

THE SECRETS OF
ANIMAL MAGNETISM,
MESMERISM,
CLAIRVOYANCY and MIND READING

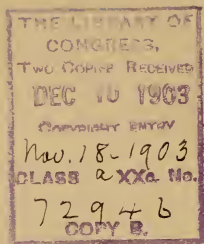
HOW TO DEVELOP
THE MAGNETIC POWER

WITH CHAPTERS ON

Thought Reading and Mental
Impressions
OF —BY— CONGRESS
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PREFACE.

Many works have been heretofore published on the subject of Magnetism, Mesmerism, and other mysterious powers. The public mind has been awakened to the fact that these powers do exist, and as we advance with time, as those who read and think over what they read, the believers in the existence of these powers are growing steadily in numbers, and were those who have been convinced, many of them against a strong prejudice, of the power of the mysterious, they would number a vast army, and among its ranks would be found many of the foremost thinkers of the day.

In the preparation of this work the author has spent many weary months in the researches of Scientific and Historical records, and has endeavored to present the records thus obtained in a concisely published form, and he thereby is enabled to furnish it at a price within the reach of all.

History informs us that the principles of Sympathetic or Animal Magnetism were known to the Ancients, but their practices were enshrouded in mystery.

The Egyptian Priests used this knowledge in the performance of the holy rites of their office, and candidates for holy orders were initiated in its mysteries. It was also made use of by these holy men for the cure of disease, and that celebrated Savant, Gregory Bishop of Tours used this power of Sympathetic Fascination when

he declared to those who undertook the pilgrimage to the tombs: "Behold I say unto you, any person, whomsoever he may be, coming to these holy sepulchers, who shall come in faith and prayer, shall be speedily cured of whatsoever illness he shall be possessed."

Let us but stop and consider the proofs of the existence of Magnetism as shown in the every day walk of life. Let one of a numerous company give way to laughter, or, if you please, yawning, is it not contagious? Does it not affect others in a more or less degree? Then, again, is it not daily demonstrated how easily one may overcome the anger of another by observing a calm self-possession.

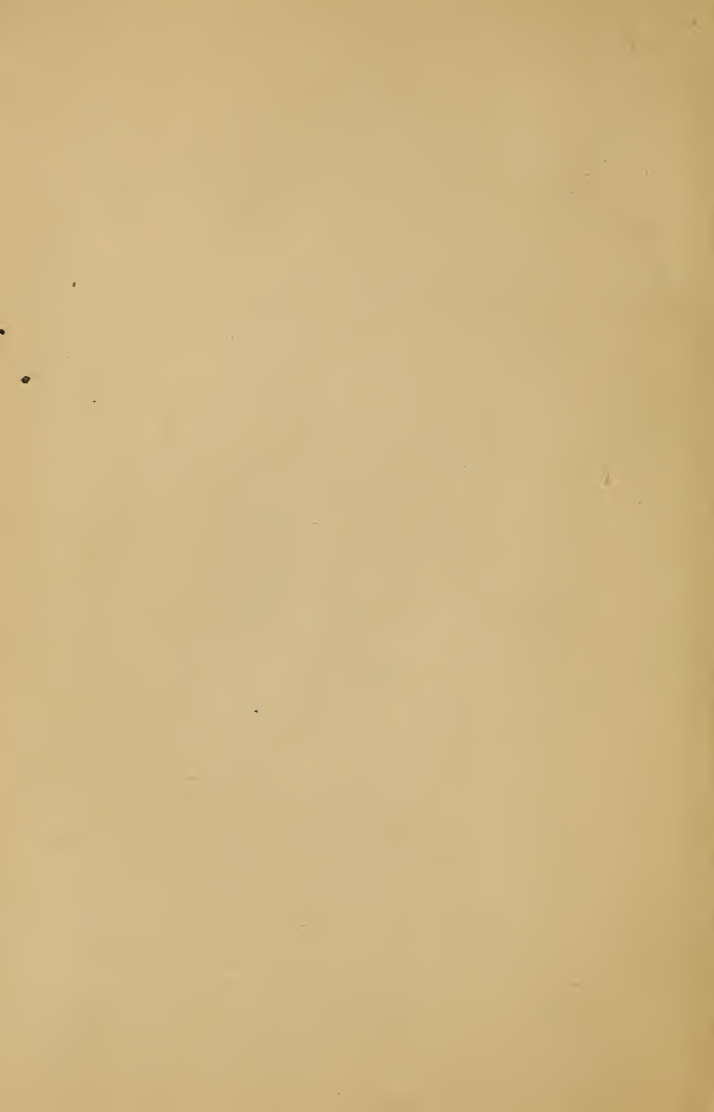
Reference is made in this work to the use of Mesmerism as a cure for the simpler ailments to which the human flesh is heir to, but the author would not be understood as advocating the non-use of medical practitioners, but that its practice will serve as a great aid in performing cures, there can be no doubt in the minds of many thinking persons who will honestly, and without prejudice, peruse these pages.

The author in conclusion asks your kind consideration of his work, firm in the belief that in its pages you will find both pleasure and great profit.

PRACTICAL TEACHINGS

— OF —

MESMERISM AND CLAIRVOYANCY



PRACTICAL TEACHINGS

OF

MESMERISM AND CLAIRVOYANCY

HOW TO DEVELOP THE MAGNETIC POWER.

To all I would say, cultivate and develop the Magnetic power within you to the greatest extent, and render yourself impervious to all other impressions; this is essential if you mean to be a good mesmerist, or else in experimenting when others are present, you may be impressed yourself, and your experiment would then come to a ridiculous and premature termination.

In the first place avoid strong and intoxicating drinks, spirituous liquors are particularly bad; cleanse your body thoroughly every week or oftener with warm water, rubbing the skin well dry with a rough towel afterwards.

Avoid heavy eating and meats of hard digestion, as these render the faculties dull and heavy, the stomach drawing support from the brain to enable it to digest the food.

Avoid anger, fear and passion of every kind ; keep yourself calm, thoughtful, and let your diet be light and easy of digestion, and consisting mostly of fruits or vegetables.

If you are diseased or ill, do not Mesmerize at all until you are quite well, or you will inflict a sad injury upon your subject or patient.

The healthy may Mesmerize the sick, and with great advantage to the latter, but do not let the sick Mesmerize the healthy.

By attending to the foregoing, and keeping your mind calm and collected and attaining to what is generally called "Self possession," you will augment the Magnetic power within you to the greatest possible extent.

Then again, in your actions, do not let yourself be persuaded by others, unless you are in the wrong, when it is manly and honorable to confess it, but not otherwise, for it allows the Magnetism of another to overcome your own, and tends to make you "negative," which you should be most careful to avoid. Therefore always aim at persuading others.

The next two points are very important ; First, the Eyes ; these must be practiced so as to render them searching and piercing, and able to withstand the intent gazing of any other person. To do this it is necessary to gaze steadfastly at objects

without wavering the eye and as long as possible ; the morning is considered the best time for this practice the mind being then fresh and free from the day's cares. At first the eyes become suffused with water, after which they will gain strength, and you will be enabled to gaze intently at anything for any length of time without inconvenience. This cultivation of the gaze is very necessary.

The next point is the cultivation of the mind and the concentration of the thoughts and ideas.

To have this power in perfection you should conjure up from memory, some past event of which you have some slight recollection, then turn your attention to it with all the power you possess, and draw it in your mind as though it were present with you, think it steadily over and picture everything in your mind clearly.

This concentration of the mind and the thoughts, should be steadily and persistently persevered in until, after a while, past scenes may be reviewed mentally with all the vivacity and reality of the present. In developing thought-reading this is very necessary.

It may be a little difficult at the first, but it is very essential, and may be soon mastered by perseverance.

HOW TO MESMERIZE AND OPERATE ON OTHERS.

The following from Dr. Gregory of Mesmeric celebrity, I have found the best method, so will give it :

“If you try the experiment of drawing the points of the fingers of your right hand, without contact, but very near, over the hands of several persons, downward from the wrist, the hands of the persons being held with the palms upwards, and your fingers either all abreast, or one following the other, and repeat this, slowly, several times, you will most probably find one or more, who very distinctly perceive a peculiar sensation, which is not always the same in different persons, some will feel a slight warmth, others a pricking, some will feel a tingling, and others a numbness; such as perceive these sensations most distinctly, may then be tested, and will be found, probably, very clear and consistent with themselves, even if blindfolded, but sometimes blindfolding produces at once a state of nervous disturbance, most unfavorable to clear perception.

“You may now, having found a person susceptible to a certain extent, proceed to try the effects of passes, made slowly with both your hands downwards, from the crown of the head downwards, over the face to the pit of the stomach, or even down to the feet, avoiding contact, but keeping as near as possible without contact; or you may make the passes laterally, and so downward over the arms.

“It is necessary to act with a cool and deter-

mined mind, and firm will, while the patient is perfectly passive, and undisturbed by the voice or otherwise; he ought to look steadily at the eyes of the operator, who in his turn ought to gaze firmly at his subject.

“The passes should be continued patiently for some time and will generally excite the sensations before mentioned, viz., warmth, coolness, pricking, tinkling, creeping of the skin, or numbness, according to the person on whom you operate.

“When these sensations are very marked, the subject will, in all probability turn out a good one.

“It is probable that with patience and perseverance a vigorous healthy operator would finally succeed in affecting all persons, but in some cases which have afterwards become very sensitive, the subject has only been affected at first with great difficulty, and only after much perseverance, or even has not been at all affected at the first, nay, even for many successive trials.

“The operator must not be discouraged, if he perseveres the chances of success are much increased, whilst he will often meet with cases in which a few minutes will suffice to produce strong effects.

“Another, and in some cases a more successful method, is to sit down close to, and before the patient, to take hold of his thumbs in your hands and fingers and gently pressing them, to gaze steadfastly in his eyes, concentrating your mind upon him, while he does the same, this is at least in the beginning less fatiguing, than making the

new and unaccustomed motion of the passes ; although with a little practice it is easy to make several hundred passes uninterruptedly.

“I cannot give a decided preference to either method, both will sometimes fail and both are often successful, they may be combined, that is, alternately, and often with advantage.

“Two things are desirable ; first, a passive and willing state of mind in the patient, although faith in Mesmerism is not at all necessary, but a bonafide passivity or willingness on the part of the patient to be operated on ; this, however, signifies little in susceptible cases.

“Secondly—Intense concentration of the mind on the part of the operator. It is self evident that to obtain this, perfect silence is necessary.

“The time required varies from a few minutes to an hour or more, but usually diminishes on repetition.

“Intent gazing alone, especially if well practiced by both parties, will often produce the sensations above named without close proximity.”

Thus far for Dr. Gregory, all of which I endorse ; some operators use a disc or bright piece of metal, at which the patient gazes, whilst the operator makes the passes ; this in some cases is preferable to intent gazing, which in public or amongst friends would appear highly ludicrous.

THE MESMERIC SLEEP.

“The same practices” continues Dr. Gregory “when continued longer give rise to phenomena

still more striking, and I shall now proceed to these while it is unnecessary to repeat the details of the passes, which as already said, suffice to produce the whole train of Mesmeric phenomena.

“The first is twitching of the eye-lids which begin to droop, when, even where the eye-lids are open, there is in many cases a veil as it were, drawn before the eyes, concealing the operator’s face and other objects. Now soon comes on a drowsiness, and after a time all consciousness is lost suddenly, and on awaking, the patient has no idea whatever, how long it is since he fell asleep, nor what has occurred during his sleep, the whole is a blank, but he generally wakes up with a deep sigh rather suddenly, and says he has had a very pleasant slumber, without the least idea whether for five minutes or five hours; he has been more or less deeply in the Mesmeric Sleep, it is a state of somnambulism, sleep walking, or more correctly sleep-waking; It is a sound, calm, and undisturbed sleep, that is, it is not broken by gleams of ordinary consciousness, but the sleeper answers when spoken to by the mesmerist, and answers rationally and sensibly. If desired he will rise and walk with his eyes closed, or if open, either turned up or insensible to the light.

“When the subject has become fully asleep so as to answer questions readily and without waking, there is almost always observed a great and remarkable change in the face and countenance, the manner and voice.

“On falling to sleep, at first he looks perhaps drowsy and sleepy, like a person dozing at church,

or at a table, or overcome by fatigue, or stupified by drink, but when spoken to, he usually brightens and although his eyes may be closed, yet the expression becomes sprightly and intelligent, quite as much so as if he saw, and the deeper the Mesmeric Sleep, the more bright and intelligent becomes the look and the countenance. Clairvoyance is but a deep Mesmeric Sleep."

When it is desired to awake the patient, you must make a few reverse passes, that is from the pit of the stomach upwards over the head, and give him a gentle but sudden shake, and say to him, "You are all right now."

Do not handle him roughly.

CLAIRVOYANCE.

Mesmeric Clairvoyance is produced by the passes as before taught.

It is rarely that a person becomes clairvoyant at the first sitting, but such cases are not altogether quite unknown, clairvoyance usually comes on by degrees, the sleep becoming deeper and more perfect at each succeeding sitting.

When you have produced a deep sleep upon your patient, you must gently tell him that you wish him to visit a certain place, and which you will describe to him, if he hesitates you must try and persuade him, but if he still objects, it is better to defer it until another sitting; if he

expresses a willingness to go, as is generally the case, ask him how the house is situated, the windows or surroundings, or such other characteristics as you know belong to the place, if he does not give a very correct account, it is probable he has gone to the wrong place, in which case you must explain it more fully to him.

We must here touch on "Phrenology;" It will be well to buy a small phrenological head, which can be obtained at most chemists for about a dollar, as this will show the location of the different organs, much better than can be described on paper.

When the patient is in the Mesmeric Sleep, the operator can produce wonderful phenomena, by exciting the different phrenological organs of the brain.

The organ termed "Individuality," situated just above the nose, is the principal one to bring the patient into the Mesmeric Sleep, by pointing at this (for it is not necessary to touch it) he will tell you on being asked, about himself and his own affairs, his ailments, and what is best for his health, this organ bringing the mind into the fittest state for interrogation.

Another organ is "Combateness," situated at the back of the ears, which being pointed at, will cause him to strike furiously at anybody or

anything in front of him, and to put himself in a very pugnacious attitude.

By exciting "Mirthfulness," he will laugh and display the greatest hilarity, and each other organ possesses its own peculiar qualities.

Now the reason I have brought phrenology in, is this, that sometimes the patient in the Mesmeric Sleep cannot see, speak, or hear audibly or plainly, in such case it is necessary to excite certain organs.

For instance if in his clairvoyant travels he says it is dark so that he cannot see, you must point your fingers towards his eyes and say, "Now you can see."

Then again in answering questions or speaking, if he articulates inaudibly, or mumbles, so you cannot understand what he is saying, excite the organ of language which is situated just beneath the eyes, and he will then immediately speak plainly.

Again should he hear imperfectly, point towards the ear with your fingers and say, "Now you can hear," when his hearing will become perfect.

In Clairvoyance it is most essential to have the organs of hearing, seeing, and speaking well excited and developed, that he may be able to tell what he hears and sees in his travels.

The deeper stages of clairvoyance, can only be

arrived at by practice, frequent sittings, and complete control over the patient; by degrees the mind will become more lucid, and not only able to tell of the past and present, and not only able to describe far off places and visit far off friends, but also to obtain glimpses into the obscure future.

There has been discovered no limits to the lucidity of the clairvoyant; walls and the habitations of men, are no hindrance to the flight of the spirit, it can pass through fire, through air, through water, through earth, and limit there is none!

The higher the degrees of clairvoyance, the more angelic and benefic becomes the presence and countenance, which assumes a most angelic expression, especially with females, whose faces usually become bright and radiant as with joy.

Think not reader that without patience and little trouble you can get your subject into this desirable state of Mesmeric Sleep, what you must do is to practice and persevere, and if your subject does not progress satisfactorily, which is sometimes the case, and is no fault on either side, for all persons are not formed alike, then seek another, and experiment; generally females are better than males, their senses being more penetrating, susceptible, and keen, and their nerves sensitive; children also form very excellent sub-

jects for Mesmerism, and are very easily acted upon.

You will, generally, and I may say, almost invariably find each succeeding sleep deeper than the last.

It now remains for you to operate and also cultivate the Mesmeric influence.

Never use force at anytime, or insist on the patient doing any thing, as this is very injurious to the patient, and gives rise to a feeling of antipathy, which is most desirable to avoid.

With respect to absent friends, it is better to place their letter, or a lock of their hair, or a piece of their clothing, or any thing else that belongs to them, in the patient's hands, as this facilitates his tracing, or finding their whereabouts.

Information may thus be learned about the dead as well as the living, indeed it is a most useful faculty ; the great pity is that it is not more extensively known ; for the discovery of murder, theft, etc., it would be highly valuable.

THOUGHT READING, AND MENTAL IMPRESSIONS.

With this you require the power of drawing pictures in your brain, or the power of vividly producing anything in your mind.

In the beginning of the lessons, instruction is

given how to develop this power. Once you are able to picture past events clearly in your mind, thought reading becomes easy work, but until you can do this, it is best deferred, or it will end in a muddle and without any satisfactory results.

You will therefore first produce on your patient the Mesmeric Sleep, the deeper the better, then picture or think vehemently in your mind of what you desire he should know, and make what we should call "communicatory passes;" these passes are what you may see in every day life; or when one person is trying to make another understand his meaning, he uses his hands as well as his tongue, and this manual motion is done quite unconsciously, but yet it is very patent, in short, you throw with the hands as it were, your thoughts towards him, and with intense concentration of the mind you gaze at him, when your thoughts will become known to him.

At first some blundering may occur, practice and patience is the only remedy for this, coupled with the "communicatory" passes and a clear and determined mind.

Should you wish him to read the thoughts or impressions of anyone present, you must join their hands for a few minutes, remaining yourself entirely passive, as the patient is more susceptible to your impression than that of any other person,

therefore passivity on your part is very necessary.

Let any person write a name or any number, or word, or sentence, and fold it up and put it in a nut or box, or seal it up and hand it to him, he will tell what it is exactly, and without seeing or opening the box.

This, and a thousand other experiments or tests may be given, and in your method of practicing, other experiments will present themselves, and other phenomena no less astonishing, but whatever occurs in any experiment, do not loose your self possession, but be calm and de-magnetize by making the reverse passes as before taught.

GENERAL ADVICE.

When you have once Mesmerized a person never allow any one else to Mesmerize until the patient has fully recovered from the effects of your Magnetism, otherwise you will be liable to injure the patient and produce convulsions, and a series of evil consequences, leaving the patient in a very weak and prostrate state.

Allow no unhealthy or evilly disposed person to Mesmerize you, nor yet any one else at any time if you can avoid it, for, when Mesmerized you are completely under their control. You should therefore only allow those who are strictly honorable to Mesmerize you, otherwise it will be

particularly bad and dangerous, depraving the morals and having other bad and lasting effects. Females should be very particular in this respect, and allow no stranger to influence them.

The student will observe that all the wonderful phenomena are produced by the simple passes or the intent gazing, as taught in the beginning of these lessons, and that thought-reading, clairvoyance, and a host of other things, are simply the result of continued and persistent experiments, and resulting in deep sleep, for the sleep is usually deeper at every subsequent sitting. One hour a day and in the morning is the best time for experimenting.

As soon as the operator feels fatigued he should give over and operate again the succeeding day, and at the same hour, and continue it until sleep is produced, bearing in mind that if it be not produced at the first sitting that the labor is not lost, so no disappointment should be felt, but the operation should be continued daily until sleep is produced.

The chief things are: A passive and willing patient, and a strong, healthy and vigorous operator.

THE MESMERIZING OF ANIMALS, VEGETABLES, AND OTHER THINGS

There is but little difference between the Mes-

merizing of animals, and that of human beings, every one of either, are more or less susceptible to the influence.

For animals, make passes from the head down the back to the tail, continue this for a short time when the eyes will become heavy, then pass your hand over them when they will become fixed, and the animal will fall asleep. You may then experiment with it as you wish, although unless you are watchful, they are liable to wake at any little noise or interruption.

Should an animal be ill or full of restlessness, Mesmerize it into a deep sleep once every day, and let it awake of its own accord and naturally.

For such animals as are ferocious, and cannot be controlled or approached, at first the Magnetizing is a tedious performance, and cannot be hastily performed, except after much labor,

You must stand in front of the animal, fixing your eyes steadily on his, and make passes towards him as with a human being until he is subdued, and either falls asleep or drops down, when he may be approached and put into a deep sleep by continued passes.

With birds make passes over and around the cage, and continue them until the eyes close and the bird falls asleep, when you may handle and act with it as you please.

To induce an animal to follow you, you must make passes over his head and down his back for about ten or fifteen minutes, then go in front of him and make what are called "drawing passes," that is, as if you were pulling a rope from him to yourself, breathe into his nostrils a few times, and the animal will follow you anywhere you go.

After Mesmerizing a human being you may draw him towards you by these drawing passes, and he will follow you much the same as an animal.

To repel or keep back a human creature, or an animal, make passes as though you were pushing it from you, and let your mind be strongly impressed with what you desire to accomplish.

How often in every day life is "go away," "get away," and other similar ejaculations accompanied by a motion of the hand, or a "repelling pass," although it is done quite unconsciously.

In experimenting with healthy animals it is always best to de-magnetise them by making a few reverse passes, the same as for a human being, and see that they are fully awake.

THE MESMERIZING OF VEGETABLES, FURNITURE,
WATER, AND OTHER THINGS.

With flowers, vegetables, or plants, you will

proceed to make passes, down and around the plant, from the top to the roots, say for the space of fifteen minutes, and breathe on the ground about the roots.

No visible effect can be expected at the time, but plants and vegetables will grow quicker and more luxuriously after being mesmerized than they did before.

With furniture and other inanimate things proceed as follows :

Say for instance you wish to Mesmerize a chair, door-post, threshold, table, or anything else, to produce a certain effect upon the first person who enters or comes in contact with them. Make passes down the back of the chair to the feet, then down the front, over the seat, down the legs to the floor, and with other articles of furniture make passes from the top to the bottom, and on both sides of it.

The impression you wish to convey must be very powerfully kept in your mind all during the operation, and the will must be firm and determined.

Professor Mesmer, who first brought Mesmerism into practical use ; when he Mesmerized trees, he used to fold his arms around it for several minutes, then make passes towards the summit, and thence down the trunk, in the direction of the principal

limbs, then finished by mesmerizing the ground around it.

For water, make passes over the surface, and pass the hands through it, and breathe upon it several times successively.

The student will remember that the longer he continues the operation, the more powerful the utensil or other article will be mesmerized.

Magnetized water is good for plants and animals tending to keep them in health and invigorating their growth.

A sensitive person or one brought under the influence of Mesmerism will be able to tell at once what articles are mesmerized and what are not.

Suppose you Mesmerize a chair, and ask your patient to sit therein, it is highly probable he will fall asleep on seating himself. Then again show him a mesmerized stone, plant, water, or anything else, and it will produce the same effect.

Again, Mesmerize a certain place in the floor over which he must pass, and if you *Will* in your mind, that he shall not pass that spot, as soon as he enters it, he is fixed steadfastly to the ground and cannot move, this refers to those whom you have mesmerized at least once; others in passing the spot would only perceive a certain impression, which they might or might not heed or notice.

And thus far with respect to the general prac-

tises of Mesmerism ; the phenomena and the effects may be varied in scores of different ways, according to the will of the operator.

The whole train of Mesmeric phenomena, hangs on the simple yet powerful passes, as mentioned in the fore part of these pages.

When a patient is once controlled or put to sleep by you, it is only the practise of a few minutes to control him at any future time.

We will now turn our attention to the healing properties of human magnetism, and which is very important, and can effect very wonderful results by its continuance. ———

HEALING MAGNETISM.

In India and the East, healing by Mesmerism has been practiced from time immemorial, and is well known amongst the American Indians, and the Aborigines of other countries ; and even in the common affairs of every-day life, how much do we see of it.

It is as natural to hold your hand against the part that aches, as it is to drink when you are dry, and this very natural and common application of the hand, frequently eases the pain, and would do so more, were it to be continued longer and by another person, the mind at the same time being strong and resolute in the determination to eject the pain.

A few strokes of the hand over the head will almost always cure pain of the head.

HOW TO REMOVE PAIN FROM THE HEAD, OR ANY
OF THE LIMBS.

Make the passes downwards from the top of the limb or crown of the head to its extremity, and after every pass, shake the hands, as though you were shaking something from them, and continue this for some time when the pain will gradually cease; if you do not shake your hands after each pass, it is most likely you will receive the pain yourself.

FOR RHEUMATISM, ACUTE AND CHRONIC.

Mesmerize the parts well by making the passes, shaking the hands after each pass as before taught; also apply new flannel, which has been well mesmerized to the parts, or mesmerized paper is very good. Apply a silk handkerchief over the part most affected, and breathe upon the part through it several times.

Your mind should be generously disposed and be possessed with a sincere desire to benefit the patient, and drive away the pain.

If the person has been once or more put into the Mesmeric Sleep, this operation will give instant relief, if not, then the relief will be

gradual in accordance with the mesmeric power the operator possesses, and the degree of real earnestness in his mind.

Therefore it is most essential to produce the sleep, as ever after that it is but momentary work to relieve any pain, to produce refreshing sleep, or to render any surgical operation painless and safe in every way.

DEAFNESS AND BLINDNESS.

For deafness make passes over the ear and breathe upon it, and pour Mesmerized salad oil into it, then apply wool, and if the wool be mesmerized so much the better, repeat the operation as often as convenient.

If only one ear be affected, it will yet be better to Mesmerize both sides of the head.

For blindness make passes over the eyes, and down the nose, breathe upon the eyes through flannel, and bathe them with water that has been mesmerized, and cover them with a mesmerized cloth.

Where deafness or blindness is not the result of an accident or malformation the cure is easy, but when the organ is injured or misformed it is doubtful, but ought to be tried.

FOR INSANITY AND MENTAL AFFECTIONS, NOT RESULTING FROM ACCIDENT OR MALFORMATION.

Make passes down the spine of the back and get the patient to sleep as soon as possible, then Mesmerize him very thoroughly into a deep sleep, repeat this once or twice daily ; let him sleep at least two hours, then de-mesmerize and awake him.

Let the food that he takes be Mesmerized ; if the heart be weak, excite its action by a few gentle passes over the region of the heart, and when asleep, breathe upon his forehead through flannel.

The mind of the operator should be most benevolently disposed, and possessed with an ardent desire to do him good.

This is essential in all curative operations.

It is the principal difference between curative and phenomenal Mesmerism ; in the former your mind should be anxious to do good, but in the latter it should have the desired phenomena in view and strongly impressed upon it, but I have spoken of the necessity of this many times already.

The method of treating insanity is applicable to fits, the falling sickness, giddiness, and temporary loss of reason or memory.

FOR BURNS, SCALDS, WOUNDS, ETC.

First, Mesmerize well the injured parts by con-

tinued passes, then breathe upon the parts, and if it be a scald, or wound, or burn, apply Mesmerized salad oil to it, afterwards apply a bandage that has been mesmerized by the breath, until it is quite moist, and treat daily in this manner.

HOW TO MESMERIZE PAPER, WATER, FLANNEL, AND OTHER THINGS FOR CURATIVE PURPOSES.

All things can be Mesmerized very speedily and effectually too, and Mesmerized paper, clothes, flannels, etc., are useful to send long distances, for it is as easy to treat a person at a distance as at home provided you have once if not more put them into the Mesmeric Sleep. Cases of this description are constantly occurring to almost every practitioner.

Having selected the article you wish to Mesmerize, you must proceed to make passes lengthways of it, say for ten or fifteen minutes, then breathe upon it for five minutes more, and it will then be ready for your use.

FOR WATER, BATHS, AND LIQUIDS.

Make long and slow passes over them and in the case of water or baths make the passes by passing or drawing the hands through them, and finish the operation by breathing upon them several times; keep your mind in the benevolent condition as before taught,

Pains in the head, muscular contractions, tooth-ache, ear-ache, cramps and a host of other aches and pains can be cured effectually by Mesmerism.

In relieving pain it is not always necessary to send a person to sleep, unless the pain be severe and the frame much exhausted.

FOR SMALLPOX, MEASLES, AND FEVERS, AND OTHER TEMPORARY ATTACKS OF SICKNESS OR INDISPOSITION.

Mesmerize thoroughly the whole body by making long passes from the head down to the feet, and shaking the contamination off at each pass as before taught.

If the fever induces restlessness as it usually does, then put the patient to sleep and keep him in that state until it subsides, bearing in mind that he is better able to eat and drink when under control, then he is when awake, it is a good thing also to Mesmerize the food and drink that he takes.

FOR INFLAMMATION, WOUNDS, ETC.

Make passes over and around the affected parts, and finish by gently breathing upon them.

For wounds, these can be speedily healed by saliva, first, rinse and cleanse your mouth well with tepid water, then apply the saliva to the wound,

This saliva possesses a most powerful healing action.

Cats and other animals when wounded invariably lick their wounds until they are healed.

A Mesmerizer should be an acute observer of nature and creation, from which invaluable lessons may be learned and much information gained.

One word of caution in treating the sick, do not make an upward pass, and in all your operations let the passes be made from top to bottom, as the magnetic fluid has a great tendency to ascend.

ADVICE.

First cultivate your passions, and have them all well under control, so that anger and passion may be unknown to you, then cultivate the mind as before taught, both as to concentration and the drawing of mind pictures, which are very essential for thought-reading ; also cultivate the gaze, that the eyes may be firm, fixed and very penetrating.

Attend also to your habits of eating and drinking, avoid all excesses, live temperately, only eating such food as will easily digest ; avoid heavy drinking.

These are the primary conditions.

You should practise making the passes so that when you are Mesmerizing you can continue for

some time without any feeling of fatigue. Make them from the head, straight down to the pit of the stomach, or even to the feet ; in bringing the hands up again, extend them on each side so that they form a kind of semi-circle.

In experimenting, never get flurried or excited, if you cannot control at the first sitting, try again.

You must remember that every thing takes time and patience, and that every thing in connection with Mesmerism is produced by the simple passes or the gazing, and the concentration of the mind.

These as before said, suffice to produce every known phenomena in connection with animal magnetism or mesmerism, whether it be healing, phenomenal, or otherwise.

NOTES.

It may be observed that distance forms no obstacle to the action of the Mesmeric influence of the operator, although it may possibly weaken or retard it to some extent.

Not only may the subject be put to sleep by the silent will of the operator, but he may be made also to exhibit all the phenomena already mentioned as possible, in fact he can be controlled as well by the silent will, as by the audible sounds

of the operator, and will go and come, and perform any act the Mesmerist may desire.

Another remarkable fact is the kind of attraction, the subject or patient feels towards the operator, and which the latter can very powerfully exert in almost every case.

The patient will feel a great desire to approach him, and, if prevented will use great force to overcome the difficulty or hindrance, and the only explanation he can give of his behavior is, that he will say that he felt irresistably drawn towards him.

This peculiar attraction may also be exhibited at a distance, and scarcely any obstacle will stop the patient; this attraction sometimes happens even in the conscious state.

In some cases the patient will have a liking for the Mesmerist, I mean in the ordinary waking state of the patient.

If the Mesmerist orders the patient to do a certain thing, at a certain time after waking, he will do so, or however ridiculous or nonsensical the act may be, the patient feels bound to do it, and if thwarted he will use great force and determination to accomplish it, and if questioned will say he must do it, or that he feels compelled to do it, and he will carry out his orders faithfully.

The ordinary loadstones or magnets do act on the human body; when passes are made with them the same feelings or sensations are experienced as when the operator uses his hands.

It is possible that the use of the magnet may be combined with that of the operator, but by using the magnet without the hand it is ascertained that it does exert an influence identical with that of the human body, or the hand.

This influence may even go so far as to produce, even at a great distance, a state of unconsciousness, as well as the Mesmeric Sleep.

This influence is conducted or passes through all matter, and nothing can arrest its action.

Crystals are also powerfully mesmeric, and by their action on the brain, produces a kind of clairvoyance, when visions or objects are seen in the crystal; and it is very probable that crystal visions are the result of its mesmeric action on the brain.

All nature is linked together by Mesmerism or Magnetism, for they are one and the same thing although under different names.

The Arabian Magicians when they exercise their Magnetic power, procure a young lad under ten, and pour a drop of ink in his hand, and

burn some suffumigations, using incantations, then Mesmerize the lad when he sees all kinds of visions of distant persons and objects.

Music also, always forms part of the Magicians ceremonies, and when he wishes to cause those who consult him to see visions, that is, to become clairvoyant he always uses soft music, and some kind of suffumigations unknown to Europeans.

When in the Mesmeric Sleep, music has a wonderful effect upon the patient, thus a waltz or piece of dance music will cause him to dance with singular grace and elegance, it matters not whether he understands dancing or not, but his actions are very marked.

A slow and solemn strain will readily cause them to kneel and pray or join the devotional music.

A warlike air will cause them to strut about and put themselves into a very fierce and pugnacious attitude.

Not only are their attitudes and gestures true to nature, but this truthfulness extends to all that is said by the sleeper, and when he speaks it is in the most conscious strain or conscientious manner.

It is to be observed that those who are slowly and gradually brought up to a high degree of

susceptibility, make the best subjects ; at all events the operator should never be discouraged by want of complete success in his first trials.

Cases are on record in which the sleep has not been produced until after hundreds of experiments, and yet become at last very deep and resulted in splendid phenomena.

There is no doubt that we all possess the power to Mesmerize each other, though in different degrees, and every one may be mesmerized by patience and perseverance on the part of the operator.

It also appears that a person of a very marked temperament most readily effect those of an opposite temperament ; thus a person of a nervous bilious temperament, will succeed best with subjects who are sanguine lymphatic.

Sympathy often produces a strong liking or attraction between two parties who see each other for the first time.

It arises from a pleasing agreement or correspondence of the Mesmeric condition of the parties, and this is often very durable and lasting.

It is well known that many persons quarrel after being long together, yet are quite wretched if separated, and infallibly come together again.

There are also antipathies equally strong, every one has seen or felt the repulsion exercised on himself and others by certain individuals, and this hatred or antipathy often lasts for life.

But antipathy is more strongly marked by persons in the Mesmeric Sleep, some of whom cannot bear the approach of other persons, others cannot endure the presence of a cat or dog, or a mouse, or even a fly or spider, and if carefully concealed from them they will yet be aware of its presence, and if the obnoxious creature be not removed, the patient may faint or go into convulsions.

Some cannot endure a rose, an apple, pear, currant or other fruit or vegetable. Some object to articles of food; others object to drink, and all these antipathies are so strong, that the mere presence of the object is sufficient to produce very bad effects on the patient.

It often happens that a clairvoyant who can see and describe very well, all that is in the same room, or in the next, or even in the same house cannot travel a distance.

The travelling stage is a very high degree of lucidity, and can rarely be produced at the first sitting, but is generally developed by slow degrees, yet in some cases the patient will become highly

clairvoyant at the first operation, but these cases are rare.

Some clairvoyants possess the power of sympathising with an absent or distant person, so as to read their thoughts, to know their past actions, and even to perceive their intentions; and this can be done best by placing a piece of the dress, or even a letter in the hand of the patient, all other information being withheld.

This faculty would be uncommonly useful in tracing murderers, thieves, and of finding out the intentions of friends and foes alike.

There is no doubt but that Magnetism exists in bodies both animate and inanimate, a certain force or influence which is felt more or less by certain persons who are affected by it.

This force or influence is Magnetism, and which gives rise to all the phenomena we have described, and much other also of an equally interesting nature, and is also the cause of sympathy and antipathy between individuals.

Primarily, Magnetism is produced by the planets, and by observing their condition at the birth of an individual, one is able to tell the special qualities of this Magnetism, but this relates to Astrology.

The practice of Magnetism is but the exercise of forces, that were implanted in us at the instant of our birth.

The following interesting fact will show the student to what good purposes Magnetism may be put.

A farmer aged 23 was afflicted with an abscess from congestion upon the inner and upper part of the thigh. The surgeons that attended him declared that a surgical operation would be practicable, but the operation required great prudence, and much resignation, because the Crural Artery crossed the humor, which had developed in a frightful manner.

Count de B., whose Magnetic skill is very remarkable, purposed plunging the patient into the Magnetic state, thereby to produce somnambulism, and establish insensibility upon the part of the body where the operation was to be performed; in that condition he said, they might spare the farmer the pain and suffering inevitable in his present state.

The proposition was accepted. In about two minutes the patient was placed in the Magnetic State; somnambulism immediately followed, but without remarkable lucidity.

The farmer said in answer to a question put unto him by his Magnetizer, that he looked in vain for his illness; he could not see it, nor the cause of it.

At that moment the Doctor performed, with

the greatest skill, the operation which had been considered necessary.

He applied the bistoury several times and produced the desired effect. The dressing was then made in the usual manner.

During the whole of the operation the patient remained immovable as a statue; his Magnetic Sleep was undisturbed.

Upon the desire or proposition of all the medical men, Count de B. destroyed the Magnetic State in which the patient had been plunged and awoke him.

Dr. R. then approached him, and asked whether he was willing to submit to the operation. "If it must be so" said the patient, "I will submit."

Dr. R. then announced that it was quite useless to recommend it, because it was done.

The amaze and astonishment of the patient was great, when they made him see the dressing.

He had felt nothing, and only remembered the action of Count de B. when the latter applied the palm of his hand to his, the patient's, forehead and made him sleep.

The above will show the reader what an excellent thing it would be if the Medical faculty would recognize and practice Magnetism, especially in the case of operating; all danger of inflammation and subsequent death would then be avoided.

Mesmer the reviver of Magnetism used to perform in the following manner.

In the centre of a large room was placed a circular vessel termed the "Baquet," a foot in height, furnished with a lid in two parts, moving on hinges in a central line. This lid was perforated with holes, through which were inserted a number of curved and moveable iron rods. Its interior was filled with bottles of water, previously magnetized, these were placed over one another in such a manner that the first row had their necks converging towards the centre of the vessel, and their bases turned towards the circumference, and the next was arranged in an opposite position, the baquet itself also contained a quantity of water filling up the interstices between the bottles, and to this a quantity of iron filings, pounded glass, sulphur, manganese, and a variety of other substances were occasionally added.

The patients then stood round this apparatus, and applied the iron rods to the affected part of the body, or encircled themselves with a hoop suspended for that purpose.

Sometimes they laid hold of each other by the thumb and index finger and formed what was called a ring. The operator then held an iron rod which he moved to and fro before them, for

the purpose of directing at will the course of the Magnetic fluid.

The whole apparatus of bottles, water, metallic rods, was supposed to facilitate the circulation of the fluid, and to increase the power of the process.

Trees, water, food, and other objects were Magnetized, for all bodies in nature are susceptible to Magnetization.

Bear in mind that all the power lies in yourself, that you have simply to cultivate and exercise this power in order to produce very wonderful results.

There is nothing impossible in these lessons or in the art of Mesmerism; you have simply to practice and persevere, and the result is sure.

The following from Deleuze's Work on Mesmerism, will be found very instructive and interesting.

When any one has a local pain, it is natural, after establishing a communication, to carry the magnetic action to the suffering part. It is not by passing the hands over the arms that we undertake to cure a sciatic; it is not by putting the hand upon the stomach that we can dissipate a pain in the knee.

Here are some principles to guide us.

The Magnetic Fluid, when motion is given to it, draws along with it the blood, the humors, and

the cause of the complaint. For example, if one has the headach, owing to the tendency of the blood to the head, if the forehead be hot and the feet very cold, by making a few passes from the head to the feet, and others along the legs, the head is relieved, and the feet become warm. If one has a pain in the shoulder, and the magnetizer makes passes from the shoulder to the end of the fingers, the pain will descend with the hand ; it stops sometimes at the elbow, or at the wrist, and goes off by the hands, in which a slight perspiration is perceived ; before it is entirely dissipated, a pain is sometimes felt in the lower part of the bowels. Magnetism seems to chase away and bear off with it what disturbs the equilibrium, and its action ceases when the equilibrium is restored. It is useless to search out the causes of these facts ; it is sufficient that experience has established them, for us to conduct ourselves accordingly, when we have no reason to do otherwise.

The following rules, with some exceptions, may then be established :

Accumulate and concentrate the magnetic fluid upon the suffering part ; then draw off the pain towards the extremities.

For example, do you desire to cure a pain in the shoulder ? hold your hand upon the shoulder

for several minutes, then descend, and after having quitted the ends of the fingers, recommence patiently the same process.

Would you cure a pain in the stomach? place your hands several minutes upon the stomach, and descend to the knees. You will accumulate the fluid by holding your hands still; by bringing them down, you will draw away both the fluid and the pain at the same time.

If your patient be troubled with an obstruction, place your hand upon the seat of it, leave it there for some time, either immovable, or making a circular motion, and draw it along towards the extremities. If the obstruction does not occupy a great space, present your fingers near without uniting them, because it is principally by the points that the fluid escapes. Turn them aside when you bring them away, and then move them towards the extremities.

You may be assured that the motions you make externally, will operate sympathetically in the interior of the patient's body, wherever you have sent the fluid into it.

If any one has received a blow behind the head, producing a contusion, take the head between your two hands, conveying the action of

your will to the seat of the injury. Then bring your hand down along the back, if the contusion is behind the head ; or down the forepart of the body to the knees, if it is in the front of it ; or along the arm, if it is on the side. You will thus prevent the blood from tending to the head ; you will avoid the danger of inflammation, and probably render bleeding unnecessary.

If you wish to cure a burn, chilblains, or a felon, follow the same process. The examples I have just cited may be applied to most cases. I think that, in general, contact is useful to concentrate the action, and that passes at a short distance are preferable for establishing and maintaining the Magnetic currents. Magnetic frictions are employed with advantage in pains of the limbs.

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For headache, if the pain is very great, and if there be heat, after having placed your hands upon the head for some time, withdraw them, as if you believed the fluid you have introduced to be united to that of the patient, that the mingled fluid stuck to your hands, and that in separating your hands, and shaking your fingers, you could draw it off again : it is in effect what you will see verified. If the headache proceeds from the stomach, this process alone will not succeed ; it will be necessary to act upon the stomach. If the

blood tends to the head, it will be requisite, as I have said, to draw it down, and repeat the passes over the legs, and over the feet.

Place a piece of linen several times folded, or a fragment of woollen or cotton cloth, upon the suffering part; apply the mouth above it, and breathe through it; it excites a lively sensation of heat; and the breath, which is charged with the Magnetic fluid, introduces it into the system.

It is also observed that the heat is not merely at the surface, as that of hot iron would be, but it penetrates into the interior. After having employed this process, make the usual passes to draw off and expel the pain.

Blowing cold air from the mouth at a distance produces a refreshing effect. It helps to dissipate the heat, which is withdrawn by presenting the fingers, taking care to separate them as you draw them off, in the usual manner.

The head may also be cooled by putting the palm of the hands upon it, and holding the fingers elevated and separate; the fluid passes off at the ends of the fingers.

It is often impossible to draw a pain far from the part where it is fixed; and you will succeed

solely by driving it off progressively, by little and little. A pain upon the top of the head will decrease at first in the centre, by waving the hands downward and outward, on the right and left.

At every pass a portion will be dislodged and carried off. It will take more or less time to dissipate it entirely.

The Magnetized person perceives a heat escaping from the ends of your fingers, when you pass them at a little distance before the face, although your hands appear cold to him, if you touch him. He feels this heat through his clothes, in some parts, or in all parts of his body before which your hands pass. He often compares it to water moderately warm, flowing over him, and this sensation precedes your hand. His legs become numb, especially if you do not carry your hands as low as his feet ; and this numbness ceases when, towards the close, you make passes along the legs to the toes, or below them. Sometimes, instead of communicating heat, you communicate cold ; sometimes also you produce heat upon one part of the body, and cold upon another. There is often induced a general warmth, and a perspiration more or less considerable. Pain is felt in the parts where the disease is seated. These pains change place, and descend.

Magnetism causes the eyes to be closed. They are shut in such a manner that the patient cannot open them ; he feels a calm, a sensation of tranquil enjoyment ; he grows drowsy, he sleeps ; he wakes when spoken to, or else he wakes of himself at the end of a certain time, and finds himself refreshed.

Sometimes he enters into Somnambulism, in which state he hears the Magnetizer and answers him without awaking.

If the patient feels the sensation of heat or coolness from your fingers, content yourself with Magnetizing with long passes. If the action of Magnetism excites pain in any organ, concentrate the action upon that organ, in order to draw it away afterwards.

If there be manifested any heat or heaviness at the head, attract it to the knees.

If Magnetism produces a sense of suffocation, or an irritation of the lungs, make passes beginning below the breasts, and continuing to the knees.

If colics take place, and if they indicate, as they often do with women, that the circulation ought to be accelerated, avoid letting the hands stop at the breast, or even at the stomach ; carry the action to the sides and below them ; make passes

along the thighs, and let the hands remain some time upon the knees.

If the patient have pains at the back, make passes along the vertebral column.

If you see any nervous movements, calm them by your will, first taking the thumbs or the wrist, and afterwards making passes at the distance of several inches or even of several feet, with the open hand.

If Magnetism seems to act too powerfully, moderate the action, and render it more soothing, by making the passes at a distance.

If the patient sleep, let him sleep tranquilly while you continue to Magnetize him.

When you wish to rest yourself, take the thumbs of the patient, or place your hands upon his knees.

If the sitting has been long, and you are obliged to quit, rouse the patient gently, by telling him to wake, and by making passes sideways across the eyes.

If the eyes are closed fast, not attended with sleep, open them by passes sideways, but not till the termination of the sitting.

If after being roused, the patient feels anew the desire of sleeping, you will leave him to sleep alone, taking precaution that no one shall trouble him.

Here I ought to observe, that the Magnetic

Sleep is of itself essentially restorative. During this sleep, nature unassisted works a cure ; and it is often sufficient to re-established the equilibrium, and cure nervous complaints.

Somnambulism is know ; it presents itself often in the Magnectic practice ; let us see what are the means of always deriving from it the greatest advantage, and avoiding all misuse of it.

The first advice I shall give, is, that you never seek to produce Somnambulism, but to let it come naturally, in order to profit by it when it takes place.

Many Magnetizers, in order to produce it, charge the head very much ; and by this means they often succeed in obtaining a forced slumber, and a reflux of blood towards the brain, and partial crisis which are of no utility ; this method is not without danger. It is much better simply to employ Magnetism by the long pass, and not to charge the head more than the other parts. If nature is disposed to this crisis, the fluid will, of itself, be carried to the brain, and the tendency to somnambulism will be manifested by the patient's being in a state of tranquility, by his closing his eyes, and by his sleeping. You may then, without any inconvenience, pass the extremities of your fingers five or six times at a short

distance before his eyes, in order to give more intensity to his sleep.

You may then ask him how he is ; or whether he sleeps well. Then one of these three things will take place ; he will wake, he will not answer, or he will answer.

If he awakes, Somnambulism as not taken place ; and you must not think any more respecting it, in the course of that sitting. If he continues to sleep, without answering, there is reason to suppose he is entering into the somnambulic state. If he answer without waking, and, after his waking, has no recollection of your speaking to him, the somnambulism is real.

In case the patient continues to sleep without hearing you, you will continue to Magnetize him as I have pointed out ; and you will wait, before you put to him a second question, until the moment before that at which you think the sitting should be terminated.

If he makes no more answers to this question than to the first, you will leave him to sleep tranquilly, or if you judge it necessary to rouse him, you may merely make transversal passes at a distance, bidding him to awake, in a gentle voice, and not commanding him in a tone of authority.

If the patient makes a sign that he understands

you, yet without answering, you will beware of urging him to speak. It is a happy thing for him to be by himself, to collect himself, and to accustom himself to his new condition, and to arrange his ideas.

You will merely ask him to let you know by a motion of the head, whether he desires to be awakened, or to sleep longer ; and you will conform yourself as much as possible to his wish.

You will continue in the same manner during the succeeding sittings. Yet if this state of Mute Somnambulism is prolonged, you will enquire of him whether he hopes very soon to acquire the faculty of speaking ; whether you Magnetized him well ; if he finds himself better for it ; and you may make all enquiries of him which he can answer by a sign, and without effort.

Have a perfect command of yourself, and beware of employing your will to influence your patient to speak, or to make his Somnambulism more profound.

Have but one intention ; entertain but one wish, that of facilitating the cure ; and leave nature to employ, of herself, the increase of power which you give him.

It may happen that his Somnambulism will not proceed further ; but this is of no consequence ; it is not your object to render him a Somnambulist, but

to cure him. If Somnambulism was necessary, if his constitution rendered him susceptible of it, this state would spontaneously develop itself.

Merely observe what peculiar precautions this Demi-somnambulism requires ; such as, not suffering those to approach him who are not in communication with him, not to oppose him, not to awake him roughly, and to continue to occupy yourself about him.

If your patient speaks, and to the question, "Do you sleep?" answers, "Yes," he is a Somnambulist ; but it does not follow that he is endowed with clairvoyance.

When your Somnambulist shall have given an affirmative answer to your first question, "Are you asleep?" you may address others to him.

These questions should be simple, clear; well adapted, and concise ; they should be made slowly, with an interval between them, leaving the Somnambulist all the time he wishes to reflect upon them.

If you have been able to suppress your curiosity, which is always more or less injurious, if you do not suffer yourself to be astonished to see one who is asleep answer you with propriety, if you have no other end in view but the doing of good, if you do not think of collecting observations, you will put only those questions which are

necessary. The response made to the first one will suggest others to you, always in relation to the means of curing the patient.

The following may serve as an example of the series of questions to be first put to your Somnambulist :

Do you feel well?

Does my manner of proceeding agree with you?

Will you point out any other mode?

How long shall I let you sleep?

How shall I awake you?

When shall I Magnetize you again?

Have you any directions to give me?

Do you think I shall succeed in curing you?

These questions will assuredly be enough for the first day, when Somnambulism has been induced.

At the next sitting it ought to be induced sooner; but you will not try to bring it on immediately, by charging the head. You will first employ Magnetism by the long pass, and when your Somnambulist assures you that he is sleeping, you will let him have a little time longer to collect himself.

Then, after having repeated some of the preceding questions, you may ask him whether he sees where his disease is ; if he says "Yes," you may request him to describe it ; if he says "No," you may persuade him to look for it, observing to keep his attention to the point.

You will take care not to form your questions in such a manner as to suggest replies which he can make without reflection, through indolence, or the desire of pleasing you; you must let him be occupied wholly with himself, with his disease, and with the means of cure.

When he has once explained to you what he thinks of the nature of his disease, of its causes, of its consequences, of the crisis he expects, you should ask him to search out the remedial means proper to be pursued in connection with Magnetism. You should listen to him attentively; you should take notes of what he tells you, if you are fearful of forgetting it. You should ask him whether he is very sure of the effect which his prescription will produce. And if in them there is found anything which appears to you improper, you should make known to him your objections.

You should especially take care to inform yourself well of the crisis which are to bring on the cure, that you may not be alarmed at such as he has announced, and that you may know well the mode of soothing them.

You must be exact in Magnetizing him at the hour indicated by him, and by the proceses which he judges most appropriate.

You must ask him what things you ought to let

him forget, what things it is proper to warn him of, and what means it is proper to take to induce him to follow out his own prescriptions.

When he is awake, you should let him be entirely ignorant of his being a Somnambulist, and not let him suspect that he has spoken, provided he has not of himself expressly recommended that you should inform him of it, either to inspire him with confidence in regard to anything that disturbs him, or to induce him to follow a course of regimen, or to do something useful, which when he is awake is counter to his inclination. But, in this case, you will merely tell him what he believed absolutely necessary to know, and you will entreat him not to speak about it to any person.

It is very rare that a patient has the curiosity to be informed of what he has said in a state of Somnambulism ; I believe, also, that it never happens, when the Magnetizer, during Somnambulism, has forbidden him to meddle with it after waking.

I have indicated the kind of conversation you ought to hold with your Somnambulist. I cannot insist too much upon a point on which chiefly depends the development and the direction of his faculties.

I cannot give any advice in relation to the

details, because it would not be equally applicable to all cases. But there is a general rule from which you ought never to depart ; which is, never on any account to permit any question of curiosity, any attempt to prove the lucidity of your Somnambulist ; to speak to him solely of his disease ; to direct all his attention to the means he ought to adopt for the restoration of his health. His cure is your essential object, your principal aim ; you should not desert it for a moment.

I know that one may sometimes profit by the confidence of a Somnambulist to combine with him the means of correcting his faults, and of rendering his conduct more regular, to break off dangerous associations, and in fine to apply to his ordinary state the elevated moral sensibility which he exhibits in Somnambulism. In this, one will not depart from the rule I have prescribed ; he merely gives it a greater extension. For it is then, in effect, a question about preventing or curing a moral disease, more destructive than a physical one, and which often aggravates the latter. You are doing right, since you have really no other object in view, no other idea, than the intention of doing good to him whom you Magnetize ; and not engage him except in that which is most essential to him.

The faculties of Somnambulists are limited ; their surprising penetration may be regarded as the effect of a concentration upon one single class of sensations, upon one order of ideas ; the more their attention is distracted by various subjects, the less of it will they give to the essential object.

If your Somnambulist appears to meddle with things which do not promote his return to health, employ your will to withdraw him from them ; do not hear him ; and especially do not appear as if you were astonished at the proofs which he affords of his lucidity. You will excite his vanity, and that is very dangerous ; for when you have once awakened in him this sentiment, to which Somnambulists are in general very much inclined, you can no more depend upon anything.

There is in most Somnambulists a development of sensibility of which we can have no conception.

They are susceptible of receiving influence from everything that surrounds them, and principally from living beings. They are not only affected by physical emanations, or the effluvia of living bodies ; but also, to a degree much more surprising, by the thoughts and sentiments of those who surround them, or who are busy with them.

If you are alone with a Somnambulist, and any one is permitted to enter, the Somnambulist generally perceives it. Sometimes the person who enters is indifferent to him ; at other times he feels for him either a sympathy or an antipathy.

In either case it decreases his concentrativeness.

If he entertains a sympathy, his attention is divided ; if an antipathy, he suffers.

If the stranger is incredulous, and suspects the sincerity of the Somnambulist, or makes a jest of what he sees, the Somnambulist is troubled, and loses his lucidity.

If many witnesses surround the Somnambulist, and are occupied about him, the fluid of each one of them acts upon his organization ; and as these various fluids are not in harmony, he experiences discordant effects from them.

If you have around you only the persons who desire the cure of the patient, and if you Magnetize them all to put them in communication, and all are in good health, the Somnambulist may not be in the least disquieted. But it will be difficult to prevent many of the spectators from often occupying themselves with other things besides the patient.

For every time they occupy themselves with something else, they will break the communication, and these interruptions produce shocks

(secousses), which disturb the tranquil reign of Somnambulism.

There is sometimes among the spectators, some one who inspires the Somnambulist with a particular affection, of the most exalted kind ; and that would turn him aside from his attention to himself ; the will of the Magnetizer being no longer active, he does not exert the same control, and the Somnambulism takes an irregular character.

The greater part of Somnambulists, even in the hands of good Magnetizers, have lost a portion of their faculties because many persons in succession have been permitted to see them.

When a person who has no experience obtains for the first time some of the singular effects which generally precede lucid Somnambulism, he thinks it would be useful to get acquainted with an experienced Magnetizer. If he finds one, he entreats him to come and assist at the sittings, to give him instructions. This conduct, which is inspired by a very praiseworthy motive, is, nevertheless, in need of precaution, and I cannot point out the precautions except by recalling attention to two phenomena, the reality of which a great number of Magnetic experiments demonstrate.

First, Somnambulists, or the persons who are in a Magnetic state, feel the influence of those who

approach them, especially of such as have an active will.

Second. Persons who are in the habit of Magnetizing, naturally emit the fluid from them, and act powerfully, even without a determinate intention, upon those who are in the Magnetic state.

From this it follows that the presence of a Magnetizer is never a matter of indifference, and that in certain circumstances it might be more hurtful than that of one who comes out of curiosity.

If the Magnetizer disapproves of any of your processes, if he counteracts your action in any manner whatever, he will do an injury to your Somnambulist. This inconvenience can always be avoided, if he provides against it, if he is attentive to himself, and if, on your part, you take the necessary precautions.

When, then, you desire to consult with a Magnetizer, and call him in to see your Somnambulist, this Magnetizer must put himself in communication with you, must submit his will to yours, must beware of acting alone, must occupy himself only in concurring to the good you wish to do, must not seek the reason of the processes you employ, must not pretend to direct you in anything, so that nothing shall affect your Somnambulist, except through you. When the sitting is ended, the

Magnetizer can make his observations and give you advice ; and, after having reflected upon the principles he has given you, you can adopt and make use of them.

Magnetism very often assuages a fever, or at least its paroxysms ; it puts a stop to delirium ; it imparts strength at the same time, when it decreases the agitation of the nerves. But the violence of the fever sometimes opposes the establishment of the magnetic communication ; it appears to repel the action, when this action has not been previously established. A physician who has practiced Magnetism with great success, told me, that in very violent fevers he had obtained good effects by a process which I ought to mention. His process consists in dipping the hands into water acidulated with vinegar, and then to make long passes with the palms of the hands. He assured me that, by this means, he soothed the paroxysm, and often produced perspiration.

MENTAL TELEPATHY,
FAITH, HOPE, AND HEALTH

MENTAL TELEPATHY.

Mental Telepathy is the transmission of thought from one person to another.

To the lay mind, as minds of ordinary individuals are observed, telepathy is regarded as superhuman, superphysical and impossible; the reason for such opinions is, that individuals of this century are trained to be specialists in some money-earning capacity, and the greater the remuneration the greater is the tendency to direct all study and investigation along lines which appeal directly to the commercial world. It resolves itself into the question, what have I to sell? Provisions, machinery, inventions, skilled and unskilled labor, instruction in the languages, mathematics and correlated subjects, architecture, engineering, electricity, theology, medicine and law, will, in the main, be the answers. And it may be said, it is wonderful to observe the phenomena which play their part in some of the above enumerated subjects, and the obtuseness of the students and investigators when they admit that such an effect invariably follows such a cause; a theory is then formulated by them, and they never discover the nature of matter composing the cause. Telep-

athy involves physics and chemistry, and in order to control these forces a will power is necessary. This power is acquired by concentration of thought and a highly pure condition of the physical body. That intangible element called *ether* forms the medium of transmission.

The only argument refuting the practicability of telepathy, if any argument be raised, would be, that this transmission is invisible and inaudible. Be it so. Can you not momentarily change the brilliancy of the eyes by a thought? Can you not cause color to come to your cheek by a thought? Can you not cause the arm and hand to tremble at will? And any physical attempt to steady the arm will avail nothing until your will power is allowed to subside. These are familiar demonstrations showing that a thought pervades substance away from the Creator. Were I to refer the readers of this volume to the newspapers and magazines of highest repute printed in our own English language, and in which could be found cases where thoughts were transmitted by a projector and translated by the receiver, there are some, and by some I mean the majority of the Anglo-Saxon race, who would not believe; but none is so blind as he who will not see.

That the mind enables an individual to perform extraordinary feats is demonstrated in the action of an individual who has gone

insane. He lifts articles of such heavy weight as to terrorize the beholders; he wrenches articles from fastenings which are built to oppose the strength of grasp of any normal man; he bends iron bars. All these seemingly superhuman actions could not have been accomplished by him when his mind was in its normal condition, and, at the same time, appreciating the ordinary limit of his own strength. But then his mind disregards his ordinary strength and directs him to far surpass it; the mind takes no cognizance of impossibility. If this be true with regard to strength, it can be true in regard to sight and thought. When a deep concentration of mind is effected, the ether surrounding the individual is affected in this manner; the vibrations are intensified in their outward motion from the body and follow the line of least resistance; this line of least resistance is disturbed should any other thought arise in the mind of the projector; if the concentration is perfect, the quality of the current of ether reaches the intended receiver and is sensed by him. The question arises, in what manner can the receiver translate the vibrations? That same sense which makes him understand that he is expected to be home at a certain period of the day or night causes him to think of the individual who is projecting the thought to him, and to think of some action or word characteristic of the pro-

jector; then some words or actions recur to the receiver's mind, to the exclusion of other thoughts; he thoroughly concentrates his thoughts on the recurring words or wishes, and it is found that the projector has concentrated his thoughts on the same words or wishes; the harmony of thought called mental *telepathy* is the result. The foregoing exposition is a mere outline of the analysis of thought transmission, for the lay mind conceives but one side of the question, namely, the power or science of being able to transmit. The most important as well as difficult part of mental telepathy, is to educate the physical body to a state of contentment and purity which will promote the individual to a high state of sensitiveness. It is a foregone conclusion, that a sensitive person has greater power of perception than a non-sensitive person; he *perceives* occurrences and their import while other individuals merely *see* the same occurrences, and do not understand their significance. The sensitive person may not always correctly interpret what he perceives, but it is a fact that he feels a certain truth emanating from certain actions, where a non-sensitive person arrives at the same truth by guess-work and, worse still, by a prejudicial line of thought; the guess-work and the prejudicial line of reasoning may have had no connection with the affair involved, but being merely coin-

cident. As coincidences are rare, they never constitute a rule, and a non-sensitive individual seldom appreciates a sensitive one, while a sensitive individual always detects sensitive qualities in another. That individual who allows himself to indulge in all the gratifications to which he is attracted, cannot have a healthy body and a sound mental equipment. It will require an effort on his part to discard the unnecessary evil tendencies which beset him, and when accomplished he is prepared to practice that concentration of thought required in the transmission of his thoughts to another.

There is only one other concentration under which telepathy can work, and that condition is sorrow. The sorrow must be of the intense degree, and generally involve the welfare of other people. This statement is best illustrated by the visions, premonitions and presentiments experienced by individuals who have made no study of telepathy and its related sciences; therefore, it is obvious that the psychic power which they saw or felt was not a result of their own immediate preparation. On one occasion I met a man who desired to go to a certain quarter and get some money which was due him; there were certain circumstances in the case which made it dangerous for the owner of the money to have it about him on that particular night; on demand, the custodian of the money proceeded to

hand it over. I looked at him and wished he would not give it to the owner. The custodian then told the owner that he transferred it from his safe to the bank, whereupon the owner walked out. He was waylaid that same night. Afterward I met this custodian, and in the course of remarks asked him what prompted him to refuse the money or a portion of it on the night in question. He answered, "You did." I remarked that I made not the slightest facial sign or expression of such an admonition. "That's all right," he retorted, "but you told me all the same."

The very fact that one individual is in need of certain information or admonitions at certain opportune times, is a moral law underlying the science of telepathy and its allied sciences. The individual, A, reasons, "B should know a certain fact; I wished that I could tell him." B reasons, "I wish that I might know about some occurrences more or less remote from me." If artificial magnetism can convey language, why cannot personal magnetism duplicate the same? If one individual possesses the secret, why cannot others? The logic in this pair of queries admits of but one reply, and it is merely a reply and not an answer, namely, a few persons possess the power, but people in general do not. That is true. A conservative individual will say, "I have but seventy years of physical life, and it will

require most of that period to learn the science of telepathy; I cannot waste the time." He sees fit not to bother about it. I believe that bother is a chief obstruction in the attainment of all worthy accomplishments; and I believe that nearly all others believe there is not yet organized any billion dollar trust for the monopoly of discovery of science. Last evening I picked up a magazine devoted to the advancement of astronomy, geology and kindred sciences. My eye rested on an article in which the writer refuted the theory of some geologists who claimed that the earth's crust was at one time a vast field of ice. It matters not materially whether or not it was; but I am forced to believe that our text books that are used in high schools, academies and colleges, shall, in the near future, undergo a revision, however moderate that revision may be. My point is this: Experts and scientists of every degree are not as yet thoroughly united in the acceptance of a theory of demonstration.

I have thought, in the interest of my readers, to insert in this work numerous instances in which telepathy, visions, clairvoyance and spiritualism made themselves manifest; the instances are so numerous and the authorities vouching for them so reliable, that it seems dire negligence to exclude them, as the matter could be readily obtained; however, I reasoned that a work

of this nature will be more appreciated because in it I have endeavored to give an exposition of the laws regulating these phenomena rather than a mere recitation of facts of that phenomena. Galileo was not believed, Columbus was ridiculed, Napoleon was for a time underrated, but after a time the geographies were changed, histories were remodeled, war tactics amended and our chemistries, physiologies, mathematics and all volumes treating on the sciences of earth and humanity will be adjusted to meet the truths to come, and as it has been with the past, so we shall be regarded in the future, when the pages of history will teem with our wonderful deeds and knowledge, and perhaps some will say, "They were great with the facilities at hand, but their greatness is superseded by our greatness." It is a law constant as the lapse of time.

FAITH.

The word *jaith*, devoid of its religious, amatory and commercial significance, means an exchange of optimistic sentiments between human beings, animals and the brute creation. This faith may have existed between human beings without any apparent cause; as, for instance, facial expression having a tendency to attract one person to another; or habits of one person making a favorable impression upon another person; or one person appealing, persuading, urging and afterward fulfilling his obligations so faithfully as to be regarded trustworthy, thereby establishing a confidence with all directly concerned. A person may have faith in things that are to transpire in the future, owing to his temperament in believing that all things will eventually enhance his welfare; such people may have inherited this even frame of mind, may have acquired it through highly moral lives, or may have even been surrounded by such pleasant environments that no occurrences of a serious nature have been experienced by them.

A person has faith in a horse, a dog, a cat, an elephant, a lion, and other animals and

brutes by association with them, thus knowing how they have acted under various conditions, and observing the friendship displayed by such animals and brutes. He has observed the horse perform extraordinary work because the driver kindly urged him; he has noticed the dog perform useful work without being urged; he has noticed the cat refrain from making raids upon the larder, probably due to the training received; even so, it must be admitted he has a certain faith in that cat; he has noticed the elephant used in war, and perform in the circus; he has observed the obedient traits of a certain elephant; therefore, is never afraid of that particular one, and believes there is a bond of friendship between him and that elephant. We can go further in citing these examples, but if the foregoing remarks be true, the truth is obvious.

Many animals and dumb brutes have faith. A horse can show in various ways that he is conscious of the approaching noon hour; he believes he is to be fed. If the master is tardy with the feed, the horse turns his head toward him in mute appeal; he holds up his hoof when being shod; he stands on the street without being haltered, while his driver or master goes into various buildings; he expects him to return; he is kind to colts; he lays with his kind companion, the dog; he walks to you when he

sees you eating an apple; he pushes his nose toward you; it may be a case of misplaced confidence on his part, but he has faith in you to the extent that you will give him a bite.

Animals have faith in each other. Two horses in a stable will display an intelligence toward each other because of their companionship; they will not show the same feeling toward a strange horse. Two or more dogs will often be found in each other's company, because they belong to the same kennel; a dog and a cat of the same household will lie side by side; this same dog will cause another puss to jump over the moon; the dog may feel as kindly to the new tabby, but tabby has no immediate faith in that dog. You have seen a lion, a dog and a lamb caged together; the lion is not afraid of the dog, and, without doubt, would relish the lamb for a meal. He likes the dog and is very kind to the lamb. The dog has faith in the lion, knows the strength of the lion; yet notice the interesting actions of that lion in complying with the wishes of their trainer. He sees the trainer carry the lion on his shoulders; the lion allows the dog to stand on his back; there is a mute but friendly understanding between them; one has faith in the other.

Faith is the mainspring which regulates the commercial world. A owes money to B; he states to B that he wishes his time

of credit extended; B usually grants the favor. What is the material collateral upon which B relies for the payment of the debt? Bonds, stocks, real estate, currency in banks, you will say. True; but do not stocks vary? Does not real estate depreciate? Do not banks fail? B relied upon one thing; he thought nothing serious would occur; he knew A to be honest, and, in plain language, he simply took a chance. He has faith in the banks, real estate, stocks and in Mr. A. Why will a bank pay money for a mortgage, for a piece of railroad paper called a bill of lading, or allow a well known man to slightly overdraw his account? The answer is Faith. Why does the president of a bank or of a railroad or steamship company, of a gigantic trust, corporation, even of the United States Treasury, accept the figures shown in a balance sheet made up by the auditors? He believes them to be true and correct; at least, correct mathematically. Man is eternally inclined to be honest until temptations are placed in his way. The president or managing officer of the corporation has observed that his subordinates have been faithful in the past, and while knowing the frailty of human nature, he makes up his mind that there are more chances of a man acting rightly than wrongly. In plain language, he takes a chance. He has acquired faith in certain people whom he knows.

Probably not thirty per centum of the traffic of the entire world is done upon a cash basis. If the strongest banks in the world would attempt to pay all depositors to-day, where would the currency materialize? It is not in the banks, because the banks have loaned a portion of it to people other than depositors who would wish to draw it in case of adversity. Still the banks have faith in the people of the world, and the exchange of debit and credit goes on.

Perhaps it is not going too far to say that but for the faith, be it of great or small degree, which each person has, life would be unbearable. What depressing effects would seize the heart of a great scientist, inventor, author, archæologist, philanthropist, and many others, were they to believe that their discoveries, inventions, researches and good deeds failed to be recognized, thus being productive of no good to themselves or the world at large! More so would the people in the ordinary walks of life feel the depressing effects of a non-faith doctrine. Their motto would be, "To-day we live, to-morrow we survive." And the question would be forced to their minds, as it no doubt is in the case of thousands in the world to-day, "Why were we placed in the world?" Such a state of despair would exclude the truth of a past, the reality of any good in the present, and the lost hope of a future; the individual downcast, the community

skeptical, the municipality without law and order, the state tottering, and the nation looking aghast with blanked countenance into an awful nothingness—perhaps praying for the midnight stroke of the crack of doom.

Faith, in its religious aspect, has the effect of producing upon the individual the accepted truth that our lives are finally to be immortal; that there is a happiness beyond the earthly grave; that good shall be returned for good, and evil for evil; that a Divine Providence rules and regulates, at an appointed time, all the inconsistencies of each individual. Though religions and beliefs may be enumerated by the hundreds, yet the predominating idea is as above stated. The individual who has fixed, stated religious beliefs accepts the doctrine; the individual without fixed religious beliefs accepts the doctrine with some modifications; the agnostic, perhaps, stands alone. Most individuals wish to be respectable; others wish, at least, to appear to be respectable. Church, temple and synagogue have the effect of keeping individuals cognizant of their divine duties, of causing individuals to maintain a high order of deportment, at least while they are within a religious edifice, and causing an acquaintance with each other which finally offers opportunities for social interchange on many matters not directly or indirectly religious. This social inter-

change enters the commercial world as well as the home, and is partly the result of the church, and church is the result of religion, and religion is the result of Faith.

It is thus shown that, while all church-goers may not be religious, their laxity does not render them entirely oblivious to the fact that a religious belief tends to enhance their moral standing as members of a respectable community; that, while their church does not seem to force their thoughts to dwell most sincerely on the highest religious conception, it nevertheless is a medium through which is transmitted that invisible, intangible, holy, pervading sense of duty which man owes to his Creator, to his brother, to himself, to the mother earth—that ethereal goodness emanating from the word FAITH.

HOPE.

Hope is a sentiment entertained by an individual, wherein something is desired to transpire, or, having transpired, to culminate in unison with the sentiments of the individual. I will deal with hope in its relation to the human being.

We hope for our progress or retrogression, and for the progress or retrogression of other human beings, animals, brutes, fowls, reptiles and all other forms possessing life. Secondly, we hope for certain changes or non-changes in inanimate objects of every description.

To commence with self. I hope that I may be happy, rich, famous, virtuous, healthy, all of these states to transpire in this world; or, should I elect, in the world hereafter; or, and it is possible, that circumstances might suggest it, I may hope for the reverse of these above enumerated states, at least during my stay in this world. I may be happy; I hope for a time in the future when I shall be happy; being unable or untrained to create my own happiness at this very instant, I accept the situation resignedly, unwillingly or willingly, as my mental powers direct; I do not know that

any change or cause shall ever take place to justify my hope. But since it has never been demonstrated that such changes or causes are impossible, and it has been demonstrated possible, and to say further that they really occur, I am forced to the side which has evidence of its truth, rather than to the side which has no evidence of its possibility. The reasoning applies to every state in which we desire to be placed. The history of the world shows that the nations have changed in thought, in government, in customs, in dress, in language, and all other elements not as important as the foregoing. Radical changes have been made for the better or for the worse; in instances, nations have attempted or succeeded in retracing their steps to conform to former lines of action; in a word, there has been a change, individuals have observed the changes, and they know that should occasion demand, a change is not only possible but probable.

The individual has observed changes in his own life; he recollects that at some time in his past he was either unhappier or happier than he is at present; that he was poorer or richer than at present; that his knowledge of certain things has increased or diminished; that his hopes were justified by certain events transpiring thereafter, and even in events which he regarded as more or less fatal, and which culminated in an agreeable and, in some cases, wished-for

ending. This individual rightly reasons that a recurrence of all these manifestations is possible, because he has experienced them, and his hopes were sometimes realized.

Transferring the subject from self to that of our brother (for, speaking broadly, we are all brothers), it is remarkable to observe the coincidences of good feeling to a second person, and the good wishes of the first person. A says to B, "I hope you will be lucky in your enterprise." B prospers in the enterprise. Let us assume that A has not had an opportunity to render B any material help; still the thought of goodwill conveyed to B was gratifying; he knows of other individuals who listened to the same words, and some of these individuals succeeded; if reverses should occur, B could at least go to A and relate his ill-luck; A would at least sympathize with him, if not advise him; in any event, there would be a division of the unhappiness for a time, supplemented by a hope for better conditions. This is a proof almost mathematically true; the hope instilled into the elements composing A and B, or either, has an elevating effect, and even assuming that no material benefit followed, a benefit of some devotion was, in the interim, experienced by B.

It may be said that hope is a reserve which no individual is without. He may cast it aside as often as he will, still it forces itself upon him, and while imagining that

it is a mirage, yet he says, "I could control this cause; I could produce that effect; I wish that I could." In his reasoning he, though perhaps unconsciously, proves that it is possible to extricate himself from his dilemma or attain his wish. Of course certain cases would require what are called superhuman efforts; yet if there be such efforts, the possibility of consummation is not removed. The limitations of hope cannot be determined. By this I mean that it matters not how difficult of fulfillment a desire seems, or that it may even require what is called some phenomena of nature, and even miraculous force, to cause a hope to be realized, an individual may indulge in that hope. For example, I may hope to be cured of a disease—quick consumption; I observe that cures are improbable; still, science has not demonstrated that it cannot be cured, and when coupled with the known fact that eminent physicians have discovered an anti-toxine which they have successfully administered in an isolated case, it proves that the science of medicine is not thoroughly understood by any living being. The same may be said of chemistry; the forces of chemical elements are not thoroughly understood, because every chemical element is not known. Geology is no rigidly fixed science; questions arise at this very day concerning the age of the Niagara gorge. So physicians, chemists, geologists and other

scientists disagree in the phenomena of earth and nature. Therefore, an individual may consistently hope for a new truth, a change, or even an upheaval of earth, new theories in science, religion, biology, and have his hopes realized. An individual may not hope to re-create himself in an image of his present physical body. That is why it is of no avail to hope for the new growth of limb or other member of the physical body, which limb or member having been crushed, torn from, or amputated from the body; for could an individual reproduce a member that has been severed, he could also reproduce any other portion of his body; this would be equivalent to re-creating himself. Man has never been able to perform this; therefore, man entertains no hope of ever being able to do so. Were he thus endowed, he could defy the laws of the universe, and prevent a survival of the fittest. Nothing on this planet is permanent; were not this true, there would be no room for new inventions; advancement in science, art, government, religion and general culture would be retarded, and would result in a gradual decline of the people thinking, because they would not hope for certain changes, therefore would accomplish nothing which might tend to effect the changes.

Hope, when indulged in, is a solace to the mind. What hours of mental anguish have been shortened by the faint mental

image of desire that some wrong may be righted, that some honest action may prevail, that some undiscovered affliction may be compensated by some unexpected happiness! What hours of misery have been spent by the loving mother, the fond father, the trusting sister, the friendly brother, in their meditations over the probable loss of one of their family circle! And what moments of relaxation were experienced by them, when comforted with information that the cause of their anxieties were unfounded, or at least were improbable! Yes, even hoping against hope is a faint mirage of peace, and it were better so; for cursed indeed would be the mental faculties of those who cannot hope that right will some day be might, that justice shall eventually prevail, that all things shall change, that we shall change with them, and some day all be a memory of a physical past.

HEALTH.

Health is a condition of the body, and while our treatises on health teem with information, it is to be observed how different are the opinions of physicians and scientists. I do not mean to be understood as saying that the aforementioned experts in the line do not agree on what means should be employed to retain and improve health. I mean that they differ in their opinions of the values of certain nutritious foods, the methods and required quantities of ventilation, the modes, the energies and duration of certain calisthenic exercises, and the amount of sleep required.

The world is becoming a sleepless race; eight hours for labor, eight hours for recreation and eight hours for sleep are the three accepted divisions of our twenty-four hours. I do not know whether or not the divisions could be modified so that a general physical condition would be the result; and this knowledge, could it be discovered, might not have any effect on the average individual, because he would deviate to some extent from any newly discovered truth, as his sense of strength, endurance and activity might direct. In their present respective condi-

tions, some need eight hours' sleep, some ten hours, and so on, but not *ad infinitum*. It would be a condition to be deplored were an individual compelled to labor twelve hours, then allowed to rest but twelve hours; and it would be a condition in physical, mental and mathematical violation of all earthly laws were an individual compelled to work thirteen hours, then allowed to rest but eleven hours; so if the eight hour allotment is not physiologically perfect, it is a good rule, and a better one than most of us employ. The man who works day in and day out at manual labor of an exhausting nature needs more than eight hours; the woman who is compelled to work in any manufacturing establishment for nine hours a day, at duties which admit of no variety of turn or congenial elements, needs more than eight hours. Speaking generally, those who are placed in many positions in life, of which I cite but the two above classes, are not favorably situated to take the needed time for sleep. The only facts which may contradict my statement are, that those so unfavorably situated are not restricted by any law to eight, nine or ten hours' sleep; that they are at liberty to control their hour or two of evening chat or other recreation; that they are at liberty to curtail the time spent in intellectual advancement; that they should, in a word, renounce any pleasure or duty interfering with their needed rest.

The other side of the story reveals the fact that those whose daily work admits of time for recreation and sleep do not, as a rule, take advantage of the time set apart for sleep; they go to work at nine o'clock in the morning, quit at five o'clock in the afternoon and do not retire until midnight. These two phases of the subject, representing individuals whose occupations are not congenial and those whose occupations are relatively congenial, will suffice to show that one law of health is not within favorable control of certain classes, and is within the favorable control of other classes; and as the law is violated by those who are in a favorable position in relation to it, it follows that it would be violated were all classes in favorable control of the needed time.

A word about alcoholic and narcotic stimulants. It is presumption to dwell on the evil effects of these two stimulants, for the reason that they are handled so ably, up to the present day, by eminent physiologists, chemists and physicians. I shall merely say, how remarkable is the force of habit! Some persons believe that liquors and beers are a tonic. Granted. But why are these same persons so prone to indulge in them at regular intervals, whether or not they need a tonic? And why do they indulge to a greater extent than that which would be necessary as a tonic, and greater than would be necessary to allay thirst? No law, no

custom, no obligation *forces* a person to drink liquors and beers to that extent which underlines his system; he uses a greater quantity than he needs, yes, a greater quantity than his sense of taste craves, merely because it is customary with some one else to do the same. He wants to satisfy himself with the pleasure inherent in such a custom. He also smokes tobacco; he knows it is more or less harmful; yet he wills that he use it, and discover and partake of the pleasure because he has observed others using the weed and apparently enjoying themselves in the indulgence. Place these same individuals in course of training for an athletic contest, and no admonition will be necessary; they will voluntarily discard their drinking and smoking, or else modify their use to the minimum limit.

In our diet we generally aim to please the palate instead of our whole organism; we eat everything that is placed on the market and branded as an edible. Whether any particular bill of fare is, in all climates and under any circumstances, the best, is a question that can be answered by saying no; but whether certain articles could be dispensed with in any climate can be answered by saying yes. A striking illustration of our belief that all kinds of meats and artistically manufactured or carefully prepared confectations are necessary is afforded by observing the volume of trade in these lines. How

familiar is that salutation received when, on entering a restaurant, you are greeted with the words, "roast beef," "beefsteak," "lamb chops," "ham and eggs," "tea or coffee," "pie or pudding!" The roast beef is not so soft and juicy as the beef that you get at home; the beefsteak is somewhat tough; the ham is thin and somewhat crisp; the tea and coffee are merely fluids; the pie and pudding are acceptable, and at any rate are not so harmful. Then let us say a word about the hotels, where the patronage is varied, and people of various climates expect a wide bill of fare from which to select. After the soup comes the roast beef, turkey, fricassée chicken, nitro-glycerine sausages, crab apples, harveyized peaches and peas and pensioned bananas. What a glorious fête would Napoleon have had at Moscow, Wagram, Austerlitz, Jena and Waterloo had his soldiers regaled themselves with our seven-course dinners on a two-course stomach! How Plato would have been inspired in his wisdom; how Plutarch would have distorted his Lives into a modern "Strong Men" show; and Sir Isaac Newton would have written his Principia on the plan of a short cut arithmetic, or, better still, "Queries and Puzzles" for young folks! The celebrated Tesla says that a radical reform should be effected in the character of our food.

All animals have blood circulating in their bodies. That portion of the blood going from the heart is pure; the other portion is impure

and must go to the lungs for purification. When an animal is killed, some of its blood has not been purified by the lungs; it follows that the flesh of that animal is tainted to some extent at the very instant of death and more so as time advances. Therefore, the argument advanced by some practical people, that the best beef obtainable has more muscle-building power than any vegetables or cereals, is fallacious; the beef in question may invigorate the system for a short period, but its effect is not permanent. It has always been taught that meat should be more thoroughly masticated than any other article of food. If that be true, why is it that some people who thoroughly masticate it are dyspeptics, and others who disregard the mastication are not dyspeptics? If lions, tigers, cats and others of the feline family swallow meat without first chewing it, it follows that the meat fibers become separated by the process of rapid decomposition, and our custom of boiling and roasting it renders it still easier of digestion; still they say it does not digest. The fault is this: It has not been proven that meat should or should not be masticated; it has not been proven that meat alone can sustain human life as it does animal life, and it has been proven that human life can be sustained without the use of meat.

The free use of tea and coffee is more injurious than the free use of probably any

other form of food. Some one called these twin beverages, "the woman's intoxicant." The description is apt enough. Take people in the far East and some in South America and Mexico, who are confirmed tea and coffee drinkers, and you will observe that they are somewhat obtuse-minded people; that, while they are able to concentrate their minds on their daily tasks, they have not the versatile abilities of others in the same country with them; and though climate affects all of them, there are those who by independent customs are more advanced in mental powers than their near-by brothers. Tea and coffee act on the nerves in somewhat the same manner as the tobacco habit, and the most that may be said in their favor is, that they excite agreeable emotions, and the least that may be said against them is, they are partly of the drug family.

The use of gymnasiums is one of the factors in developing the body, and it is appreciated to a zealous extent by those who patronize them. The effect of the gymnasium is far reaching, and at this day no communities of importance are to be found in which there are not some persons who frequent a gymnasium. To those who cannot afford the money or time, there is still left the privilege of calisthenic exercises; and it seems unexplainable why it is not indulged in to a greater extent; it costs nothing but a short period of time each day. In some

if not all of the United States barracks, the first exercise in the morning is a drill in calisthenic exercises; in the warm seasons the soldiers are assembled on the parade grounds and put through the arm, leg, body, chest and other simple but highly effective movements, and without the use of dumb-bells, Indian clubs or wands. Such exercises develop lung power, strength and elasticity of limb, circulation of the blood, and not a little addition to perfecting the dimensions of both body and limbs; yet others who have as much time at their disposal as would be requisite for the simple exercises do not employ much time to that advantage. They make it a practice to arrange their time so that they may have just time enough to dress, eat breakfast, then start to work. It is the same as with eating—of no avail to impress upon them the benefits to be derived from some habits called calisthenic exercises, though it costs them nothing.

Daily bathing is another factor in the laws of health. It is known that among the poorer classes this ablutionary luxury is merely known and not practiced. The committees of public works in our cities are, in a great measure, responsible for the fact that favorable bathing facilities are not installed in every dwelling where a man, woman or child dwells. The space required is not of much value. The accepted objection is that plumbing and water supply

entail additional expense. They seldom think of expenses when establishing a large police force, a large army of political school teachers, battalions of municipal clerks, and it has been proven, certain supernumeraries, to the maximum limit; thus all classes are not within favorable facilities; but it cannot be denied that nearly all are in possession of favorable facilities—merely soap and water. This argument resolves itself into another demonstration of the fact, that we are generally prone to avoid that which requires inconvenience on our part; another instance of how we neglect our health.

The individual who accepts circumstances as they come has a pleasant word for all; he condemns nothing without first using his powers of perception. Such a man may not be an athlete, but his health is better than that of a fretter, or he imagines it is, which is nearly the same thing. He who is constantly worrying about to-morrow is undermining his health by causing abnormal quantities of blood to flow to the brain, weakening his nerves and causing his flesh and muscles to become loose and flabby. His thinking power becomes confused, his utterances are not indicative of reflection, and a state of absent-mindedness, to some extent, is observable in every individual who worries upon every occasion when things do not transpire according to his expectations. Recollect some occasion when you felt de-

pressed, and shortly afterward received news of some good fortune falling to your lot. Did you not then feel active, pleasant and even equal to performing difficult tasks? You looked pleasant because you felt so; fatigue left you; you forgot your real or imaginary weakness. Now think of the nervous days spent in worry, and how much better your health could have been had you not worried; furthermore, the worry was useless, having caused no plan of action to change your state, and things transpired for the good. Care will kill a cat, and constant worry will kill an individual.

It is not so easy to acquire a genial temperament as it is to acquire a correct habit with regard to sleeping, eating, bathing, exercise and other duties. But it costs nothing but will power to endeavor to assume a restful state of mind. Recollect that misfortunes are general, and that somebody must help to bear the general load; that if you were unjustly assigned to part of the work, somebody else was chosen to bear the other part; that there is an earthly end to all these irregularities, and as some individuals have learned this and seemed to be more contented thereby, so it may be with yourself; and as you owe it to yourself to maintain and improve your general health by training yourself to indulge in hopeful thoughts and kindly deeds, you violate the law of nature to your own detriment if you act otherwise.