love to a broom, driving an imaginary team, or earnestly declaiming, "The boy stood on the burning deck," or any other laughable experiment. However good the subjects may be, that you are operating with, if they come out of the spell that you have thrown over them, as quietly as some people wake out of sleep, not one in a hundred of any audience will believe that they have been affected by the mesmerist.

Continuing to operate with such subjects for five minutes afterwards, will throw a doubt over the mind of one-half of your congregation as to the genuineness of all the others, and they rise *en masse* and leave the hall, declaring that they are disgusted with the whole thing. Just one little thing like that may prevent you from having any audience on the following night, or forever after in that city. To know this one fact may be worth a hundred dollars to a beginner every week in the year. If you use any one or more good subjects for half a dozen evenings — even though you give twice as good entertainments by so doing,—your audiences will call you a fraud for doing so, they believing that he is trained to go through whatever the mesmerist wants to have him. Many really good subjects are too eager to enter the enchanted state, and begin to act before becoming entirely magnetized; and if the mesmerist has faith in their honesty, and has others going through some strange performance at the same time he is very liable to let some continue in a semi-mesmeric state, who will either be making believe, or appear to be. I endeavor to use great care that no one shall act who is not fully controlled. I have often said to my audience that I did not want anyone to take my word,

or that of the subjects as to the actual state they were in; for if they were not sufficiently mesmerized to show it in their every act and word, more convincingly than any statement we might make, even under oath, they were entirely worthless as subjects.

I gave a number of mesmeric entertainments in Republican Hall, Thirty-third Street, corner of Broadway, New York, in February, 1880. I had a number of very excellent subjects, and required each one to give not only his name, but street, and number of his residence. Every experiment was genuine in every particular, but they were far too wonderful for an average New York audience; and the general expression of the majority on leaving the hall was to the effect that they did not believe that anyone had the power to make a man senseless by simply speaking as I did to a number of subjects, or to make him go through such singular performances, many of which were similar to Dr. Beard's experiments.

The presidents of the first and second spiritualist societies of New York, Messrs. Newton and Weldon, gave notices of the entertainments at their respective Sunday meetings; and one or both of those gentlemen attended several times. I would here caution the young mesmerist to be very careful and not do too much, or he may defeat his own purposes.

The New York *Tribune*, of May 24, 1881, contains a lengthy account of one more of Dr. G. M. Beard's wonderful experiments. This time with a lady that was blindfolded, and while in that condition ". . . was able to name accurately cards drawn at random from a pack and held by the Doctor upon her forehead. She also read the title-page of a volume which the Doctor took

from his pocket . . . . Such experiments as those of Dr. Beard are heavy blows at the theories of the materialists who claim that all mental action is a physical phenomenon depending on the organs of sensation. What power is it, will they tell us, that reads coarse print when the eyes are practically blinded? There must be a faculty of perception in the brain quite independent of the organs of sight, which under certain rare conditions comes into play. What is it that sees without the aid of optic nerve or retina? Here is a question which opens a wide and interesting field for speculation."

Seeing the above, and many other notices concerning Dr. Beard's experiments, in which the press of New York appeared to be deeply interested, I made inquiries, and was rather surprised to learn the fact, that the lady spoken of in that quotation from the New York *Tribune*, with whom Dr. Beard made his most wonderful experiment, was Mrs. Julia M., wife of Prof. A. E. Carpenter, of Gloucester, Mass., who had done precisely the same thing about ten years previously on my platform, during my third course of lectures in one of the principal halls in the city of Boston, on which occasion I called for a committee of one lady and one gentleman to assist in blindfolding her, and in placing a large number of business cards upon her forehead, selected at random from all I could collect from the audience, together with several railroad tickets, time-tables, etc., and she read every one of them, and described a number of photographs correctly.

Prof. Carpenter has since become a very successful mesmerist. He took a deep interest in my experiments for several nights, or even weeks, and experimented

with my subjects after I had mesmerized them. Mrs. Carpenter has the reputation of being the very best, or one of the best clairvoyants in the United States.

There is no question of more importance to you and me than that asked by the New York *Tribune* in the quotation I have made from that popular journal: "What is it that sees without the aid of optic nerve or retina?" Mesmerism and the phenomena resulting therefrom will give back the answer to every man and woman, who with trembling hands, are reaching towards the infinite or the dear departed for one gleam of light from over the river that for aught they know, rolls in solemn silence at the end of mortal life.

Prof. David Swing of Chicago, recently delivered a sermon on "The worth of life;" in closing, he said, "If the grave is the end, then the march of man, otherwise made with flying banners and with rich caparison and with victories assured for to-morrow, becomes a funeral march before we have journeyed far from our childhood home; and in all the last years the flags must be furled, and their staffs pointed downward, and the music must be hushed into muffled drums. Follow education and law, and a powerful will, and lofty ideals as our youth may, many of them die in early life, and many live long, only to fail of finding anywhere the smile of their father in Heaven. If we must limit this human experiment to this brief earth, then our logic fails, and all our eloquence must turn into a lamentation to end with the sad words, 'He is dead.' Given such a sudden termination of the human career, and all logic and rhetoric fail. The lips of preacher, orator and thinker, the aspirations and hopes of man grow silent in anticipation of that perpetual silence just at hand."

If I should write a treatise on health and happiness that should add ten years to the length of mortal life, and make those years happier than they otherwise would have been, my countrymen would erect to me a monument higher than was ever dreamed of by mortals.

A careful study of mesmerism, and that which is closely connected therewith, will open up to man, not ten years only of additional life, but one of endless duration. To me that future is a land of flowers and sunshine, for every man and woman and child of earth who has done the best they could here, and without wronging others intentionally. A place of happiness for good people; the possibility of becoming better there, the same as here.

Mesmerism teaches the value of impressions. Be careful then of every word you say, of every act you do; for if mesmerism is true, your words and deeds will affect others for good or evil, and may bless you, or haunt you, not in this life only, but most assuredly, for a season in the life to come.

Every good or bad impression that you make on another mind — as sure as God is just — must affect you, as long as it does that one. Neither silver nor gold pass current in the land of souls. Good deeds and kind words are the only passports that ticket you through the gates of the celestial city, or into the presence of the good and the pure.

If my life for one-third of a century as a mesmerist, falls short of impressing some of my fellowmen of these grand truths, I have lived in vain.

There are many other things to which I would like to call your attention, as this is a boundless field for all investigating minds; but if you are possessed of

good perceptive faculties, you will be able to learn much yourself, by your own experimenting. Remember this, that all that is known now had to be learned, not from books, but by actual experience; and the same is true respecting every other science. Facts had to be learned before they could be written for the instruction of other people. Therefore endeavor to find out all you can from the experience of others, and if possible add to the store of human knowledge, by finding out something that nobody ever knew before.

All the mighty heroes of the ages have made their impress on the enduring pages of earth's eventful history. The music that has followed in their wake has been too often only the muffled drum. Fire and rapine, carnage and death mark their pathway along the track of time. One name alone outshines them all: MESMER! founder of a glorious science, thou hast opened wide the gates immortal.

I reverently dedicate these pages to one who, little dreaming that her next song would be written with her spirit fingers between those closed slates, to which I have called your attention, trustingly said, "The title of my next song shall be

"DREAMING IN THE SUNSHINE."

And she folded her hands quietly over her bosom, and went to sleep, only to wake in that better land of songs, and sunshine, and flowers. And if a belief in spiritual phenomena, and spirit communion, and spirit presence is only dreaming, do not wake me until

MY DREAM IS ENDED.

[SPECIALLY PREPARED FOR THE 10TH EDITION]

OF

## HOW TO MESMERIZE:

IS SPIRITUALISM TRUE?

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During the months of January and February, 1887, the Boston dailies contained lengthy accounts of an "Expose" of Mrs. Ross, (formerly of Providence, R. I.,) whose seances I have extensively referred to on preceding pages.

As my veracity thereto may be called in question, I am almost compelled in justice to myself and patrons, to refer to her in this my first edition since the "Expose."

They announced that a confederate was seized at one of her seances in Boston, Mass., the gas lighted, and others seen in the cabinet who had gained access through a movable mop-board; and that she was in a half-clothed condition, and other wardrobe found with her. Who they caught no one seems to know; and why the others were not, is a greater mystery than materialization.

I had quite recently attended four of her seances in that room expressly to detect fraud, if it existed. By special request I was allowed to sit two nights on each side, and the nearest of anyone to the cabinet; which was one corner of the room, with dark curtains in front.

The oft-repeated assertion of those who accept every thing that claims to be spiritual, that — If you take fraud, in your mind, into a seance room, you are sure to find it — is all "bosh." I went to find fraud if I could. I saw Mrs. Ross enter the empty cabinet alone, as I sat within four feet of it, at four consecutive sean-

ees, there being twenty to thirty intelligent people present with me. We saw two, three and four forms appear at once, several of whom walked across the room to a number of the spectators who claimed to recognize them as materialized spirits of their deceased relatives. As Mrs. Ross was alone at the close of the seance, the question was, "Where did they come from?"

After reading of the "Expose" I immediately went to Boston and examined the mop-board, where it was stated, confederates came in, and know from personal investigation that the statements thereto, were false in every particular. The *Banner of Light* subsequently said the same. Notwithstanding the "expose" she held seances at the spiritualists' campmeeting, Onset, Mass., 1887, several of which I attended.

The "expose" had raised a serious question in my mind in regard to what I had said about her in previous editions as to whether it would be best, to let it remain, or omit it, in future editions of "How to Mesmerize — Is Spiritualism True?" The following extract, concerning the last seance I attended, will give the reader a more comprehensive idea, as to the genuineness of her materializations than I could present if I related all that took place at the others.

*(From the Washington, D. C., Daily Post, Sept. 15, 1887.)*

## DID HE SEE HER SPIRIT?

A WASHINGTON DOCTOR TELLS A CURIOUS STORY.

HE CLAIMS THAT THE FORM OF A LADY PATIENT APPEARED TO HIM A SHORT TIME AFTER HER DEATH.

Early on the morning of August 14, there occurred in this city the death of Mrs. William G. Norris, an elderly lady, who resided with her husband and several adult children, at No. 215 Eleventh street southwest. Shortly before her death, her attending physician, Dr. Julihn, was called from the city to Onset, Mass., where he experienced, as he claims, the peculiar sensation of seeing Mrs. Norris as she had been when alive,

about one hour after he had received a telegram announcing her death.

This occurred just one month ago, and since then nothing has been said about it until yesterday, when the following letter was received from a gentleman, who claims to have witnessed the same phenomenon which startled Dr. Julihn:

MERIDEN, Conn., Sept. 13, 1887.

*To the Editor of the Post:* In your issue of August 15, 1887, there was a notice of the death of Mrs. Wm. G. Norris, of your city, at 2 A. M., Sunday, August 14. I attended a spiritual seance that Sunday at the residence of Mrs. H. V. Ross, who is said to be a materializing medium, at Onset, Mass.

There was present Dr. Julihn, 936 C street southwest, Washington, D. C., office 200½ Seventh street southwest, who was called up to the cabinet by what seemed to be a frail lady, who called him by name, and gave her own as Mrs. Norris of Washington, D. C., and conversed with him for several minutes, and he then introduced her to the writer and several others who were present.

The doctor stated to me that he had been her family physician for the past three years, and that he was an entire stranger to every one in the house except one gentleman and he knew nothing of his personal matters or of the death of Mrs. Norris. The circumstance is so remarkable that if you think it of any importance you are at liberty to use it in your columns.

Respectfully, J. W. CADWELL.

#### DR. JULIHN TELLS HIS STORY.

When this letter was received yesterday a reporter called at Dr. Julihn's office. He found the physician to be a genial and, to all appearances, an intellectual man, and as he was ushered into a small and cosy room nearly filled with medical books and drugs, where the doctor receives his callers, he made known the remarkable story that had just been received.

"I will tell you all about it," said the physician, his face at once assuming a grave expression. "Mrs. Norris had been sick for some months before her death; so sick, in fact that weeks before I had to inform her husband that there was no chance of saving her life, and that her death was but a question of time. I attended her regularly, however, until the 12th of August, when, finding it necessary to leave the city to go to Onset, Mass., I paid my last visit to her. I told her I had to leave, and she begged me not to go. My departure, was, however, imperatively demanded, and I arranged with

Mr. Norris that he should telegraph me in the event of Mrs. Norris's demise during my absence, so that I could mail a certificate of death.

"This was on Friday, and on Sunday I was at Onset. Business had nearly driven my Washington patients out of my head, when about noon a telegram was brought me. It was from Mrs. Norris's son, informing me that his mother had just died. I immediately mailed a certificate and then started out for a walk. Near my hotel I met Stephen A. Morse, of the firm of Morse, Williams & Co., elevator manufacturers in Philadelphia, at No. 411 Cherry street. I give you these details so as to show that I do not expect any one to believe this story merely on my statement. Morse and I were both strangers in the town, and in the course of our conversation he told me he had an invitation to a spiritualistic seance to be held that afternoon. When he asked me to accompany him I readily consented.

"In a few moments I found myself in a room with about eighteen other persons, none of whom I knew. The room was but dimly lighted, and one end was a recess, before which was hung two heavy curtains. Above the curtains was a small window, which admitted light to the room. When the performance began I saw some remarkable manifestations, but was not over interested until a materialized form resembling an old lady came from the cabinet and advanced toward me.

"The lady walked with evident difficulty just as I had seen Mrs. Norris do, dragging her limbs as though in great pain, and resembled in every particular Mrs. Norris. When she reached me, she took my hand and gently pulled me toward the cabinet. I followed mechanically, and when we had advanced a step or two, she turned to me and asked: 'Where's Carry?' that being the name of Mrs. Norris's eldest daughter. Her voice sounded distinctly and was heard by every one in the room. 'Who are you,' I asked, finding my voice with difficulty. 'Doctor, I am Mrs. Norris,' was the reply, 'and,' she continued, 'they brought me here telling me that I could find my doctor from Washington. But where am I?' she exclaimed, looking around her. 'What has happened to me, I feel so well?'

"This rather puzzled me, but I told her that she had died or passed into the spirit world, as I understood it, and that her friends had brought her to me to help her realize her changed condition. I then recalled to her the fact that I left her in

Washington a few days before, when I bade her good-bye. She passed her hand across her brow as if endeavoring to recollect, and then said 'Yes, yes, I remember.' She again asked for Carry several times, and finally left me and disappeared."

#### THE PHYSICIAN'S OPINION.

"What is your opinion regarding this strange manifestation?" asked the reporter.

"I am satisfied that I saw Mrs. Norris, but I can explain nothing else. What I have related to you is as it occurred, and it was witnessed by quite a number of people who also heard the conversation."

"When the form took your hand did its hand feel natural?"

"Perfectly so, and she leaned on my arm just as flesh and blood would have. I cannot say now whether I experienced any sense of weight. It is a very extraordinary occurrence," continued the Doctor, "and I wish you would communicate with Mr. Morse in order to prove the truth of what I have just told you."

After leaving Dr. Julihn, the reporter next called at the house of Mr. Norris, the husband of the deceased, and ascertained there that, so far as the doctor's statement concerning his attendance on Mrs. Norris and the conversations with members of the family are concerned, it is perfectly correct. Dr. Julihn is well known in South Washington, where he has quite an extensive practice. It is not known whether or not he was a former believer in spiritualism, but certainly his experience, as related by himself, has given him a decided leaning in that direction. The doctor claims that he had not seen any of the witnesses of the affair before its occurrence, and that his acquaintance ended almost immediately after."

I feel certain that Mrs. Ross could not have known anything about Mrs. Norris or Dr. Julihn. After she disappeared, Mrs. Ross, apparently entranced said, "This spirit tells me that she talked with you once, Doctor, about spirits coming back, and promised to, if she could. Did she promise that?" He said she did indeed. I have not the least doubt that Mrs. Norris, who vacated her feeble tenement of clay, in Washington, D. C., Sunday morning, materialized that day, nearly 800 miles distance, at a seance in Onset, Mass. It would be more unreasonable to disbelieve, than to believe it.

That there are genuine mediums who at times deceive, no one need doubt. That some do, I know.

That many, in all trades and professions whom the world calls honest, do likewise, is too well known to dispute. The greed for gain is deeply implanted in the human, by the Creator, or nature, and manifests itself about the same in young and old, rich and poor, Christians, Spiritualists and Infidels. It requires "Eternal Vigilance," to get at the truth, in regard to Theology, ministers, mediums, matrimony, spiritual phenomena, or dealing in stocks.

If a genuine medium can make money by holding two seances every week, and if by smuggling in clothing, and thus save "force" to materialize it, and by that means hold more, for genuine forms, it is not in the nature of average mortals to resist the temptation. Because Mrs. Ross was found, (if she was), in a half-clothed condition, that does not necessarily prove her a fraud. I have seen her come out of her cabinet in a deep trance several times, and I think she is, through all her seances. I saw her at one time helping some one out of the cabinet and she called on me to help. I went forward and a feeble old lady grasped my proffered arm. I took hold of her hand which was more like that of a skeleton than any I ever saw, or touched before. In almost an inaudible voice she said to me that she had come to find her grand-son. Mrs. Ross, entranced, was on one side, I the other, as we helped her slowly across the room. As we approached an elderly gentleman, he, astonished, recognized her as his grand-mother who had recently "died," (?) aged 94. As I helped her back to the cabinet she dematerialized and vanished like a vapor. No more wonderful, than that solid ice should do the same.

If a medium can make money by giving genuine manifestations, it is a great inducement for others to imitate; and it is often hard to discriminate between them. That the reader may know that it is possible, and that I expose the one as zealously as I endorse the other, I copy one of my communications :

[From the *Religio-Philosophical Journal*, Oct, 29, 1887.]

*To the Editor of the Religio-Philosophical Journal:*— Only with a desire to benefit the cause of Spiritualism do I present the following for the columns of the Journal :

During the camp-meeting season of 1887, I held developing circles at Onset, Lake Pleasant, and Queen City Park daily, for nearly six weeks, and also gave a number of mesmeric entertainments, evenings.

Many who had never been previously influenced by mortals

or spirits, by being mesmerized, soon became good mediums. I know of no other way of becoming developed so quickly for any phase of mediumship, and as nearly all can learn how to mesmerize, I often wonder that more do not.

Mesmerism, however, will not enable those not gifted by nature, to become mediums, as probably only about one to ten or a dozen are.

Although not all can become developed sufficiently to obtain spiritual manifestations, any one can learn a few tricks, and palm themselves off on unsuspecting people as genuine mediums. It was my misfortune to meet two that I believe to have done so, at Onset. I will state a few facts and leave all free to draw their own conclusions.

By special invitation, I attended a private seance, held by C. H. Bridge, on Monday evening, Aug. 1st, 1887, at which there were present besides myself, two ladies and three gentlemen.

Mr. Bridge stated that he was about to favor us with a wonderful exhibition of spirit power—the passing of matter through matter. At his request I assisted in putting a guitar, a tamborine, a tablet of writing paper on the leaves of which I was requested to see that there was no writing, and a lead pencil, into a large bag. A leather band was placed around the closed end, and secured by a padlock through holes in each end of the band. A two cent stamp was placed over the key-hole and a private mark put on it as a guarantee that it was not to be unlocked, and I was requested to retain the key. Thus secured, the bag and contents were placed in the cabinet.

Each wrist of Mr. Bridge was then tied to a staple, one each side of him as he sat on a bench in front of his cabinet; a large curtain was hung in front covering all except his head, extending about one foot above it, and the room partially darkened. While he was supposed to be secured, a drum was beat behind the curtain, and a bell thrown over onto the floor. After a few minutes of silence, the guitar rose into view and was taken by an attendant. The tamborine was thrown over the curtain, and later, the empty bag, still locked and sealed.

A sheet of paper, purporting to have been taken from that tablet, was passed over to me, on which was a message of one hundred and sixty-seven words, in a fine hand and straight lines. The name of a spirit friend who has often come to me at other seances, was signed thereto; but valueless as a test, as the name was spelled wrong. Five other messages of about equal length were passed over for the other people present, all

of which we were given to understand were written by a materialized hand in about four minutes. If material hands are subject to material conditions, it is hard to believe that those six messages were written in less than half an hour.

At subsequent seances, under similar conditions, where it was not known beforehand (as it was at this private seance) who were coming, the messages were written in a coarse, haphazard way, and three which I received, with the name spelled wrong in each, contained only fifteen, eighteen and twenty-seven words.

After the bag-test, and writing (at the private seance) Mr. Bridge's wrists were found to be tied as before the manifestations commenced.

By persistent effort I have since learned where his trick-bench was made, and that the staples to which he was tied, can be instantly detached from the seat by giving each in turn, the proper pressure and twist; thus allowing him the free use of both hands during the time he is supposed to be tied secure. Mr. Bridge next announced that he would give us the tying-test. A piece of coat braid about twenty inches in length was produced, one end of which was tied around his left wrist. He then sat down in a chair in the cabinet, placed his hands behind him—one on each side of the back of the chair, and requested that the other end of the braid be tied around the right wrist.

Under these circumstances it is next to impossible to tie other than a slip knot as the end is tied around that part of the braid between the wrists; and is the same as was used by a "fraud," that by the request of the late Dr. H. F. Gardner I once exposed before the First Spiritualistic Society in Boston.

After Mr. Bridge had been tied with the braid, he requested one of the company to sit facing him, and to place one hand on his (Bridge's) head, the other on his left shoulder. The curtains were drawn together and the lights lowered. After a few minutes of silence the lights were turned up and the curtains drawn back. The tamborine was on the gentleman's head and the guitar across his arms. The gentleman said that he felt no motion of Mr. Bridge.

By a little practice any one can slip his hand, if tied that way, while the man is taking his seat in front of the "medium" and do the trick undetected; I was tied by the man Mr. Bridge employed about the Pavilion (the old hall at Onset) where he subsequently gave public seances. I asked him to place his hands on my head and shoulder as the sitters do on

Bridge's at his seances; and for want of darkness to close his eyes. I slipped the knot, placed a hat on his head and a guitar across his arms, put my hand back and asked him to open his eyes. Mr. W. S. Barlow, the author of "The Voices," happened to come in just then, and Bridge's hired man told him that I was tied the same as Mr. B., that I had not moved, that some invisible power put the guitar on his arms and a hat on his head, while I remained securely tied.

After two or three had sat in front of Mr. Bridge at the private seance for the tying test without detecting much, if any motion, he announced that he would sit for "etheralization."

The room was entirely darkened as Mr. B. sat in his cabinet alone. After a few minutes of silence an illuminated form appeared, who in a muffled voice announced himself as "Hiram Abiff," the founder of the masonic order. Nearly a dozen old musty personages of the Hiram-Abiff age of the world, including Solomon's queen, put in an appearance, all of whom might have seemed more worthy of our respect had not Mrs. Abby Tyler, (of Boston, Mass.,) exhibited the make-up of the same ancient worthies in their illuminated costumes at the cottage of W. W. Currier during the camp meeting at Onset this season. And besides, these were all of the same height of Mr. B.; and the tone of voice unmistakably his.

A few days after the private seance, it was announced that Mr. C. H. Bridge, of Boston, and Mr. Edwin Powell, of London, Eng., would hold a seance in the Pavilion on Sunday evening, Aug. 7th, on which occasion the most marvelous exhibition of spirit power ever witnessed on this continent, would take place.

Mr. Bridge was to be securely locked in a bag, and while in an unconscious trance be taken out bodily—matter to be passed through matter—the body or the bag to be disintegrated for this special occasion and replaced in its original condition.

For this wonderful manifestation, that was to eclipse all previous occult phenomena, the admission was to be only half a dollar. As was to be expected a large audience gathered to see this astounding exhibition. Mr. Edwin Powell was in his glory that night, as he called for a committee of two ladies and three gentlemen—skeptics preferred. That mysterious bag used at the private seance was there, and carefully scrutinized by the committee. Mr. Bridge got into it and was locked in, as were the things at the private seance already described. The curtains were drawn together and the hall entirely darkened. Mr. Powell stated to the audience that Mr. Bridge was

now in a deep trance, preparatory for the greatest event of the nineteenth century. The organist was requested to play, the audience not to move or speak, or in any way to interfere.

After nearly ten minutes of almost breathless suspense the lights were turned up, the curtains drawn apart, Mr. Bridge discovered seated in his chair, and at his feet the empty bag, which the committee were requested to thoroughly examine. The two ladies and two of the gentlemen pronounced it all right and above suspicion. The third committee-man then stated to the audience that when he locked the bag he put the clasp of the padlock through the upper hole in one end of the leather band, but instead of finding it there now, it was through the lower hole.

Mr. Powell sprang to the front at once, and in an imperative tone of voice asked if he did not find the stamp over the key-hole as he had at first placed it. The man replied that he did. Mr. Powell in a very forcible manner insisted that that fact proved that the lock had not been tampered with, and that Mr. Bridge had been taken out of the bag by spirit power.

But the clasp, by being found through another hole, not the one in which it had been placed by the committee, proved most conclusively that the padlock was a trick-lock, such as is used by magicians, that can be opened without a key, and established the fact for all time, that instead of this manifestation for which the people paid to see, being a wonderful exhibition of spirit power, it was one of the most detestable frauds ever witnessed at a spiritual camp meeting.

#### HOW BRIDGE GETS NAMES OF DECEASED RELATIVES.

At one of his public seances a lady friend of mine went into the cabinet while he was tied with the braid in the slip-knot way described. He asked her privately if there was any particular spirit that she wished to hear from. She said there was. He asked the name, which she gave. After she returned to her seat, a written message was handed out by Mr. Bridge, or a "spirit," to Mr. Powell for the lady, which Mr. P. read and asked her if she recognized the name. She said that she did. He asked her if it was a relative. She replied that it was her brother's name. The announcement created quite a sensation. She let me read it, and in a whisper told me how he got the name, and said as it was spelled wrong, Mr. Bridge undoubtedly wrote it himself. It commenced, "My dear friend," Bridge not knowing at the time what connection the "spirit" was to her. At my request she attended

the following evening, and got a second communication from that "spirit," this time commencing, "My dear sister," and with three letters wrong in the name.

To the audience, who did not know how he obtained the name, it seemed very wonderful. A gentleman who sat near us, asked her in a whisper if she was not pleased to get so good a test. He seemed surprised at her reply, which was, "I did not get one."

Wednesday evening, Aug. 10th, Powell and Bridge gave an entertainment at the Temple (the new hall at Onset), it having been announced that Mr. P. would read and answer twenty-five sealed letters; and Mr. B. sit for the etherealization of spirit forms. Dr. J. V. Mansfield had read and answered one at the same place, at the close of a previous entertainment by other parties; and a large audience assembled to see twenty-five times as wonderful a display of psychic phenomena as Dr. Mansfield had done.

After a few remarks by Mr. Powell, he asked Mr. Bridge to distribute twenty-five pieces of paper and as many envelopes among the audience. He requested that short, plain questions be written on the papers, and one of each be sealed in an envelope; and as he did not wish to see who wrote, he would retire into the ante-room. Mr. Bridge distributed the papers and envelopes as requested, and after he had gathered them, instead of going onto the platform in plain view of the audience as he could have done, went on through the back way.

As twenty-five envelopes and papers were passed out, and only twenty-four read, a very important question is, What became of the other? The only rational answer is that he probably gave it to Mr. Powell in the ante-room before depositing the others on a table at the front of the platform.

Some one in the audience had given Mr. Bridge a sealed envelope of a different color and size which was laid at the bottom of the pile, and which Mr. Powell could not read. I have seen the old, old trick of answering sealed letters by slight-of-hand performers till I know it "like a book;" and this was a fac simile of the same thing. It is almost identical with the pretended reading and answering of sealed letters by Nelson Holmes, at the Maryland Institute in Baltimore, Md., some four or five years ago, which by special request of the President of the Spiritualistic Society of that city, I exposed at the close of the Sunday evening lecture by C. Fannie Allyn, for which I received a vote of thanks from the audience.

I feel quite positive that Mr. Powell took one of the envelopes from Mr. Bridge and learned its contents. Having done this, it is an easy matter to appear to read and answer all the others (except the one mentioned of a different size and color). After he came from the ante-room he took one of the envelopes from the pile on the table, looked very wise for a few moments, and said that the spirit who had been addressed passed out in California: and that his name was Flowers, which fact he probably learned from that envelope in the ante-room. After a few remarks he asked if the answer was recognized. Some one replied that it was correct.

Mrs. Hacker, who sat near me, remarked, "Wonderful, ain't it?" and was surprised as I answered "No."

After Mr. Mansfield had read a sealed letter, on that platform, only a few days before, he gave it to some one to open, who found that Mr. M. had read every word in it. Instead of handing the envelope to a third party to open, as Mr. Mansfield had, Mr. Powell said, "Allow me to open it to see if I have read it correctly." He tore off one end of the envelope, took out the piece of paper, read it to himself, and handed paper and envelope to Mr. Bridge.

Having learned what was written in that, he picked up another and pretended to answer that one, from, in all human probability, what he had read in the last one. And so on, to the one of different size and color, which he claimed to be unable to read, because as he stated, he had not carried it, as he had the others, six hours in his pocket to magnetize them. Had he attempted to read it by the same process as the others, the writer would have noticed the deception at once.

That my supposition is correct, is evident from the fact that he gave all of the envelopes to Mr. Bridge to hold after he had read their contents. Whereas, human nature being about the same in all, there is probably nothing that he would have done sooner than to have let some disinterested person open at least one of those envelopes after he had read it, and thus forever established the fact that he had read a letter in a sealed envelope. I subsequently offered him twenty-five dollars to answer one sealed letter, if on its being opened by a third party, it had been read correctly. One lady who had folded her paper in a peculiar way noticed that Mr. Powell took that from the envelope after he had apparently read a question for some one else; and that after answering her question, he took out quite a differently folded paper from the one she wrote on.

To give you all the interesting details would add too much to this already too lengthy article.

J. W. CADWELL.

MERIDEN, Conn., Sept. 7, 1887.

Large show bills were recently distributed in Worcester, Mass., announcing that Bridge and Powell were to give an Exhibition "Of the Most Startling Character," "Tell the contents of Sealed Letters without opening them," etc., "Thursday Evening, Dec. 15, 1887," in one of the halls of that city. By reading the foregoing from the *R. P. Journal*, the reader may be able to judge of the nature of the "startling character" and how the "contents of sealed letters" are read unopened by Powell. I was not the only one who detected the process at Onset, and doubtless many more will while they give their "startling" exhibition in other places; and then sneer at intelligent spiritualists for believing in "spiritualism," not knowing that there is the genuine, as well as the fraudulent.

To develop mediums by mesmerism, I usually fasten the eyes and get control of the hands (as described on preceding pages), sufficiently to prevent the subject from stopping them, and then request that if a spirit can control, to do so; and my request is often complied with. If not, I continue mesmerizing until the subject forgets his or her name, and then request, as before. Many who can be mesmerized, can in this way be developed as mediums in an hour or two.

As stated on page 76, Charles Watkins was developed as a slate-writing medium by being mesmerized. That the reader may know that good mediums can answer sealed letters, or read that which is not visible to the eye, allow me to say that on the afternoon of Aug. 31, 1887, my wife sat down with me at a table in Mr. Watkins's room, at the Burlington, Vt., spiritualists' campmeeting; while he was out, she wrote six questions on as many slips of paper to as many spirit relatives, folded them into as small pellets as possible and mixed them so that we could not tell one from another. When Mr. Watkins came in he asked me to point the pencil to any one of them; and as I did so, he gave the name of the spirit that was written in that pellet, and answered the question as concise as the spirit could, if there. He repeated the same, with two more. For the other three, he and my wife held two slates clasped tightly together, with a crumb of pencil between them, and we could hear scratch-

ing between the slates. When it ceased, we found the inner surfaces covered with writing, there being three long messages, in as many different handwritings; and the names of those three spirits, written in those folded pellets were signed, one to each communication in full, the questions being answered completely; and which, we yet retain.

The Boston *Daily Globe* of Dec. 22, 1887, has over a half-column article of a "Boston Judge" getting communications between slates in Mr. Watkins's room at his present residence, 109 Falmouth street, Boston. I will copy a few lines. "I picked up the slates and instantly heard something writing between them. In less than half a minute the writing ceased, and there were two communications filling both sides of the slate, one in the handwriting of the young lady, and the other in the exact handwriting of my father. . . ."

I can present sufficient evidence to convince all intelligent minds, that human spirits communicate with mortals; and only for frauds, not many would disbelieve it.

I commenced a four-week's engagement for the Spiritualists' Society in Albany, N. Y., Jan. 16, 1888. Bridge and Powell held seances here since leaving Onset. They were exposed, in the Albany *Sunday Telegram*, by the officers of the society. Had other than spiritualists, it would have left a lasting disgrace on spiritualism, in this, the capital city of the Empire State of the Union.

The committee at one of their seances privately marked the leaves of a writing-pad, on which they pretended spirits would write messages. Subsequent examination showed clearly that part were in the hand-writing of Mr. Bridge, the others, in Powell's, none of which, were from that pad, and evidently were written beforehand. They detected many of those other tricks also, that I exposed in the *R. P. Journal*.

Such mediums (?) give the opponents good reason for believing that all spiritual phenomena is likewise fraudulent. And I cannot blame the "Christians" of Albany, for appealing to the Mayor, as I was informed they did, to stop my lecturing, on Mesmerism, Spiritualism and the Bible." I was summoned to his office, on — special business; and, accompanied by one of the officers of the Society, called on his Honor, who said that if I would omit my Sunday night's engagements, none of the city officials should interfere on other evenings.

With all that the "church" is doing to keep the truth concerning Spiritualism from the people, and the damaging influ-

ence of bogus mediums, I am not surprised at the opposition. And I sincerely hope that my honest efforts in exposing fraud will aid investigation in the mysterious realms of psychic phenomena. If spiritualists can eradicate the evil, there will be more genuine seances; and less occasion for the daily press to herald — “Another Medium Exposed.”

I have been asked repeatedly if “Mind,” or “Faith cure,” or “Christian science,” are the best methods of curing the sick. There can be no effect, without an adequate cause. “Faith, like a grain of mustard seed,” has not “removed mountains;” and I doubt, if “mountains” of Faith can move a “mustard seed.” It will not set a broken limb. It will not replace lost vitality; that which does, may cure. Magnetism does cure.

A Mrs. M. B. G. Eddy, claims to be the head of “Christian science.” In her book of several hundred pages — Page 111: “Matter is but a grosser strata of mortal mind” . . . “Spirit is Intelligence, whereas the basis of matter is belief; the former is science, the latter mesmerism.” There is too much “science” in that for me to comprehend. Page 391: “Disease is a belief, its origin mental instead of physical, and it matters not what the body indicates in reality all is mind; there is no matter, and mortal things are beliefs, and not the science of man in which he is immortal.” Your crying babe is not “matter.” His swollen gums are only in his “mind.” And if the “body” of the child “indicates” small-pox, ’tis only, in his, mind. Indeed, he is “all mind” — or, only, all, in your mind; and poor, sick babe — Oh! where is he? Only a myth of the mind. That is all. She, or “Christian science,” does not believe in mediums — Page 68: “The entire phenomena of mediumship are deceptions or delusions.” She ought to know; as I was informed that she once claimed to be a medium herself. Page 435: “We are never spirit until we are God; there are no individual ‘spirits.’” If this is “Christian,” and “we are God” — Hell has vanished; and the “Golden Harps” will not be needed by Christians, saved “by Jesus’ blood.”

“Mind” cure, is for the mind. What is mind? In moments of fear, anger, fright, or great mental strain there is rapid loss of vitality; or a part of the motor-power of your physical system — the material house you live in. If there is not an adequate amount left to carry on the involuntary functions properly, you are not in good health. You, think to do; your hand moves as you desire; and that is called the action of your mind, as if mind were a separate power within you.

Magnetism is the motor-power of the "spirit," "soul," "man," that is employed, consciously or unconsciously, for the movement of every muscle in his body. If a magnetizer has "a mind" to cure you, he, exerts his, will-power, transmits a portion of his magnetism to your depleted system, and possibly cures you.

If you transmit magnetism to the ground while walking, by which your dog can follow you later; or to a mesmeric subject sufficiently to control his system, you may to patients; and after other methods have failed, perform many permanent cures.

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[From "Facts" Magazine, October Number, 1885.]

By PROF. J. W. CADWELL, Meriden, Conn.

EDITOR OF *Facts*:—On page 3 of your valuable magazine for June, 1885, you call for "ideas concerning the obtaining of the truest manifestations," and say, "we need a school of investigators which shall discuss these subjects, . . . and sooner or later it will be taken up by men of science," etc. "Science" is a big word, but amounts to nothing beyond or above the simple knowledge of a few positive facts concerning any subject treated upon. A certain number of pounds of potash, grease, and water, mixed and heated sufficiently for a given time, produce soft-soap. A certain number of tons of matter, at a given distance from the sun, must move at a certain average velocity, or positively change its present relative position from the centre of the solar system. One is the science of soap, the other of astronomy. "Men of science" can do no more in the investigation of spiritual manifestations than to ascertain the positive results of what are, or shall be, well-known causes.

The accumulation of "facts," then, is "science." I doubt if many men have accumulated more positive "facts" in relation to Spiritualism than the humble writer of this communication. And the most potent fact to me, after more than thirty years of the most diligent investigation is that if I discover fraud in the manifestations of any self-styled medium, who is palming off stale tricks of slight-of-hand for genuine spiritual manifestations, and I say a word in relation thereto, nine out of ten Spiritualists will call me a "fraud-hunter." In the article referred to, you say: "How much we need the careful,

honest, and harmonious student, who, like our great scientists, have been willing to spend a life-time that they might know a single truth, and yet they have been accused by society, in all ages, of every possible corruption." If one of "our great scientists" should attend a seance of a self-styled medium, and a number of investigators should be led into the cabinet by the personating medium (?), and come out, saying: "I know that the medium is sitting in the cabinet, for the spirit placed my hand on her head," and he ("our great scientist") should be taken in in the same way, and to his astonishment discover that, by a peculiar and dexterous movement, the personating medium had succeeded in placing with her own hand the hand of "our great scientist" on her own head — brought to the right position by a twist of the body — what would be the principal scientific fact gained by our "great scientist"? The principal scientific fact, judging from my own experience, would be this: that every other one who had been dealt with in the same way would call him a "fraud-hunter" if he dared to mention his discovery, and all in sympathy with them would do the same. I have learned by sad experience that not all who claim to be mediums are. I have learned by sad experience, also, that it is all one's reputation is worth to try to right the wrong. And, for one, I am almost ready to be counted out, as an advocate for genuine spiritual phenomena, mostly because the more one maintains the possibility that spirits can manifest their continued life after the death of the body, the greater becomes the inducement for charlatans to ply their nefarious business, and the more one tries to expose the fraudulent the less he is thought of by the masses of Spiritualists; — you can put that down as one "scientific fact," every time. You say: "Our mediums are to-day, I believe, as honest in their intentions as any other class of people." . . . I believe "our mediums are to day" more honest than an equal number of ministers; and, furthermore, I believe that they would be far better appreciated by the masses but for dishonest pretenders. I think that it is a scientific fact that "our great scientists" will not make much progress in investigating spiritual phenomena till Spiritualists are willing that a man shall speak of what he knows to be fraudulent tricks without calling him a fraud-hunter. I have been able to accumulate some facts that may be of value to "our great scientists" whenever they are ready to investigate the subject scientifically. I have learned that certain well-defined characteristics are absolutely necessary in the hu-

man organism for any one to become a good mesmeric subject I have learned, also, that the better the organism is for a mesmerist to control the better it is for a disembodied spirit. I am satisfied that the time will come when "our great scientists" will be able to judge as correctly what organisms are suitable and indispensable for spirits to manifest through as they now are to tell what kind of material, and how much, is sufficient to make a barrel of soap, or how much to sway a planet ten miles from its course. Those who doubt the possibility of this may be surprised to learn that of the hundreds who have applied to me for aid in development, at least six times out of ten, I can judge correctly whether the applicants have ever been influenced when attending circles, and if they will be likely to become good trance or physical mediums. It has been said: "By their fruits ye shall know them." Some are able to know a peach-tree from an oak by the growing fruit, while others know what fruit the peach-tree and oak should bear, though it be out of season for it. I should judge that Jesus, from the story of the fig-tree, knew more of spiritual fruits than of material things. I do not know, clairvoyantly, in relation to one's gift of mediumship, but rather from certain well-defined data, as comprehensive as that which enables the housewife to know whether corn-meal or flour will make the best biscuit. "Our great scientists," when they are ready to investigate, will enter upon a wide, and to most of them, unexplored and boundless field of research, extending from the lowest earthly condition to the highest seraphim in Heaven; and I doubt not will, in time, be able to tell correctly, nine times out of ten, who possess proper organizations which are absolutely necessary for each phase of spiritual phenomena, thus reducing the liability of fraudulent manifestations.

But results of this nature will never be attained until honest investigators are no longer frowned down for making truthful statements concerning those who palm off fraudulent for genuine manifestations, etc.

The above article from our old friend, Prof. CADWELL, has many very valuable and pertinent remarks, and knowing, as we do, that he has had a very extensive experience with not only what are known as spiritual mediums, but also with mesmeric subjects (or mediums), we publish it in our magazine, as it deals with an important subject, without personality.

We believe that *truth, love, and justice* will bring the best re-

sults, and that with such conditions few fraudulent mediums can play tricks upon intelligent Spiritualists for any great length of time.—ED.

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[From "Facts" Magazine, June Number, 1887.]

By Prof. J. W. CADWELL.

EDITOR OF *Facts*:—I have been requested by a gentleman who is interested in mesmerism to give my views on its connection with Spiritualism in *Facts*.

I consider your magazine one of the best means for the dissemination of modern Spiritualism that I know of. *Facts*, well authenticated, of spiritual manifestations, published in book form, that are accessible to the masses, are just what is needed now.

The church, Catholic and Protestant, seems to be making an extra effort to spread the gospel of eternal misery for all who do not believe as they do. Your magazine came none too soon, and fills the chasm between theology and rationalism as no other publication can. Fate, or an overruling providence, prepared a Whitlock at the right time.

Fate, or providence, prepared a Mesmer at the right time, also. I am, as you well know, a mesmerist, and realize more and more that it is the grandest science the world has ever known. But few intelligent people doubt the fact that one person can influence another. Probably not all your readers know that fact for a certainty. One of the best evidences that I can now offer to substantiate the truth concerning mesmeric influence is this: On the first day of this year (January 1, 1887) I accompanied two ladies to the dental office of Dr. D. S. Fernald, No. 261 Middle Street, Portland, Me.; and, after they were seated in his operating chair, I, by mesmerism alone, rendered them so entirely insensible that one had eight upper teeth extracted, the other six; the time required for each, in turn, not requiring so long as for administering gas. Neither knew anything while the teeth were being extracted, or sensed pain during the operation. One of those teeth came so hard that Dr. Fernald was unable to extract it alone; and while two men were exerting their combined strength the tooth broke off, and the remaining portion was crushed, requiring the united efforts of both men; and the fragments (one piece excepted) were removed. The doctor remarked that he had never seen people more insensible under the influence of gas or other

anæsthetic, or ever so little flow of blood where so many teeth were extracted. A much lengthier account of this case appeared in the *Portland Daily Advertiser*, Jan. 5, 1887.

I think that I can furnish all the evidence that any number of the most skeptical people on earth could demand to establish the great fact of mesmeric influence. That "fact" being established, we are prepared to consider the most important questions that I can conceive of.

What influences, and what is influenced? The mortal body is, as most people know, made up of the particles of matter that have been taken into the stomach, and consists entirely of so many pounds and ounces of bread, meat, potatoes, etc.; that is all. Do these things think? Can they by any possible means be put together to enable them to see, to hear, to love, or hate? Do these possess mentality? Can they act of their own free will on other inert matter? That which controls the human body must of necessity be superior to the body itself. What controls? Mind, says the materialist. What is mind? Is it the result of the accumulation of food particles?

As is well known, the body is undergoing a constant, ceaseless change—the bones entirely, once in about seven years; the flesh in about one. Although small portions of the body daily disappear by insensible perspiration, as new takes its place, it is not destroyed. It is eternal in its nature, because possessed of indestructible properties. That which controls these changing atoms while in human form is possessed of qualities which mere matter is not,—the power to act, the ability to think, and that property must be as indestructible in its nature as is visible matter itself.

Animal magnetism is the motor power, enabling me, the indwelling force, which I call the spirit, to control the body and limbs,—the house or machine in which I live. These eyes are not, as has been affirmed, windows through which I see the outside world. They are, like the lens of a reflecting telescope, only receivers of ethereal waves, called reflected light, on which are mirrored the outer objects; and the optic nerves communicate to me, the spirit, the nature of those images by wave motions of magnetism. The ears are but mechanical devices, telephones only, and the auditory nerves, like telephone wires, connecting them with my spirit ear, or sense of hearing in my brain. The ear does not hear, the eye does not see; they are but parts of the wonderful mechanism that help make up the house I live in.

I could relate many marvelous incidents wherein my mesmeric sensitives, while mesmerized, and by that, developed to do so afterwards, have become able to see and hear without the use of eye or ear. Indeed, more wonderful than that, for they have been able to foresee and hear events days before they transpired. One or two illustrations must suffice for this time.

On the last day of December, 1886, a lady called on me at the United States Hotel, Portland, Me., and requested that I accompany her to the house of a friend whom she wished me to mesmerize, a Mrs. Kennedy, residing at No. 16 Mechanic Street. I think that she had never been mesmerized or seen others, and never been entranced. I mesmerized her in the presence of several ladies. Hardly had I put her into an unconscious state before a disembodied spirit, or what claimed to be one, took control of her, and said that I was going to mesmerize another lady to-morrow, who would have her upper teeth out; that the dentist would have to get another man to help him, and would not be able to get one piece; we need not worry, as it would eventually work out itself. The very thing predicted, happened on the following day, Jan. 1, 1887. At the time of the prediction I did not know that the lady referred to had teeth that needed extracting. The full statement, including the names of the ladies who were present at the time of the prophecy and their residence, appeared in the *Portland Daily Advertiser*, in connection with that already given in this article. After the prediction was verified I returned to the house of Mrs. Kennedy to learn the names of the parties who heard the prophecy, and they were given at my request in the *Advertiser* of the before-mentioned date.

While there the second time I mesmerized her again, on which occasion, in the presence of other witnesses, she gave as correct an account of what would be the West Springfield, Mass., railroad disaster as I have seen in print since it happened. The Railroad Commissioners attributed that accident to the breaking of a journal; but if I could be allowed to do so, I think that I could prove satisfactorily that that was not the cause; and I believe that, under similar circumstances, another accident like that one may happen at the same place at any time.

I am writing this article during my spare moments, in Greenfield, Mass., while filling a three weeks' engagement for the Spiritualists' society of this town. Mr. Bishop A. Beals is also here, as their speaker on Sundays. At his request I made

an engagement many years ago to give entertainments in Gowanda, N. Y., for two spare evenings that I had before going to Buffalo. After being well advertised in that town, a spirit took control of one of my mesmeric subjects in Dunkirk, where I was then giving entertainments, and said that I must not go to Gowanda; that if I did I would never go to Buffalo. I was already advertised for an engagement in that city, where I subsequently continued for four weeks. At the earnest solicitation of that controlling spirit I wrote to the postmaster at Gowanda, who was the agent of the hall in that town, that I should be compelled to cancel my engagement there. Had I gone as I intended I would have been on my way to Buffalo in the train that was thrown off the bridge at Angola. I could not have taken an earlier train; and a later one would not have landed me at my destination until too late to commence my course of lectures there. But for a spirit entrancing one of my mesmeric subjects I certainly would have been in that fearful wreck where so many were crushed and burned beyond recognition. Mr. Beals assures me that he distinctly remembers my making the engagement, and of the reason why I canceled it.

I have been asked why, if spirits could save my life, they did not all the others on that train also? In the present limited knowledge that the world has of spiritual phenomena, how could they? Not all are sufficiently susceptible to be affected by them, or by a mesmerist. Therefore, it is not possible that everyone in danger can be warned of it. And with the bitter opposition and insolent sneers that are sure to assail anyone who might be able to do something in this direction, it is only martyrdom to attempt it. Suppose I had been fully informed of the impending Angola disaster. Suppose I had walked into the railroad office and announced that, at a given place and time, a train would leave the track and be hurled into the bed of a creek, a hundred feet below; what would they have said to me? "Crank," undoubtedly; and after it had happened had me arrested and imprisoned for life as the cause.

On questioning a spirit that subsequently controlled one of my subjects, he assured me that it was foreknown in the spirit world, as other events are, before a mortal can even see a connection between the cause and effect.

Mesmerism has done far more for humanity than many realize as possible. It has prepared the way to scientifically understand mediumship and spirit control. It has demonstrated

the one great fact that one mind, while in the body, can influence not only the muscles of its own tenement but other human organisms also, and be able to control a medium after it enters the spirit world. This is the key that opens the door between earth and heaven; between those who still live in the mortal body and those who live after the machine that they once manipulated — calling it my body, my limbs, my head, my hands, my feet — is changing back, not to dust, but to its original and invisible elements, preparatory to again becoming parts of other similar machines, for other spirits to inhabit and control here in the nursery condition of the soul, on the material earth. If this mortal life is all there is of life, a hundred times better had we never lived. The pleasures of the fortunate will not compensate for the sufferings of the unfortunate in this life. If there is another, the pleasures that await the unfortunate ones of the earth must exceed those of the more favored here, by the contrast. God makes no mistakes. It would seem He did if death ends all.

Mesmerism, as no other science can, proves the possibility of a continuity of life for the spirit that so intelligently controls the temple in which it dwells, until summoned by the kind and beneficent angel of death to a higher and more progressed state of existence.

Greenfield, Mass., June 13, 1887.

The statement relating to me, in the article on the Angola R. R. disaster, is substantially correct as given by Prof. Cadwell.

BISHOP A. BEALS.

[The "Facts" magazine — enlarged, is now issued as "The Soul." For a free sample copy, address its able editor, L. L. WHITLOCK, care Banner of Light, Boston, Mass.]

I am frequently asked if a sensitive can mesmerize others. My best subject at the first Spiritualists' Campmeeting held at Clinton, Iowa, 1884, was Nellie Kidd, a young lady then in poor health, who I subsequently taught how to Mesmerize. The following year, the *Daily Gazette*, Fort Wayne, Ind., Dec. 2, 1885, says: "The Academy was filled last evening, the attraction being the last appearance here of Miss Nellie Kidd, the mesmerist. A dozen good subjects were secured, and for two hours the audience were kept laughing at their queer antics." . . . "During her stay she has given many private exhibitions of her power. Probably the most noteworthy, was that of Mrs. Tony Kelker, wife of the well known Pittsburg

engineer. While under the influence of mesmerism, she had twenty teeth extracted, not experiencing the least pain."

After two or three years as a very successful mesmerist, she opened an office as a magnetic physician in Huntington, Ind., where, I have been informed she is doing a large and constantly increasing business, having already restored to health many who had been pronounced incurable by other methods.

In the *Eastern Argus*, Portland, Me., Jan. 3, 1887, there is a lengthy communication from Mr. Geo. F. Cary, 34 Lincoln St., of my curing his wife, who had as he states, "been afflicted with chronic rheumatism for more than twenty years, so severe at times as to render her almost utterly unable to walk. Medicines and liniments had no beneficial effects whatever. She was cured in two or three treatments by Prof. Cadwell in the public hall."

There were with me at another time in Portland, Me., Lewiston, Gardner, Augusta, and other cities, Drs. Damon and Gladwin, two well known and very successful physicians, of Bridgeport, Conn., in which places we gave free magnetic treatments in the hall from 10 to 12 A. M., daily, for several months. The daily papers chronicled over five hundred cures, performed mostly by those two gentlemen; as I then devoted nearly all my time to the management, and evening entertainments.

The Lowell, Mass., *Daily Citizen*, Nov. 27, 1886, has nearly a half column article from a well known Lowell dentist, of his extracting teeth for a number of my mesmerized subjects in his office; in part as follows: ". . . Not a nerve or muscle quivered. He was as insensible as I have ever seen a person when under the influence of ether or chloroform, during a practice of over thirty years. The third case, that of a young lady about twenty-one years, resisted the influence all the time, yet I extracted a very large twelfth year superior molar, with one of its three large roots bent to a right angle, without her knowing anything about the operation. When awakened by Mr. Cadwell two seconds later, her face WAS wreathed with smiles and she was astonished when told the tooth was out.—Dr. Folsom, Surgeon Dentist."

The above extracts appeared unsolicited; and many of a similar nature could be presented, if necessary, to show the beneficial influence of mesmerism, and as invisible spirits do control mesmeric subjects as well as the mesmerist, and identify themselves unmistakably, this, as no other science has, establishes the great fact of immortality.

[The following pages reached a 6th edition as a separate book, and except with a slight revision, was copyrighted 1884 — entitled,

# MODERN SPIRITUALISM

*VERSUS*

## A BELIEF IN THE BIBLE.

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Few unfamiliar with the science of mesmerism realize to what an extent one's religious belief is dependent on the impressions that are made by others on the mind, or how much the little things of this life have to do with human destiny.

If a Christian mother die leaving twin boys of equal temperament, and one is adopted by a devout churchman, the other by an infidel, they will be impressed with ideas according to the belief of those with whom they live. One may become a bad man, and in a moment of anger commit murder, and be hung; the other live an exemplary Christian life, become a minister, and, ignorant of the relationship, attend the execution of his brother, after trying in vain to impress him of the necessity of "believing in Jesus." If the mother is in heaven, she will love that erring son as devotedly as the other, and not be satisfied until he is redeemed; or "love" is unknown in the better land.

If theology is true as taught to-day, circumstances over which we have little or no control will carry us up to heaven or down to hell—the majority down; for broad and crowded is the road to perdition, and narrow the way to heaven, "and few there be who find it." And a great

question is, Did God intend at first that it should be so, or is He unable to carry out His original designs?

I often hear people say, "I would not do so if I were you." If I were God, I would not have made it possible for angels or men to "fall," and remain forever unforgiven. Neither would the most depraved man who has ever lived on earth. Nor is it as sacrilegious to say so as to represent that God will damn one soul for an honest disbelief in something that he cannot comprehend.

God's protecting care over all His children exceeds that of the most devoted mother for her defenceless babe, or He is not worthy of the name He bears. Few Christians stop to think how fearfully they misrepresent their heavenly Father.

Good men do not like to hear their earthly parents misrepresented; nor should they willingly pay one who claims to be God's evangelist for misrepresenting Him, as he does while teaching that even one innocent girl, because she did not happen to "believe in Jesus," is to become the companion of drunken, degraded men and women, and devils, forever, while he who sold those drunkards rum—because he, for selfish ends, believed on Jesus at the eleventh hour—is to be with the mothers of those he ruined, and with them sing the songs of the angels in heaven.

Are you a Christian? If so, how came you to be one? Is God more merciful to you than to your infidel neighbor? Had you been in his place, and he in yours, in early life and more mature years, he might have been a Christian instead of you. And what have you to offer him that he become as yourself? That he believe in something that he cannot understand—original sin, human depravity, miraculous conception, vicarious atonement, and in Jesus—or be damned.

What does Spiritualism offer instead of those incomprehensible absurdities? A beautiful home in as real a world as this—where flowers bloom, and birds sing, and the loved

ones await his coming; and in a condition where he can outgrow his earthly misfortunes.

A conspicuous church member said to me that he did not doubt that I really thought that I conversed with my spirit-friends; but it was all the works of the devil, and the fulfilment of the Scriptures, that Satan should have great power in the latter days, and, if it were possible, deceive the very elect. As I am not one of the elect, that text does not apply to me. If I were God, I would not have made it possible that my own "elect" should be forever subject to the malice of one of my own created beings, in whose inner consciousness I had implanted a germ that sooner or later should fill the universe with woe. Nor do I think that God would.

A careful investigation of spiritual phenomena, and the condition of spirits in the other world, will convince everyone that it is better to live a pure and blameless life than to depend on the merits of "the blood of Jesus."

I have seen Christians, claiming to be filled with the love of God, hold up their hands in holy horror at the statement that men and women, by an earnest continuance in well-doing here, can be happy in the life to come; and yet maintain that the most obscene reprobate on earth, by the simple act of faith, will become at once a fit companion for the pure in heart, and dwell with them forever.

As manhood is the outgrowth of childhood, so is spirit-life of the mortal. It takes time there, as well as here, to outgrow the bad impressions made on the mind by other people. And the most unreasonable impression ever made on a sensitive soul is that the first and biggest rebel against God is to lord it over the lesser ones, just out of spite against his Maker!

A careful study of the science of mesmerism and Spiritualism will enable any intelligent mind to comprehend the so-called Bible miracles; and to realize the great fact that

pain and death are not the result of Adam eating an apple in Eden. Paul said: "I am a Pharisee, and of the hope and resurrection of the dead I am called in question." I was taught that doctrine, and accepted it, as others do, while too young to know better.

In 1854 I called at a house in Rochester, N. Y., on business. The lady was in tears, and reluctantly said that she had just learned by spirit-raps that her father was dead. As she finished her seemingly absurd statement strange raps came on the table. At my calling the alphabet, a rap at the right letters spelled correct answers as to the cause and time of his death, age, etc. Before I left the house a letter came, corroborating every statement of that unseen intelligence. Paul said: "I am determined to know nothing but Christ and him crucified." I determined to know all attainable through Christ, or otherwise, of man's eternal destiny. And my "experiences" with spiritual phenomena, that have appeared in the *Banner of Light* and other journals since that time, will soon be published in book form, making about five hundred pages.

In this pamphlet I propose to state a few facts known to me, and compare a belief in Jesus with that of Spiritualism, including a brief reply to one of Mr. Talmage's sermons on this subject. The first edition appeared in 1884, comprising only fifty-two pages. While revising and preparing copy for twelve more, I am giving mesmeric entertainments in Paterson, N. J., this being my eighth consecutive week, to crowded houses. As I write this page it is the 31st day of March, 1886. Sunday, March 28th, I attended the anniversary exercises of the Spiritualists of New York in the Grand Opera House Hall, corner of Twenty-third Street and Eighth Avenue. Mrs. Margaret Fox-Kane, one of the "Fox girls," in whose father's house were heard the first intelligible communications from the unseen inhabitants of another life, thirty-eight years ago to-day, occupied a seat on the platform; and during the exercises spirit-raps could be heard distinctly by all in the crowded hall, at every marked sentence of the speakers.

Every Thursday afternoon this month (accompanied by my wife on two occasions) I have attended a materializing seance at the residence of Joseph Caffray, 590 Seventh Avenue, New York, where were assembled from ten to thirty as intelligent people as I meet anywhere. I had attended ten of his seances at the Onset Bay, Mass., Spiritualists' camp-meeting in 1884, where I witnessed manifestations that cannot be accounted for on the supposition of trickery. As my son—Jerome—had "died" since that time, at the age of twenty-three, I was anxious to have my wife see him, if he could materialize.

I had heard rumors of Mr. Caffray being a "fraud," as I often do of other mediums; and I cautioned my wife, and others who accompanied us—one of whom was Mr. Hough, a music dealer of Paterson—to accept nothing as spiritual that could be done by mortals.

That the reader may know that I do not accept as genuine, all that claims to be, I will say that in the *Banner of Light*—the well-known Spiritualist paper of Boston, Mass.—I have exposed a number of fraudulent mediums.

In the Meriden, Conn., *Press-Recorder*, September 27, 1884, I gave a full account of all that occurred at two of the seances of Mr. and Mrs. Stoddard-Gray, and son, of 323 West Thirty-fourth Street, New York, which I attended while they were at the Burlington, Vt., Spiritualists' camp-meeting. By request of the officers of that association, I fully explained, at a conference meeting that was held at the public stand, all that took place at those two seances, and offered to duplicate the same. Possibly, genuine manifestations may take place in their presence at other times.

I positively know that at a seance held by Mr. Nelson Holmes, at No. 8 Davis Street, Boston, Mass., some six years ago, my father (then recently deceased) materialized, came from the cabinet, and placed his hands on my head; the room was sufficiently light for me to see him distinctly. Mr. Moses Dow, editor of the *Waverley Magazine*, and several other distinguished gentlemen who were present, saw him and several of their own deceased relatives also. Subsequently, at a seance of his at 26 Eutaw Street, Baltimore, Md., I detected him, as he tried to personate my father—as unlike Holmes as any two men I ever saw. He had been secured (?) with wire netting in one end of the cabinet. By careful investigation I discovered that to get out he had used a duplicate (headless) bolt.

I attended the Spiritualists' meeting the following Sunday evening, and at the close of the lecture by C. Fannie Allyn, the well-known lecturer, I exposed his trickery—for which I received the thanks of the president of that society. Mr. Holmes is the medium at whose seances Robert Dale Owen supposed that he saw "Katie King." Undoubtedly Mr. Owen did witness genuine materialization at one time; and was badly imposed upon at another. The *Paterson Guardian*, March 2, 1886, refers to me as the one who notified the chief-of-police of the fraudulent nature of a so-called spiritual "show" by the "Martin family" in that city; and he forbade their appearing there again, after they were advertised.

A part of what I saw at two of Mr. Caffray's seances in New York appeared to be the work of a confederate; while other things could

not have been done by the aid of any number of them. Genuine mediums are like other human beings ; and if too anxious to make money by their spiritual gifts, may, when exhausted of vitality, resort to deception ; I know two or three, besides Mr. Holmes, who have ; and several who are too honest to do so. A medium who will resort to trickery is as dishonest as a minister who preaches a second-hand sermon as original, for the same compensation as though he had worked hard all the past week preparing a new one. A retired clergyman once said to my father, that less than two hundred had supplied him for over forty years—the one taken from the bottom of the pile being as fresh as when used two or three years before. Not all mediums nor clergymen are angels in disguise. That angels, or spirits can take on a human form, under proper conditions, I know, as positively as I do anything else. If they could in the days of Abraham, why not now ?

At one of Mrs. Maud E. Lord's dark seances, in Boston, many years ago, my wife's grand'father, mother, and three of her sister's children, materialized at once, sufficiently to shake hands and talk with us of family affairs, of which Mrs. Lord could not have known anything. At many of her seances that we subsequently attended, other relatives came to us. And people, to the number of several hundred, received positive proofs of the presence of their deceased friends, while we were present.

My wife's sister and two of her children materialized at once, and other relatives have also, at the seances of Mrs. Ross, in Providence, R. I., many times while the room was sufficiently light to see every person present. At Mr. Caffray's seance in New York, three came to us at the same time : one gave the name of Jerome, and claimed to be our son. He was much taller than myself, which fact Mr. Caffray probably did not know. He placed his arms around my wife in a very peculiar way, and kissed her—she says precisely as he often did on returning home, after an absence of a few weeks. The tone of voice, shape of the nose and face, and his actions were like Jerome ; and Mr. Caffray was in plain sight, and asked if we recognized him. One of the others appeared to be our daughter Emma, who had "died" at the age of twenty-one. She had two broad, though even front teeth, and the one who claimed to be her, showed similar teeth when she smiled ; the other gave the name of Rena, a friend who has come with Emma more than one hundred times at other seances. She has been unmistakably recognized by many of her relatives and acquaintances. At a seance held by Mrs. Bliss, of Boston, Mass., as I sat on the front seat with Mr. Colby, editor of

the *Banner of Light*, she came to me, gave her name, and led me back half-way to the cabinet; and while I held her hands she dematerialized in plain sight of more than thirty persons. Mr. Colby gave a concise report of this in the next issue of his paper.

The one who came to my wife and me, at Mr. Caffray's seances in New York, as Jerome, was unlike the form of a man who walked out full twenty feet, to Professor Worthen and wife, of Springfield, Ill., and was recognized by them as her brother. Four ladies came at once to Mr. Thomas Hazzard, of Rhode Island, who, he said, were his wife and daughters. Two ladies came to a man at my side who claimed to be his daughters; one said that she died in Baltimore, the other, in New Orleans. He assured me that that was correct, but that no one in New York knew that fact except himself. I have not space to relate all that I witnessed there.

Fortunately, the publishing of this book was delayed after the pages had been electrotyped. By resetting the original matter in smaller type on a few pages, I am able to reply to a so-called exposé of Mr. Caffray that appeared in the *New York World*, May 16, 1886. To first show the reliability of its reporter (?) I will refer to other subjects. That journal, of June 4, 1886, contains a letter from Sir Roger Tichborne to the editor of the *World*, dated 10 Union Square, June 2, commencing: "In the article that appears in this morning's issue of your journal you have stated many things that are not true, and believing you have not intentionally done so to injure me or my cause, . . . I take the liberty to correct some of your mistakes," which he proceeds to do. The *World* of June 9th, 1886, contains a letter from Mr. Thomas L. Jones, of 131 Williams Street, New York, denying several statements made in that journal, in its issue of June 6th, concerning his connection with Spiritualism. Is not the *New York World* as liable to err in its statements concerning Mr. Caffray's seances, as it has with those other gentlemen?

With no ill-will toward the *World*, I hope to correct its mistakes in relation to the "exposé." In its issue of May 16th, it says that Mr. Caffray had been exposed by the artist of the *World* during the past week; and devotes nearly an entire page to that purpose. Among other things it says that Mr. Caffray had acknowledged the whole thing a fraud; that he, his wife, and hired girl did all the manifestations; that Mrs. Caffray impersonated a little girl in the seance, by drapery hanging down; and also a big Indian, by having on stuffed gloves and a mask, while standing in stilts that looked like feet; that one of the doors had been cut away to let a person through when they were closed, etc. I read the article that morn-

ing, while crossing the Jersey City ferry, and went immediately to Mr. Caffray's residence. He had just finished reading it, and indignantly denied having acknowledged that his seances were a fraud. He asked me to examine the doors, which I did, and there was no indication that they had been cut away, or tampered with.

I had shaken hands with the one who was dressed as a "big Indian;" and I do know that he had no gloves or mask on. When he let go of my hand he grasped the lower round of a heavy chair with one hand, and held it level at arm's length. Several stout men, at Mr. Caffray's request, tried in vain to do the same. If this form was Mrs. Caffray, with "stuffed gloves on, and standing in stilts," she could get fifty dollars a night as the champion gymnast of the world. The little girl who came out was lifted into the lap of half a dozen men, who expressed surprise that she seemed so light; and when asked to put her down and lift her again, they all pronounced her more than twice as heavy as she was one minute before.

I attended the Spiritualists' conference meeting that Sunday afternoon (May 16th),\* and occupied the platform over a half-hour in giving some of my experiences at Mr. Caffray's seances in New York, and also at Onset Bay—part of which I have given on pages 56 to 59, and which were then electrotyped.

As before stated, some things cannot be accounted for as done by trickery or confederacy, while others can; and I would advise all who attend his seances in future, if any do, to insist on test conditions. The door leading into the back parlor, from the hall-way, should be sealed, and then both rooms carefully examined—and he not allowed to open the door from the front parlor to the hall, after the seance commences, without a close watch that no one slips in, as one might do in black clothes, to take part in the manifestations. A two-fold meaning in the words of Paul, "Try the spirits."

Many who claim to be mediums are not even Spiritualists, and try to deceive for the money they can make out of their dishonesty. This is no more to the discredit of our faith than the dishonest acts of one claiming to be a minister, or church-member, is to the church.

As a general thing, Spiritualists, like myself, are very sceptical at first, and until they have "tried the spirits," and the medium also, both in relation to modern and Bible evidences of Spiritual phenomena. For one, I cannot help doubting the reliability of the man who wrote of Paul's "conversion," as I find that the three separate accounts of that event, in the 9th, 22d, and 26th chapters of Acts, are very contradictory; yet on the testimony

\* At Grand Opera House Hall.

of such men, millions risk their only hope of immortality. Paul did not claim at the time of the "vision" to have seen anybody, as he was struck blind at once by the light; yet in another place he claims that Jesus was seen "last of all" by himself; and as it is evident that he never saw Jesus in the mortal form, his testimony of recognizing the one who spoke to him would not be accepted by any Spiritualist, if referring to what happened at a materializing seance to-day. We want better evidence on which to base our faith. Probably ninety-five per cent. of all who pretend to believe the Bible do not know five per cent. of its contents. I know many who became converted before they could tell (and cannot now) whether the book of Acts is in the Old Testament or the New.

Those familiar with mesmerism, know how easy it is to make impressions on the minds of children or adults.

I have often mesmerized thirty to forty ladies and gentlemen, in one evening, sufficiently to impress on their mind any idea I pleased—that a folded shawl was a hungry babe, and they would all believe it was, and tend it with a mother's care; with an unlimited number of other as absurd hallucinations. I have impressed hundreds of people that there was no sense of feeling in one or both hands, or in the entire body or limbs; and many eminent physicians have pronounced my subjects as I represented.

My book, "How to Mesmerize," gives full instructions, sufficient for any ordinary man or woman to do the same.

The difference between mesmerism and conversion is only in degree or the intensity of the effort by mesmerist or evangelist. People are impressed that certain things are true, and accept such doctrine as "In Adam's fall we sinned all;" the immaculate conception; vicarious atonement; resurrection of the dead; Santa Claus, etc.

The Cleveland, O., *Leader and Herald*, January 22, 1886, has a column article descriptive of the "Sunday-

school Teachers' Institute" held in that city under the auspices of one of the gentlemen who prepares the National Sunday-school Lessons. The principal speaker, the Rev. W. M. Smith, referring to the conversion of children, said: "The strategic period is from twelve to fifteen years of age. After we get the children into the Church, we must hold them there. It is only the hard, earnest endeavors of pastors, teachers, and people that will crown this work of bringing the children to the Saviour."

Are "the children" at that age capable of reasoning concerning that which created a necessity for a Saviour? or in comprehending the story of the "fall," and the need of a Jesus?

Mr. Smith also referred to a statement made by a Jesuit, who said, "Give me a child for the first seven years, and I defy you to ever undo my work."

If God gave us our reasoning faculties, there should be no reason why the more mature the mind the less likely to become converted to a belief in a reasonable religion. God's crowning work on earth, an intelligent man, seldom believes in Jesus Christ, unless taught to, while young.

Costly churches have been erected; and millions of dollars expended to teach the "ignorant" of that the teachers themselves know absolutely nothing.

If you ask one of them to go with you where spirits materialize, he asks if you think him a fool. He talks fluently of the creation and the fall of man, without reasoning as to how long it would take the Creator to say "Let there be light," which was the entire work of the first day, and insists that to have been a period of a thousand years. He knows nothing of that power that enabled Moses and the magicians of Egypt to perform miracles by enchantment, now known as mesmerism; ignores the story of Saul talking with the spirit of Samuel; of Paul's statement that some have the gift of dis-

cerning spirits; cannot comprehend that Jesus materialized, as thousands of spirits do to-day; talks of the Garden of Eden as a Paradise, and of the flowers that bloomed there as more beautiful than ours, not realizing that all the choicest varieties are of artificial production, from the most insignificant wild-rose of the pasture; and represents the first human pair as perfect specimens of the race. If they were, and God has tried to make as great improvements in His work as man with the almost leafless wild-rose, he has most signally failed.

Look at the street-corner loafers—mouths filled with nasty tobacco, or with a cigar, contaminating the air that others, to live, must breathe—dirty, ignorant rag-pickers, drunkards, cheats, and idiots—if these men are the grand result of six thousand years of effort by the infinite, starting from a perfect human pair, there is no hope for man as a physical success on earth; six thousand years more will run him below the level of the poorest specimen of a modern ape. But if the race started from a lower order of existence, there is hope for the human family in the future.

I have read carefully many books intended to disprove the truth of spiritual manifestations; attended many public exposés of the same, and seances where I have detected bare-faced imposition on the part of the pretended mediums times unnumbered; heard many a sermon from the "sacred desk" denunciatory of a belief in spirit return; been manager for genuine mediums for public and private seances for months in succession; mesmerized scores of men and women who were entire strangers to all phases of spiritual phenomena, and in their own homes developed them into mediums, under conditions precluding the possibility of deception.

Few, if any, have had better opportunities for a thorough and practical investigation of all phases of spiritual phe-

nomena than myself, or witnessed more genuine manifestations of spirits.

I have practised as a professional mesmerist in twenty-five States of the Union, and in public halls and opera houses mesmerized many thousands of ladies and gentlemen, and with them given exhibitions of the power of one mind over the physical organisms that properly belonged to real spirits yet in the body. And while doing so an invisible intelligence has often taken possession of my mesmeric subject that claimed to be a disembodied human spirit. Many of those invisible controls have given positive proofs of their identity by stating facts concerning past events unknown at the time by either the mesmeric subject or myself.

It is a mistaken idea that the mesmerist usually controls other minds or weaker minds. The science of mesmerism rests on the great fact that every man, woman, and child is a spirit, clothed with ever-changing material that we call a human body. Many are from birth gifted with a fine nervous organism, that is susceptible to the influence of minds or spirits either in mortal bodies or those who have gone out of their own in most respects unchanged.

The mesmerizing of an individual is simply forming an electrical or magnetic connection between the mesmerizer and his subject, or by transmitting a greater or less quantity of magnetic aura from the system of the magnetizer to the one who can be mesmerized or entranced, either of which processes enables the operator to control the other organism.

A spirit sometimes called "the familiar spirit" is able to control a medium while the mind is in a passive or negative condition, usually one who is more susceptible than is at first necessary for becoming a good mesmeric subject.

My book, "How to Mesmerize," teaches those who have the magnetic ability how to mesmerize proper subjects,

and also to develop many into good mediums for the various phases of mediumship, and without any other instructions ; although, like learning to play on the piano, it is better to have the services of a teacher.

Many can become mediums by being magnetized who probably never could otherwise. Several who were first controlled by me are now well known as successful mediums ; while many are afraid to have the fact known outside of their own family or intimate friends, mostly from the bitter denunciations of the Church people, who call believers "deluded Spiritualists" and mediums "frauds."

I know that it is a great question with thousands of people as to whether Spiritualism or the Bible is true. Generally, the more one investigates Spiritualism, the more convinced he becomes that it is true. The more a scientific mind examines the conflicting stories in the Bible, the less he believes in inspiration.

Anyone familiar with the history of the Bible and spiritual phenomena cannot fail to comprehend the fact that the so-called gods, devils, angels, lords, and satans, were simply human spirits.

The most bitter opposition to Spiritualism comes from those too bigoted to admit that they have been misinformed by self-styled "expounders" of "God's holy word," in relation to the origin and destiny of mortals.

Are the first three chapters of the Bible true? and could there have been a sin sufficient, on the part of one of God's created beings, to require that a number of His own "chosen people" should be compelled to kill Him on the cross, to perfect a plan whereby one per cent. of the race might escape damnation?

Undoubtedly many of my readers have heard of or read the sermons of Rev. Sam Jones, the revivalist. The Cincinnati *Daily Enquirer*, January 23, 1886, contains one of

his sermons in that city, in which he is reported as saying that for fourteen years he has been trying in vain to find one good man out of the Church.

My experience with all classes has convinced me thoroughly that there are more good men out of than in the Church, and a far less number of hypocrites, as many with whom I am acquainted belong to the Church only for good financial reasons. In the sermon referred to, Sam Jones says of the Bible: "That wonderful book goes back to the beginning of all things, and forward to the end of all things. In the first chapter I read of the origin of man. God devotes only one chapter to my origin, and a thousand to tell me of my destiny."

If the one on "origin" is not true, the thousand on "destiny" are only as so many barks of a dog at a hole in the wall through which the rabbit passed on his way to a safe retreat beyond. Reader, if you had seen a tenth part as many as have come to me for relief, half crazed at the thought of endless despair, you would bid me Godspeed in the noble work of redeeming humanity from the false doctrine founded on that story of the "origin" of the race. People get their impressions of "origin" and "destiny" more from meaningless pulpit harangues than from a careful examination into the origin and reasonableness of that they are impressed that they must believe.

In the Paterson *Daily Call*, April 12, 1886, is half a column of interesting matter concerning the "Rev. Sam Jones; brief sayings from his recent Chicago sermons." He is quoted as saying: "I look back to the day when I was first a Christian. I was on fire. I didn't know but two things in the world. One was 'God is good,' and 'I am happy.' And I commenced preaching just with those two facts. That is all I did. I didn't know three passages of Scripture to save my life. And I recollect the week I joined the Church. My old grandfather was running a revival out in the country, and he took me out and said:

‘My son, the preacher who engaged to be here hasn’t come, and you must preach to-night.’” And he did.

That was Sam Jones. And all that he knew of the Bible was less than three passages. And probably as much as his reverend grandfather before him knew ; or as he and many Church people now know. If I knew as little of Spiritualism as Sam Jones knows of the Bible, I would keep my mouth shut, instead of trying to enlighten people on so momentous a subject as man’s eternal destiny.

Some say : “Sam Jones is doing a good work. He is saving souls.” If that is literally true, Sam Jones is doing more for souls than God is, as but for him they would be “lost forever.” Very praiseworthy of Jones, though not very complimentary to the Creator.

According to his theology a man may sin till old age comes on, and he almost feels the heat of the infernal regions, and by simply “believing” that which seems inconsistent to more honest men escape just punishment for causing the ruin of a hundred souls, and be welcomed into heaven by mothers whose daughters are damned forever through his influence.

Spiritualism knows no such easy method of paying debts. If there is justice for all in God’s spiritual kingdom, the man who wrongs another here must suffer as long and as severely as the one he wronged. If by look or word one soul has been led astray, strict justice demands that he who sinned shall right the wrong ere he receive the blessed sentence, “Well done, good and faithful servant.” I have done many things in the past that under no circumstances would I do again. Having outgrown that condition, I hope to be forgiven—not so much by God, as by the one I injured ; and I hope to forgive those who have wronged me, if they, too, have outgrown their former condition of life. If those I wronged are suffering therefor, it should be my highest duty to undo the wrong

I did them, and not expect to be forgiven until the same is righted.

If Adam did not fall, there can be no need of a Jesus to save from the fall. If the story of the creation is not true, the forbidding of mortals to hold converse with spirits is of human origin and unworthy of attention.

I was taught by Sabbath-school teachers and ministers, for the first twenty years of my life, to "Remember the Sabbath-day to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is." I was taught that those days spoken of in Genesis were like our days—of twenty-four hours' duration.

The science of geology furnishes unmistakable proof that six days were too short for the creation of either earth, sun, moon, or stars, by many thousands, or even millions, of years; and the learned theologians (?), to save themselves from deserved ridicule, began to teach that those days were indefinite periods, instead of twenty-four hours.

We read in the first chapter of Genesis: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

The earth not being in existence then, was void; and darkness filled the universe. No light of any kind had ever existed, or there had been a previous creation of light. If so, this could not have been the "beginning." Therefore, during all the beginningless past, God dwelt in darkness. Indeed, there could not have been a beginningless past, if this was the beginning. Neither could there have been, previously, a God or angels in heaven; or a heaven for God and the angels; for in the beginning he created heaven and earth, and all that in them is. No heaven or God, no earth or man, until the beginning.

After the Bible statement that "In the beginning God created the heaven and the earth," it informs us that it required six days, and gives a very concise account of the creation. On the first day God made light; nothing more, nothing less, and to do that he had only to say four words.

Light is invisible; between you and some visible, though distant, mountain, a stream of light from the sun is flowing down at noon-day into the intervening valley, but no human eye can see it. The mountain itself, if it is visible, with its rocks and trees, gulches and projections, is so only because portions of it absorb or reflect greater or less quantities of light; the mountain, but not the light, is perceptible to the eye. The light of that first day could not have been visible, or it was not like that of modern times. There was no material substance to absorb or reflect it. There was no eye but the eye of God to take it in; for if he made heaven, and all that therein is, in those six days, the angels had not been created; and when the darkness of the first night came on, the light necessarily went out, leaving the universe precisely as it was before—in utter darkness—heaven uncreated and the earth a void.

Was God as powerful then as nature is to-day? If so, how long would it have taken to create light? "God said, Let there be light: and there was light." Theologians, when I was a boy, taught that it required one day to make it. Now they claim that each day was a long period of a thousand years or more.

I can only judge of the time necessary by comparison with some power, superior to man, that exists at present, as on some cloudy night a flash of lightning fills the broad expanse. If God was a longer time than that in creating light he was no match for nature as it is to-day.

If it had been repeated a million times, how much would that first day's work have added to the constituent

parts of heaven or earth? And what amount of that first day's work is there in existence now? Nothing.

There is in the second verse mention made of "water," but not a word indicating that God made it; and as each creative period begins with "And God said, Let," etc., commencing after water is mentioned, we are left free to believe it was uncreated.

On the second day "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament Heaven. And the evening and the morning were the second day."

On the fourth day God made the sun, moon, and "stars also." "And God set them in the firmament," which he had created on the second day.

The firmament was made to divide the waters that were under it from the waters which were above it; and in this firmament God set the sun, moon, and stars.

I have heard ministers of the Gospel, who claimed that the Bible is so plain that a wayfaring man, though a fool, need not err therein, say, that because it reads, "He made the stars also," that therefore the stars may have been created millions of years previous to the "beginning." If so, this was not the beginning, and He would have no occasion to set them in a firmament that was made on the second day expressly to divide the waters on this side from waters beyond.

In all human probability there is not a minister of the Gospel to-day who does not know that that firmament does not exist, and never did. And every minister, or church member, the Rev. Talmage included, who endeavors to palm off such a delusion upon his fellow-men, is either an ignoramus or a person who is trying to obtain money under false pretences; or fearfully deluded.

Before the days of Galileo the blue expanse overhead was supposed to be an ocean of water, held in its place by something called a firmament. And the entire universe was believed to be no larger than the orbit of the moon, and the unknown depth of water beyond.

When Galileo discovered the moons of Jupiter revolving around that distant planet, he gave the death-blow to that firmament, and called down upon his own head the wrath of the self-constituted expounders of the "word of God," who obtained a luxurious livelihood by exciting the fears of their fellow-men in relation to a life after the death of the physical system, of which they knew no more than an unborn babe.

Galileo's discovery enabled the astronomers to establish the true theory of the rotation of the earth, instead of sun, moon, and stars revolving around it in a firmament. The blue expanse overhead is not an ocean of water, as represented in the first chapter of Genesis, and as taught for centuries by the church. Galileo was compelled to acknowledge the truth a heresy, or be put to death; and by those who claimed to be the "learned" (?) priests of the Lord Jesus Christ. And to-day the church people boast that all civilization came from the Bible!

No longer ago than when I was a boy, the ministers taught, as I am sure many do now, that the sun was a light set in the firmament, and of so small dimensions as to be stopped in its course by Joshua commanding it to stand still.

Now we know that if the earth could be placed in the centre of the sun, that orb would fill all space as far out as the moon, and 200,000 miles beyond, in all directions, being many times larger than the entire universe was supposed to be by the ancients. The science of astronomy teaches that there are other suns many times as large as ours, and so far away that their light is thousands of years in crossing the depth of space between them and our

solar system. Therefore that second day's work could never have been done, for no such thing as a firmament exists. If it does, will the ministers please tell us what part of heaven or what part of earth it occupies?

According to the ancient theory of astronomy the firmament need not have been ten miles above the earth, nor to exceed a few rods in thickness, in which to set the sun, moon, and stars, if no larger than they appear to be by the common observer. But in the light of the nineteenth century what must be its dimensions? It is 240,000 miles to the moon, and 3,600,000,000 miles to the most distant planet that revolves around the sun. Light passes over that space in four hours. To reach the earth from the smallest star visible to the naked eye requires one hundred and thirty years; and from the most distant stars visible through the largest telescope, more than ten thousand years. But remember, that however far they are, we have not arrived at the boundary of the universe; for on the most distant background faint specks appear, like dust in the sunshine, which higher power of lenses would doubtless resolve into millions of blazing suns.

No mind, not excepting the infinite, can grasp the smallest fractional part of the immensity of space, for there is no end or boundary, nor can there be. What, then, is the thickness or dimensions of the firmament that God made on the second day, expressly to divide the waters below from the waters above? What did He make it out of, and what was it when done? Nothing.

Five days and a half in making the earth and useless firmament, and half a day in making sun, moon, and stars! Is there a sensible man or woman who can believe the story of the creation, after a moment of serious thought? I think not.

In the first chapter of Genesis we read that God made the first man and woman, and commanded them to eat of

every tree that bore fruit. In the second chapter we read that the Lord God made Adam, and commanded him to eat of every tree, but one, that bore fruit. After that the Lord God made, apparently, a grand discovery: "Behold there was no help meet for Adam." And He made Eve out of a spare-rib, but said nothing to her about that tree, which, the Bible says, she saw was "a tree to be desired to make one wise;" and she did that which any woman since would have done, innocently partook of it; and because she did, we are solemnly assured that God damned her and all her posterity.

He blessed Solomon for desiring to be wise. And would the great, loving Father have damned the race forever, because a woman sought for the same thing?

The "deluded" theologian teaches that to save you and I from this great imaginary curse that Eve brought into being, God gave his only-begotten son to come into this world, to be born of a woman, and then die! that thereby we may escape the wrath of a God, offended because a young and pretty woman desired to be wise. Theologians say, because she disobeyed God, whereas God had expressly commanded her, as recorded in the first chapter, to eat of every tree that bore fruit, and as he did not forbid her eating of any tree, she never ate forbidden fruit; and children are falsely taught in the churches to-day that she did.

Who did God give to save those damned by Eve? His only-begotten son, begotten of the Virgin Mary. Ah, indeed? Had Mary lived, previous to this time, to be the mother of God's only-begotten son? He was God's only begotten son before being given, and given by God before he was begotten of the Virgin Mary, was he not? If Mary was not the only mother of Jesus, who was his first mother? Was he always God's son? Did he exist co-equal with his Father "before the world was?" If so, he could not be His son. If he became God's son by being

born of Mary, he could not have been a begotten son previously. If not a begotten son before he was given, how could God give his only-begotten son? "Great is the mystery of godliness."

Talmage says that God in his holy word has set the seal of his displeasure and indignation against all who hold intercourse with spirits.

The whole foundation of the Christian religion rests on three or four dreams of Joseph; that an angel (a spirit) came to him to tell him what to do concerning an unborn child; and later, of its flight into, and return from, Egypt. Is not a belief in such dreams as liable to be only a "delusion" as a belief in modern Spiritualism. Paul said (1 Cor. xii.): "Some have the gift of discerning spirits;" and "try the spirits," that by so doing we may ascertain whether those who come are good or evil.

The Bible is evidently a very imperfect history of the Jews, interspersed with many seemingly supernatural events, most of which, in the light of modern Spiritualism, are very easily explained; the so-called Lords, Gods, angels, devils, etc., being probably only human spirits, who carried with them into spirit-life their own individuality.

I have attended many spiritual sances where manifestations of a seemingly supernatural character took place that could not be accounted for by any known law, without admitting that spirits, or some invisible, intelligent forces, were present. And I have heard many, before investigating, positively assert that they knew it was all the work of the devil. Had they lived in the days of the prophets, they would have attributed it as quickly to a Lord or God as to a devil.

Who is the devil? Why, a fallen angel, says the church. We are piously informed that God created all the angels perfectly innocent and holy, and that one of the most

favored believed that he could run the vast machinery of the universe. And thousands of the other angels thought that he could, kicked up a row in heaven, and after a long struggle got thrust out of that place, into one "prepared for the devil and his angels." The devil entranced a serpent, expressly to thwart God in this his first effort to start a new colony outside of the celestial city, and made such a grand success that he is sure of about ninety and nine of all who are born on earth ; leaving God, who made the earth "for his own good pleasure," about one in every hundred of those he calls his children. Smart devil, isn't he? Did the Creator intend that the devil should do all this? If He did, God has deliberately created millions of sensitive creatures expressly to be damned. If He did not, there is a power in existence that is superior to himself ; or modern theology is not true.

Talmage says that God has prepared a way for all to escape the clutches of the devil and get into heaven. Millions have never heard of Jesus. Millions who have are so organized as to possess reasoning faculties ; and, though as desirous of going to heaven as others, are so constituted by their Creator that they cannot believe the story of the creation ; of the fall ; of the miraculous conception ; of the atonement ; of the death of a part of an immortal God ; of the resurrection of the old body ; of a general judgment when all nations, tribes, and tongues are to stand naked before God, and be separately judged out of a book ; of a heaven, with streets of gold ; of a personal God, sitting on a great white throne ; of a Jesus, with mutilated material hands and feet, forever standing beside that throne, to receive the adulations of those who were redeemed by his blood, wholly unconcerned about their own less favored brothers, sisters, children, and all they held dearer than life itself, on earth, who are wailing eternally with the damned in hell. Is a man to blame for not believing such nonsense ?

I believe there is a woman known as Queen Victoria. Why? Because there is something reasonable on which to predicate such a belief. If I was assured that she was a good woman, and yet, to punish one of her children for disobeying one of her commands, she held that child, while less than a year old, on a red hot stove for a month, I would not believe it. My ideas of goodness are above such deeds of cruelty. An inhuman monster might. No loving father would do, as we read in the Old Testament, God did. My conceptions of Him are infinitely above those of any Christian I have ever conversed with on this subject.

We read that Jesus said, "Forgive, not seven times only, but seventy times seven." Can he be a part of that so-called God who failed to practise forgiveness in the Garden of Eden? Had God forgiven Eve for trying to be wise, and, in a fatherly manner admonished her not to do so again, possibly he might have saved the entire human race, instead of a very small part; and prevented that awful death of "his only-begotten son" on the cross (virtually, one-third of himself); for Father, Son, and Holy Ghost are three in one, according to the Scriptures. "Practise what you preach" is as good a maxim for the father as the children; and as necessary in Eden, as elsewhere.

A man who believes all the stories in the Bible is more "deluded" than one who believes in Spiritualism. That book was written so long ago that no one is able to tell whether any of its reputed authors ever lived or not. And if possible every separate statement should be carefully compared with similar well-authenticated facts of to-day.

Did God give us our reasoning faculties? If so, it is our duty to reason and examine all things of importance for ourselves, and then accept or reject them. If the Bible seems untruthful and inconsistent to me, I should be a hypocrite and a sinner to say otherwise. The un-

pardonable sin, may be ignoring the best gift of God—your own reason.

To claim that Moses wrote the first five books of the Bible is one of the “delusions” of Christians. In the last chapter of those Mosaic books we read that Moses died, and that the Lord buried him—“But no man knoweth of his sepulchre unto this day.” If so, who could have known who buried him? When that story of the Lord digging a grave, and burying a man, was written, it was so very long after the event that the writer thinks it very remarkable that during all the intervening time no one had learned of the location of the grave “unto this day.” To convey a yet more distinct idea of the antiquity of that event the writer says: “And there arose not a prophet since in Israel like unto Moses.” Between the time of Moses’ death and the writing there must have been many prophets in Israel. Therefore an unknown author wrote the history of the Creation and the Fall; and men claiming to be intelligent (?) sneer at me because I do not believe that he was inspired by God.

Probably not any of the previous events mentioned were recorded before the last one. Moses must have been dead nearly a hundred years or more, before the story of his death was written; and nearly three thousand years after the creation and the fall are represented as having taken place. Are those stories true or false? On that alone depends the need of a Jesus.

In the first chapter of Genesis “God” made the first man and woman. “Male and female created He them,” and on the sixth day. If those days were long periods they must have been very aged people before the close of the seventh, and the statements of the years they lived before and after begetting their children are meaningless.

The sixth day must have been of more than twenty-

four hours' duration, as on that day God created the first man and woman, and all cattle, beasts, and creeping things. And in the second chapter we read that He "brought them," with "every fowl of the air" that in the first chapter he made on the fifth day, "unto Adam, to see what he would call them." "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." "And whatsoever Adam called every living creature, that was the name thereof." "But for Adam there was not found an help meet for him."

I recently read a sermon that appeared in one of the daily papers, delivered by one of the "most learned" (?) ministers in the United States, on "Geology and the Bible," in which he claimed that there was no conflict between them; that the days were actual periods, of long duration. If this is true, God created the fowls during one long period, and brought them, with every other "living creature," during the next long period, to be named.

As the naming of "every living creature" took place before Eve had been made out of Adam's rib (if she was the first woman), he must have been endowed at once with more than human powers. He did not have to learn to talk; he had a perfect knowledge of language; a very retentive memory; a wonderfully imaginative brain; a long enduring patience; and the intellect of a giant. Look at him, standing there hour after hour as the cattle, beasts, birds, reptiles, "every living creature," pass in review, as the "Lord God brought them unto Adam." I will name that an elephant, that a turkey buzzard, that a striped snake, that an orang-outang. Five minutes for each would require many weeks ere they all receive their name, and start off to find a suitable climate—the grizzly to the north, and monkeys for a more southern clime—and poor Eve missed it all. Think of the wonderful retentive memory that enabled him to name every

“living creature,” and no two the same. After the long task was over, Adam went to sleep. When he awoke he found another creature that the Lord God had brought him, and he named her “Woman.” Then follows the story of the so-called temptation—a snake climbs a tree, and, endowed with human speech, talks to Eve. She and Adam eat the fruit of one of the trees that, we learn in the first chapter, she and the first man (supposed to be Adam) were both commanded to eat; discover their nakedness, sew fig-leaves together, without the aid of modern needle or thread; God makes them coats out of the skins of some superfluous animals, and drives them out of the garden, to shirk for themselves. Cain and Abel are born, and both bring the first result of their toil as an offering to Him who turned their poor parents out into the cold, friendless world, to, in modern parlance, “Root, hog, or die.” Cain is rejected, though as honest in his intentions as Abel; becomes exceedingly angry, as nine-tenths of humanity would to-day for as great a slight; kills his brother, not presumably knowing the consequences; hears the voice of an unseen being condemning him, and flees to the land of Nod, builds a city, and marries a wife—possibly a sister, but probably not; and in the fifth chapter is not reckoned as of the generations of Adam; and his posterity, so far as I remember, are not mentioned again in Bible history.

One hundred and thirty years after Adam had named “every living creature” Seth is born, and is the first one to whom he could tell the name of “every living creature,” to have the same transmitted to posterity, so that “whatsoever he called them, that was the name thereof,” and if so, “every living creature” must have been “brought by the Lord God” again, for Adam to tell Seth their names; and if the story is true Adam must have remembered the names of “every living creature” at least one hundred and fifty to two hundred years, or, the name he gave them was not “the name thereof,” during which time those

“living creatures” wandered off to other regions of the earth.

I have not space or time to review all the inconsistencies of the marvellous stories in the Bible, such as that God made the earth to bring forth grass and herb and tree, in the first chapter, and how the Lord God of the second, because it had not rained on the earth, made “every plant of the field before it was in the earth, and every herb of the field before it grew.”

One statement is, that they grew out of the earth—the other, that they were made before being put into it.

We read that God was dissatisfied with the result of his creative energy, and decided to drown those he created, as a man does a worthless litter of kittens.

But of all the men and women who lived then, Noah and his family are the most worthy of our pity. It almost makes me sick to spend half a day in a modern menagerie, with a small army of attendants to keep it clean. How unbearable must have been the situation of those eight men and women whom God confined in a close ark for more than a year, without so much as one stable-boy aboard; only one door, and one window, and both closed!

Did God make any improvement of the human race in the operation? If not, the undertaking was only another failure.

The man who wrote the story of the firmament that was created to divide the waters that were above from the waters below, was just the man to write a story of a deluge, when “the windows of heaven were opened” and the waters held up by that “firmament” descended upon the earth.

All the vapor in the air, and the atmosphere itself, will only balance a column of water about thirty-three feet in height, and weighing about fourteen pounds to the square inch. All the water held as vapor in the atmosphere would not be sufficient to raise the surface of the ocean more than

a few inches. The ignoramus who wrote the story must have lived in an open tent, and not known that men and animals confined in that ark would have been dead for want of fresh air within four hours.

We are asked to believe that God wrote the Ten Commandments with his own finger on tables of stone. One of these was "Thou shalt not kill." The first thing after that was written, God and Moses, who were together on the mount, heard loud shouting by the Israelites. Aaron had made them a molten calf (Exod. xxxii. 4, 10). And the Lord said to Moses, "Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." Moses was still holding in his hands one of this God's commandments—"Thou shalt not kill." And the first thing that God proposed to do, after giving that law, was to kill every Israelite but Moses; and the only really guilty one was his brother, Aaron. The principal reason why God did not kill them was because Moses convinced him that if he did, he would get dishonor among the Egyptians. "And the Lord" ["who changeth not"], "repented of the evil of which he thought to do unto his people." And Moses threw down "Thou shalt not kill," went to the gate of the camp, and said to the sons of Levi, "Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." Had Moses no respect for the "law" of God? or God none for his own?

One reason for publishing this pamphlet is to reply to the sermons of Talmage and other clergymen who de-

nounce spiritual mediums, as well as Spiritualism, while preaching from a text found in Exod. xxii. 16, "Thou shalt not suffer a witch to live." What shall be done with her? Why, simply break that other command of God, and kill her. If God does not want a witch to live, why doesn't he kill her himself? In the twenty-second to twenty-fourth verses of the same chapter we read, "Ye shall not afflict any widow or fatherless child. If thou afflict them in anywise, and they cry unto me, my wrath shall wax hot, and I will kill you with the sword!"

Christian, if you afflict any witch, if she be a widow, or a fatherless child, and she cry unto God, he "will kill you with the sword," or the Bible misrepresents him. And if one of these people have suffered "affliction in anywise," by Talmage's sermon, his God should kill him at once, or His word amounts to nothing.

If there were wizards in Bible times, Saul was one. 1 Sam. xxviii. 6: "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." And Saul, sore distressed, said, find me one who hath a familiar spirit; and they told him of a woman at Endor. If the Bible is true, Saul went there at night and talked with the spirit of Samuel, who told him of events that speedily came to pass. The Rev. Mr. Talmage says that for consulting the witch of Endor, God's wrath was kindled against Saul, and he slew him, and rent the kingdom from his hands, and gave it to David; and endeavors to prove his sensational story by quoting 1 Chron. x. 13, 14: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it. And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse." As the above is the evidence that Talmage has

to offer for his assertion that the Lord broke his own commandment, "Thou shalt not kill," and slew Saul, the question is, Is it true? In the quotation from Samuel we read that Saul did inquire of the Lord. In the last quotation, taken from Chronicles, we read that the Lord slew him because he did not. If the Bible is true, the Lord did not kill him either for not inquiring of the Lord, or for asking counsel of one who had a familiar spirit. 1 Sam. xxviii. 17, 18: "For the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: because thou obeyedst not the voice of the Lord, nor executedest his fierce wrath upon Amalek." What was the voice of the Lord concerning Amalek? A command to break a commandment of God, and kill a whole nation—men, women, and innocent children—for a slight offence committed by their ancestors, four hundred years previous, against the Israelites while they were wandering in the wilderness, and too weak to resist them. And that is the kind of God Talmage worships. Saul, who refused to commit the awful deed, by command of that "voice of the Lord," was more humane than the speaker.

In Deut. x. 4, we read that God wrote the ten commandments. In Exod. xxxiv. 27-29, we read that they were written by Moses.

All through the sacred (?) pages of the "Holy Bible," we find plain contradictions by the score. And shall we risk our eternal future on so shaky a foundation? Of one thing we are sure—a few more days at most and the eyes will grow dim, the pulse will cease its beatings, and the weary, aching heart will be at rest. A parting "good-by," and alone we walk the valley of the shadow of death. It may not be worth much now to know aught of that mysterious and "unknown" future. But when the light is fading and the cold sweat gathers on the forehead, and the hands refuse to move at our bidding, it may be worth

something to know that we have, by continued effort, caught one glimpse of the life and glory beyond. Oh! can we, by any means, become assured that death is not the end; that another life is before us; that the friends we loved so tenderly are not dead, but, arrayed in robes of light, await our coming on immortal shores?

I spent a pleasant week at the Lookout Mountain Spiritual Camp-meeting, near Chattanooga, Tenn., one of the most beautiful locations for that purpose I have ever seen, and recently purchased by a company of Southern Spiritualists for annual camp-meetings; and while descending the mountain, July 8, 1884, with several gentlemen and two ladies, who were members of an orthodox church, one of the ladies sneeringly asked me what good Spiritualism was to the world? My reply was rather sarcastic, as I informed her that my daughter, twenty-one years of age, died unconverted to the Christian religion, and Spiritualism proved that she was neither dead nor damned, which fact was worth millions to me; but probably of no account to those who expected to go to heaven, and be happy, while their friends were forever lost. She replied that it was no one's fault but their own, if they rejected the Bible.

Like the majority of Christians that I have conversed with, she seemed indifferent as to the fate of her best friends. That Bible, with its many marvellous stories, has hardened the hearts of thousands of men and women, instead of preparing them, by sympathy and an enduring love, which death cannot change, for a better life beyond the grave. If a man believes that he can escape the results of a life of sin, by exercising faith in Jesus at the eleventh hour, there is small motive for being good. Teach a man that his future condition depends on the improvement he makes of his spiritual faculties here, and that his spirit friends do know of his misdeeds, and there is a motive for doing good continually.

There is no question in my own mind but that spirits influenced people in the so-called Bible times. But in that age of the world how were they to tell whether an unseen influence that controlled a person to talk was a God or a devil? One who is called the "Lord" (2 Sam. xxiv. 1) got angry, and "moved David to number Israel," and then because he did so, sent a destroying angel who killed seventy thousand innocent people to punish David for what the Lord moved him to do. "And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thy hand." I do not believe it. First, because I do not think that God would do such an "evil" deed. Secondly, because I find the same history of the numbering of the children of Israel recorded by another writer, who says that: "Satan stood up against Israel, and provoked David to number Israel" (1 Chron. xxi. 1). If one statement is true, the other is not; and that fact is so plain that a wayfaring man, if not a fool, need not err therein.

Paul said, "Try the spirits." Why? Because they came back in Bible times as egotistical and deceitful as before they entered the other life. Men like the prophet Elijah would order his enemies put to death as quickly, if a spirit, as he did when a prophet (1 Kings xviii. 40). Death does not change a bad man into an angel of light now; nor did it in the past.

Can I know that a communication which I get from the spirit-world, is truthful and genuine, or not? If it comes from a dearly beloved friend, and in that friend's well-known handwriting, and treats upon a subject that I know none save that one and I knew anything of, I am, in duty to my own best judgment, not to be too hasty in rejecting it; and I have had such messages between closed slates; and many through the lips of unconscious entranced me-

diums ; and can I say that there is no evidence that my friends still live, and live to love ? To me one such proof of an immortal life is worth more than all the Bibles on earth ; especially when I read, as in 1 Kings xxii. 22, that God sent a lying spirit from heaven on purpose to deceive his own elect.

I have confined my criticisms on that book chiefly to the three first chapters of Genesis ; because, as I before stated, if the story of the Creation and Fall is not true, that forbidding to hold converse with spirits is unworthy of attention.

I ask no one to take my word for any statement I make, but to exercise his own reason. If the Bible is not true, are you dealing honestly with your child to teach him that it is ? “ Clara,” said the mother, “ I would not hang my stocking up again, if I were you.” “ Why, mother ? ” “ Because you are now in your teens, and old enough to know that there is no such thing as Santa Claus.” “ No Santa Claus ! Who brings my presents every Christmas-eve ? ” “ Your father and I.” And Clara stood by the chimney-corner lost in thought. Santa Claus, that dear old friend of her childhood, a myth ? and he so intimately connected with all she had been taught concerning Jesus, who was born on Christmas. With a sad heart and tears in her eyes, from out which gleamed an immortal spirit, she said, “ Mother, have you been lying to me all these years about Jesus Christ, Santa Claus, and the Bible ? ”

Among the most intelligent people in every city where I have given entertainments during the last few years, I find that a large proportion are Spiritualists. Spiritualism is increasing far more rapidly than most people have any idea of. Gentlemen and ladies, who are members of the church, come to me to inquire if mesmerism tends to prove or disprove the return of spirits. Hundreds of church members have said to me that they were Spiritualists ;

many of whom were mediumistic, and holding circles in their own homes. They do not care to be called "de-luded" by their life-long friends, as many are who hint that they are investigating the phenomena. Is it not time to teach children the truth concerning Genesis, as well as Santa Claus?

My daughter Emma lay on her dying bed, wasted by consumption. For months she had been slowly losing control of her physical system as she neared the "shining shore." Sitting by her bedside, I noticed a sudden change in her face, as she reached her hands<sup>s</sup> out for me to take, and in a whisper she asked: "Father, am I dying?" "No, not dying," I said, "for there is no such thing as death; but in all human probability you will be safe on the other side before the sun goes down." I spoke my honest thought, as every father should. Would I deceive my own? No, not for worlds. A quiet, happy smile came over her face, as she replied, "I think the first one I meet will be Frances Morse, and we will have a good time over there." Within an hour she quietly said "Good-by" to the members of the family, and her happy spirit left the mortal form for the spirit-world, with a trusting faith in God's eternal love. She did not fear to "die," for she had been taught that "death" was only the "gates ajar" to an immortal life. A few months later, I was giving mesmeric entertainments in Martin Opera House, in the city of Albany, N. Y., and while there held a developing circle, one Sunday evening, at the residence of Madam Schreiber, on Hudson Avenue, with several of my mesmeric subjects whom I had mesmerized at the Opera House. During the evening my daughter materialized, and in her well-known voice, said, "Father, I am here, and Frances Morse is with me." I was two hundred miles from home, and no one of the company knew of them, and I was not thinking of either spirit at the time. A reporter of the *Albany Daily*

*Press and Knickerbocker* was present, with several other residents of the city, and a half-column article of the various manifestations that occurred that night appeared in the next morning's paper, December 25, 1878.

A son, three years younger than my spirit daughter, was crushed by the cars, near Meriden, Conn., October, 1883. I was giving mesmeric entertainments at the time in Iowa. A few hours later a medium was controlled by him, and through her organism related the incidents connected with his "death," and said that he went to sleep that night, and awoke in his sister's arms. He thought that he was dreaming at first; but soon learned that it was a grand reality. And now, as elsewhere related, comes to his mother and me, as lifelike as before his decease.

My daughter has fully materialized many times at the seances of Mrs. Ross, in Providence, R. I., with Rena, a mutual friend of ours; and, locking arm-in-arm with me, have walked several feet from the cabinet, each appearing as natural as if in their own body.

L. L. Whitlock, editor of *Facts Magazine*, and as many as three or four hundred people who have been present at various times while I was there, not only saw those who came to me, but their own friends as well. I have attended Mrs. Ross' seances nearly fifty times, and on each occasion not less than thirty-five to forty spirits fully materialized, which were recognized by relatives in the seance; and I have had similar experience at seances held by other mediums.

Thousands of people in this country have had good proofs of the materialization of their spirit friends, many of whom have testified thereto in the spiritual and secular papers. These people live to-day; and is not their testimony as reliable as that of unknown authors who wrote of events that happened, if at all, thousands of years previously?

Which is the most sensible, the man who believes what he knows to be true, or he who believes the statements of

an unknown man, who wrote that God said to Adam, "In the day ye eat thereof ye shall surely die!" And after Adam had eaten, said, "Because ye have eaten, cursed is the ground for thy sake. Thorns, also, and thistles shall it bring forth to thee." The penalty was to be death, but changed to a curse on the ground, which, after the work of creation was entirely finished, brought forth thorns and thistles. If they were created in the six days in which "God created the heaven and earth, and all that therein is," they could not have come "because" of anything that Adam did afterward.

The Christians teach that a "day" of creative time means one thousand years; and that Adam would never have died, neither would any of his posterity, if he had not sinned. Suppose that some heavy weight should fall on a deathless mortal, and crush him to a jelly, or he is blown into fragments by dynamite. What then?

The Bible says that "God is love," that "his mercy endureth forever," yet he drove his first boy, unforgiven, from Eden, who had made but one, if any, unintentional mistake; and his first girl, in her childhood—as innocent as your prattling babe who reaches her hand for an orange (God having commanded her to eat of every tree)—out into the cold, cheerless world, among the wild beasts of the field, without so much as a place to lay their heads. Do you blame the devil for wanting to take them in, where he has a hot fire, and plenty of coal for all time to come?

We read that when God had finished his creation, thorns and thistles excepted, he rested on the seventh day.

"And God blessed the seventh day, and sanctified it," and commanded that that day should be kept holy. Is it? Not by Christians generally; they have changed it to the first day of the week. Why? They say to commemorate the resurrection of Jesus on the first day. Did God com-

mand them to do so? No, He did not. Did Jesus rise on the first day? No, he did not; he rose, if at all, before the dawning of the first day. Matt. xxviii. 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre."

The body gone in the end of the Sabbath (Saturday), as it began to dawn toward the first day of the week (Sunday). And the deluded Christians of the nineteenth century made a great effort to stop the cars running to the Spiritual Camp-meeting, at Lake Pleasant, on Sunday, for fear of desecrating the day on which their Jesus rose from the dead; although by their own Bible, he was up and away before that day dawned. If God ever sanctified any day for the Sabbath, it was Saturday, not Sunday.

How much real good are Christians doing? I honestly believe more harm than good. Why? Because they teach that morality counts for little or nothing in the journey of life: faith in Jesus, the only door to glory: that you cannot exercise this without the aid of the Holy Spirit: that you must pray God to give you his Spirit to enable you to believe!

I know many people who cannot "believe," although they have attended church for years, have given up all hopes of heaven, become discouraged, and are not caring what becomes of them in this life or the next. If they had been taught that every good deed they performed would carry them one step nearer the celestial city, and an immortal heritage, they would have been better men and better women. Hope is one of the greatest blessings that the Infinite has ever given to humanity; and Spiritualism not only gives an assurance of a life beyond, but teaches the best way to prepare for it.

Matter and spirit are held together by magnetic attraction; and a spirit requires a peculiar brain battery, and

the proper magnetism and the same material of which mortals are composed, for every case of partial or full form materialization ; also the proper place and time. A cabinet for the concentration of matter thrown off from human bodies by insensible perspiration, and the magnetic-aura of the medium are generally necessary. Rays of light, which to exist must be in rapid motion, should be at first excluded entirely for the best manifestations.

Our flesh changes about once every year, and our bones once in seven ; and when the spirit loses control of its own physical system, the body soon passes into an invisible state, to be again used with that thrown off by insensible perspiration by living bodies, for the growth or repairing of others. The material is not destroyed, neither is the spirit, although it, too, is not perceptible to mortal senses. Matter is eternal, and possessed of indestructible properties, and that which is suitable for the purpose is, by the law of attraction, under proper conditions, drawn to a growing plant or to a disembodied spirit. The plant is not visible until the life-germ has attracted invisible matter to itself. And the life-force of the spirit draws invisible matter, by the aid of human magnetism, from the atmosphere, and from the body of the medium, to reclothe the spiritual body, to become visible. Invisible vapor by a natural process becomes visible, as clouds, rain, snow, and hail—actual materialization ; and as mysteriously dematerializes to vapor again ; neither annihilated nor lost. The spirit is possessed of as indestructible properties—the power to think and act, which matter itself does not possess.

While the spirit of man inhabits his ever-changing physical system he retains the same identity continuously, even for a hundred years or more, although the mortal part has changed scores of times. These facts are almost sufficient of themselves to prove the continuity of that part of man that thinks.

I, as a spirit, am able to control my body, which is made up of the food I have eaten. By a chemical process a part of the flesh of a lamb becomes my hand ; and by a mechanical process the wool of a lamb becomes my coat. I am able to put on or take off the coat by exercising the will power, which sets in motion magnetism that acts on the proper muscles to accomplish that which I desire. To move my hand I have to do the same. The hand, of itself, can no more move than the coat. What moves it? The spirit that year after year inhabits the physical body. I, as a living spirit, think to move my hand, and the animal magnetism that is around the brain (which is a human battery) obeys the mandate, acts on the muscles if there be no obstruction, and the inert matter of which my hand is composed, moves in accordance with my wishes.

By forming a magnetic or electrical connection with other brain batteries I may be able to control two or even ten other organisms at the same time, if their proper owners are willing to have me. My book, "How to Mesmerize," contains full instructions, and any man or woman, with an average amount of intelligence and energy, can learn how to do it successfully in a few hours, and be able to give parlor entertainments, remove pain, and restore to health many pronounced incurable by other methods ; and to develop those sufficiently susceptible, for various phases of mediumship ; and obtain positive proof of spirit presence among their own intimate friends. If I am able to control a sensitive person while I remain in the form, I may be able to after I have left the "house I live in."

Human magnetism plays a very important part in controlling our own body, or others ; this fact is not as properly understood as it should be by mediums generally. I may not be able to mesmerize a person that I could if he sat close to one who is more susceptible to my influence, or farther from one that is not. Magnetisms blend at a distance of several feet ; and mediums cannot be too care-

ful with whom they sit for tests, etc. Because some man cannot be mesmerized, he thinks no one else can, and his magnetism may affect those near him, and decidedly so, if he is trying to prevent a medium, or a mesmeric subject from being controlled. This is one reason why some can get good tests from spirit friends, while others fail; and also why some become mediums much more readily than others. Never sit for spirit influence if those present are opposed to it.

There are many reasons why one cannot or does not become a medium. You may not have the proper magnetism or organism. Your daily business may engross all your thoughts while you sit for development. Remember, no two spirits can use the same faculties at the same time. While you are busy thinking that you want to be mesmerized, or become a medium, or thinking that you cannot be, or will not be, you are using your own faculties and preventing another from doing so. You may not have one friend in spirit life that desires to come back and control you; if you have, that friend may not be possessed of the right qualifications, or know how, if he has. It takes time for a spirit to learn how to do, whether in or out of a human body.

I have known many who would have become good mediums if they had not been afraid of doing something which others might think was very silly. This is a greater hindrance with many than all other things combined.

If you are not a medium, and wish to become one, your best and quickest way is to be mesmerized by any mesmerist that you have confidence in; requesting that, as soon as you become apparently unconscious, he ask some spirit to come and take control of your physical system. One mesmerizing may be sufficient. If it is not, I would advise that, if no unpleasant effect is experienced, to try again. An experienced mesmerist should be able to tell whether there is a probability of success within ten min-

utes of his first effort, provided the person is quiet, and in a proper condition of mind, with no one present to interfere. As much, or more, depends upon the surroundings as upon the passivity of the subject to be mesmerized.

There is hardly a family that does not contain one or more who could learn how to mesmerize from the plain instructions in my book. And the price is so low that it is within the reach of all ; and so plain that a common mind can fully understand it. If you cannot have the benefit of a mesmerist, sit in a quiet room alone, half an hour once or twice a week, or every day or evening, if you have the time to spare ; and nearly in the same way you would if you designed to take an afternoon nap. Let your right arm rest easily on a table or stand, on which there is paper and pencil. These sittings should be at regular intervals, if possible, with an honest, but not too earnest a desire for spirit friends to control you as best they can. If you are very mediumistic, you may become entranced the first time you sit ; or it may take twenty sittings of half an hour to one hour each. I have known people to become entranced by a spirit, and immediately give instructions how to sit, and what to do for more complete development. Others are conscious continually, the spirit using only the arm to write, while the brain is unaffected. If the arm begins to move rapidly, make an effort yourself that the hand be prevented from being struck too hard on the table, but do not be frightened, as no harm will come to you. The spirit may be getting control of the various muscles of the arm preparatory to writing a long and beautiful message.

I have to get physical control of my mesmeric subjects, sometimes requiring an hour's time or more, before I can affect them mentally ; others require only a few moments. I try a great many experiments with some people that I have partially mesmerized, before I can even make them stutter. I may have one so that he cannot open or close

his hand, or throw down or pick up a broom-handle, or stop his hands from revolving around each other, long before I can make him forget his name. And perhaps the next one I try may not require over one or two experiments before he passes into the full magnetic state, and into the best possible condition to be entranced by a spirit. Spirits have to get control of some by a slow process also. If you desire to become a medium, and there is no one to mesmerize you, attend spiritual seances if convenient, and you may be controlled by a spirit at the first sitting. Many who possess the gift, unexpectedly become good mediums at home without an effort.

I would advise that, if you have two or more congenial friends, sit around a table with pencil and paper, while one or more sings in a quiet manner some well-known songs to harmonize the circle. It is better to do this than to sit alone, generally, but not if there is any inharmony. If some one feels the influence strongly, and the hands begin to move, even in a very unintelligent or ungraceful manner, do not laugh or try to stop them, unless the force is liable to injure the hands by their being struck upon the table too hard. If one gets up and begins to walk, or even dance, do not interfere; but rather encourage the spirit to proceed for a time, and then ask if the controlling power will talk to you or write a message by using the medium's hand. The physical movements, whether making the hands or feet move slow or fast, are only so many stages of development, and will not be repeated many times—no longer than is actually necessary.

Many spirits, when they try to control a person to talk, have not sufficient power at the time, or fail because they have a whole sentence in the mind, and make too great an effort. I have attended many seances where the spirits had obtained partial control of one or more, and been informed that no perceptible progress had been made for months. In such cases I find almost invariably that the

spirits have been resisted in their efforts to get physical control, which is necessary before they can of the mental faculties. Controlling the hands, mouth, or limbs is physical control, as the motor nerves and muscles only are affected. Mental control is the obtaining full possession of the brain or reasoning powers. A medium may be controlled to talk or move, while conscious, and unable to prevent it ; or may become entirely unconscious, and the spirits unable to do more at present. When one of a circle shows indications of being affected, one of the others should encourage the spirit, as it may be a new experience to it, as well as to the medium.

It may be necessary to instruct the spirit as you would a child. If he tries to talk, and does not succeed, it may be because of too great an effort. I have taught many by insisting that a single word or letter shall be repeated several times ; and then two or more, until able to say them distinctly. Spirits that desire to control are usually so overcome with joy at the prospect of being able to talk with their friends, as to be unable to do so at first. I have known mediums to become developed sufficiently in one evening for a spirit to deliver a grand oration on some subject, of which the medium knew nothing ; even after sitting for months in a circle for development, with only an occasional twitching of the hands previous to that time.

One great hindrance to mediumship with those who sit is the fear of being made to say or do something they may be ashamed of. If you sit for spirits to control you, let them do it the best way they can, and not interfere too much. If you wish to know whether you are a medium for partial or full form materialization, sit with a few intimate friends ; place a number of articles on the table before sitting around it and make the room perfectly dark during the first few sittings. There may be a guitar or violin on the table, a small tea-bell, a glass partially filled with water, and one containing a teaspoon. Sit with hands

joined a part of the time, and engage in light, but not frivolous or excitable conversation, and in singing some well-known songs, in which the majority or all should join. About one hour is long enough to sit, unless the manifestations commence. Do not expect too much at first. Let the same company sit, and in the same room, at regular intervals, once or twice a week, for not less than eight or ten weeks. Let no others join unless known to be in perfect sympathy and very mediumistic. The probabilities are, judging from my past experience, that five out of ten such circles will get manifestations within a month.

I have often found among a company of six or eight one or two possessed of the proper magnetism to form a brain battery of sufficient power to enable a spirit to materialize a finger or a hand. In doing this the spirit uses the magnetism of the proper medium, and the matter thrown off from the sitters by insensible perspiration, with which to reclothe the end of a finger or a hand, to pick the strings of a guitar, or ring the bell, or move the spoon so that it can be heard. A spirit may be able to materialize only a little on the end of a finger, touch the water in the tumbler, and lift a single drop and place it on the hand of one of the company, long before it can do more. As soon as the company get even the slightest manifestation they are encouraged to continue the sittings.

I have helped form many circles, and in almost every instance the spirits have succeeded in manifesting in a few evenings. As soon as the spirits will allow, the room may be partially light, without seriously interfering with their movements. If, after sitting a few times, you do not get the desired results, form a new circle, but on another evening of the week, and take in new members, and hold only the light circles for entrancement or writing, and let only those who prove to be very mediumistic join the circle for materialization.

If you object to dark circles, place a small stand on your

table and cover it with bed-quilts, or with something to make the space beneath the stand entirely dark, and place your things within the darkened space, and sit around the table as for the dark circle, having the room in a subdued light. Or, if you prefer, place all your things beneath the table, and cover it with blankets, which should extend down to the floor, making the enclosed space perfectly dark for the necessary negative condition. I prepared a table in this way in the parlor of Dr. Loucks, one of my mesmeric subjects, of Moquokata, Ia., shortly after the close of the Iowa Spiritual Camp-meeting at Clinton, 1883 (as I have often done elsewhere with other mesmeric subjects), and sat down with him, his wife, and another lady, about 3 P.M., with the room light enough to read coarse print; and in less than a half hour the spirits were ringing the bell and picking the strings of the violin.

You may hold two slates tied together with a crumb of pencil between them, and when sufficiently magnetized by the hands, you may get writing between the slates, generally requiring twenty to forty sittings—less with some.

If you are able to get manifestations in either way I have described, I would advise you to then sit for full form materialization once or twice a week.

For this you may sit alone at one end of the parlor, which should be perfectly dark, and have your company of regular sitters at a distance of not less than ten feet from you, most of whom should join in singing. If a spirit can materialize, it will make its presence known by touching or pulling at your dress or hair. Do not sit to exceed one hour each time, but continue the sittings two or three months or longer if you feel impressed to do so. If you prefer to sit in the light, you can, but are less liable to get satisfactory results as quickly as in the dark. You can have a cabinet made consisting of two curtains across one corner of the room, the inner edges overlapping each other. It should be about seven feet in height, and large

enough for two to sit in comfortably ; sit alone most of the time, with the room in a very subdued light. It is better to exclude all daylight, and have a small lamp, well shaded at first, at some distance from the cabinet. I would not advise anyone to sit for materialization unless known to be every mediumistic, and even then it may require many weeks, although some are successful in a few evenings. Sit at regular times, and as will be most convenient. Do not sit for a moment if for any reason you are needed elsewhere, or desire to be absent. If your mind is not in a passive state, there is nothing gained by sitting for development. Continue your sittings not less than three or four months, if you have the time to spare and know that you are susceptible to spirit influence. It would not be advisable unless you are. Two of the best materializing mediums I am acquainted with sat twice a week, one over five months, the other nearly eight, before sufficiently developed to sit for a public seance. You can hold the slates while sitting for other manifestations.

But few realize the vast importance of proper conditions in themselves, of both mind and body ; and more especially of each individual in the room. I have in mind now two recent illustrations of this fact. While at the Look-out Mountain Spiritual Camp-meeting, near Chattanooga, Tenn., July, 1884, I was invited to the cottage occupied by Mrs. Cooper, a materializing medium from Louisville, Ky. There were present Mr. Albert, of Chattanooga, his wife, and five or six other ladies and gentlemen. Mrs. Cooper and the others had attended the services at the speaker's stand, and we were quietly talking of it as Mrs. Albert cried out, "Look quick, there is my father-in-law!" Mrs. Cooper had taken a seat about two feet in front of her cabinet, consisting of two dark curtains across the corner of the room ; the moon was shining in at the window, furnishing light sufficient for me to see each one distinctly. At the exclamation of Mrs. Albert we all looked at the

cabinet, as the curtains parted again revealing the full materialized form of a man of decidedly marked features, and one that, if known, could be unmistakably recognized ; and he was by Mr. Albert, who conversed with him for several minutes.

Three other spirits materialized during the evening, one, a negro boy, apparently about twelve years of age.

Two or three nights previous Mrs. Cooper gave a seance in the parlor of the hotel for the "Tennessee Bar Association," then holding a two days' session on the mountain. Many kept up a continual snickering and derogatory remarks that no gentleman would be guilty of in the presence of ladies. Few, if any, complied with the conditions known by spiritualists to be necessary, and the seance proved a failure.

I was called up to Mrs. Ross' cabinet once to find a nice-looking lad materialized, who announced himself as the son of my wife's sister ; and while talking with him the form of a young lady moved up to his side, who I at once recognized as his sister. I asked, "Is your mother here?" The curtain parted wider, and my wife's sister stood before me as natural as I ever saw her, and immediately requested that I send for "Margaret." I do not think Mrs. Ross knew my wife's name, or that she had a sister so near like her that one has often been mistaken for the other ; and as she had been "dead" only about one year, I could not be mistaken, any more than with living people who have not changed worlds. I sent for my wife. She came to Providence, R. I., attended Mrs. Ross' seances with me, and her sister materialized and talked of various things that were unknown to all save those two and myself ; and I have had as good tests with many other mediums. Shall I believe my own senses, or take statements made by unknown men, at an unknown time, as my only hope of a hereafter? The Rev. Mr. Murray, of Boston,

while speaking of the Old Testament, said : " We are reading the history of a very ignorant and superstitious people. We are reading only the fragments of old-time history—wind-blown fragments, as it were ; fragments that have been found by seeking eyes and fingers here and there ; fragments, the writing on which, in many cases, was half obliterated—whose meaning had to be guessed, and whose sentences were transcribed by the blundering fingers of men."

During the sermon delivered by the Rev. Minot J. Savage, of the Church of the Unity, Boston, Mass., on Easter morning (1884), he said : " If the orthodox claim be true, and Christ was God, his rising from the tomb, after lying in it only two nights, would hardly be good evidence that we shall rise from our graves after having gone back to dust for thousands of years. A wholly exceptional case like this is hardly good ground on which to base a common hope for our common race. But once more, if he was a man like ourselves, and if we can find reasons to think he really did appear to his friends after his death, then we may reasonably hope. But if Jesus actually reappeared, it is a fact of a very strange and unusual kind. On such testimony as the New Testament furnishes us for so stupendous a claim as the reappearance of Jesus, no modern court would convict a criminal of petit larceny. A thousand times more evidence in favor of spirit return in the modern world is offered us by the spiritualists. And yet thousands believe in an alleged fact 1851 years old, while rejecting a good deal better testimony for similar alleged facts on the part of their next-door neighbor."

The belief that man goes back to " dust," and is to remain so for thousands of years, is not in harmony with known law concerning a dead body. It may be preserved, if embalmed ; but the vast majority of human bodies decompose, and soon become parts of living men and women. And as there is only a comparatively very small

amount of matter in the earth or atmosphere suitable for becoming human beings, the question as to what shall be done with dead people is now, or soon will be, one of the most vital for the consideration of the living. Possibly a deficiency of the proper material for the growing bodies of children is one cause of cholera and other epidemics. If so, cremation will prove a blessing, if it takes the place of burial. Nature must have a sufficient quantity of matter to carry on her work; and is it not best to put it where, by a natural process, it may be available? If each human being remains as "dust" for thousands of years without entering into other combinations, there is a reasonable excuse for a belief in the resurrection of the dead body, but not otherwise.

The masses willingly accept as true, without investigation, the most absurd statements of those who brazenly claim to be God's earthly representatives; and many a senseless harangue is reported in the newspapers as a "powerful sermon." Whether the statements are true or false, few stop to inquire; but if in harmony with the "popular" teachings of the country, whether Catholic, Protestant, or Mormon, it is accepted by all who have been taught that belief.

One of the most bitter and sarcastic sermons I have seen in print appeared in the *Kansas City Times*, April 28, 1884, by the Rev. T. De Witt Talmage, on "Spiritualism and Imposture." He commenced by saying: "We are surrounded on all sides by mystery. Before us, behind us; to the right of us, to the left of us—mystery. There is an unexplored world that science, I believe, will yet map out. Strange things that have not been accounted for; sounds and appearances that confound all acoustics, and all investigation; approximations to the spectral; effects that seem to have no sufficient cause. The wall between this world and the spiritual, I think, is very thin.

That there is communication between this world and another world is certain. Spirits depart from this to that, and the Bible says ministering spirits come from that to this. It may be that complete and constant and unmistakable lines of communication between the two worlds may yet be opened. . . . To unlatch the door between the present state and the future state, all the fingers of superstition have been busy."

I would like to ask if an inherent desire, on the part of a Christian or Spiritualist, "to unlatch the door between the present state and the future state" is "superstition?" Men in all ages and countries, so far as we know, have some form of worship. The theologian preaches long sermons from the text, "Search the Scriptures, for in them ye think ye have eternal life." Is it not to unlatch the door that they search the Scriptures?

How does Talmage know that "spirits depart from this to that?" Has he ever seen them? If he has not, he knows nothing about it, for all he can know must be through some of the five senses. After making a statement concerning that of which he knows nothing, he adds, "and the Bible says ministering spirits come from that to this." What evidence has Talmage that the man who wrote the Bible knew any more about "spirits" than himself? None. What evidence have we that that man was any more reliable in his statements than Talmage? None. Can Talmage relate one of the "strange things that cannot be accounted for" in Spiritualism (for that is what he is talking about, and ridicules before closing)?

Has he ever tried to find a solution to these "strange things?" If not, how is he to know whether they can be accounted for or not? If he has tried, and failed, is he so egotistic as to think that what Talmage doesn't know no one else can learn? Again, how does he know that there have been "sounds and appearances that confound all acoustics, and all investigation?" Is he capable of solving all sounds or

appearances? If he is, will he explain how Jonah could live three days in the belly of a whale, under water, with nothing to eat, or air to breathe, and yet be able to speak long sentences? "Then Jonah prayed unto the Lord his God out of the fish's belly. And said: I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and thou heardest my voice. . . . And God spake unto the fish, and it vomited out Jonah upon the dry land." As Talmage evidently believes this story, is it to be wondered at that he should commence a sermon on "Spiritualism and Imposture" by saying, "We are surrounded on all sides by mystery," as that is one of the greatest mysteries of the ages; and if not true, one of the greatest "impostures" also?

Continuing his sermon, he said: "In all ages there have been necromancers—those who consult with the spirits of the departed." Will he tell us of one necromancer "who consults with the spirits of the departed" in this age, or, indeed, in any age? If he can, he will have established the great fact that mortals can "consult with the spirits of the departed." Continuing the last quotation, he says: "Dreamers, people who in their sleeping moments can see the future world, and hold consultation with spirits." Who does he mean by that? Is it of Joseph, who dreamed he heard an angel talk? or people of modern times? His statement is a positive one, that dreamers have seen, and can see, the future world, and hold consultation with spirits. How does he know? Is he telling the truth? Can he give us any evidence that he is not talking just to hear his own chin-music? His intent is to ridicule Spiritualists, forgetting that the "Church of God" rests on three dreams of Joseph—one, that his espoused wife's unborn child is the offspring of a holy-ghost, a son of God; the second dream, to take the son and flee into Egypt, as the only means of saving the life of the one-third part of God, God being, according to Talmage's theology, three

persons in one, Father, Son, and Holy Ghost—the Son as old as the Father, His mission to earth being to die an ignominious death, to partially undo the great wrong to humanity in not creating the first human beings capable of resisting the influence of one of His once most “holy” angels; thirdly, a dream to return to his “own place;” which, according to one of the “inspired” writers, he did, but by another he did not, do, “that it might be fulfilled,” “Out of Nazareth have I called my son.”

While attending orthodox churches established on these dreams, I have often noticed that about three-fourths of the worshippers are young or middle-aged ladies. The men are not there, as they should be, if theology is in harmony with mature understanding. It is not so at a spiritual meeting generally. I attended one at the Grand Opera House Hall, New York, Sunday, March 28, 1886, where some eight hundred ladies and gentlemen of about equal proportions, male and female, were assembled; and mostly people of middle-age, or past, and I think I never saw a more intellectual audience anywhere, or more healthy-looking people. And I have noticed the same thing at other spiritual meetings. Yet Talmage, after a long and bitter tirade, denouncing mediums as frauds and Spiritualists as the most deluded people of any age of the world, says: “Another remark: Spiritualism is doom and death to its disciples. It ruins the body; look in upon an audience of Spiritualists—cadaverous, weak, nervous, exhausted; hands clammy and cold; Spiritualism destroys the physical health.” Is Spiritualism doom and death to its disciples? Is Christianity increasing a hundredth part as rapidly? Would not he have come nearer the truth if he had said it is death to bigotry and superstition? A man so “cadaverous” and “nervous” as Talmage should not “throw stones.” Among many other statements, he said that “Many years ago the steamer Atlantic started from Europe for the United States,” and was delayed a

“whole month” by machinery breaking; those who had friends on board went to mediums, who said that the vessel was lost, and “Women went raving mad, and were carried away to the lunatic asylum.” Is that true? Do “women” usually go “raving mad” when they hear of the death of absent friends on sea or land? That statement is too thin for Spiritualists to believe, but it may do for those who teach that God and Satan had a friendly chat together about Job; and how God encouraged the Devil to kill all of his sons and daughters, just to convince his Satanic majesty that He had one man who was capable of resisting temptation.

Did Job's wife go “raving mad” at this demonstration of Spiritualism, as both “God” and “Satan” are spirits?

If God had made Adam as Devil-proof as he did Job, the Son-part-of-God need not have “suffered” on the cross; nor any of the human race been damned forever in hell; nor need of the Creator cursing the “ground” that He created, “because” His creation had been spoiled by an angel of His own creating.

After long outbursts of abuse and loud thunders of anathema against Spiritualism, he says: “Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after awhile may be demonstrated.” If they cannot “be ascribed to fraud,” how does he know they are to “some occult law?” What evidence has he that those “performances” that are not “fraud” may not be the work of human spirits—or the Devil?

I have attended the social gatherings of Spiritualists in more than twenty States of the Union; and though for several years a member of the Methodist Church, I have never known more sociable, intelligent, or happy people anywhere than the Spiritualists. And yet this learned divine (?), this minister of the Lord Jesus Christ, says: “Spiritualism smites first of all and mightily against the nervous system, and so makes life miserable.” Before

closing his contradictory discourse, Talmage exclaimed, "Now I believe, under God, that this sermon will save many from disease, insanity, and perdition."

I believe that it has and will add to the growth of Spiritualism, as it called forth comments from those who had never investigated spiritual phenomena, and gave believers a grand opportunity to talk to their neighbors on the subject. It was the principal cause of my issuing this book ; and which, "under God," I hope to scatter broadcast over the land.\*

I shall not soon forget the first time I saw Mr. Talmage. It was during an engagement at the Brooklyn, N. Y., Athenæum, where I gave experimental lectures on mesmerism five weeks in succession during the winter of 1879-80. I attended the morning service in the Tabernacle, and returned to the Clinton Hotel. At dinner one of the lady boarders asked how I liked Mr. Talmage, saying that she thought his prayer was perfectly splendid. I said to her that I had heard men, while angry, utter horrid oaths, and while under the influence of liquor mingle their Maker's name with the most obscene language, but had never been so shocked at blasphemous talk, at any time, as while listening to Talmage's prayer ; to see a tall, lank man fold up his arms, turn his face toward heaven, and in a commanding, irreverent tone of voice address the Almighty as though He were an ignorant hireling, telling Him of some difficulty in the State of Maine among the politicians, precisely as though God had never heard of it, and then what to do, to me seemed greater blasphemy than anything I had ever heard before. Not one sentence that tended to lift the soul one step nearer the angel-world, or fit us for the home where the many mansions are. After a moment's thought she said : "I think you are right, but I never looked at it in that light before."

I saw a book not long since, "The Crimes of Preachers," containing the names of over seven hundred, giving their

residences and misdeeds, who had fallen in three years only, that would put to shame all that Talmage can say of all the Spiritualists on earth.

The Bible, from which he draws his inspiration, and morals also, calls David, who had more wives than an average Mormon, and who committed a second-hand murder to get the wife of Uriah, "a man after God's own heart."

If Talmage would investigate Spiritualism before denouncing it, he would be a wiser man.

I have seen many of my own relatives materialized at the seances of not only Mrs. Ross and Mr. Caffrey, but at those held by other mediums in other places, many times. We know that there is a force or power that draws invisible matter to the growing plants, rendering them visible to sense of sight. Not all the oak was in the acorn, but a germ of life was there that attracted to itself all that has made the tree. A spirit is material as truly as is that invisible matter, and to become visible does not require a hundredth part as much as at first thought might seem necessary. As an illustration : Fill a large jar, made of thin, transparent glass, with pure water ; set it on the window-sill, and unless you knew that the water was there, you would not notice it. Add an ounce of bluing, let the water freeze, and though previously invisible, it becomes as solid as marble. The spirit need only to attract to its outer surface an ounce of the gross substance of which mortal bodies are composed to become tangible to sense of sight and feeling.

I have had unmistakable evidence that our spirit friends are with us—not dead, though yet subject to the laws of nature, and able, with proper magnetism and proper conditions, to attract to their spirit form a sufficient quantity of matter to become as real as they ever were before.

While talking of Mr. Caffray's seances, I have been

asked if I am quite sure that I was not imposed upon by confederates of the medium.

By giving a plain statement of some facts, anyone can determine as to the probabilities of my being mistaken. I attended his seances for the first time, in 1884, at the spiritual camp-meeting at Onset Bay, Mass. I do not think that he could smuggle half a dozen people or more onto the ground, board and lodge them, without some prying eyes finding it out. This seance room was a small cottage in the central portion of the place, and supported by posts a foot or more in height, precluding the possibility of trap-doors from below, or adjoining rooms.

I did not intend going to the seance until eight o'clock in the evening, and only then on being disappointed in another engagement. Within one minute after my arrival the door was closed and locked. I had never seen the medium (Mrs. Caffray) previously, and there was no probability of her knowing of me, or mine.

The seance commenced with independent slate-writing. Each person prepared a question on a small piece of paper and rolled it into a pellet; and the answers were written out in full between two closed slates which Mr. Caffray held in such a position that all could hear the scratching noise of the crumbs of pencil between them. I arrived too late that night to prepare a question, and was astonished to hear him, as he finished reading the answers, say, "That is all, only over all there is written in large letters: Rena is here. Who is that for?" and I answered, "For me." I was thinking that if I had come sooner I would have written a question to her; but before knowing anything of being able to get an answer, she had announced her presence, and therefore he could not have taken it from my mind.

After the slate-writing was over, Mrs. Caffray took her seat in the cabinet and the room was partially darkened. Within ten minutes Rena appeared, and coming directly

to me, gave her name, and led me back—both her hands in mine, to near the cabinet, and, while talking with her, my daughter Emma came out and greeted me as Rena had, in a manner too real to be assumed by any confederates. That they were the ones they claimed to be I have not the slightest doubt, as their looks, actions, voice, and general conversation was real and natural; and they talked of affairs of which the medium could not have known anything. One of the company expressed a belief that one of them was Mrs. Caffray. Mr. Caffray said: "Give me your hand," and led him into the cabinet. On coming out he said that Mrs. Caffray was in there in a deep trance, and he had felt the cold perspiration on her forehead, and could hear her breathing. The two materialized spirits remained with me full ten minutes; after they returned to the cabinet more than twenty other forms of various sizes came out, one or more at a time, who were fully recognized by their friends in the room.

On the following day, Dr. Wolfe, of Mystic, Conn., who had just arrived, asked me who was the best medium at the camp-meeting, and I related what I had experienced the night before. At his request I engaged a seat for him, not saying who was coming. Together we went to the cottage at eight o'clock, and were assigned seats the most remote of any from the cabinet. Early in the evening his wife came to him, gave her name, called him her darling husband, and led him back two-thirds of the distance, and while they were conversing quite earnestly, his two daughters appeared and gave their names loud enough for all to hear them distinctly. When he returned to his seat he said to me that there could be no question as to their identity; and that they had talked of things unknown to any outside of the family. As on the previous evening, some twenty or more other forms appeared, that were unlike most of those I had seen before. Emma and Rena both came, and while I stood talking with them, I pur-

posely called Emma—who is about two inches the tallest—Rena, reasoning that no confederates, even if they look like them, would be likely to discover the mistake. In a changed voice, bordering on sadness, each at almost the same moment corrected me, Emma saying, “Why, father, don’t you know me?” the other—“I am Rena!”

The next day a gentleman and two ladies came to the camp-ground, and at the dinner-table, at which were no others at the time except myself, he asked if there were any mediums on the ground worth seeing. I told him what I had seen at Caffray’s seance, and he requested me to secure seats for them, and asked, as Dr. Wolfe had, that I do not mention who they were for. When I applied for the seats Mr. Caffray did not inquire who were coming with me; and he had no means of knowing anything of their deceased relatives.

We did not go until time for the seance to commence. I occupied a chair about ten feet from the cabinet; the gentleman the one next to me, and his wife the one beyond him. When the seance was about half through, a lady came out, and walking past me, took his hands, saying, “My darling Orick,” and led him half-way back to the cabinet, and after a few moments of private conversation she said, “I want Mercy to come too,” that being the name of his wife. She went up at once, and the two were quickly locked in each other’s arms. I subsequently heard the spirit say, “I want to thank you for taking such good care of my husband—mine for the life eternal, though yours here.” She also said that Mercy’s husband was waiting for her in the spirit world, and that they would be reunited again over there; and that he wanted to materialize now, but could not without a different magnetism than that of the medium.

I did not know the name of the man, or that of his wife, till I learned them from the lips of his first wife, who had passed through that change called “death” years before,

and who now came back, and in a material form told him of her undying love in that immortal land, where those whom "God hath joined together" no man can put asunder. The gentleman's name, if I remember right, was Mr. Orick Nickerson, of Harwich, Mass. If those who are joined here are not properly mated, 'tis best to remain united, if possible, till the contract is annulled by the "hand of death." And hundreds mismated on earth would willingly endure until the end of mortal life, if they but realized the great fact, that, when they enter the spirit world, they will be mated to the one who, above all others, is best fitted to be their companion; and the love of the one man for the one woman will constitute the highest bliss in the endless ages yet to come. But I suppose that those who prefer to pick the strings of a golden harp, unloved forever and ever, will be permitted to do so if they can find one; and to sing the same song continuously, "Worthy is the Lamb, . . . who has redeemed us"—not our children.

But I have wandered from my subject. One evening, Mrs. Carr, of Providence, R. I., accompanied me to Mr. Caffray's seance, and we arrived only in time to be admitted before the door was closed. During the evening Emma and Rena came, as they did ten nights in succession, and while we were standing near the cabinet, Rena, in a low voice, said that she wanted to talk with Hattie. I could not think for a time to whom she referred; and not until she said "Hattie Carr;" and when Mrs. Carr came up she recognized Rena in a moment. I could give a hundred incidents of as convincing a nature as any that I have related.

Many things that I have said in this pamphlet may seem rather harsh to church members, who should remember that much harsher remarks have been made by ministers almost every day about the Spiritualists, of whom I am one, and by those who claim to be better people than we are.

Our belief is founded on positive facts that have come

within our personal observation—theirs on the testimony of unknown men, in regard to phenomena similar to that in this more enlightened age of the world.

One illustration will suffice. Take the well-known story of Balaam—Numbers xxii. Men came for him to go and curse the Israelites; and he told them to wait till morning for an answer. “Darkness” was necessary then as now. In the night “God came unto Balaam, and said, What men are these with thee?” He did not know, or, what was worse, pretended not to. When Balaam told Him, He said, “Thou shalt not go with them.”

The king subsequently sent again: “And God came unto Balaam at night and said . . . rise up and go with them.” “And God’s anger was kindled because he went.” “And the angel of the Lord stood in the way” expressly to kill him, and would have done so, if the ass on which he was riding had not with its large eyes seen a shadowy form, not yet sufficiently materialized for Balaam to see it.

If the story is literally true, for obeying God, the angel of the Lord, but for the ass, would have killed him. Is that the way God deals with men? There is only one reasonable solution to the mystery. The first so-called God was undoubtedly the spirit of an Israelite. The second, one who was friendly to the king who had sent the men to Balaam. The so-called angel of the Lord was the one who came first, and forbade his going, and who subsequently entranced him and blessed the Israelites, which so discouraged the king that he did not interfere with them. Balaam was a trance medium who, the Bible says, was “entranced with his eyes open,” as many are to-day.

If the one who came was the Almighty Himself, the most dangerous thing a mortal can do is to obey Him; as He may send an angel to kill the one who obeys. But, as stated elsewhere, in all human probability every “ghostly” intelligence of Bible times was a human spirit. And “The Ark of God,” a spiritual cabinet.

I am frequently asked if I believe in God ; to which I answer, I do not know. One thing is certain—I do not know anything of Him, neither does anybody else ; if we do, it can only be through one or more of our senses. I do not attempt to exercise my “ belief ” much on that question. We are assured by some who claim to know, that God fills immensity. I cannot comprehend anything so vast.

If I should try to think how many million billions of years would be necessary for light to traverse the minutest fractional part of the distance from the earth to the limit of space, I could not do it. And God fills it all. He cannot have shape or form, hands, eyes, or feet, body or limbs, and fill immensity ; for there would have to be some space unfilled to give shape and form to God.

To hear some ministers talk of the personality of God, one would almost suppose they were second cousins to the Infinite, and ready to damn you eternally for not believing in Him. The more I try to comprehend Deity, the more I realize it cannot be done ; and to impiously assert a necessity for damning the human family, that God called into being, is accusing Him of failure in original design ; or, their creation expressly to be damned ; and is blasphemy more censurable in any intelligent man than the most horrid oaths by a drunken midnight brawler.

It will not harm you or your children to reason concerning the Bible and your future destiny. If orthodoxy is true, they or you may be lost forever. If Spiritualism is true, you will meet the loved ones on the immortal shores, where love to God and them shall never end.

I know there are many pretending to be mediums who are the most detestable frauds on earth ; and I cannot blame people who have attended only such seances as they give for disbelieving in Spiritualism.

I am asked to believe in Jesus ; and I reason concerning him as on other subjects. There are many earnest Christians who believe that it is wicked to have a doubt in re-

gard to the truthfulness of the Bible, or that Jesus is our only Saviour.

He taught to love your enemies, and said bitter things about the Pharisees, of whom Paul was one, as are his followers, calling them children of the Devil, whited sepulchres full of dead men's bones; compassing heaven and earth for a proselyte to make him more a child of the evil one than themselves; bade his disciples "beware" of their doctrine, which Paul—a Pharisee—engrafted into the church, of which Jesus would probably say the same, were he on earth to-day, that he did of them eighteen hundred years ago.

I am asked to believe that Jesus worked miracles; but if I knew of a medium's mother saying to the servants, do as my son tells you, and he subsequently told them to fill the water-pots with water, I should think that she knew beforehand what was intended, and privately would have those water-pots filled with wine in season. I am sceptical in regard to spiritual manifestations, and accept nothing as genuine in the line of "miracles" if I can account for it in any other way.

I am not surprised that the Jews have not accepted Jesus as their Saviour: John viii; 31: "Then said Jesus to those Jews which believed on him . . . Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning . . ." If that statement is true, the devil could not have been an angel in heaven at the beginning, as children are taught in sabbath schools; or heaven was not a desirable place to live in; nor could belief, save the Jews from sin or Satan.

In the closing chapter of the Old Testament I read of the wicked being burned up, root and branch, at the last great day. In the closing up of the New, after the last great day, or judgment day, those burned-up-wicked people are alive and happy on the new earth, outside the celestial city of God—the New Jerusalem—the pearly gates of which are not closed day or night forever.

I care not for a city paved with gold, or gates of precious stones ; I do not wish to see the patriarchs of old, or prophets who talked with God. If I ever reach immortal shores to be clothed with robe and crown, where myriads of men and women redeemed shout eternal praises to God and the Lamb, and among the happy faces gleaming with the glory of joys unspeakable I cannot find "my Emma," I will ask St. Peter to open wide for me the outer gate of heaven, and through smoke and flame, till eternity grows old with age, will I search for her, and never cease till she is found ; and on her trembling form will I place the robe of white, and on her head the crown of immortal life, and hieing up from hell's infernal regions ask St. Peter to take her in, and leave me out to suffer in her stead the terrors of the damned forever. And if there are Christian parents on God's green earth who would not do the same for their children, hell's hottest fire is far too good for their hardened souls, and heaven as far beyond their just deserts as God can think.

I need not worry, for I know that my darling daughter Emma, who loved me as but few earthly fathers have been before, lives as a spirit in the glorious life beyond the tomb ; and with her dear companion Rena, and my son Jerome, take on together the human form again, and in their well-known voice tell me and mine of joys immortal. Not only they, but my father, mother, brother, and sister, and my wife's sister also, in full materialized form, have told us of their home in the spirit world ; of flowers and trees, and mansions not made with hands ; of happy children free from earthly pain ; of sires no longer worried for the bread of life ; and mothers clasping their darlings in their arms once more, with songs of everlasting gratitude to God, whose loving care is ten thousand times superior to anything a modern Christian has ever dreamed of here, or will till time shall end.

## APPENDIX.

*Prepared for the Third Edition.*

It is only eight months since my first edition was offered for sale; and there are now less than a dozen copies of the second edition on hand, it having had a far more rapid sale than I expected.

Many who have learned how to mesmerize from the instructions which this book contains, inform me that they are seriously annoyed by men who are asking why they cannot do as wonderful things with their mesmeric subjects as some magicians, and so-called expositors of spiritualism are able to do, including "The London Ghost Show," "The Aerial Suspension Act," "The Floating Head," "The Automatic Card Player," "The Mysteries of Second-Sight," and some other things; and in response to an oft-repeated request, I shall endeavor in this appendix, to give a clear and comprehensive explanation of some of the deceptions that are practised under the guise of mesmeric influence, which will not be found in my first or second editions.

Every mesmerist is liable at any time to meet people who will tell him, as many have me, that they have seen a magician mesmerize a girl or lady, and cause her to sleep, while suspended in mid-air unsupported; or with only one elbow resting on a rod of iron.

For the unsupported "Act," the girl lies down on a table, a few passes are made over her, only to deceive the audience, while a confederate adjusts a rod of iron, which he unperceived, puts through a small opening in the rear curtain, into an iron socket, which is fastened to a belt around the waist of the girl, and supports her after the table is removed. A ring, with a secret spring which opens as it touches the rod, is shown to the audience, and then passed over the entire body and limbs of the apparently sleeping girl, to convey the

idea that she is supported entirely by the mysterious magnetic influence, imparted by the passes which he made over her with his hands. I have been asked many times by people who have seen the performance, why I could not do the same, that is, why I, too, could not suspend the law of gravitation, sufficiently to cause a lady to sleep in mid-air as she appeared to.

For the "Suspension Act," in which the girl is apparently sleeping, with one elbow resting on a rod of iron as her only support, there is a mechanical device, worn beneath the outer garment, consisting of two pieces of iron, one of which extends to the elbow, the other to below the hips, with a spring-catch under the arm-pit, so arranged as to hold her in a horizontal position. The passes which he makes over her, are only to deceive the spectators, who, while the curtain is going down, look into each other's faces, and say, "How wonderful!" while she awakes? with a laugh, at the gullibility of many in the audience, and is lifted off the iron rod which fits into a socket, in the end of the machine, at her elbow.

The "Second-Sight Mystery," which is often palmed off on an unsuspecting audience as genuine clairvoyance, consists of a series of questions so arranged as to be remembered very easily; and embraces every conceivable object that would be liable to find its way into a public hall; and the questions as far as is practicable, are connected alphabetically, or otherwise, with the various articles. As "Watch" and "What" both commence with the same letter, the question "What is this?" indicates that it is some kind of a watch. As there are many kinds to be remembered, suppose that we agree, that the cheapest, or most common be classed as number one; and the most costly, as the highest number. A brass watch is number one; a common open face silver watch is number two; a costly gold watch may be called number ten. A question of only three words is called question number one, as it would

be a difficult matter to ask many questions with any less words. A question of four words is called question number two; and each additional word makes it a question one number higher. If a gold stem-winder is the fifth watch in the class, a question commencing "What is this," with any four words added thereto, would make it a number five question, and convey at once the fact that it is not only a watch, but the particular kind.

For the presentation of this trick or deception, usually a lady is blindfolded on the stage, and a few unnecessary passes are made over her by the magician, which he claims puts her into the clairvoyant state. He then goes down the aisle, and if a gold stem-winder watch is shown him, he turns towards the lady, and asks a question commencing "What is this?" with any other four words in the question. Suppose he says, "What is this, can you tell me?" and she, knowing that it is a watch, and the kind, only answers "A watch." He whispers to the owner requesting him to ask her to describe it; and she replies, "A stem-winder gold watch." If any one supposed that she got the idea of a watch from the first question, they cannot comprehend how she was able to describe it, from the question asked by a stranger.

As watches are made in many countries, the names of the different places are written down in a column alphabetically for easy remembrance. Suppose that Elgin was number one, Geneva, number two, Springfield, number three, Waltham, number four. A question of three words "Tell where made?" or "Where manufactured please?" is a number one question, corresponding to the first name in the column, and she knows at once that it was made in Elgin, Ill. If he had said, "Where was this watch manufactured?" or asked her the question as to where it was made, using any other five words, she would have known that it was made in Springfield. Six words in the question

would indicate Waltham. It is not to be expected that two people will be able to learn all the questions in an hour; but enough can be learned in two hours' time to enable two ordinary individuals to give an acceptable exhibition of second-sight; and continued practice for a few evenings will make them very proficient.

While giving a course of lectures in Lowell, Mass., one of the morning dailies asked why I could not give as good an exhibition of clairvoyance with some of my mesmeric subjects, as Robert Heller did with his sister in Horticultural Hall, Boston. I sent for my youngest daughter, a miss of fifteen, taught her the "mysteries of second-sight" in less than two hours, had her on the stage that night, and the same daily on the following morning pronounced her superior to Miss Heller; and the reporter was subsequently very much surprised, as I explained it to the audience.

A question beginning with "What is that?" is money; and the number of words, indicate the kind. That last question, consisting of three words, is a copper coin; one word more added thereto, would be a nickel; two words, a silver coin; three, a gold coin; and four, paper money. I will give farther on, a very simple rule for telling how much money, the time by a watch, the date on coins, and other numbers. The names of countries are written down in a column commencing with the letter A, America, Brazil, Canada, Denmark, England, France, etc. America therefore, is number one. If a gentleman hand him a piece of money, he would first ask her in such a way, that she would know that it was money, and the kind; and after she had answered "Money," he would whisper to the owner to ask her what kind of money, and she would tell immediately, because, as already stated, the question "What is that?" is copper money, and if two words be added, she knows that it is silver; if he then asks her "Where made please?" or, "Tell where made?" she would know that it was "American"

(United States). "Where was this coin made?" or any other five words, would be "Canada;" two words more in the question would indicate an English coin. You will notice that particular sentences, or the number of words used, convey correct ideas; therefore a dozen men might offer the same thing in succession, and be unable to detect the trick.

A question commencing "Please" represents some kind of a pin. A common pin in every-day use is number one; a shawl-pin is number two; a hair-pin is number three; a pin to fasten on a lady's hat is number four; a plain bosom pin is number five; and a diamond pin is number six. By remembering that the most common come first, it is no great tax on the memory to be able to locate the number with the number of words that follow the word "Please." "Please tell me what this is, will you?" eight words, number six, "A diamond pin." A question commencing with "Now" is a ring. A plain silver finger ring is number one; with a stone is number two; and a large costly ear-ring is number eight; and the number of words in the question indicate the kind.

Things commencing with the same letter, are classified for easy remembrance, and numbered; cane, collar, cuff-button, etc., have a question beginning with the letter C. "Call this please?" is a cane. "Call this now, can you?" or any other four words after "Call" would be a cuff-button. Other things beginning with any other letter are classed together and numbered, and an appropriate word begins the question, while the number of words gives the number or thing.

For telling dates on coins, the age of any person, the number on a watch or bank-bill, you have only to remember some four or five different things. Perhaps I ought to say here that many of those who practise second-sight have a confederate in the audience generally, the number of whose watch, etc., is known beforehand, which she is supposed to see, while in his pocket.

In giving the age of people, they are requested to write it on paper for him to see, before he asks her. For this part, the word "Tell" stands for ten; every word in the question before "tell" counts ten also. "Me" is fifty; the word "Age" is five, unless followed by the word "Correct," in which case "Age" stands for nothing. "Age, Correct," is one, and every word that follows "Age," "Correct" excepted, stands for one; and every word that follows the combined words "Age—correct," is one. While asking about the date on a coin, the word "Date" stands for five. Months, years, seconds, or whatever you are asking about is five. You must be careful and not use the words "Tell, Me, Age, and Correct," in the wrong place. "Give this boy's age, correct?" is one; another word added would make it two; three words would be four; "Give this boy's age?" is five; "Give this boy's age now, if you can?" is nine; "Tell how old he is?" is ten; "Tell his age, correct?" is eleven; "Please tell his age?" is twenty-five; "Will you please tell me his age now?" is ninety-six; "Please tell this man's age correct, can you?" is twenty-three; "Give the months now?" is six; "Tell the days?" is fifteen; "The hours, will you?" is seven; "How many minutes?" is five; "Now please tell the seconds correct, will you?" is thirty-three. A little practice will enable any two to form or answer any question, from one to one hundred or more, far sooner than at first seems possible.

I see no harm in children practising second-sight more than any of the common riddles of the day. If it was more generally known, no one would attempt to palm it off on a public audience as genuine clairvoyance, nor bring the genuine into contempt by their occasional bungling failures.

In giving the date on a coin, the first two figures are always supposed to be 18, unless he indicate indirectly that it is of the last, or some previous century. If he should say, "Tell me the date on this coin?"

“Tell” is ten, “Me” is fifty, “Date” is five, and the words following are one each, making it 1868. The same rule applies here as given for telling the age.

I do not intend to make these explanations tiresome, nor do I expect any one will be able to remember everything in a minute, but if two persons practise on any one thing till familiar with it, such as asking and answering about the date on coins, or age of people, they will be greatly surprised to know how easy it will be to remember all the combinations.

I have seen many who appeared to be greatly astonished because the lady, while blindfolded on the platform, was able to describe persons apparently selected at random among the audience, while he who asked her to do so was fifty feet away. If in giving the description, she says, “About thirty to thirty-five years of age, a very small man, clean shaved, except that he has a moustache,” it seems wonderful. You will be surprised when I tell you how little is required in the way of remembering, to be able to do this. She does not give the exact age, for that is not necessary. You can remember easily that no hair on the face stands for number one; the least amount of hair, if any, is a moustache, which stands for number two; a greater quantity, chin whiskers, is number three; still more hair, a full beard, is number four; a full beard and moustache is number five. We will now make two columns of figures, the first containing 1 to 5; the second column, 6 to 0. The last figure in a man’s age when given, indicates whether he is small or large, and the amount of hair on his face also; the first figure in each column represents clean shaved; the second figure in each column, a moustache; the third, chin whiskers; the fourth, a beard only; the fifth, beard and moustache. He selects, apparently at random, a small man whose age he thinks will terminate with one of the small figures, 1 to 5; or a large man whose age if written down would terminate with one of the large

figures. He employs the same rule as given for telling the age except that the word "Describe" takes the place of "Tell," and counts ten.

If the first one that he selects, is a small man without a beard or moustache, who he thinks may be from thirty to thirty-five years of age, he asks the question as though he knew that he was thirty-one. If he say, "Will you describe this man, correct?" which question indicates that he is thirty-one, she knows by the rule that he is from thirty to thirty-five, for it is understood that if she is to describe a small man, it shall be one whose age is supposed to terminate with some figure in the first, or column of smallest figures; while for a large man, it shall be one whose age is supposed to terminate with some figure in the second column, which contains the large figures, 6, 7, etc. In selecting, apparently at random, a large man, the questioner supposes that his age may be from twenty-five to thirty, or thirty-five to forty, forty-five to fifty, or ten or twenty years older; therefore, if he says, "Will you describe this man, correct?" she knows that he is a small man, between thirty and thirty-five, because the word describe, is ten, and the two previous words are ten each, and man, correct, is one, making thirty-one; the last figure of 31 being in the first column, or one of the smallest figures, indicates that he is small, and as the top figure in each column stands for number one, he has neither moustache nor beard. If he had said, "Will you describe this man, now?" she knows at once that he is between thirty-five and forty, and a large man, because the three first words stand for thirty, man for five, and the word following is one, making thirty-six, and as six is the first figure in the second column, or column of large figures, he is a large man, and clean shaved. One word more added to either question would indicate a moustache; two words added would be chin whiskers, etc. In asking he gives a definite age, only for the purpose of informing her

as to whether the man is in the first or second row of figures, and whether he stands as number one, or lower in the column.

Fearing that some will not get the full meaning at first, I will review the describing, as this is considered the most wonderful part of second-sight. "Can you describe this man now, please?" the answer is, "A large man between thirty-five and forty years of age, with a moustache." The question placed him at thirty-seven, and as seven is in the large column, he is a large man, and as that figure is the second in the column, he has a moustache only. "Will you please describe this man, correct, if you can?" "A small man, forty to forty-five years of age, with a full beard." The question indicated that he was forty-four, and as four is in the column of small figures, he is a small man, and stands as number four in the class, which represents a full beard. "Now then, will you please describe this man?" "A small man, sixty to sixty-five years of age, with full beard and moustache." The word "describe," as I have told you, is ten, the five words preceding are ten each, and the word "man" is five; five is in the column of small figures, indicating a small man, and the fifth in that column, representing a full beard and moustache. If to the last question I had added, "Quite fully if you can," or any other five words, it would have indicated that he was seventy years of age, and as the last figure of seventy is in the column of large figures, he is a large man, and as it is the last or fifth in the column, he has a full beard and moustache. You may think at first that it requires an extra good memory; but any one can learn how to ask and answer questions, so as to describe any man sufficiently well to astonish every one present, sooner than they could learn any ten verses in the Bible, or a hymn book. I learned the secret of second-sight as practised by Heller by attending his exhibition a number of times. Not all who practise it, use the same words or questions.

The "Floating Head" is a trick performed by the use of two common looking-glasses, each about three feet square, placed in the form of the letter V, with the lower point towards the audience for the purpose of allowing some one to be secreted behind them. A curtain on each side, and one in the rear of the same color, prevent any one who is standing a few feet in front from knowing of the presence of the mirrors, as the reflection of the side curtains seen in them corresponds with the one at the back part of the curtained apartment, which is usually about ten feet in width, and about fifteen in length, the glasses being near the further end from the audience. A board some two feet square with an adjustable opening in the centre, is suspended by large cords an inch above the mirrors. It requires two men, dressed alike, to perform the trick, one of whom purposely mingles with the audience before the show begins; the other lies down on the floor, with his feet towards the front curtain, and his head behind the mirrors, there being an opening in the lower front corners for his neck. The man who has been constantly visible, goes in behind the front curtain, kneels behind the mirrors, adjusts the hole in the suspended board around his neck, it being made in two parts for that purpose, and calls on the third man to pull aside the front curtain; and the audience are greatly astonished to see what appears to be the head of the man who left them a few moments before, now at least three feet from his body. As the two men were of about the same size, and dressed alike, and as the mirrors cannot be seen, the illusion is complete. The first time I ever saw the "show" of the "Floating Head" I was managing a seance for a splendid mesmeric subject, who was also a physical medium in connection with my mesmeric experiments, and in his presence I know as well as I know any other thing that spirit hands became visible some distance from where there was, or could have been any mortal hands.

The man who performed the trick I am explaining, attended my seance one night in Boston, and invited me to come to his exhibition the following afternoon, in a large room on Washington Street. "Mine is all a trick or an optical illusion," said he, "while your manifestations are beyond my comprehension." The first time, however, that I ever saw his head, while the body was hid behind the mirrors, he asked me if his show was not more wonderful than anything he had seen at my seance the previous evening. I then did not know how he performed; but by attending three or four of his hourly exhibitions, I soon detected the trick, which I have endeavored to explain. The manager would assist in doing a number of things, one of which was to put a match and cigar in the hand of the prostrate man, who would light, and place it in the mouth of the visible head, which of course smoked as well as anybody. The manager declared that the show was not an optical illusion, but performed by partially magnetizing the man before taking off his head, and scores of people who attended my seances, asked why I could not do something equally as wonderful by my magnetism; or present the phenomena that took place in the presence of the physical medium, without admitting any spiritual agency. Honest mesmerists and mediums are liable to be classed as humbugs, by hundreds of apparently intelligent people, because of various deceptions which are practised; and I sincerely hope the time may come when the masses will be more enlightened on this subject.

"The London Ghost Show" has been pronounced by thousands as more wonderful than any mesmerizing or spirit materializations, and is produced by placing a large plate-glass near the front part of the stage, which leans forward sufficiently to show the reflection of people who are secreted directly below, whenever a strong light is shining on them, and who at other times are invisible, as they are beneath the stage,

the front of which hides them from the audience. In this entertainment, generally only one of the performers is visible, and as he is moving on the stage, he can be seen through the plate-glass, no one not in the secret being able to know of its presence. While he is doing something, the light is turned on below in such a way as to show the reflection of one or more other people in the plate-glass, who, although below the stage, actually appear as if on it, and close beside the real occupant, and take an active part in giving a ghostly performance. By previous rehearsal, each one knows where to stand, and what to do at the proper time. It seems to be a very wonderful thing, to see men and women come slowly or quickly into existence, take part in an exhibition, and disappear before your eyes; and I have heard scores of people say that it accounted for all so-called spiritual manifestations.

The "Three-Headed Songstress," which at the writing of this appendix is on exhibition here in Boston, is not a three-headed lady, as the advertisements indicate, but appears so by the reflection produced by mirrors; and hundreds pay to see this deception, who think themselves too smart to attend a genuine spiritual seance.

There may be some who read this book who will wonder why I speak so freely about spiritual phenomena; but if you become a successful mesmerist, you may find yourself before you expect it, in the presence of one or more good mesmeric subjects, with spiritual manifestations taking place around you, which cannot be accounted for as readily, as to suppose that disembodied spirits, when conditions are right for it, take on a sufficient quantity of matter to become tangible to our physical senses. And by knowing that this is possible in the presence of a negative brain battery, you may furnish proper conditions by simply making a slight effort, and be able to witness materialization, at such times and places as to preclude the possibility of

trickery. I have, for my own especial investigation on many occasions.

I attended an exhibition in Horticultural Hall, Boston, given by a Mr. Keller, who claimed to be an exposé of the Davenport Brothers. The first time I ever saw him he requested the committee to tie a rope around one wrist; he then told him to place it around the other in the same way, and to tie it secure after he had taken his seat in the cabinet. I managed to get on as committee the following evening, and when about to tie the second wrist, he placed his hands in such a position as to prevent me, or any one, from tying him securely. After he gave his so-called exposé, I offered him fifty dollars if he got loose from the ropes, if he would let me tie him, as I had the Davenports, at one of their seances, where genuine manifestations took place, but he would not allow me to. He had on exhibition at that time, as part of the entertainment, an automatic card-player, known quite widely as "Psycho," that it was claimed had vanquished the best card players of Europe.

Mr. Keller called for three volunteers, who he said should be well acquainted with the rules of the game to be played, to come on the stage, and if possible beat the wonderful automaton. Three men came forward, and Keller shuffled the cards in the presence of these men and the audience, and turning around on pretence of getting something from another table, secretly changed the pack for another, which had been prepared beforehand in such a way that the "machine" drew the proper cards which won the game. I attended several times before I discovered that he changed the pack that he shuffled, for the other. I do not think that I should have gone more than once, only that he sneeringly declared that "Psycho" was as mysterious and far more intelligent than any spirits that ever appeared at mediumistic seances; which was an indirect insult to every good mesmeric subject,

in whose presence the invisible intelligences can manifest.

Unfortunately all who claim to be mediums or clairvoyants are not; and as the deceptions which are performed by these charlatans can be detected by some, it gives the so-called exposers an opportunity to flourish almost everywhere. A man who earnestly desires to investigate is liable to be humbugged, till these tricks are explained. I advise you to inquire of some well known spiritualist in your immediate vicinity, as to the reputation of any so-called medium, who goes about the country, or take some of the spiritual papers, and you will be far less liable to be imposed upon by unprincipled pretenders.

The first time I attended a Mr. Holmes' public seance in the Maryland Institute in the city of Baltimore, Md., he gave a number of cards to the audience to write questions on, with envelopes in which to seal them. He then collected the sealed envelopes, and while going on the stage took out one card which he laid on the table with the sealed envelopes; taking up one, he placed it on his forehead in such a position as to be able to see, and read the extracted card; taking out the one he had pretended to read, he laid it down on the table and read it aloud, while holding another envelope as he had the first one. He continued this process till the twenty or more cards had all been correctly read, not in the envelopes, as the audience supposed, but out of them. Knowing that he read them in that way, I offered him ten dollars for every one that he could read correctly, if he would allow some one to open the envelopes after he had read them, which offer he dare not accept. By request of C. Fannie Allyn, the well-known lecturer, I explained this trick and his pretended materialization at the meeting of the First Spiritual Society, of that city, the following Sunday. About one year previous to this time, my own father positively appeared at this man's seance at 8 Davis

street, in the city of Boston, in presence of some twenty reliable people, among whom was Mr. Moses Dow, the editor of the well-known Waverly Magazine; thus convincing me that even genuine mediums may at times resort to trickery when their negative magnetism has been overtaxed, and possibly such may need our sympathy more than censure.

I know that there is such a thing as genuine clairvoyance and spiritual phenomena; and the object of this appendix is, to enlighten the people on this subject, that they may not be imposed upon by those whose only God is gold. The man who is familiar with bank bills is less liable to accept a counterfeit than less experienced men. For many years I have made these things a study, and know for myself, that although there is much deceit practised, some men and women are possessed of gifts of which others are not; and it undoubtedly was so in ancient times. And it is only through the medium of the sensitive brain aura of men and women, that we are enabled to catch glimpses of that immortal country, and that home of the soul, that lies just at the border of this mortal life. Tell me if you can, of any other way or channel, through which any of the inhabitants of this globe have ever received intimations of a life beyond. The prophets and seers of the Bible were a little more negative than the average individual, or they were not prophets or seers.

I sat down in the parlor of Dr. J. V. Mansfield, of New York, on the eighteenth day of November, 1881, and wrote seven questions to as many spirit friends, sealing each separately. He did not see me write them, but after I had done so, he took them one at a time, and wrote out lengthy and correct answers to every question. If the loved ones addressed had sat in his seat alive, they could not have written more concise or appropriate answers.

If manifestations are taking place in this progressive age, that may throw any light on the shrouded mys-

teries of the past, it is my duty or privilege to investigate them, though all others believe it sacrilegious for me to do so. If spirits materialized in presence of Abraham, may they not to-day, through the mediumship of similarly constituted organisms?

I had the pleasure of attending one more of Mrs. Ross's seances, Thursday afternoon, April 12th, 1883, and occupying a front seat, on which occasion there were fifty-three people present, and at least thirty forms, one, two and three at a time, came from the cabinet, in which to begin with, there was only the medium; and every one of these materialized spirits were fully recognized by some of the company, as perfect fac-similes of deceased friends. The one I refer to on page 128 was among the number, and to her mother, who accompanied me, it was a most joyful recognition.

The *Banner of Light*, July, 1882, to this present time, May, 1883, contains over a dozen four-column articles of my "experiences" with genuine mediums; and also with impostors, who, under the sacred name of spiritualism, perform deceptions that generally disgust all who attend. Paine Memorial Hall was occupied with one last Sunday night (April 29), who only a few years since, gave the same performance in Boston and elsewhere, as an expose of spiritual manifestations.

Another of the same class, occupied an opera house in this city last Sunday evening, whose tricks, by request of the late Dr. Gardner, I once fully explained before the First Spiritualist Society of Boston, which was fully reported at the time in the *Banner of Light*.

Mesmerism proves conclusively that this life is but the beginning of an endless existence; and knowing genuine from fraudulent spirit phenomena, I believe it my duty to make still greater effort to explain these things that are so closely connected with the highest and most sacred hopes of mortals — Immortality.