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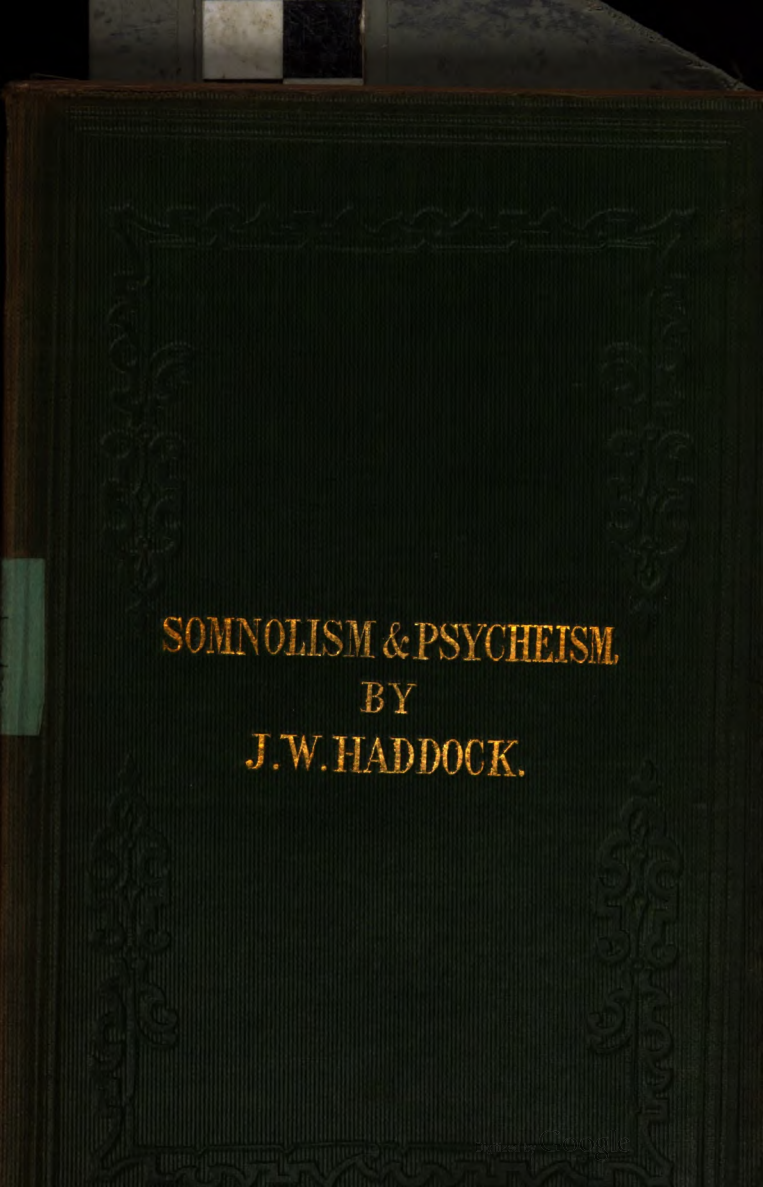
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SOMNOLISM & PSYCHEISM  
BY  
J. W. HADDOCK.

49.1032.







# SOMNOLISM AND PSYCHEISM,

OTHERWISE

*Vital Magnetism, or Mesmerism :*

CONSIDERED

PHYSIOLOGICALLY AND PHILOSOPHICALLY:

BEING

*The Substance of Lectures,*

DELIVERED UNDER THE AUSPICES OF THE BOLTON MECHANICS'  
INSTITUTION.

WITH AN APPENDIX,

CONTAINING

NOTES OF MESMERIC AND PSYCHICAL EXPERIENCE.

BY

JOSEPH W. HADDOCK,

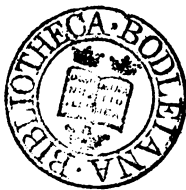
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TO  
PETER AINSWORTH,  
OF SMITHILL'S HALL,  
ESQUIRE,  
THE PRESIDENT;  
AND TO  
THE CHAIRMAN AND COMMITTEE,  
OF THE  
BOLTON MECHANICS' INSTITUTION,  
THE FOLLOWING PAGES  
ARE RESPECTFULLY INSCRIBED,  
BY  
THE AUTHOR.

## ADVERTISEMENT.

THIS little work contains the substance of two lectures delivered in the early part of 1848, partly from notes, and partly extemporaneous, before large audiences in the Temperance Hall, Bolton, under the auspices of the Mechanic's Institution. The second lecture was the result of the following resolution of the committee:—"Resolved, that the best thanks of this committee be given to Mr. J. W. Haddock for his interesting lecture on mesmerism, and that he be requested to deliver another lecture on the same subject." It was in many respects, a repetition of the first. They are here presented, in many places, nearly verbatim as delivered, with only such alteration as their present form rendered necessary, and with such additional experience as the author has since acquired. The appendix is inserted, first, as a narrative of facts, embodying interesting mesmeric information, which may be implicitly relied on; and, secondly, to answer the numerous enquiries of many respectable parties, in Lancashire, and elsewhere, as to how the writer discovered the mesmeric capabilities of the young person there referred to; and to gratify their expressed wish, to be made acquainted with some of the particulars of the case.

The work has been written amidst continued interruptions, and makes no pretensions to literary elegance: it solicits public support, on the ground of its being, probably, the first attempt to explain the phenomena of vital magnetism or mesmerism on physiological and philosophical grounds, in harmony with established facts, and the principles of divine revelation.

CHEAPSIDE, BOLTON,

APRIL, 1849.

# SOMNOLISM AND PSYCHEISM.

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## INTRODUCTION.

1. ONE of the striking characteristics of the present age, is the vast amount of knowledge respecting external objects, which has been accumulated in a comparatively short period. For within the compass of human life, so extensive has been the discovery of the physical properties of natural substances, that Chemistry, although of ancient date, may be considered as a new science; and Geology has opened a new world to human enquiry. While man has thus been permitted to increase his knowledge of the world without him, we might reasonably expect that some additional knowledge would be acquired of the world within him. That his knowledge would not be confined to the superstitions of the dark ages, or to the assumptions of self-constituted authority on the one hand; nor to the barren negations of a sceptical philosophy on the other hand. But that something real, positive, and satisfactory, should be learnt respecting his own constitution. For what knowledge can be so interesting to man, as a knowledge of himself?—of the nature, powers, and capabilities of his own being.

2. To every calm, and well-informed enquirer, it will, I think, be evident, that the remarkable phenomena of what is called Mesmerism,—or, as it is considered that it may more properly be called,—**PSYCHEISM**, *rightly interpreted*, do afford us the means of acquiring a knowledge of the laws and nature of the psychical,

or mental part of our being, as much transcending what is commonly known, as the recent discoveries in magnetism and electricity exceed the ancient ideas of those natural powers; and at the same time, they afford us the means of becoming better acquainted with the more abstruse points in our bodily organization also.

3. The discoveries and doctrines of an enlightened physiology, teach us, that all the forms and forces of the entire universe, are found in their highest perfection in the bodily form of man; and that in him, as the *Microcosm*, or little world, is to be found, all that exists in the *Macrocosm*, or great world of the universe. And as in the great world without us, the most astonishing and transforming powers are displayed by those subtle, imponderable, and invisible elements, which elude the most acute physical senses, even when aided by the highest artificial means; so in the world within us, the most wonderful and unexpected powers are manifested by those psychical or mental operations, by which the laws and developments of the world of mind, are capable of being openly displayed before our physical sight.

4. But the curious and interesting phenomena displayed by Mesmerism, instead of being calmly and carefully investigated by all enquiring minds, especially by those whose profession or pursuits ought to have interested them in the enquiry, have, in too many instances, been scornfully and contemptuously neglected. Authority, instead of lending its aid to elicit the truth, has rather scowled upon the attempt which has been made to lift the veil under which truth has been concealed; and in some cases, has misrepresented the character and intentions of those, who, at any cost, were determined to seek her for themselves. It is possible indeed, that the very remarkable results said to flow from the enquiry;—results, so different to the expectations and ideas of a materializing age,

and in some respects, disclosing matters which seem to clash with established opinions,—may have been the reason, for this unfair, and certainly unphilosophical mode of proceeding. But, granting that the most astounding statements made by mesmeric experimenters are true, they are not, when properly considered, more wonderful than things now universally admitted as facts. Look at the wonder-working electric telegraph! The elements on which that invention rests, must be as old as the present order of things: yet if any one in the middle of the last century had ventured to assert, that by human ingenuity, electricity or magnetism could be made to transmit *human thought* with mathematical precision, and yet with the velocity of light, he would have been set down by the practical authorities of that age, as a dreaming theorist, or an enthusiastic visionary. To *us*, however, the visionary theory has become a reality: and yet what magnetism or electricity *really are*, is no more known to us, than it was to our great grandfathers. The truth is, the mode has been elicited, by which certain comparatively unknown mediums may be practically applied to subserve the purposes of social life; and herein, and for all practical purposes, consists the *useful discovery*. If we shall never know what magnetism and electricity in themselves really are, we certainly do know much of the mode by which their laws and powers may be developed and manifested:—we have discovered a mode of working mediums altogether unknown to our ancestors.

5. Just so, I apprehend it is with the discoveries of Mesmerism. Here is in fact, a discovery of a new mode of working an old medium. That mind and matter are both necessary to form the peculiar organism we call man, is no new doctrine: but the true nature of the body, as the mind's medium or instrument, and of the *necessary organization* of that superior

in-dwelling power,—the soul or mind, which directs and controls the outward form, has been somewhat overlooked. Metaphysicians have studied mind irrespective of form or matter: and some philosophers would resolve all things into material operation, irrespective of mind. I believe that fact and demonstrative evidence will prove both classes of philosophers to be wrong. From Divine Revelation we know that there is both spirit or mind, and matter;—both a spiritual body and a natural body. These cardinal truths will be found to lie at the bottom of all Mesmeric experience, and from that experience, the *a priori* statements of the Scriptures will receive abundant confirmation. And we shall see that in our present state of existence, if we wish to study mind or spirit, we must study it as manifested in its divinely appointed, and true correspondent instrument,—the material bodily organization.

6. With some of the mind's operations, and the bodily functions and sensations thence ensuing, we have become so familiar, that we scarcely ever stop to think of the perpetual miracles involved in our daily experience. Thus the great blessing of sight involves, as we shall point out presently, a fact which all the philosophers that have ever lived have been unable to explain! Yet when some manifestation of mind or spirit which has hitherto eluded general notice, is brought before us, although it may not be more inexplicable than natural sight,—yet we are apt to deny the possibility of the declared manifestation, simply because we were not previously acquainted with it:—apt to make our present standard of knowledge, the measure by which all future acquisitions are to be estimated. Sometimes too, we are told authoritatively, that it is impossible for us to know anything of mind or spirit. What, I ask, do we know of matter? Simply some of its *laws* and *properties*; and from

these we predicate its *qualities*. So it is with mind or spirit: Mesmerism, or more truly Psycheism, furnishes us with a means of acquiring an experimental acquaintance with some of its most distinctive qualities;—distinctive I mean with respect to the qualities of inert matter. Whether we shall ever know what spirit or what matter really is,—remains for a higher stage of existence to determine. It is privilege enough to be enabled to know something of the laws and properties of that higher and imperishable organism, to which our outward bodily organism is subservient.

## ORIGIN OF MESMERISM.

7. In the records of past ages, we have many statements of remarkable mental or psychical manifestations, and also of the performance of extraordinary cures, by mental or moral agency, which ignorance and superstition have ascribed to *miracle* or *magic*. And hence, cases resting on the best historical authority, have been doubted, and even denied in later times. Towards the close of the last century, the existence of some of these powers was discovered, partly from accident and partly from research; and to the agency by which they were accomplished, the name of Animal Magnetism was applied by its modern discoverer—Mesmer. This individual has been represented in works of authority as an impostor and cheat, and as owing his celebrity entirely to the silly credulity of imaginative people. Few persons who have really taken the trouble to enquire into the matter, would now hazard such an assertion: yet, whether from ignorance of the true cause of the phenomena he witnessed, or from a desire to mystify the subject, it must be admitted that he both did and said many things which justified suspicion.

8. Anton Mesmer was born in 1734, at Mersburg, on the shores of the Lake of Constance; and died in his native place in 1815, at the advanced age of eighty-one. At the age of forty-two he took the degree of Doctor of Medicine, in the University of Vienna. He appears to have been a man of an imaginative cast of mind; for the inaugural Thesis he published on obtaining his degree, was "On the influence of the Planets on the Human Body." Such a mind, if likely to fall into many errors, was still open for the reception of any new ideas which might present themselves; and was not so prone, as men of a more sceptical cast, to reject any new truth, because it did not harmonize with preconceived opinions. The then Professor of Astronomy, at Vienna, believed in the efficacy of the loadstone as a remedy in human disease; and he had invented a peculiar form of magnetized steel plates, which, it is said, he applied to the cure of disease with much success. Mesmer obtained from the Astronomer, who was his personal friend, these magnets, and applied them in his own way; and it is said, with such striking results, that he communicated them to the Astronomer, who published an account of them, but attributed the cures performed to the *form of the plates*, and merely represented Mesmer as a physician employed by him to use them. Mesmer, who had discovered the peculiar mode of using them to insure success;—that was in fact, by *manipulations*, now called *PASSES*,—was indignant at this, and accused his friend of a violation of the confidence placed in him. The result was a controversy between the parties; each accusing the other. Notwithstanding this quarrel, Mesmer proceeded in his own way, and acquired considerable popularity. But, whether from indiscretion on his part, or jealousy on the part of others, he was opposed by the scientific authorities of Vienna, and was ultimately obliged to quit that city.



9. In the year 1778, two years after obtaining his degree, he arrived at Paris, whither his popularity appears to have preceded him; for we are told, even by his enemies, that upon his opening public apartments in that gay metropolis, for the reception of patients, they were speedily crowded by the numbers who daily resorted to them, including all classes, from the peer to the peasant; and that hundreds were ready to testify to the cures wrought upon their own persons, by the Great Magnetizer. Now, making every allowance for *imagination* or *fancy*, striking results must have followed his treatment, or no such enthusiasm could have been raised in his behalf. A French physician became a disciple of Mesmer, and is said speedily to have acquired the best practice in Paris. So great, in fact, was Mesmer's success, that the French Government took up the matter, and offered him a large annual income, if he would communicate his secret, and they appear to have thought so highly of the USE to which this new agent might be applied, that they actually proposed to guarantee him a large sum, even if a commission appointed to examine the subject should make an unfavourable report! Mesmer, however, did not accede to the Government proposal. After some time, and divers vicissitudes, the sum of £14,000 was raised by his disciples, whom he had instructed in his art, but whom he did not consider entitled to practise it publicly;—a right which they considered themselves to possess. Mesmer then returned to his native place; and this has been represented as “running away from his dupes;” but it appears that he retained faith in his views, and in his last illness sought relief from his own discovery.

10. As Mesmer's discoveries arose out of the use of magnets, it is not surprising that he should consider Magnetism as the agent by which the effects he witnessed were produced. He therefore taught that there was a fluid, or gas, universally diffused, which influ-

enced the earth and planets and all animated bodies, and this fluid he called "Animal Magnetism." He considered that it was capable of healing diseases of the nerves immediately, and other diseases mediately; that it perfected the action of medicines, and tended to promote favourable crises in disease; and that in Animal Magnetism, nature presented a universal method of healing the diseases, and preserving the health of mankind. The great end of Mesmer's proceedings, appears, therefore, to have been USE,—the application of a remedy for human suffering; and he does not appear to have been aware of the more curious, and distinctly psychological phenomena elicited by later enquirers. To the Marquis de Puységur, a French nobleman, one of Mesmer's disciples, is attributed the discovery of the faculty called Clairvoyance, in the year 1784.

11. For the sake of brevity, I omit describing Mesmer's mode of operating, save that among other means for acting on his patients, he had a sort of box, filled with iron filings and pounded glass, placed in the centre of the room where they assembled; and that they each were placed in connection with it, by means of polished metal rods which they held in their hands; and the patients were further united and connected by means of a chain encircling them. When the French Commissioners applied to this box the usual tests for *terrestrial* magnetism, and found no indication of ordinary magnetic influence, they reported that the whole was the work of *imagination*, meaning *fancy*; yet admitting that cures were effected. This Commission seems to have been, both a prejudiced and unfair one. The name of Dr. Franklin occurs among the Commissioners, but he was at the time unwell, and incapable of attending to the enquiry; and while the Public Report condemned Mesmer and his proceedings, one of the Commissioners, who had paid the greatest attention to the proceedings, published a private or indivi-

dual report favourable to him. But in the year 1826, the French Government appointed a second Commission, and their Report, published in 1831, fully admits the truth of all the phenomena usually ascribed to Animal Magnetism. However, our business is not so much with the opinions of Mesmer, or that of his friends or enemies, as with that of the facts and phenomena associated with his name. It was soon discovered that the steel rods had but little if anything to do with the phenomena produced; but the name of Animal Magnetism continued to be used, and is still used on the continent, and by this name the practice was introduced into England a few years ago. But the English enquirers into this remarkable human faculty, finding that the use of a name, which implied the existence of a fluid which could not be demonstrated to the senses, was frequently turned into an argument against facts which admitted of complete demonstration; adopted, out of respect to the memory of Mesmer, and to avoid the appearance of the adoption of any theory of their own, the name of MESMERISM; just as Magnetism is applied to the properties of the loadstone, from Magnes, the ancient reputed discoverer of its powers, or Galvanism, to the discoveries of Galvani. We therefore proceed to notice the facts and phenomena associated with the names of Mesmerism, or Animal Magnetism, and shall endeavour to ascertain the Laws and Causes to which these phenomena may be referred.

## PHENOMENA AND PHYSIOLOGY OF MESMERISM.

12. There are several stages or degrees of what is called Mesmeric Influence; or, in other words, the Mesmeric or Psychic State, involves *a variety of states*,

having one common character, but presenting widely differing phenomena. Thus, there is *simple Mesmeric DROWSINESS* or SLEEP;—COMA, or more profound sleep; *INSENSIBILITY TO PAIN*;—this, I believe only occurs, when the Mesmeric Coma is fully established, and most of the external senses, together with the proper consciousness of external objects is rendered dormant; and the internal faculty of imagination is called into activity, without the guidance of true reason. *PHANTASY*,—or that state in which the Mesmerised person takes the mere suggestions of the mind of the operator to be realities. *PHRENO-MESMERISM*, or the manifestation of the Phrenological sentiments and feelings, which is but another form of simple imaginative action;—*TRANSFER OF STATE AND FEELING*, or that Imaginative action, which causes the patient to feel what is done to the Mesmeriser, as if it was done to him: *MENTAL ATTRACTION*, or apparent Magnetic drawing of the person of the patient, even contrary to his inclinations. *CEREBRAL LUCIDITY*, or apparent illumination of the Brain; with other forms of what is called *CLAIRVOYANCE*; but which, I think would be better called, *INNER VISION*; or *INTERNAL*, or *SPIRITUAL SIGHT*.\* Assuming therefore, for the present, that these phenomena exhibit a series of great and important facts, which cannot be set aside, neither by reason nor ridicule, I proceed at once to enquire,—How we are to understand them? In what way to account for the curious and interesting manifestations, thus thrust upon our notice?

13. We must now therefore examine the *medium* by which the mind acts upon the bodily organization,—namely, the *BRAIN* and *NERVOUS SYSTEM*.† It is

\* All these states were exhibited before the large audiences to whom these Lectures were addressed. In the Appendix the reader will find some account of their various manifestations.

† When these Lectures were delivered, they were illustrated by

common to speak of the nervous system, as consisting of the brain, the spinal marrow, and the nerves springing from them. This arrangement is true enough as far as it goes; but it is not sufficiently particular for our purpose. For upon examining the interior of a human head, it will be found that every individual *has two distinct brains*. These two brains are very different in size as well as form and convolution. The upper and very much larger portion, and which in fact occupies the greater part of the cranium, or skull, is called the CEREBRUM; The smaller portion is situated in the hinder part of the head, just above the spinal marrow, and is called the CEREBELLUM;—a word meaning “the little brain.” The Cerebrum is laterally divided into halves, called *hemispheres*, and also into smaller divisions, called *lobes*; The interior portion is made up of various cavities, and delicately arranged *minute fibres*, which commence in extremely minute bodies called *cortical glands*, which everywhere occupy the surface of the Cerebrum; some of these fibres afterwards converge, to form the spinal marrow. The surface of the Cerebrum, is also everywhere disposed in wavy furrows, not unlike the folds of the Intestines. But the Cerebellum, not only differs in size and situation, but also, in exterior and interior form: for the exterior, instead of the wavy folds, is arranged in what are called *lamina*, or plates; and the interior has an arborescent or tree-like appearance;—so much so, that it is called *arbor vitæ*,—the tree of life. Now viewing man as formed according

continual reference to models and colossal drawings of the Brain, and diagrams of the Sympathetic and Spinal Nerves, and of the course of the Carotid and Vertebral Arteries. The author regrets that he could not introduce engravings of these drawings, to render the description plainer to the reader. But he would recommend an examination of the engravings on those subjects, in Mr. Erasmus Wilson's *Anatomists' Vade Mecum*, and Dr. Carpenter's *Human Physiology*.

to the Infinite Wisdom, and perfect order of a Divine Creator, we must expect to find consummate order and design within him, and that every organ of his body should be formed for some specific and determinate *Use*; for USE is the great end of all the Creator's operations. Hence we may conclude that each of these brains has its own specific use, and such we find to be the case; and I will endeavour to point out such of those uses, as bear upon the subject we are now considering: my object at present being, not to present you with a full view of the physiology of the human brain; but only so much as is indispensably necessary to be known, in order to comprehend the phenomena of Mesmerism.

14. On the base, or lower part of the cerebrum, are found various nerves, which may be easily seen in any good anatomical engraving. Thus in front are found the bulbs of the olfactory nerves, or nerves of smell, which, to use a familiar phrase, *grow out* of the base of the cerebrum, and expand towards the forehead, and from these bulbs, a multitude of filaments depend, which are spread out, on the delicate membrane in the upper part of the nose. The optic nerves, or nerves of sight, also issue from the under part of the cerebrum, then approach each other and form a union, called the commissure; they then separate, and proceed in the form of a round white cord to the ball of each eye, which they enter behind, and then spread out to form the delicate nervous expansion called the retina. The nerves which *move* the eyes and eyelids, also issue from the base of the cerebrum. There are also other nerves arising from different portions of the cerebrum; but except those by which sensation is experienced, they have no particular reference to the phenomena of Mesmerism. There are other important nerves which arise within the cranium, but not from the cerebrum, and in respect to

mesmeric phenomena, the chief are the 7th and 8th pairs, which arise from the cerebellum; and the great sympathetic nerves, which, by means of the 8th pair of nerves, are also connected with the lesser brain. It is also worthy of notice, that *all* the nerves of the cerebrum issue from its *base*, thus leaving the fibrous and cortical portions free; and by this means the General Sensorium is placed in a region above the ministering nerves, and thus, as it were, *midway* between the mind and outward nature.

15. Now it is essentially necessary to be known, in order to form any correct idea of the physiological phenomena of Mesmerism, that all the nerves of the body, innumerable as they may appear to be, arise either *directly*, or *indirectly* from the cerebrum or cerebellum: but in speaking of the *origin* of the nerves, my remarks have no reference to *their development* in the embryo, but to their situation and *use* in the perfect organism. And also, that whatever may be the *parental character*, so to speak, of any nerve, that character it preserves to its termination, however circuitous its course may be, and however its filament may be mixed up with filaments of nerves of another order, so as to form a *compound nerve*. This is one of those traits of Divine simplicity which are so manifest in the Animal Economy. Now all the nerves by which we *feel* or *act*;—that is, all what are called the voluntary and sensory nerves, may be said to arise, either *directly* from this larger portion of the entire brain, called the cerebrum, or *indirectly* from it, by means of the *spinal marrow*; which may be considered as *a continuation of the cerebrum in the body*. The SPINAL MARROW is composed of three distinct columns:—the Anterior, or front column, being formed of what are styled *motor nerves*: that is, nerves that are concerned in voluntary motion; the posterior column, or hinder part, of *nerves of sensation*; and

the middle part of the column contains the roots of the *nerves of respiration*. If the brain is attentively examined, portions of nervous fibres may be seen passing by and through other nervous portions, and yet having no connection with them. Thus portions of the motor fibres of the cerebrum, may be traced under the arch of the optic nerves, and through that appendage of the cerebellum called the bridge of Varolius; and yet they are uninfluenced by the Cerebellum, but preserve their cerebral character, and pass intact and directly into the *fore part* of the spinal marrow; and portions of *sensory fibres*, may be traced in the same manner going by and through nervous substances of another character without losing their own specific character, and then passing into the *hinder* part of the spinal column. Now it is by this mode of arrangement, that the true character of the nerves at their origin, is preserved to their extremities; and so carefully is this distinction preserved, that even if filaments of *motor* or *sensory* nerves, appear to be united in one cord, yet each order of filaments retains its original character. If I raise my arm, I do so by muscular power, communicated by nerves having their true origin in the cerebrum; the same may be said of walking, or of any other action under the control of the will. All these voluntary and external actions, are done by and through the medium of the cerebrum. Thus one great use of the cerebrum, is to originate and control the *voluntary* and *sensory* nerves: it is thus, the soul's medium for external knowledge, and voluntary action,—the great organ of what is called *Animal Life*. Hence pressure on the cerebrum, by paralyzing its action, instantly suspends all sensation and capability of motion.

16. But the office of the CEREBELLUM, the smaller, and curiously organized portion of the entire brain, is of another kind. This is the great organ or fountain



of organic life: that is of the life of the internal organs of the body, and of the *involuntary* motions. The pulsations of the heart; the circulation of the blood; the digestive actions of the stomach and bowels; the action of the reproductive organs;—in a word, of the thousand functions performing *within us*, and over which our wills have no control: all these *internal* functions are under the direction and control of nerves proceeding either directly, or indirectly from the cerebellum, or its appendages; and this chiefly, by the aid of the great sympathetic nerves, and the 8th pair already alluded to.

17. The eighth pair of cranial nerves, called also the par vagum, arises from the cerebellum, and its connections, and gives off numerous branches which ramify plentifully on the stomach and lungs, and in fact are continued to nearly all the viscera. The *great sympathetic nerves* differ from all the other nerves in the body, both in their arrangement and form: they are studded with small kernels called *ganglia*, or knots, into which, and out of which, numberless nervous twigs have their entrance and exit; and in the neck, by some of these branches they are connected with the par vagum, and thus with the cerebellum. These two pairs of important nerves may be considered as forming *the trunk of the system of the cerebellum*, just as the spinal marrow forms the trunk of the system of the cerebrum. And to perfect the operation of the animal economy, twigs from each are united with each other; and from the great sympathetic with all the nerves of the body. Now the existence, and *distinct functions* of these two brains, and the systems of nerves depending on them, must be carefully remembered, if we would understand the phenomena of Somnolism, or ordinary Mesmerism. And to enable you to comprehend the *physiology* of this wonderful discovery, I will, as the first step, point out the prin-

cial difference between a state of wakefulness and sleep, and the immediate *physical* cause of this difference.

18. During wakefulness, both brains are more or less in a state of activity: but of the action of the larger portion,—that is of the cerebrum, we are conscious; so that *our will* bears rule in the animal economy, and the sensory nerves convey to the sensorium within the cerebrum, the various impressions made by outward objects. But when sleep seals up the eyelids, the activity of the cerebrum ceases, and hence we become insensible to outward things; and then nature, or the involuntary portion of our nervous centre,—that is *the Cerebellum*, with its derivatives, has the entire control and direction of the animal kingdom. It is well known that “balmy sleep,” is “tired nature’s kind restorer;” but it is not so generally known, that one great reason for the refreshing and restorative nature of sleep, consists in the complete suspension of the faculties of the cerebrum, and the operations of nature being carried on by the cerebellum, without any of those manifold disturbing causes, which arise from our voluntary and conscious activities. The cerebrum is composed, as I have already observed, of innumerable fibres originating in little lobules or glands. In the *active* state of this portion of the entire brain, or in other words, in the *wakeful* state, these fibres are *erect* and with their lobules or glands point towards the circumference of the cranium, and there is a capability of moving them either *singly*, or in *greater* or *lesser groups*; and hence arises the power of the will to exercise such an immense variety of muscular actions, and the rapidity and delicacy with which the behests of the will are transmitted by the nerves. In a state of inactivity or sleep, the fibres collapse, or fall together, and hence the capability of this individual action ceases; and a more general or combined

action only remains possible. This *general* or *combined* action, is similar to the true natural action of the cerebellum, which, from its peculiar organization, is incapable of the *individual* action which distinguishes the cerebrum. But with the cessation of *individual* or separate action in the cerebrum all ordinary sensation ceases; and hence the unconsciousness of a state of sound sleep.

19. Another physical cause for the state of insensibility in sleep is, that by the collapse, or falling together of the fibres of the cerebrum, the blood is prevented from entering the finer channels of the brain; but courses along the *pia mater*, or membrane investing the brain. This is occasioned by a law generally overlooked, namely *that the brain has an automatic movement of its own*, synchronous, not with the action of the heart, but with the respiration of the lungs; and on this account the brain has the control of the blood circulating within its substance, independant of the action of the heart. Hence the vertebral and carotid arteries, which supply the blood to the brain, have a peculiar erratic course, more so than any other arterial trunks, and every mechanical precaution is taken to impede the propulsive force of the heart; so that the brain may imbibe or reject the vital and stimulating fluid, just according to the state induced upon it. Whatever, therefore, induces a change in the state of the fibres and cortical glands of the cerebrum, changes the state of its automatic action, and thence produces either somnolency or watchfulness.\*

\* See the representation of the course of the arteries in the neck and head, called the "Circle of Willis," in Erasmus Wilson's work. The author is aware, that some experiments of Majendie and others may appear to militate against the doctrine of the cerebrum and cerebellum, briefly expounded in these lectures: but he is satisfied that the view he has espoused, is nevertheless well founded, and rests upon the largest induction of *all* the facts of the case.

20. Now let us apply these anatomical and physiological facts to the illustration of mesmeric phenomena ; and I think we shall be able to understand something of the mode by which they are produced :—that we shall find ourselves in possession of the *true key* to unlock these generally considered mysteries. But first I will briefly describe the most usual manifestations.

21. The simplest *visible* state, is that called mesmeric sleep. This I have induced both by the ordinary method, and also by Dr. Braid's mode of making the patient steadfastly gaze upon some small fixed object ;—called by him Hypnotizing ; but I consider the mesmeric mode the best way, where the patient is susceptible of its influence, and by it, and, as far as my present experience goes, by it only, can the *higher* developments be produced. Whatever the mode of operating employed, the primary effect is on the *state of the cerebrum*, which, by modifying the circulation of its blood, collapses in various degrees, and thus assumes the somnolent state. But in using the ordinary mesmeric mode, I altogether discard those formal and mystic modes of proceeding sometimes practised and recommended by some writers on Animal Magnetism. I have reason to believe, as I shall point out in the sequel, that *mind* is the grand agent in all really mesmeric phenomena ; and the manipulations are merely so many means of fixing mental action. My usual mode of proceeding is simply to place the subjects or patients in a sitting posture, and take both their hands in my left hand, and then place my right hand on their head. Where there is any degree of mesmeric sensibility, this is the best and most gentle mode of proceeding ; but in more difficult cases, the desired effect may be sooner produced by gentle passes, made from the crown of the head over the forehead downwards : or, in some cases, by making the passes over the entire head *backwards*. In this simple mesmeric

sleep, just as in ordinary sleep, we find different degrees of soundness. Some persons merely feel a little drowsiness: others find it impossible to open the eyelids, and yet are perfectly conscious, and, in other respects, awake. Other persons of greater susceptibility, either the result of continued experiment, or peculiar nervous temperament, proceed quickly into a state of profound sleep,—or, as I propose to call it, **SOMNOLISM**. This state may quickly pass into one having all the characteristics of *somnambulism*, or what is commonly called sleep-walking; in fact, I can see no difference between this state, and natural somnambulism, except that the latter is the result of spontaneous natural causes, while the former is the direct result of human agency. I have also reason to believe that natural somnambulists will make the best mesmeric subjects.

22. The induction of the true somnolent state, is all that is required, to produce the curious and manifold phenomena of mesmerism, save and except the higher stages of cerebral lucidity and clairvoyance. Some of these states I will now proceed to notice: and, first, **INSENSIBILITY to LIGHT and PAIN**. If the eye of a patient in the somnolent state is examined, it will be generally found, drawn *upwards* and *inwards*, and this perhaps, in proportion to the complete development of the state: but it will exhibit little, if any, susceptibility to the influence of light. In fact, I have satisfied myself by repeated and careful observation, that all external vision is withdrawn. There is the perfect visual organ, but the party sees not. There is also the healthy skin, with its infinitude of nervous papillæ; but it exhibits no sign of feeling. The most sensitive parts may be pinched, or pricked with needles or pins; but the patient will exhibit no consciousness of suffering, or, in fact, of any kind of feeling; but will continue to converse with the mesmeriser or the experimenter, without noticing in the least degree the apparently

painful experiment to which he is being subjected. Nay, more, it is an undoubted fact, that the most severe surgical operations have been performed, both in this country and on the continent, without the patient evincing any susceptibility. I will mention one only, recorded in the French Medical Journals, and also in the *Penny Cyclopædia*, under the the article Somnambulism. An elderly French lady was the subject of cancer in the breast. Her physician was a practiser of mesmerism, and he had frequently employed that agency, in conjunction with other means, to abate, and, if possible, cure that dreadful malady. But he found that although he could always allay pain, and put the lady into a state of complete ease by mesmerising her, yet the disease continued its ravages, and the only hope was in an operation:—that is, by amputating the breast. When this only alternative was proposed to her in the wakeful or normal state, it produced the most intense anguish and apprehension; but in the abnormal mesmeric state, she would calmly discuss the matter with her physician and friends. At last the operation was determined on, and Jules Cloquet, the eminent Parisian surgeon, was chosen for the operator. The surgeon, in his narrative of the case, says that he found the lady seated in a chair, her eyes closed as if in sleep, yet conversing with her physician, who had, in fact, put her into the mesmeric or somnolent state, some short time before. She spoke calmly of the intended proceedings; removed her own dress to expose her bosom to the surgeon's knife; and during the operation, which lasted about a quarter of an hour, she conversed cheerfully both with the surgeon and physician, who was seated by her, and supported the arm on the diseased side, without exhibiting the slightest pain, or consciousness of what was going on. The lady was then put to bed, and carefully attended to, without being awaked from the mesmeric state. On the next

day but one, the first dressings were removed—usually a most painful trial to the patient; the wound dressed again; and then, after the lapse of some hours, she was aroused: having been kept for more than two days in the somnolent state. When awakened she was unconscious of all that had transpired since she was put into the sleep more than two days before! When she found that her breast had been removed, that the wound had again been dressed, and found herself surrounded by anxious and sympathising relatives, her feelings may be better imagined than described! But I will here make a cautionary remark. It must not be supposed that because persons in a state of somnolency feel no pain, that therefore they will be unconscious of any injury inflicted on them in that state, when they return to the normal condition: on the contrary, when they are aroused, they will feel the effect of any injury, just in proportion to its severity. Common humanity therefore requires, that *experiments* made to ascertain the state of the sensibility, should be such as only to occasion transient pain.

23. CATALEPSY, or rigidity of the muscles; PHANTASY; TRANSFER OF FEELING from the operator to the patient; and what is called MAGNETIC ATTRACTION.—These are all interesting displays of mesmeric, or rather *psychic* states, and will be better understood, when we come to the consideration of the psychological part of our subject. The facility with which these states can be produced, depends entirely on the susceptibility of the subject. In the majority of cases, manipulations, actual contact, or audibly spoken words are necessary to produce the desired result: but in some cases, the mere volition of the operator is sufficient. Thus in case of catalepsy, by merely drawing the hand over the patient's arm, that is, in mesmeric language, *making passes* from the shoulder towards the tips of the fingers, the muscles of the arms may be rendered perfectly

rigid, so that by no effort of the patient could they be put down, nor could a stranger render them flexible: by the application of great force the shoulder joint may be moved; but as soon as the pressure is removed, the arm will instantly resume the position in which it had been placed by the operator. If the hand of a person of about the same physical strength as the mesmerised subject, is placed in the hand of the subject, and the fingers made to clasp it, it will be found almost impossible to withdraw it, so tight will be the grasp: and yet, notwithstanding this great apparent exertion of muscular power, the mesmerised subjects will continue to converse on various topics, and evince neither mental nor physical consciousness of the power they are displaying! This peculiar characteristic of the somnolent state can be most beneficially employed as a curative agent, in the restoration to strength of palsied or weakened limbs, provided the somnolent state can be induced on the diseased person.

24. But the phenomena above alluded to, are among the simplest of these displays. By a single touch, the mouth of the patient may be closed so instantaneously, as to leave a word half pronounced; and by a single *pass*, as speedily set at liberty. Even the nostrils may, by a single pinch, be partially closed, so as instantly to produce the *nasal twang* common upon stoppage of the nasal passages, by cold or otherwise; and then as quickly, by a wave of the hand, be restored to perfect freedom. Some patients, while putting themselves into various postures, may be instantly rendered immoveable and statue-like in any posture. If a rod, or any other suitable article be put into the hand, and the hand closed by the operator, by no effort can the patient let it go; although he may be so far demesmerised as to be fully conscious of his state, and of all around him. On the other hand, by a mere *pass* of the hand of the mesmeriser, or it may be, by a motion of his



*will*, the mesmerised party finds it equally impossible to retain his hold. By a single pass, or pressure, an individual may be rooted, as it were, by his feet to the floor; fixed immoveably in a chair; or his hands fixed firmly to a wall or bench, or any other object. Some of these experiments are highly interesting and amusing; but the most wonderful, and apparently inexplicable, are but varied manifestations of the simplest forms of catalepsy, and are, as we shall see, explainable by the same simple law which also explains other phenomena.

25. PHANTASY. By this is meant such an action on the mind of the mesmerised party, that the mere suggestions of the mesmeriser,—sometimes not audibly expressed—but merely silently willed—are taken for realities. Thus a handkerchief may be thrown into the lap, and silently willed to be a rabbit, a guinea pig, a child, or even any disagreeable object, as a snake, or other reptile; and upon directing the attention to the object, as by simply asking “what have you got in your lap?” the action and language soon evince that it is considered to be just the object the operator *wills* it to be; nor can the subject conceive it to be anything else, or divest himself of the Phantasy. The effects of this mere *imaginative action* will generally be more strikingly displayed, by touching such of the phrenological organs as have an affinity with the sentiment or feeling intended to be produced. Thus philoprogenitiveness and benevolence, in case an infant or an inoffensive animal is suggested; and cautiousness, in suggesting the idea of a snake, or other disagreeable objects. Again, an empty glass may be offered, and by stating it to contain strong hot brandy and water, the same coughing, and difficulty of swallowing will be produced, as would follow the attempt to swallow such a liquid by a child, or a person wholly unaccustomed to it. Then by taking the glass away, and

immediately presenting it again, saying that it contains cold water, but care must be taken lest it cause toothache;—immediately all the effects of an intense cold draught will be manifested. Once, a mesmerised subject asked me for a particular drink: I presented an empty glass, and silently willed it to be castor oil. No sooner had the glass touched the lips, than it was dashed away and broken to atoms; at the same time the party exclaiming: “ah! it’s so nasty!” Many more striking and interesting experiments may be exhibited, but they may be all referred to the same primary cause.

26. **TRANSFER OF STATE.** By this is meant, that remarkable phenomenon exhibited by good mesmeric subjects, in feeling whatever may be done to the mesmeriser as done to themselves. This I have witnessed so often, and under such a variety of circumstances, as to admit of no doubt as to its correctness. Thus, on one occasion, while lecturing, one of the audience, to test the matter, came unawares and pricked my leg. I looked round for a moment with surprise, and some little indignation; but by the time I comprehended the motive of the seeming offender, the mesmerised subject felt it, and screamed out loudly, “that some one had pricked her leg;” and pointing at the same time to the corresponding portion on her own leg, which had been pricked in mine. At the same time a pin might have been thrust *really* into her leg, without her evincing any consciousness. I have got individuals to tread on my toes; pull my hair; or pinch different parts of the body; and I invariably found that with this subject, not many seconds would elapse, before she would complain of exactly similar treatment, and refer the pain to the exact corresponding part; and sometimes, I have experienced considerable difficulty in dispelling the illusion. These undoubted facts shed much light on what may be called, the highly spiritualized, or

purely mental origin of some diseases; and will afford some clue to the *apparently* miraculous manner in which some peculiar diseases have been removed.

27. PHRENO-MESMERISM. This is the name usually applied to the manifestation of the phrenological sentiments and feelings in a mesmeric subject. It has been considered as affording a triumph to the materializing class of phrenologists; and hence has been decried, and attempted to be set aside by the metaphysical spiritualists. Possibly both classes of reasoners may be wrong. Certainly the mere placing of the finger of the operator on any part of the head, and it being followed by the manifestation of a sentiment or feeling proper to the organ said to be situated in the part touched, is no proof that such organ is really there; because the *idea* of the feeling or sentiment is in the operator's mind, and the fact may be accounted for, by mesmeric imaginative action, and the transfer of feelings. Again, anatomy reveals nothing within the cranium analogous to the arbitrary divisions marked on phrenological busts. Besides, when we touch the head, the skull prevents us acting directly on the brain: we only excite the extremities of those cranial nerves which ramify in the scalp. On the other hand, the opportunities I have had for acquiring experience, enables me positively to assert, that contact with at least certain parts of the head, will produce those feelings phrenologically ascribed to those particular portions. Thus, for example, I have seen *alimentiveness* powerfully excited in a mesmerised subject who, when left alone for a little while, accidentally reclined, so that the portion of the head where "*alimentiveness*" is situated, was brought into contact with the edge of a table. Again, I have seen *philo-progenitiveness* excited, by a subject accidentally rubbing the occipital portion of the head against a high-backed chair; not to mention other instances. But this apparent proof

of the material view of the question is not the whole one. For I have seen some of the phrenological sentiments excited without touching the head! Thus upon simply taking the hand and silently thinking reverently of the Deity, the mesmerised subject has fallen down on the knees, and manifested the most profound veneration. On other occasions, when more than one subject had been mesmerised, on touching the "organs" on the head of one, the other, without any touch or connection or any knowledge of my action, would instantly manifest the sentiment. Upon the whole, I think the real evidence afforded by mesmerism is favourable to phrenology; but I am far from thinking that the evidence *properly interpreted*, necessarily leads to that sort of materialism which is, by many persons, associated with phrenological doctrines. The brain is undoubtedly the mind's organ: this position remains, whether we suppose the mind uses the whole brain in every mental action, or only an appropriate part.

28. It has been said that phreno-mesmerism is the result of electrical action, and that, in fact, all mesmeric action is but an electrical phenomenon:—the operator being *positively* electrified;—the patient *negatively* so. For this, I believe, there is no evidence whatever. It is true that electricity may be made to *simulate* certain vital actions; but it is admitted by the best physiologists that there is no *identity* between them. I have carefully experimented, and cannot find that there is any perceptible difference between the electrical and magnetic state of the mesmerised subject, and that of the operator;—where, according to the electrical theory, the greatest difference ought to be manifested. Whatever *name* or *cause*, may be assigned to mesmeric agency, it is undoubtedly a vital one. It is true, as I observed at the outset, that within the living organism are collated all the powers of

the universe ; but they are in the organism, in its own peculiar manner. The magnetism and chemistry, the attractions and repulsions, and the other internal operations of the body, are *not* the magnetism and chemistry, the attractions and repulsions of outward nature ; but they are *living actions*, analogous to outward cosmical and terrestrial activities, but perfectly distinct from them, and existing in a degree altogether above them. They are, in fact, the antetypes, of which the types are found in outward nature.

29. With the exception of CEREBRAL LUCIDITY,—magnetic vision as it is sometimes called, and CLAIRVOYANCE, the foregoing classification may be made to embrace all ordinary mesmeric or somnolent phenomena: lucid and clairvoyant manifestations are so evidently of a psychical nature, that before noticing them, let us apply ourselves to the solution of the *physiology* of the states we have briefly described.

30. We have seen that within the skull, there are in reality two distinct brains, although popularly called the brain: that there are two distinct systems of nerves connected with these two brains ; that by the larger brain, or cerebrum, and its nerves, we feel, think, and act ; and that it is, thus, the soul's medium of conscious intercourse with the external world. That by the cerebellum, or little brain, and its nerves, are directed and controlled all the involuntary and vegetative functions of our bodies: that the brain has an automatic, or in other words, an independant action of its own, by which it has the control of the blood circulating within it, and that in the state of sleep the fibres of the cerebrum collapse or fall together, and the blood is prevented entering the finer channels, and thereby stimulating the brain to activity, and that from this state of collapse and altered circulation of the blood, arises the unconsciousness and insensibility of profound sleep.

31. The true mesmeric action, is, as will be presently

shewn, primarily, and fundamentally of a *psychological* character; but it induces a peculiar *physiological* state. The direct effect of the passes, or whatever means are employed, is to produce a somnolent state of the brain, in some respects, resembling common sleep, but in others, widely differing from it. When the true mesmeric, or rather psychical, relation between the operator and his subject is established, *the cerebrum of the latter is rendered dormant*; the cerebellum and its dependencies, alone preserving their normal state. In the first place *all* consciousness appears to be suspended; but by degrees, an *inner consciousness*, similar to the consciousness of dreaming, is awakened, and from this inner consciousness, the somnolized person speaks and acts. The optic nerves and the other nerves of the eye belong to the cerebrum: hence one of the first *visible* effects of mesmeric influence, is an inability to open the eyelids;—although the eye-ball may be as yet uninfluenced: but as the somnolent state continues, the optic nerves, or nerves of sight, contract, and the ball of the eye rolls upwards, and all power and perception of vision is withdrawn. Then, as observed, with the increase of the somnolency the fountain head of all the other sensory nerves becomes dormant, and that of the motory too, in a partial degree. The *sensorium*, being by this *change in the internal state of the cerebrum*, removed from its connection with the external world, all sense of pain is of course absent; and hence, the seeming mysterious phenomenon of a person conversing with another, and yet being unconscious of feeling, is at once solved by a knowledge of the simple fact, that the *state of the cerebrum* is changed by the somnolent influence, and an *inner consciousness* awakened.

32. Another physiological state, arising also primarily from a psychological cause, is now perceptible. For although the operator and his subject or subjects,

are of course two or more persons ; yet, in respect to *cerebral* action, or, more distinctly, in respect to the action of the cerebrum, *they are ONE*. In each person the *cerebellum* and its system of nerves is in the normal condition ; but there is only *one* normal and active *cerebrum*, namely, that of the mesmeriser, or operator. Hence, however many may be the subjects, if they have all been mesmerised by the same operator, and are all fully susceptible of the somnolent influence, they are all so intimately, interiorly blended with him, that the absence of their own external cerebral consciousness, causes them to feel his cerebral consciousness as their own. Here then, we discover the *physiological* reason for the strange and anomalous states exhibited. Thus, in cases of phantasy, the idea existing externally in the cerebrum of the mesmeriser, is, when willed by him, perceived by the subject, as if existing in his or her cerebrum. So also in cases of catalepsy, the somnolency of the subjects' cerebrum, permits those muscles which are influenced by the voluntary nerves, to be actuated by the will of the operator's cerebrum. Hence in the best cases, the silent operation of the mesmeriser's will, that is, of the power of his cerebrum, is sufficient to throw the subject into a state of statue-like rigidity ; but generally, it requires the aid of *passes*, which determine more efficaciously the downward nervous currents. Hence also, any pain inflicted on the operator, which, of course, he feels in the sensorium connected with the origin of the sensory nerves ; is felt as if the impression was made on the cerebrum of the subject.

33. But we shall generally find, that although sight and feeling are withdrawn, the subject retains a perfect capability of HEARING. He may sometimes be so indrawn, as to evince no perception of sound,—similar in this respect, to a person engaged in deep thought. But, by patiently persevering until the attention is excited, or the *desire* of the operator is felt, we shall

generally be able to demonstrate that the sense of hearing remains. Yet by no means can *sight* and *feeling* be restored, except by partially, or wholly de-mesmerising the subject. This fact may be thought to militate against the theory of cerebral action I am endeavouring to inculcate, but it in reality tends to confirm it; for the nerve of hearing, which is a portion of the seventh pair of cranial nerves, has its roots in what is called the *corpora restiformia*, which is directly connected with the *cerebellum*. Sight is solely under the direction of the cerebrum; and we can exert that faculty or not, at our pleasure: but we cannot help hearing, if we are within the influence of sound; that is, by no organism connected with our ears can we shut out sound. The ears of a person in deep sleep are still open to the modulations of the air, on which sound depends; but the dormant state of the cerebrum prevents the conscious perception of sound, unless it is so loud, as to produce that state of partial wakefulness on which dreaming depends; and the mesmerised party is conscious of sound, because, as we have already observed, the state of inner consciousness, is, in some respects, analogous to the state of dreaming. But hearing is not so entirely dependant on the cerebellum, as the *internal* involuntary functions; but is somewhat of a mixed nature, like the function of respiration.

34. Here then is the *whole physiology* of the mesmeric or somnolent state, and *the reason* for the seeming mystery, and contrariety to our *usual* feelings, and *common* experience. The cerebrum of the subject is *dormant*; the cerebellum continues its normal state of activity; while, from the peculiar relationship of the parties, to which we shall presently allude, the cerebrum of the operator dominates over his subject, and is, in a degree, the common cerebrum of both parties.



PHILOSOPHY AND PSYCHOLOGY OF  
MESMERISM.

35. CLAIRVOYANCE.—Of all the extraordinary phenomena of mesmerism, none appear to stagger the general belief, more than the different manifestations of clairvoyance or magnetic vision, or to speak more truly and plainly, the internal sight of the soul. To say that a person can see without the aid of the eye, or by any other means than light entering into the pupil of the eye, in the usual manner, seems like uttering an absurdity, or declaring the possibility of an impossibility. Yet, strange as it may sound to those who have had no experience in this matter, there is no mesmeric phenomena more capable of *positive proof*, provided the necessary care be taken in making the experiment, and the subject be placed in proper circumstances; and I trust this evening to afford you ocular demonstration of the fact.\*

36. But before proceeding further, I wish that it may be distinctly impressed upon you, that when we carefully examine the eye and the brain, we shall see reason to acknowledge, that an internal function of sight, although remarkable and unexpected, and generally unknown, is not more difficult to explain than ordinary vision when thoroughly examined. On referring to the human eye, or any correct representation of it, we shall find that it is an hollow ball, filled with three different kinds of fluids, arranged in a determinate order. In front is a horny transparent lens, something like a small watch-glass, to admit the rays of light: behind it is the small chamber containing the aqueous humour: then a hole, called the *pupil*, through the iris, to allow

\* This was demonstrated before the audience, by a subject blind-folded, describing pictures put into her hand, and even when concealed in a box. The reader is referred to the appendix.

the rays of light from different objects to pass into the interior parts of the eye, first passing through the crystalline lens, and through the vitreous humour, and then forming an image of the objects on the delicate membrane called the retina, which is spread out, on the back of the eye.\* Now up to this point ordinary vision may be explained on optical principles, and the eye shewn to be the most perfect optical instrument. But the moment we attempt to pass beyond the retina, science is at fault; no natural philosopher has been able to explain *how* the optic nerve conveys the image to the brain; we know that the mind is conscious of the images formed on the retina; or, in more familiar language, of the things seen by the eyes; but in what manner an opaque nervous cord, differing in no essential particulars from other nervous cords, conveys that impression to the mind, we are entirely ignorant. Ordinary sight, has, therefore, *a psychological basis*; and this is admitted by the best physiologists.

37. Clairvoyance, or internal sight, assumes the same BASIS, necessary to perfect ordinary vision; but as it acts independently of the external visual organs; so it is not trammelled by those natural laws to which they are necessarily subject. Thus by this internal sight, and by light issuing from within, and not from without, as in common sight, things may be seen, which are out of the range of natural sight, and altogether above its nature. For instance, our physical sight can see the remote starry orbs, placed at the distance of perhaps thousands of millions of miles, because the undulations of light proceeding from them in straight lines, can impinge, or strike upon the retina of our eyes. Yet the intervention of any opaque body, immediately shuts out the vision of the object, even if

\* This was more plainly shewn to the audience, by colossal drawings of the Anatomy of the Eye.

placed in close connection with us; so that if our *penetrating* powers of sight were immensely increased, whether naturally or artificially, still the rotundity and opacity of the earth would prevent us seeing beyond a certain distance. But opacity is no barrier to internal sight; objects to which the mind is directed, either designedly or spontaneously, will be equally visible through doors and walls, as if placed directly before the face. Nay, to the higher stages of clairvoyance there seems, comparatively speaking, no bounds; for whether the object sought be in the same house, or town, or country, or across the broad Atlantic, or still remoter Pacific oceans, it appears to be found and seen with equal facility; and to be equally near to the internal perceptions of the truly clairvoyant individual. The human body is seen as clearly, and its living actions described as plainly, as if the external and internal parts were alike as transparent as glass; and this also, without any bodily connection, such as by bringing the clairvoyant and the person to be described together; but, as I have proved, when more than one hundred miles have intervened between them.

38. But we have now arrived at a stage in our enquiry, where physiology ceases to afford us light: for physiology as such, that is, as the science of our outward living organism, knows nothing of an internal or super-solar light; or of sight that can penetrate alike through *opaque* and *transparent* substances. To psychology and philosophy, we must therefore look for aid, in our endeavour to investigate the apparent mystery of this interesting subject. And I regret that the abstruse nature of the enquiry, the little that is *generally* known in this branch of knowledge, together with the necessary brevity of popular lectures, will only permit me to present you with a sketch of the views opened to the eye of rational research.

39. It is usual to represent man as composed of

*mind and matter*;—SOUL and *body*. This is correct. And as we find that the body is not a mere simple uncompounded substance, but a collection of innumerable parts and organs: so, by parity of reasoning, we may conclude, that the mind, or spiritual body, as the parent and director of the natural body, cannot be that simple entity, that *abstract nothingness*, so generally represented by metaphysical writers; but rather that the controller of the animal organism, must be itself organized according to the laws of its own peculiar nature, and capable of manifesting those laws, under certain circumstances, through those organs of the body, that is, of the brain and nervous system, which are united with it by the law of correspondent activity and connection. St. Paul, therefore, spoke the language of the profoundest philosophy, when he declared that there were spiritual bodies and natural bodies, and that the natural body was the first in its development, and *afterwards* the spiritual body: and when, on another occasion, he defined the entire human organism, as existing here, to be a compound of “spirit, soul, and body;” in this respect, giving his apostolic sanction to the doctrine of the ancient sages of Greece. The two first terms used by the apostle to describe the spiritual part of man, are, in the original greek, *Pneuma* and *Psychè*, and the latter term, which in our version of the scriptures is, in the passage alluded to, translated *soul*, is, by the latin writers, called the “*animus*,” and this term is always used to signify the *animal soul*, as distinguished from the *pneuma*, or more interior human spirit.

40. And here it will be as well to observe, that no truth is more evident to sound rational enquiry, than that the Creator has given to every department of his “handy-work,” a *specific* character; and that from the Creator to the lowest inert matter, there exists a *chain* of DEGREES; and that each object of creation can only

be well and truly studied, by viewing it in its *own degree*, and comparing it with objects in *another degree*. But if we confound this distinction of degrees, we shall never arrive at a clear and satisfactory solution of many important facts. Each degree will be found to have laws or properties peculiar to itself; and if we transcend the degree of the object of our enquiry, by applying to it qualities or properties belonging to another distinct degree, we may expect nothing but confusion and mystery. Now in our investigation of the nature of man, it is especially necessary not to overlook these distinctions. By no process, can matter be sublimed into spirit: and spirit having, according to apostolic authority, and the general *law of analogy* observable in all things, its distinctions and degrees, the properties of a *lower* degree may not apply to a *higher* one. True philosophy also teaches, that if spirit in no degree is material, that is, does not possess those properties which we apply to ponderable matter; still it is no less on that account, a truly real and substantial existence; more truly substantial than the granite rock, because, more unchanging, and more enduring.

41. Now viewing the spiritual organism of man, as consisting of two distinct degrees, called by the apostle the *pneuma* and *psychè*; or as possessing both a spiritual internal and external, together forming, while in this mortal life, the *common internal* of the natural organism; the *PSYCHÈ* or *ANIMUS* will be the connecting medium between the pure human spirit, and the nervous system of the natural body. By its connection, through correspondence and vital affinity, with the body, it is placed in relation with outward nature: while as a spiritual entity, and by its indissoluble union with the higher spiritual principle, it has, at the same time, immediate connection with the spirit-world; and because it is a subject of the laws, and possesses the

properties of that world, which have nothing in common with *time*, *space*, or *common matter*, it displays those powers, which can be explained by no merely natural or physiological knowledge; but which receive an easy, rational, and satisfactory solution, when man is really seen to be, that which revelation, philosophy, and the statements of true clairvoyants declare that he is,—namely, a compound of spiritual and natural organisms, intimately united by the exactest correspondence or analogy. And that although the lower, or natural organism, cannot act without the continued influence of the higher or spiritual organism; nor can the spiritual organism be developed without the medium of the natural one; yet, when developed, the higher organism can act, not only by and through the lower organism, but even independently, and when disconnected from it.

42. It is this psychè or animus,—the *external of the spirit*, that, from all that I have yet learned on the subject, I take to be the true seat of what is called mesmeric influence: the psychè or animal soul of the operator, influences the same external spiritual organic principle in the subject; and from the animus, the influence flows *downwards*, to use analogous natural terms, and thence affects the brain and nervous system: and hence, I propose to call that part of mesmerism, which manifests mental and super-sensual phenomena, by the name of PSYCHEISM, or, *the Science of the Soul as manifested in nature*; while to the lower and physical stages, the name of SOMNOLISM may be applied, as indicative of its sleep-like and dream-like character.

43. Now as to the *psychological change* induced by mesmerism.—It is a common law of our being, that conscious perception should have its apparent seat in the *ultimate*, or *extreme*, of every development. Thus, although it is a well established fact, that the sensorium is within the brain, and that if a sensory nerve be divided, no sensation will be experienced; yet it is as

well known that if we prick a finger, the pain will be felt where the wound is inflicted. So, notwithstanding the body feels and acts by and through the spirit, our conscious perception, in the usual normal condition, is confined to the bodily organisation; because, while in the present state, *the body is the ultimate development of the spirit*. When death severs the connection between mind and body, the *ultimate* of the immortal man is the psychè or animus; and *to it* is transferred all conscious perceptions and sensations. It is from this differing seat of the conscious perceptions, that, in our ordinary state, we have no *sensational* knowledge of the spirit-world, or of its laws. But psychicism, or the higher stage of mesmerism, may aptly be compared to partial death. For it is a *closing* of the common external of our being; a *transfer* of the *sensational* perception, from the *ultimate of the body* to the *ultimate of the spirit*: and thence, and simply from this transfer of ultimates, arises an awakening of the conscious sensational perception of the inner man, or spirit. All those apparently miraculous powers, which we sometimes see displayed by good mesmeric subjects, are in fact, but the result of the psychè or animus being so far set free from the bodily ultimate, as to enable the spiritual body to act nearly, if not quite independently of the sensual organs, and by perception, and in light from an inner world: but the connection of the mind and body, is yet sufficient to enable the soul's sight and feeling to be manifested to our physical senses, by and through the natural organization of a clairvoyant.

44. From this transfer of consciousness and sensational perception, we may also account for the anomalous, and often incongruous, statements and descriptions of clairvoyants. They forget much of that mode of speaking of things which is common to our external condition, but which, in itself, is often purely arbitrary and conventional; and they speak according to their

newly-awakened and uninformed consciousness. As we have to learn to talk, and even to see, or rather rightly to interpret what the eye reveals ; so do clairvoyants require a continued exercise of their peculiar power to familiarize them with its use.

45. We now proceed to explain the manner by which the influence of the operator is brought to bear upon his subject, and that sometimes too, at considerable distances ; for I have found a subject affected by my influence, even when mesmerising another party, at the distance of a mile : but this may be considered an unusual case. It is a law of nature that all things should be surrounded by an effluvium or sphere which emanates from them, and is always of the peculiar nature or quality of the body from which it emanates ; and these effluvia are regulated by certain definite laws. Thus the *fragrance* which surrounds the rose, is the effluvium or sphere emanating from it ; and this effluvium, by being dissolved in the surrounding ærial atmosphere, becomes sensible to our organs of smell, and *an idea* of its existence and quality, is then transmitted to our *general sensorium*. But there are effluvia of which we should for ever remain ignorant, did we not perceive them *rationaly* by their EFFECTS. Thus around magnetized and unmagnetized iron, an effluvium or sphere prevails, of which, in their *separated state*, our senses give us no evidence. But we have only to bring them into such proximity, as to be *within the influence* of the law regulating the activity of their respective spheres, and their existence may then be instantly perceived, in their mutual attraction and coherence. For it has been shewn by one of the profoundest of philosophers, that these single spheres have the property of blending into one larger sphere, and that hence arises, what is called magnetic attraction.

46. One of the results of the higher stages of clair-



voyance, or independent internal sight, is the knowledge, that an effluvium or sphere, analogous to what we have alluded to, surrounds the mental organism, or spiritual body of every individual. Following the general law of nature, this sphere possesses the peculiar mental qualities of the organism from which it emanates. And hence arises the *repugnance* which is felt to the society of some persons, and the pleasure which is experienced in the company of others; and to it, are referrible, all the remarkable instances of SYMPATHY and ANTIPATHY, so frequently observed. But in these ordinary cases, the active cause, is latent, or hidden; yet in the higher mesmeric, or rather psychic state, it often becomes sufficiently obvious, even to our physical senses; for we may here see, that similar to what we have said of terrestrial magnetism, there is an actual blending of spheres. The magnet induces its state on the iron, so that it becomes magnetical; and the operator induces his sphere on his patient or subject, so that the subject becomes, as it were, *one body* with himself; the *egoism* or self-consciousness of the one, being blended, with the *egoism* or self-consciousness of the other.

47. Here then is the *psychological* cause, for the *physiological* state already mentioned. The change of state induced upon the *animus* of the subject, is the *primary cause* of the change in the condition of the cerebrum; the collapse of the cerebrum closes the external consciousness, while the union of the spheres emanating from the animus of both operator and subject, causes the latter to perceive, as in himself, what really is felt in the active cerebrum of the former. And this change of state, affords, I believe, the true psychological solution to the whole apparent mystery of catalepsy, phantasy, and many other curious mesmeric phenomena. As regards phreno-mesmerism, the arousing into activity one particular organ of the brain, as

it would be called by one class of phrenologists, or faculty of the mind, as it would perhaps be called by another class, without the guidance, control, or balancing powers of the other organs or faculties, is a sufficient reason for the effects we see displayed.

48. But, although the transfer of consciousness, and the blending of the spheres of the operator and subject will account for many curious, and otherwise inexplicable, phenomena, it does not account for independent clairvoyance. Nor do I think it can be reasonably accounted for, but on the grounds already intimated; namely, the awakening of the sensational consciousness of the external of the immortal body; that is, of the psychè or animus. For I reject as purely hypothetical, altogether without evidence, and contrary to established laws, that theory which would attempt to solve it by an imaginary change of poles, or the transfer of life from the animal to the organic system. According to the latter theory, the lowest mollusk ought to possess a more extended and spiritual perception than man; and man is to be spiritually elevated by being degraded to a level with the lowest forms of organic life.

49. The great difficulty hitherto experienced, in arriving at a knowledge of the real cause of clairvoyance, has arisen from two causes: first, the *different states* of the clairvoyant subject, and the observer, and the impossibility of their having the same sensational perceptions; so that the observer cannot sensationally perceive *how* the clairvoyant sees, nor can the clairvoyant adequately describe his perceptions. And, secondly, the necessity for the opening of a *higher degree of consciousness*, in order fully to comprehend the lower. For instance, an animal can have no proper idea of its own nature; but man is enabled, by the possession of an internal spiritual principle, rationally and sensationally to investigate his animal body. And

the mere induction of the faculty of clairvoyance, does not enable the possessor of that faculty, *sensationally* to perceive the *cause* of that phenomenon; this requires the awakening of a higher consciousness, though still probably belonging to the psychè, or animal part of the spiritual organism. But in this respect I have an advantage over most enquirers in possessing a subject, who in addition to the ordinary *induced* mesmeric extasis or trance, has repeatedly been in states of spontaneous extasis of a far higher and more interior character; and the reality of these states, has been proved to me, by the most convincing evidence.\* One striking difference between these two states is, that whatever occurs to, or is seen by, the ordinary mesmeric extatic, is completely forgotten, or, more correctly, is altogether unknown upon the return to the normal state: while the true extatic, or subject of the *SUPERIOR state*, as Davis, the american clairvoyant styles it, upon returning to the normal condition, recollects all that has been manifest to him in the abnormal condition. This singular fact receives an easy solution if we admit the psychological doctrine, that man possesses both an *internal* and *external* memory. In the normal wakeful condition these memories act as *a one*, and hence we are only conscious of one memory. In the abnormal state of *induced* mesmerism, the *internal* memory is active, while the external is dormant; and from this want of connection between the two memories, arises the oblivion invariably witnessed. But in the *superior state*, or true spiritual extasis, both memories are active, but from a more interior degree than in ordinary life; and hence the extatic subject can recollect in the normal state, what has transpired in the spontaneous abnormal state; and, at the same time, possesses a full consciousness of the great difference between these states, so as not to confound the

\* The reader is again referred to the appendix.

perceptions and knowledges of one, with those of the other.

50. A remarkable revealment of this *superior state*, or *spontaneous xtasis*, is, that every man, while in this mortal life, is, by the very laws of his being, and hence of course, by the design of the Creator, intimately, though unconsciously, associated with the spirit-world; and this especially by what may be styled *his associate spirit*; and that in the memory of this associated spirit, is, as it were, a reflection of all that exists in the memory of the associated man; so that distinctly to perceive the associated spirit is tantamount to a full perception of the *character*, both mentally and physically of the associated man, as well as of the information possessed by him. There is also a reflection of the natural organism of the man, both externally and internally: and also of the scenery perceivable by his natural senses.

51. A *true clairvoyant* is one, who, by the opening of the internal consciousness, has a sensational perception of the objects of an inner, or spirit-world, that is, provided the clairvoyance exists in a *sufficient degree*. If the attention of the clairvoyant is directed to any individual, the effect is to bring the clairvoyant into a *sensational* connection with the associate spirit of the person sought for: and from the normal recollections being treasured up in the *internal* memory, while the *external* memory and all immediately connected with it is *quiescent*, *this associate spirit appears to the clairvoyant to be the real individual sought*; and from this source, and the *reflection of memory* above alluded to, is often obtained much of the information the clairvoyant is able to communicate respecting persons and scenery. But as man, even in this mortal life, is internally a true spiritual organism, and *as such*, is, as we have already observed, a subject of the laws of the spirit-world, a clairvoyant may have

a *sensational perception* of this spiritual organism, and *thence* of the natural organism, and thus of the entire man himself, however distant they may be from each other, as to their natural bodies. Yet still, it is probable, that this *direct* connection, is *mediately* effected by the aid of the associate spirit. Here then is the simple and rational, though deeply interesting solution of the undoubted fact, that by clairvoyance, the actual condition of a person, totally unknown to the mesmeriser and his subject, and across the broad Atlantic, has been correctly told. This I have seen extremely useful in a medicinal view; for by directing the attention of a sufficiently lucid clairvoyant to a distant patient, the disease under which the patient was labouring has been discovered, and every interior organ of the body described, both as to its actual condition and general action.

52. Most clairvoyants, strictly so called, are also LUCID; that is, they can see natural objects by an interior perception, independent of the usual visual organs; and, on this account, even when opaque substances intervene. *How* the impression of these outward objects is conveyed to the sensorium is difficult to understand; the *fact* that such is the case, cannot be doubted by any one who has carefully examined the subject. In ordinary vision the mind does not actually contemplate the outward visible object, but the perception of that object as existing in the *imagination*. I do not use the term in the sense of *mere fancy*, as is sometimes done; but by imagination I mean, *the general power of the sensorium to form images within itself, of objects that are without itself*. I, therefore, consider it a true and proper faculty of the psychè or animal mind, and thence, as a sense above the ordinary senses of the body, and to which they are subservient. For it is by the outward senses, which depend on nervous influence, and their connection with this in-

ward *image-forming* faculty, that mind and matter are brought into mutual relationship and connection. Whether, therefore, it is by ordinary sight, by cerebral lucidity, or by the suggestions of another's mind, that the ideas of the objects are transmitted to the sensorium, they are equally *subjects* of the image-forming faculty when there, and equally real. I have partially de-mesmerised a lucid subject, so as to restore the normal conscious state, without de-mesmerising the eyes, and by that means produced *conscious lucidity*. Everything was then stated to be seen in a most brilliant light, altogether different to common light, whether solar or artificial; and at the same time all the surrounding objects were seen *at once*, and yet a sense of their separate identity remained. Generally, they seemed greatly magnified, and to have more or less of brilliancy about them; all which seems to indicate that the independent action of the sensorium produces more vivid images of the objects impressed upon it; and this might be expected, from the exaltation of the senses, by the opening of the perceptions of a higher ultimate.

53. We have now taken a brief survey of the principal mesmeric phenomena, and endeavoured to account for them, as far as experience, observation, and reason, and necessary brevity, will permit. Before concluding, I will notice two questions often proposed, though not always in the spirit of calm enquiry, but rather in that of querulous objection. It is asked, "Whether all persons are subject to mesmeric influence? and why all cannot be made clairvoyant?" In reply to the first, I answer unreservedly, that I believe all persons *are susceptible* of mesmeric influence, but in a very different degree; and this difference we might anticipate from the widely differing nervous temperaments, and idiosyncrasies of individuals. Some will scarcely feel the influence, while others will soon fall into the "sleep." But as regards the *curative* influence of mesmerism, experience

has fully proved that very great benefit may be derived without any loss of consciousness, or even any *perceptible* change of state. Yet the inducing of the *coma*, or mesmeric sleep, generally gives the operator more power over the patient. Let it be remembered, that the great use of mesmeric influence is as a *curative agent*, auxiliary, or supplemental to medicine; and that the various exhibitions of catalepsy, phantasy, phreno-mesmerism, &c., are only useful as manifestations of the true nature, and capabilities of the human organism. With respect to the second question, I would observe, that I have been enabled to learn, that lucidity and clairvoyance can only be developed in individuals who possess a peculiar cerebral organization. This peculiar organization may be normal in some few cases, that is, it may consist with a good state of health: but in many cases it may be traced to some affection of the brain consequent on disease, and the possessor of the faculty will be delicate in health, and less fitted for the ordinary avocations of life. It is not, therefore, a faculty to be generally looked for, or desired: but where it does exist, it may be most beneficially employed; and, on the other hand, it may, like all other things, be abused;—though possibly, not without ultimately entailing punishment on the offender. In proper hands it may be advantageously used to ascertain the cause of disease, and the best method of effecting a cure: and it affords us a means to acquire most interesting information as to the true nature of our indwelling immortal spirit.

54. In conclusion, permit me to observe, that a calm investigation of the psychical phenomena developed by mesmerism, may become of great use in furthering the interests of religion and morality. By this means we may demonstrate, that there is an *internal* way to the mind, as well as the usual external way of the outward senses. This, although admitted by believers in the

authority of the Holy Scriptures, has been generally denied by an influential class of writers. It also tends to illustrate and confirm some of those striking and interesting scripture narratives, which have been so often assailed by scepticism and infidelity: and it presents man to us both in his relation to the spirit-world and the natural world;—being, even while tabernacled in mortal flesh, as to his interior, mental, or spiritual organism, in direct communication with a spiritual world, and thus capable, by the very laws of his being, of receiving influences from God and spiritual intelligences; while by his material organism, he is constituted in direct relation with all outward things. Man is thus presented to us just in the light we might expect, considering that he is the crowning work of the Great Creator's skill. For we may see that he is really and truly, that link in the great chain of creation, which God has made, to join heaven to earth, and earth to heaven!



# A P P E N D I X.

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## MESMERIC AND PSYCHICAL EXPERIENCE.

1. E. L., the young woman who is the chief subject of the following notes, is a native of Worcestershire. She is about five feet two inches in height, rather sallow complexion, and of a nervous-bilious temperament. Her health, although at times tolerably good, is not robust, nor is she capable of much continued exertion. Before coming into my house, she had been the subject of inflammatory disease of the chest, and of fever; and not long before coming to Bolton, she had been an inmate of the General Hospital, Birmingham, on account of an injury received in the knee. The treatment there, had reduced her general health, but improved the knee. She was in this state when I first saw her. Her head is well formed, and fully developed. Before the time about to be referred to, she was wholly ignorant that she possessed any peculiar mesmeric susceptibilities. She has since expressed an opinion, that the extraordinary condition of her brain, is the result of a very large dose of opium, which she once took by mistake, and which, for a day or two, occasioned very serious symptoms. But this may be considered as very doubtful. She completed her twenty-second year, in December, 1848. She will be constantly referred to by the name of EMMA.

2. Towards the close of the Autumn of 1846, my attention was directed to the action of the vapour of ether, in obliterating the sense of pain; it having been recently brought into public notice for that purpose. Before this time, I had seen the vapour of ether used as a substitute for the nitric oxide, or laughing gas, and had noticed the intoxicating and exciting effects it produced; but I was, like others, ignorant that it blunted, and in some cases entirely removed, the sense of pain. Hearing me talk of the effects of ether, Emma said, that a cousin of her's had "*mesmerised*" her and another young woman with ether, which they "*sucked*" out of a bottle: indeed, she called it the "*The mesmerise.*" Being anxious to test the truth of the reports then in

circulation, I asked her if she had any objection to let me see her inhale some of the vapour? She replied, "None at all, for she had no fear of its hurting her." I, therefore, fitted up a common Winchester quart bottle, merely by putting a piece of brass tubing through the cork, which went about half way down the bottle, and two or three inches above it. About half an ounce of sulphuric ether was put into the bottle, and the bottle well shaken, to mix the vapour with the contained air; I then gave it her, and told her to put the pipe to her mouth and gently draw in the air in the bottle; without closing the nose, or using any of the valvular apparatus then in use. In less than five minutes I observed that her hands began to loosen their hold of the bottle, which I then removed; the pupils of her eyes became dilated, and presently the eyelids closed. I now found her insensible to pain, or rather to evince *no feeling*; which was ascertained in various ways, such as pinching and pricking various parts of the body, endeavouring to excite titillation, and even by thrusting pins under the finger nails: but she did not evince the slightest consciousness of these experiments. On the contrary, she was soon in a merry mood, and believed herself to be among her old companions in her native place, rambling through fields, and performing, as she supposed, many rural and domestic occupations. She would laugh, dance, sing, and do many things which were suggested to her; but when awakened, she had scarcely any, if any, recollection of what had occurred. These abnormal states were continued longer than intended, on account of the difficulty experienced in arousing her; for, on one or two occasions, nearly two hours were expended in fully restoring her.

3. Other individuals were now tried; but only one was found, at that time, at all similar to her in susceptibility to the ethereal influence, and that was a youth who had been mesmerised by Mr. Spencer Hall, when that gentleman was lecturing in Bolton. The same bottle, in like manner, with about half an ounce of ether in it, was given to him, and in five minutes he became insensible, and then exhibited similar phenomena to Emma, but not so striking. He talked, and acted, and, like her, imagined himself to be in another place than where he really was. In about half an hour he spontaneously awakened.

4. The very small quantity of ether, subsequently found sufficient,

merely enough to scent the bottle, induced an opinion, that in Emma's case, the ether had very little to do with the strange things witnessed; but that she was, in a manner, *mesmerised*, or rather *hypnotized*, by looking at the bottle, while inhaling through the tube. It was therefore resolved, to try another experiment. One evening I told her to sit down, and taking a small pocket comb, desired her to look steadfastly at it. She did so; and in a few minutes fell into the simple mesmeric, or hypnotic sleep. Afterwards a small magnet was used for the same purpose, and with the same results. A few days further on, I mesmerised her in the usual mode, that is, by looking fixedly at her. The youth mentioned above, was also submitted to a similar experiment, by causing him to gaze stedfastly on a small magnet held a few inches from his eyes. In both cases results were obtained, similar to those following the use of the ether, namely, insensibility to pain, and a sort of somnambule wakeful dreaming. In both these cases, the only difference yet perceptible, between the effects of the ether, and those resulting from hypnotizing or mesmerising, was, that by the latter mode the limbs could be made rigid,—cataleptic, as it is called; while no such rigidity could be induced after the inhalation of the ether. Up to this time, dancing, singing, and doing various things which were *audibly suggested*, as if they were real, and rigidity of the limbs, after downward passes, were the only phenomena noticed; and it was thought that the statements made by some writers, of the *personal influence* of the operator over the subject, were merely fanciful, and not warranted by fact.

5. Sometime in the summer of 1847, while experimenting with Emma, I accidentally placed my hand on the part of the head, marked on busts as the organ of veneration; she immediately began repeating the Apostle's creed: when my hand was removed, she ceased; and when it was replaced, she commenced repeating where she left off. This was the first manifestation I got of the phrenological sentiments, and interested me greatly: but it was some weeks before I succeeded in exciting the other sentiments or feelings. Afterwards benevolence, veneration, firmness, self-esteem, philo-progenitiveness, acquisitiveness, combativeness, &c., were easily excited, and often most powerfully manifested. Up to this time, no absolute proof of *personal influence* was discovered, but she became more easily and quickly mesmerised, and as easily awakened into the normal state.

6. It was now found that Emma would exhibit all the usual mesmeric phenomena, such as catalepsy or rigidity of the limbs; for she could be fixed immoveably, in any position, by the action of a few passes; she could be so far de-mesmerised as to be restored to outward consciousness and yet be unable to move the mesmerised arm, or leg. *Attraction* she could also manifest, even in the same conscious state, as I often had the opportunity of shewing to friends and neighbours, who were as much surprised as amused. For example, a piece of money would be placed on a table at a distant part of the room, and it was told her she might have it for fetching it. She frequently essayed to do so; and would sometimes very nearly reach the money; but invariably, my will, and the drawing passes I made towards myself, overcame her power; and, notwithstanding her determined efforts, would draw her to myself, and render all her endeavours to secure the money ineffectual. On these occasions, she described the sensations she experienced, as being like cords wound round her and drawing her. The various phenomena of phantasy could also be most readily produced; but when she became clairvoyant, if she was desired to *look at* the object that she *imagined* to be so widely different to what it really was, she would instantly perceive the *delusion*, and dash it from her; and yet, within a minute or two, she could be as easily deluded again. But the investigation of these ordinary mesmeric states, was not confined to those exhibited by Emma; but their truthfulness was further confirmed in the case of several youths, who were experimented upon, both privately and publicly, and who exhibited the same phenomena; but modified in each case, by the general character of the individual. Since the period referred to, Emma's susceptibility has considerably increased, and now I can fasten the arms, hands, or mouth, or fix her to the spot on which she may be standing or sitting, by a single movement, or pressure of my hand, *without putting her into the mesmeric sleep*.

7. It was not long, after Emma became so fully susceptible, before opportunities occurred for proving the reality of *personal influence*, and that a highly mesmeric subject may be acted upon, even when wholly unaware of the exertion of such influence. Many experiments were tried to ascertain the truth on this point; but I will only mention three among many cases that took place spontaneously, or rather, which occurred without my mind being directed to her. Once a gentleman asked me unexpectedly, in a neighbour's house, several

doors from mine, to mesmerise him. I tried, but did not succeed. On returning home, I found Emma in the mesmeric state, and, upon enquiry, found that she had gone into that state, while I was endeavouring to mesmerise the gentleman. On another occasion, I was wishful to induce the mesmeric sleep on a lady, for the relief of a rheumatic affection, from which she was suffering. Finding the continual *stare* very fatiguing to my eyes, and also, expecting to be called away by patients, it occurred to me, that if I directed her to look steadfastly at something, it might answer the same purpose, and allow me to leave her, without interrupting the mesmeric action. I therefore arose, and took a small magnet and suspended it by a wire from a hook in the ceiling. Emma was in a room under where I was operating, and knew nothing of my movements. In a few minutes the smell of burning linen arrested my attention, and I desired my daughter to go down stairs and ascertain the cause. She called to me quickly to come down: I did so, and found Emma *mesmerised*, and on her knees before the fire, engaged in sweeping the hearth, and her apron on fire, from contact with a burning coal that had fallen from the grate; but of this she was unconscious, and her attention was wholly directed to a point in the ceiling of the room. Having asked "What she was doing or looking at?" She replied, "*I want that magnet.*" Upon enquiry, I found that she had been engaged, just under where I was sitting: the influence had passed through the floor and ceiling and affected her unconsciously in the room below, and being now clairvoyant, she immediately saw the magnet through the ceiling, &c., and pointed accurately to its situation. But from the locality of the room, and the magnet having been used without any previous intimation of my intention,—in fact, it did not occur to me do so, until the patient had been some time seated,—she could not possibly know of its being in the situation in which I had placed it, by any *normal* means. Here then, was one, among numerous spontaneous instances, of the transmission and reception of a *personal influence*, and of the reality of clairvoyance. On another occasion, I was called to see a patient residing more than a mile and a half from my residence: the case was one of *Delirium Tremens*, and I resolved to try the soothing influence of mesmerism, and, in this instance, succeeded in a few minutes. On returning home, I found that Emma had gone into the mesmeric state, at the time I was operating on my patient; but, fortunately she was in a

situation where no harm happened to her. By way of experiment, I frequently mesmerised her when in another room, and unknown to her; but in the above-named and other cases, I did not think of her; and the circumstance can only be explained from her known susceptibility, and my being actually engaged in exerting a mesmeric influence and intention. This extreme susceptibility to my personal influence, for a considerable period, prevented my using mesmerism as a curative agent; inasmuch as I feared to exercise the power, unless I knew that Emma was in a place of safety, and would be kept from danger, in case she should become unawares mesmerised.

8. In the early part of 1847, Emma wished to have the vapour of ether administered, with the view of having an aching tooth removed without pain; but the striking effects I had seen follow upon mesmerising her, induced me to refuse the ether, and, in the evening to mesmerise her; and thus farther test the power of the mesmeric sleep to subdue pain. About 9 o'clock that evening I desired her to sit down; induced the mesmeric sleep; and then leisurely got the necessary instruments; lanced her gum; extracted the tooth; as soon as the bleeding was arrested, washed her mouth, and then aroused her. The entire time from sitting down until fully aroused, was just *fifteen minutes*. During the operation, she did not evince the slightest sensibility; but as soon as the removal of the instrument gave liberty to her mouth, she began to hum a tune, even while the blood was flowing. On awakening, she knew nothing of what had taken place, after going into the sleep, and could hardly be persuaded, that the tooth on the table before her, had been extracted from her jaw! Sometime afterwards, Mr. Patrick, Surgeon Dentist, of Bolton, extracted a large decayed molar tooth from her lower jaw, under similar circumstances. On the latter occasion, several friends were witnesses of the operation.

9. **DISCOVERY OF LUCIDITY and CLAIRVOYANCE.** In the autumn of 1847, it was told me, that there was a young woman in Bolton, who had travelled the country with a mesmeric lecturer, and who had been for a long time **CLAIRVOYANT**. Having heard much of this wonderful faculty, I was desirous to see her. She was soon afterwards introduced to me for examination. I found that she was very easily mesmerised, and in that state she knew me, and others in the room; also that she was fully susceptible of feeling; in these respects differing widely from Emma. I could not, therefore, fully sa-

tisfy myself, as to *the reality* of the mesmeric state. The young woman said, that she had formerly been in the same state as Emma, but had passed beyond it; and, from subsequent experience, I think this may be correct. She told me that she had been taken by several London physicians to examine the internal organs of patients by the faculty of clairvoyance; but when I saw her, her powers seemed to be confined to reading books with large print, with the eyes bandaged. I tried the experiment several times, but never felt satisfied with the result; as from the position in which she placed the book, the time occupied in the endeavour, and the occasional wriggling, I could never be certain that she did not see under the bandages. At other times, I was certainly much surprised at the readiness she evinced in describing a book I had in my hand. On the whole, I concluded, that her possession of the faculty of clairvoyance, was, to say the least, doubtful. But it soon after occurred to me, that if she ever could see in the manner she stated, perhaps Emma could see in the same manner. At all events, I had the most positive assurance that she went into the mesmeric state, and that in that state, she could not see, but that the power of vision was wholly withdrawn; the *sense of hearing* alone connecting her consciously, with the external world.

10. One evening I determined to try her. But at this period she could not read, and was ignorant even of the letters of the alphabet. I therefore chose pictorial representations for the test; as being a universal language, understood alike both by the learned and the unlearned. I took a school book belonging to my daughter, which contained various wood-cuts, and opening it at one, I placed it in her hand, saying, "Emma, what is this picture?" She took the book, and as if by instinct, placed it open over her forehead, and upper part of the cranium, without the least attempt to look at it in the ordinary way, and said almost directly, "Oh yes!—it is a naughty boy catching flies at the window, and his mother is looking at him." This was the subject of the picture and the story annexed. There was a figure of a boy at a window, endeavouring to catch a fly, and another figure of a female standing in the room observing him. I felt most exceedingly surprised and astonished at the correctness of the description, being assured that she could not see it by any ordinary use of the eye;—or in fact, by the eye at all. This experiment was repeated with many different pictures, and invariably with the

same result; coloured pictures were also tried, and it was found that she knew the different colours accurately; but on no occasion did she attempt to use the eye: she invariably placed the object over her head.

11. It was now thought, that as mesmerism evidently rested on a psychological basis, and that a manifest connection was discoverable between the mind of the mesmeriser and the mesmerised subject, she might possibly see these pictures somehow, in my memory, and not from any independent power of vision. I, therefore, requested my daughter to select the pictures, and then to put them into my hand, without telling me the subject, or letting me see them. This was repeatedly done, and the pictures as accurately described as when I knew the subject. Still it was thought that my giving her the pictures might have some effect upon her: others, therefore, gave her them, or she was allowed to take them herself from a number; or to turn over the pages of a book, without any one knowing what she had taken, or had turned to, until she had described what she had selected. But it was found that it made no difference, and demonstrated, that whatever was the *power*, or wherever the *seat* of vision, *it was her own*, and independent of any one else.

12. These, and similar experiments, have been successfully performed, in private, before a select company, and also before large public audiences; and this too, with her eyes covered with plaisters, and a bandage tied over the plasters. Not that the plasters or bandages made any difference; but they were used for the sake of convincing sceptical people. At this time, in ascertaining the subject of a picture, she first passed the tips of the fingers of her right hand gently over it, (the left hand did not seem to possess the same power,) and then placed it over that part of the head, marked on phrenological busts as the organ of IMITATION. If a book with prints on the pages was given her, she would pass her right fingers gently over the page, and if it was letter-press or blank, she would say, "It was nothing." But when she had thus found out the situation of the print, she would exclaim, "Oh yes! here it is;" or "I've got it." But whether the print was a wood-cut, or copper-plate, did not appear to make any difference.

13. A very curious phenomenon was now observed. Pictures of things did not appear to her *as pictures*, but *as the things represented*. So that *the picture* of a rose would convey as *vivid* and *real* an idea



to her sensorium, as the *rose itself* would do to an individual in the ordinary state. Hence it was found, that if a picture of *thistles, teasels*, or other prickly plants, or of *bees*, was given into her hand;—the moment the tips of her right fingers came into contact with the picture, she would exclaim that she was *pricked* or *stung*, and throw the picture from her with much violence and passion! Evidently proving, that the *representations* of things were to her *real*; and also suggesting, that she had a perception of the form of the objects, before placing the picture on her head. These experiments were performed many times, both publicly, and privately. And from her invariable use of the tips of the right fingers, it was supposed, that there existed some unknown, but remarkable, affinity, between the senses of touch and sight.

14. By the commencement of 1848, her power of internal sight had become so developed, or she had become so familiarized with her new faculty, that it was evident, from many things observed, that she could see such things *as her mind was directed to*, without any contact. As an experiment, small pictures, and various small objects, were placed singly, first in a card box, and afterwards in a wooden box; and these she told, at times, as readily as when out of the box and in her hands. At other times, more difficulty was experienced in satisfactorily determining that she could see them. This difficulty arose from two causes: first, from the manner in which she would describe what she saw; and, secondly, from an obstinacy of temper frequently displayed, when removed by mesmeric influence from *external* habit and control. Her usual manner was to describe things *as they appeared to her in the internal state*, regardless of the names imposed upon them by custom; sometimes she refused to call things by their accustomed name, and would always describe them in her own way, before she called them by the common name. As an instance, the following may be given. At the second public lecture, in the Temperance Hall, Bolton, on the 9th of March, 1848, a gentleman in front of the platform suggested that a picture, from among others lying on the floor, should be put into a box, and given to her: she had then been bandaged for some time. A print of a cat was selected, and put into a card box: she put the box over her head, felt it carefully with her right fingers, and then, having by a smile and ejaculation, evinced that she saw the contents, she began; "It is a thing; it is a dark thing; it has four legs, a tail, a head and two

eyes ; things round its mouth, and it sits by the fire and says *mew*, and its a cat."

15. One cause of difficulty in attaining clear descriptions of the things to which her attention was directed, and sometimes even, in getting her to notice them, was very early perceivable. In the exalted condition of mesmerism, her mind was peculiarly susceptible of impressions from the minds of surrounding persons ; hence, when environed by a knot of sceptics, as was sometimes the case, their mental influence, unconsciously to themselves, would seriously impede the faculties of the clairvoyant ; and then the feeling that something was preventing the usual development of her powers, caused irritation and obstinacy. At the period alluded to, when Emma was asked " How she saw things ? " she would say, that suddenly "*glasses*" came to her, and also, that she sees everything *in light* through these "*glasses* ; " and the situation of these "*glasses*" she always referred to the organs of imitation. When this doubting, opposing influence was brought to bear upon her, she would exclaim, " They are darkening my glasses ; "—or " They have taken away my glasses." I frequently found, that by making *passes*, from the upper part of the head *across* the organs of imitation, I could *produce* and *increase* the clairvoyant power, which she would evince, by exclaiming, " Oh, its *so light* now ; " while by making longitudinal passes, from the vertex, over the forehead and down to the face, the sight could be immediately closed, and she would be placed in a state of darkness. Bodily fatigue, or indisposition, would, at that time, and also does at the present time, considerably impair the powers, not only of clairvoyance, but all the other mesmeric capabilities.

16. Besides the description of pictures, &c. already noticed, she frequently described persons in another room, and said what they were doing ; frequently, without having her attention directed to the enquiry. At other times she would unexpectedly, and unasked, tell individuals, what they had in their pockets, or what sort of food was contained in their stomach. This often afforded matter for interesting and amusing experiments ; and has been witnessed by many respectable persons in the neighbourhood.

17. For a considerable time after she exhibited the most distinct lucidity, with respect to objects placed near her, no trace could be found of that distant clairvoyance manifested by some mesmeric subjects : but, eventually this faculty became as clearly developed as

the other. The first time I observed this power, was in the case of some near relatives in London. She described minutely the dress and appearance of these parties; their occupation at a certain time, and many other particulars, which was subsequently found to be correct. Once I directed her attention to a female relative in London. Emma speedily found her, and began to describe her residence, &c. but suddenly her attention ceased to be directed to my relative, and she became engrossed with the description of a magnificent residence, with its elegant and costly furniture; a lady lying in a superb bed,— a beautifully dressed baby; well dressed ladies in and about the room; and another room in which were older children, also beautifully dressed, and attended by ladies. From many replies to my enquiries, I considered that the only place to which her impassioned descriptions could refer was Buckingham Palace, for the accouchment of the queen had then recently occurred. I therefore said, “Do you see any soldiers there?” “Yes,” she replied, “there are soldiers at the door.” I then saw that my conjecture was correct; but *why* she should have spontaneously gone there, without any request on my part, or, indeed any thought or desire in that respect, I could not understand. But after I had informed my relative of this occurrence, I obtained the clue to this singular transition from one subject to another. For I was informed that she had been thinking of the queen, and the interesting circumstances in which she was then placed; and had felt desirous that I should, as an experiment, try whether Emma had the power to visit and describe the interior of the palace at that time. The cause, therefore, of Emma’s unexpected *visit to royalty* was this: my relative had wished her to go there; when brought into mesmeric connection with her, the active sentiment of her mind, was communicated to Emma’s mind; and by this means, her attention was unconsciously directed to the royal residence. But there was further confirmation that this was the true cause, and of the possibility of a mesmerised subject receiving impressions from the parties to whom their attention is directed. For when I knew from my relative’s letter, what had been the subject of her thoughts, I put Emma into the mesmeric state, and then asked her, “*How* and *why* she went to see the queen?” She directly replied, “L— took me.” But how did you get in if there were soldiers at the door? “O! I jumped over the soldiers; but L— could not jump over them, and therefore she could not get in.”

18. At this time, whenever *sent* on these *distant excursions*, she exhibited great fatigue and excitement; panting, and suffering from violent action of the heart. When asked why she panted so? she would say, "I've gone so fast,"—and "It is *such* a way!" She would also take my right hand and place it on her bosom: if I removed it, she said, "They are gone away now." But latterly she has not required any personal contact to enable her to exercise this faculty. Very many experiments were made to test this faculty: in some cases she was strikingly correct; in others only approximately so; for she would sometimes confound the recollection of *bygone* transactions existing in the minds of distant individuals, with *present* circumstances, and thus present a representation which required some explanation to unravel.

19. Having heard of clairvoyants *visiting the planets*, I determined to try the experiment with Emma. I therefore proposed *an excursion to the moon*; and not then knowing how to direct her attention to such distant objects; and she herself being, at the time alluded to, wholly ignorant of the mode by which a knowledge of distant things is obtained; and fancying that she actually travelled by some mode, I suggested the *electric telegraph* as an expeditious mode of conveyance. The suggestion answered the purpose, and she was, mentally, soon on our satellite. But on that and subsequent occasions, the great excitement produced by the strangeness of what she saw, and the *distance travelled*, caused such a palpitation of the heart, as to render it necessary to *shorten the visit*, by de-mesmerising her; being fearful that the great physical excitement might produce some serious effect on her health, if not immediate danger. Her description of what she saw was conveyed in very ejaculatory language; from the surprise and pleasure she experienced. Her statements were to the effect, that the moon is inhabited; that the inhabitants she saw were very small—dwarfs—not larger than children on our earth; their heads were large in proportion to their bodies, and the mouth *vertical* rather than *horizontal*; their voices harsh, and rough, and resembling the sound of distant thunder; and when they spoke, the speech seemed to come up from the bowels. Their "insides" were not quite like ours; the lungs especially were different. She saw some food, something that looked somewhat like bread, but they did not call it by that name. She saw only one animal, something like a very small pig. Their dwellings were constructed of pieces of rocks,

covered over with green stuff resembling gorse: they were very low, for she could put her hand to the top. The place did not look like what she conceived the moon to be; but a large place, and very rocky, with immense precipices, and lofty mountains. The "little folks," as she called the inhabitants, could clamber up these rocks with their hands and feet, so fast that she could not catch them. "Is there any water there?" "Yes: but it does not look like our water, but more like milk and water, and yet it is clear. (Meaning probably, that it is of greater density than our water.) It lies in the bottom of hollows, and down the steep precipices. The 'little folks' can walk upon this water and not sink; they are very light. They wear clothes; but they are very simple and all alike. They seem good sort of people. They have a curious way of jumping on the back of each other. A very little baby was seen in a sort of cradle; it died: they said what signified that, it had gone to sleep; but they did not mean sleep, but that it was dead."

20. At another time, I attempted to send her to JUPITER; but the physical excitement was so great, that I thought it prudent to call off her attention, before I had obtained any definite remarks. She spoke of having been *further* than where she had before seen the "little folks;" and of seeing them as she came back.

21. Besides the power of seeing by an internal sight such things as were put into her hands, or to which her *attention was directed*, Emma would sometimes manifest a sort of apparently omnipresent vision. Thus she has frequently been asked to find missing or lost articles. After a few minutes consideration, she has said where they might be found; or, in other cases, got up, and pointed out the place where they lay concealed. And this she has repeatedly done, when there was the most undoubted evidence, that neither herself, in the normal condition, nor the mesmeriser, nor any other individual, knew the situation of the articles she was desired to look for. Thus proving, that not only can an unusual mode of seeing be developed by mesmerism, but also an exalted degree of power, which makes all things, whatever their local position, appear directly within the sphere of vision. This power has been on most occasions called into exercise chiefly for the sake of experiment and to test its reality; but it has also been applied to purposes of use. The following is a remarkable instance; and also valuable as placing the reality and powers of clairvoyance, or internal sight, beyond the reach of cavil or contradiction.

22. On Wednesday evening, December 20th, 1848, Mr. Wood, grocer, of Cheapside, Bolton, had his cash box, with its contents, stolen from his counting house. After applying to the police, and taking other precautionary steps, and having no clue to the thief, although he suspected, what was proved to be an innocent party; and having heard of Emma's powers as a clairvoyant, he applied to me, to ascertain, whether, by her means, he could discover the party who had taken it, or recover his property. I felt considerable hesitation in employing Emma's powers for such a purpose; fearing, that both the motive and agency might be grossly misrepresented. But the amount at stake, the opportunity for experiment, and Mr. Wood being a neighbour, induced me to comply with his request; and nine o'clock, next morning, was appointed for the trial. At that hour Mr. Wood came to my residence, and I then put Emma, by mesmerism, into the internal state, and then told her that Mr. Wood, (whom I put *en rapport*, as it is called, with her,) had lost his cash box, and that I wished her to tell us, if she could, where the box was taken from? what was in it? and who took it? She remained silent a few minutes, evidently mentally seeking for what she had been requested to discover. Presently she began to talk with an imaginary personage, as if present in the room with us; but as it subsequently proved, although, invisible and imaginary to us, he was both *real* and *visible* to her; for she had discovered the thief, and was conversing with his mind on the robbery. She described, in the course of this apparent conversation, and afterwards to us, where the box was placed; what the general nature of its contents was, particularizing some documents it contained; how he took it, and that he did not take it away to his residence at once, but hid it up an entry; and her description of his person, dress, associations, &c., was so vivid, that Mr. W. immediately recognized the purloiner of his property in a person the last to be suspected. Feeling satisfied from the general accuracy of her descriptions, and also from her describing the contents of the box, that she had really pointed out the delinquent, Mr. W. went directly to the house where he resided, and which she had pointed out, even to the letters on the door-plate; and insisted on his accompanying him to my house; or, in case of refusal, to the police office. When brought, and placed in connection with Emma, she started back from him, as if he had been a serpent; telling him that he was a bad man, and observing also, that he had not the same clothes on as when he took the box; which was the fact. He denied strenuously, all knowledge of

the robbery, then, and up to a late hour in the afternoon; but as he was not permitted to go at large, and thus had no opportunity for destroying, or effectually concealing the box; and as Mr. Wood had promised for the sake of his connections, not to prosecute, if confession was made, and the box and contents recovered, he, at last, admitted, that he had taken it, and in the manner described by Emma; and the box and contents was found in the place where he had secreted it; broken open; but the property safe. It should be observed, that Emma had pointed out the place where the box was concealed, but we could not be certain of the place she meant, without permitting her, while in the *internal state*, to lead us to it: this the confession rendered unnecessary.

23. In other cases Emma has described articles that have been lost by parties placed *en rapport* with her, without her being asked to do so, or, indeed, anything being said respecting them. In some instances these have been most interesting experiments, affording evidence of her being able to trace a series of events, totally unknown to her in the normal state, back through a number of years.

24. Several times she has been directed to seek for persons in distant regions of the globe. Whenever she has found them, her statements of time and season, invariably coincided with the latitude and longitude of the places to which she has been directed. At present one complete proof only has been obtained of her really having a distinct and truthful perception of such distant objects. A young man had sailed from Liverpool for New York, without apprizing his parents of his intention of doing so, until the day the ship sailed. His parents immediately remitted him a sum of money by the mail steamer; but they were subsequently informed, that he had not applied for it; nor had anything been heard of him, although the ship in which he sailed had long arrived. In a state of anxiety the young man's mother came twenty miles to Bolton, to see whether by Emma's means, she could learn anything of him. After a little time, Emma found him; described his appearance correctly; and entered into so many details, as to induce his mother to rely upon her statements; and to request me to make enquiries at intervals of about a fortnight. I did so, and traced him by her means to several places; and the information thus acquired, I transmitted to his parents. On the 24th of January, in the present year, I received a note from the young man's father, informing me that a letter had arrived from his son, and that "it was a most striking confirmation of Emma's testimony from first to last."

CLAIRVOYANCE AS APPLIED TO PHYSIOLOGY AND  
MEDICINE.

25. For more than eighteen months, Emma has been able to see the internal organs of the human body: at first, only when placed in personal connection with the individual to be examined; but subsequently, when the parties were many miles distant. In her best state, the human body seems to her completely transparent, and might be compared to a watch, whose case and works were all of the most transparent chrysal. I discovered this power from her remarks on myself. One evening she began to describe my lungs, as "*pink things*," full of holes like a sponge, with air in the holes, and thousands of little veins in all directions. She said the right lung was not so good a colour as the left, and that it stuck at the middle flap. This I knew to be the case, and thought she might only be giving utterance to my own ideas. But I soon found that this was not the case; but, as in the case of the pictures, she really did see what she described. I asked her some questions about the heart, which she accurately described, as to the auricles and ventricles; the contained arterial and venous blood, &c.; but, as might be expected, in very homely language. I thought her at fault once; but found, that while I was thinking about the heart, she had wandered to the wind-pipe, with its rings. It was some time after the discovery of this faculty, before it could be used without inconvenience; for when her attention was directed to the internal organs of the body, the strangeness of the sight, together with the universal motion, and circulating blood, so terrified her, that she would tremble from head to foot; and, when awakened, complained of being ill and frightened, without knowing the cause. But, by degrees, she became familiarized with these investigations, and she will now calmly, and without any fear, examine and describe the internal organs. Her manner on these occasions is always serious and kind; her language soft, but from her want of education, imperfect. Had she received an anatomical education, her gift would be more valuable, or rather, more accurate descriptions could be given; but, on the other hand, her want of education proves that she does not derive the knowledge of the internal organism of the body, which she evinces, from her previously-stored memory. The application of this power, appears to be one of the most legitimate uses of clairvoyance, and perhaps the most beneficial



in its application. By it an accurate diagnosis may be formed of many internal diseases, which elude the ordinary mode of research. But to make a clairvoyant diagnosis, truly satisfactory, it often requires the aid of the medical practitioner, or the professed anatomist and physiologist, rightly to interpret the language of the clairvoyant. Many curious points in physiology, which from the nature of the case, rested rather upon rational induction, than positive demonstration, have, to my mind, been satisfactorily determined by the revelations of clairvoyance; especially as regards the action of the brain and nervous system, and the action of the heart: and the knowledges thus obtained have an important bearing on the mode by which diseases of these important organs may be cured.

26. On the 4th of August, 1848, a gentleman of Bolton, brought a letter written by a lady, the wife of a physician in Gloucestershire, and this lady, who had heard of other clairvoyants describing the diseases of distant people, merely by using their handwriting as a medium of communication, desired that it should be given to Emma, to ascertain whether she could discover the condition of the writer. It must be remembered that Emma could not read printing, much less writing; the subject matter of the letter was of no consequence, it was the *handwriting*, as a medium of connection. Emma put it over her head as she used to do with pictures, and carefully felt it with her right fingers, and then said "it was a lady's *up and down strokes*," meaning by that phrase, the handwriting of a lady. She described the lady, as to her personal appearance, accurately, even to a small blemish occasioned by an accident: the internal organs of the body; an affection of the spine under which she was labouring; the situation and appearance of the place where she resided, and many more particulars. The accuracy of her descriptions was admitted by the doctor; and subsequently, I had an opportunity, personally, to verify some of her statements. The envelope of the letter was directed by the doctor: him she described correctly, both as to his personal character, general pursuits, and literary tendencies. This was an entirely new experiment; and finding the result so unexpected and striking, it led to many more; some of which were, apparently, more remarkable. Among others, I may mention the case of a letter written by a gentleman at Cairo, which was put into her hand. She soon said it was written by a gentleman, and described him, as to the condition of his health, and the place where he was residing, together with the climate and appearance of the people there, even to the peculiar veil

worn by the Egyptian ladies. The correctness of her statement, as to the gentleman's condition, was ascertained from a subsequent letter. Locks of hair have also been similarly used as a medium; but the handwriting appeared to be the easier and better mode of forming the connection.

27. On the 29th of September, 1848, an opportunity was afforded for an entirely new manifestation of Emma's powers. A highly respectable gentleman of Manchester, having at that time, a daughter seriously ill with a cerebral disease, which baffled the ordinary medical treatment, and which, in addition to bodily infirmity, had produced a state of insanity, had been recommended to try whether by clairvoyance a mode of cure could be discovered. He came on the previous day; but Emma then being in the state of trance, to be presently described, he could not obtain the information sought. He left with me, a few pencil marks made by the lady, as a means of forming a medium of connection. On the date above, I gave this piece of paper to Emma, and asked her if she could find the person who made the marks, and tell me what was the matter with her; for at that time I had no idea of her selecting any appropriate remedies. She soon found the lady; described, accurately, the external symptoms of her complaint, and also the internal condition of her brain; to which organ she referred the whole cause of illness. After recommending various mesmeric passes, she exclaimed, pointing at the same time towards the ceiling of the room,—“There is what will cure that lady, along with mesmerism; Eh! what little bottles!” These she described as containing little things like the small comfits, generally called “thousands.” I said, “Is there anything like them in my shop or surgery?” “No! you have nothing like them.” “Where can they be obtained?” “There—in that big town, (pointing towards Manchester) in that shop with a head in the window; they are kept there in a drawer.” It would not have occurred to me, what medicines she meant, but that in the previous month, when in London, I had been shewn by a lady, a case of homeopathic medicines. I do not recollect ever before seeing any; and I was quite ignorant at that time as to the mode of preparing and using them. I am certain also, that in her normal state Emma knew nothing about, nor had ever seen, any of these medicines. The shop, I subsequently found, was Mr. Turner's, homeopathic chemist, Piccadilly, Manchester, and in the shop window, there was a bust of Hahneman, the founder of homeopathy. But I was ignorant that there was such a shop in that neigh-

bourhood, having seldom occasion to go to that part of the city. I, wrote to the gentleman, informing him of Emma's remarks; and he directly purchased a case from Mr. Turner, and came over to Bolton to ascertain the particulars. The *sealed box* was put into Emma's hand, and as soon as she had put it over her head, she said that it contained the medicines she before saw; and pointed especially to the situation of one bottle in the case. When the case was opened, she selected a bottle from the place she had pointed out, and *tasted the globules through the glass*, without attempting to draw the cork. By way of test, the bottle was put into another part of the case, and other bottles slipped into her hand; but she invariably detected the change, by *tasting through the glass*, and putting the bottle to her forehead. From that time, the prescribed globules were daily administered, and the mesmeric passes regularly made; and the result is, the restoration of the lady to health, both in mind and body.

28. The result of this experiment opened a new field for enquiry, and led to repeated trials. A quantity of the usual medicines were mixed with sugar, and put into small vials, and given her with the homeopathic medicines, and these she would select and test in the same way; namely, by *tasting them through the bottle*. Sometimes she would select homeopathic remedies; at other times, the usual ones. She invariably calls those which she considered suitable for the disease, *nice*; the others she calls *nasty*; but I sometimes found, that the "*nice*" medicines were intensely bitter; such, for instance, as the sulphate of quinine. How she obtains this intuitive knowledge of medicines I cannot discover. The homeopathic remedies have generally been the best that could be selected according to that theory of therapeutics; and the usual medicines have been quite as judiciously prescribed, as to their *qualities*; but of the *quantity*, and mode of preparation she was unable to speak. Sometimes she was unable to point out any remedies for the disorders she described; and hence the necessity for a knowledge of the properties of medicine, in some one, in order to profit by her revelations. Her powers appear to be chiefly applicable to nervous diseases; and diseases of the lungs, liver, and heart. Many cases have been submitted to her, from different parts of the country; and, some of these, of a most serious character, have been rapidly cured by an adoption of the means recommended. Since the period when this faculty for examining and prescribing for distant patients, was discovered, a change has passed over her; and she now can do without any medium of connection;

but requires the name and address of the party seeking relief, and that appears to be sufficient to enable her to discover them. But the handwriting of the patient, or the intervention of some friend, seems to insure greater accuracy. Upon awakening from these clairvoyant examinations, Emma has no recollection of anything she has said or done; they being, in this respect, like all other *mesmeric* trances. But of course, the information thus obtained, is available to the medical practitioner in all similar cases.

29. Her statements of the way in which some diseases are removed, and of the permeability of the solid tissues of the body, are very remarkable; but at the same time are in accordance with the suggestions of profound physiologists: and moreover, they seem to be borne out by the facts of the case.

30. That *exalted sense*, before referred to, which enables her to see things to which her attention is directed, as apparently within the sphere of vision, whatever their locality, is also manifest, though in another mode, in her selection of medicines; for by *tasting through the bottle*, she has been enabled to identify the homeopathic globules with the tinctures from which they are prepared! This may be considered one of the strongest proofs that a medicinal virtue resides in them; for so highly attenuated are the dilutions with which they are saturated, that to the ordinary sense, they all taste alike, and merely of the sugar of milk of which the body of the globule is composed: and, I understand, that they are not cognizable, even by chemical test.

### SPONTANEOUS EXTASIS, OR TRANCE.

31. The foregoing notes refer to the phenomena witnessed in the state of induced extasis, or mesmeric trance; the ensuing very briefly relate states of a much higher, or more interior character, and differing, in some respects essentially, from the observed facts of ordinary mesmerism.

32. Frequently during the spring and summer, Emma would, in the mesmeric state, speak of the scenery and nature of the spirit-world, in such a way, as to impress the beholder with a conviction that the descriptions she gave, could not be the result of any previously acquired knowledge, or of an active imagination. She also, occasionally spoke of things which had actually occurred, but which it was impossible for her to know by any ordinary means. Her ideas

of religion were principally derived from the teachings of a village schoolmistress, in connection with the Church of England, and from occasional attendance at the public services of the church. She had been taught to read a little when a child, but had lost the acquirement through a fever; and, as before observed, at this time she could not read, nor even correctly tell the letters of the alphabet: and yet the ideas to which she sometimes gave utterance, were of an elegant and exalted description. As she still continued to have no recollection of what she uttered when she returned to the normal state, I one day said to her, "Emma, I have heard of some persons having seen such things as you speak of, but they could recollect what they saw, and write an account of it in books." She replied, "Yes: because it was permitted them; and she should also be permitted by and by to recollect what she saw." I did not tell her this when she awoke; nor did I expect then, that her prediction would be verified. But subsequent events proved that she was correct, in making this assertion.

33. The first of these spontaneous states of extasis, or spiritual trance, occurred on the 3rd of July, 1848, without any expectation or forewarning on her part. This did not last more than a quarter of an hour. Afterwards she had several which lasted about half an hour; and since them, some which have extended from four to ten hours. Of most of these states, she had a presentiment *while in the mesmeric state*; and in one instance foretold the occurrence nearly two months before it happened. But she knew nothing of what was forthcoming while in her ordinary wakeful state; and for the sake of experiment, and to test the truthfulness of her predictions, she was never informed when these trances were to occur: yet she was found correct, even to the exact time. They have usually been preceded by a feeling of quietness, and a somewhat confused sensation in the head, but no pain. Several gentlemen whom I had apprised of her statements, have been witnesses of their accuracy, and of the *genuineness* of this abnormal condition.

34. In these states she preserved a recollection, at times, of the place she was actually in, and of the persons by whom she was surrounded, and at the same time, she had a distinct and *sensational* perception, of a higher and spiritual state of existence, and of a class of beings living in such a state. She would speak of these things while in the trance, and on her return to the normal state, she could recollect, and would again describe what she had seen and heard.

During the first trance of four hours duration, which occurred on the 28th of September, 1848, she was so far elevated in her perceptions, that she spoke of *this* world, as the *other* world, just as if she had passed from this life by death. She said also, that the persons in the room with her, appeared only like shadows, and a long way from her. Upon examination she was found, in this and other trances, insensible to pain, and her eyes upturned, as in the ordinary mesmeric state, and her limbs continued flexible. At times she would seem wholly indrawn, and then she would, as it were, return and speak of what was passing before her mental vision. But in the next trance of six hours' duration, and subsequently, she became for a part of it quite insensible to all outward things, and perfectly cataleptic from head to foot. A gentleman from Manchester, who was present with me on this occasion, assisted me to raise her body, and we found it as stiff and inflexible as a log of wood.

35. I took the opportunity, during one of these trances, to ascertain whether she could see concealed natural substances, as in the ordinary mesmeric state. I put my hand in my pocket and withdrew it with a shilling concealed in the closed fist. I enquired, "What have I in my hand?" "Only a shilling," was the immediate reply. It must be remembered that the eyelids were closed, and the eyeballs upturned, so as totally to prevent ordinary vision. I then put my hand into my pocket again, and withdrew it with half-a-crown and a shilling enclosed, and asked her, "Can you see what is *now* in my hand?" she replied, "Stop a little, 'till I've seen these," alluding to the spiritual objects then engrossing her attention: but, when I again asked her, she was about coming out of the trance, and could not then see.

36. One instance of her sight will be related, because it is a proof that there is a *reality* in her extatic perceptions, and that she then eminently possesses a super-sensual gift. On the 11th of July she told me, when in the mesmeric state, that an individual whom I well knew, but who had been dead for some years, had told her, that on the following night they should come to her, and shew her a book with some writing in, which she was to take and shew to me. From some of her remarks, I concluded that one of three books was intended:—one, a small bible, *not then in the house*. Former experience having convinced me of the reality of her observations, and the certainty of her predictions, I got this little bible, and put it with the other books, among many more. In the night she awoke in a state

of trance, similar to somnambulism, and descending two flights of stairs, selected this book from all the others, and then brought it open to me. Owing to the darkness, I inadvertently knocked the book out of her hand, while seeking a light. She speedily found the place again, by turning over the pages right and left, over her head, in her usual mesmeric manner. The passage selected was Joshua chap. 1st, verses 8, 9. Frequently afterwards, by way of test, this bible was given to her to point out this text; and this she invariably did before many persons, without attempting to look at it, but by feeling the pages and turning them over while the book was over her head. She also told me circumstances connected with the history of that book, which I am positive she could not know by any of the usual means; for some were only known to myself. She was asked to tell by what means she found the passage, as she could not read, and was also in the dark? She replied, that the individual alluded to, whom she said she saw in their spiritual body, had a similar book but a larger one, open upon the left arm, and that they pointed with the right hand to the pages, and the same text;—that her hands seemed guided in their movements, and when she had got the right place, she could no longer turn the pages, either to the right nor to the left! Another instance of a similar kind occurred a few weeks later. After the lapse of some months, she was again tried with the small bible; but having then lost the connecting influence, she could no longer find the passage as she had previously done.

37. The subjects of these trances would afford matter for many pages; but some were of a private character, and, although highly interesting to the parties concerned, would not be interesting to others, except as illustrating the nature of the spirit's home, and some of the general laws by which spiritual associations are regulated. All that she has said, tends to confirm the distinction between moral good and moral evil, and the impossibility of those who depart this life in a state of moral evil, attaining hereafter, to a state of moral goodness: in *this respect*, being strikingly dissimilar to the statements of Davis, the American clairvoyant; but who, according to his own subsequent statements, had never been in the state of true spiritual extasis, when he delivered his lectures in the mesmeric state.

38. Her general statements represent man as a spiritual being rising from the shell of the dead body, immediately after death, a perfectly organized existence, and having a complete *sensational perception* of his fellow spiritual beings, and of the beautiful scenery of

the spiritual spheres; that is, provided he possessed during his natural life a moral state, in harmony with those spheres. The male and female sex retaining all the characteristics necessary to a spiritual state of existence, and living together in a state of angelic union. Those who have been interiorly united here, coming again into a state of union hereafter. She represents male and female spiritual beings, thus united, as appearing at a distance *as one*, and says that they are not called two, nor the married, but *the ONE*. Infants and young children, who have passed from this world by death, are stated to grow to a state of adolescence, but more speedily than in the natural world. During infancy and early childhood, they are confided to the care of good female spirits, or angels, whose delight it is to instruct them by various methods, especially *by representatives of things*. These spiritual spheres, and their spiritual inhabitants are in close association with us, and exercise an influence over us, although we are unconscious of it. All that is wanted to have a *sensational* knowledge of their existence, is the closing of the external consciousness, and a full awakening of the internal consciousness. In the highest state of trance, she appeared to herself, to be among spiritual beings, as one of themselves: at other times she appeared to them more shadowy. The first receptacle of the departed spirit she describes as a sort of middle place or state, from which the good gradually ascend to higher and more delightful places; those that are the best having higher abodes than the others. All are welcomed by angelic spirits, on their arrival in the spirit-world: but the evil will not associate with the good, and recede of their own accord, more or less rapidly, to darker places below and to the left; but of these darker places, she had not been permitted to know so much, as of the abodes of the good.

39. Being asked, in one of these long trances, if she now could explain *how* she saw distant individuals in the mesmeric state; she said, "Yes; I can see how it is now, but I could not before;" and then stated, that if spirits wished to see each other, distance is no interruption; and words to the effect, that spirits are not subject to our laws of space and time; and that man, *as to his spirit*, is a subject of the laws of the spirit-world, even while united to the natural body. The opening of her spiritual consciousness, gives her a *sensational* perception of the spirits of all to whom her attention is directed: and thus, however distant the individual, he can be mentally present with her. But this she further represented, as being accom-



plished by the aid of intermediate associate spirits, by whom the connection is completed; and she further represented every one, as having a connection with the spirit-world *generally*; and a more *particular* one, by means of this associate spirit. Whenever Emma speaks of going into a trance, she always represents it as "*going away*," and "*going a very long way*." Of any one that is dead, she says, "They have left their shell and gone away," and will never admit that they are dead.

40. In the mesmeric state, Emma had represented the fibres of her brain as falling forwards, and the hemispheres separating at the top, when she became lucid; and she further said, that a brain capable of these movements was necessary in order to attain to a state of lucidity. In one of the spontaneous trances, I asked her if she could see me in the same manner as when mesmerised? She replied, "That she had no recollection of the state of her brain while in the mesmeric state; but that in the state she then was, everything seemed light, or rather was seen in light. She knew that she did not see with the eye, and yet somehow she seemed to use her eyes. She saw me plainly; yet I did not appear as I ordinarily did; she could not explain the difference, only that I appeared light. It appeared to her, that light issued from within, outwards. During a subsequent long trance, I enquired whether she could see my lungs then, as she had done when mesmerised? She replied in the negative, and said, "I can only see you as a cloud; yet I know it is you."

### PRACTICE AND USE OF MESMERISM.

41. The induction of the mesmeric sleep, or the practice of mesmerism as a curative agent, is a very simple process. I am inclined to believe, that the result depends more on the peculiar constitution of the subject, than the power of the mesmeriser. All that is required, is patience, and a proper disposition in both parties. Let the subject sit down in the easiest and most comfortable posture. The operator should be seated in front, and take both hands of the patient in his left hand, placing his right hand on the head. Then gently and slowly continue to make passes forwards over the face:—the operator looking steadfastly at the eyes of the subject. The room should not be too light, and everything kept quiet. The subject should keep his

eyes fixed on those of the operator, and yield himself unreservedly to his influence. If this course is perserved in for twenty or thirty minutes, some effect will generally be observed; and if the subject is susceptible, probably within five or ten minutes the sleep may be induced. If the front passes do not succeed; then it will be well to try backward passes from the forehead, over the head and partly down the spine; each party steadfastly regarding each other's eyes as before.

42. As a general rule, more striking effects may be expected, when the sleep can be produced; but it must not be forgotten that good may be done where the patient cannot go into the state of coma. Where the object is to relieve pain, first try to produce the coma; but if not practicable, or the patient objects, then simply make passes with both hands *downwards*, slowly and gently, over the parts affected; allowing the fingers lightly to touch the person of the patient, and *well shaking the hands* after each pass. This may be smiled at by the incredulous and inexperienced in these matters; but I have had proof that disease may be put into the system, and transmitted by passes from one subject to another. In cases of what are called nervous headaches, the passes should be made from the forehead over the head to the nape of the neck; and then from the forehead along the base of the brain; that is, just over, and behind the ears and a little way down the neck, and then shake the hands after each pass, as before. This will generally relieve headache in five or ten minutes, if properly performed. No fear need be felt as to the arousing of the patient. Fresh patients will generally awaken spontaneously. But by continued *back* and *upward* passes, from the chest over the face and head, or by upwardly fanning the face, the patient will be aroused.

43. The curative influence of mesmerism, as it proceeds primarily from the will of the operator, though generally requiring the proper manipulations to make it susceptible, I propose to call PARAPSYCHEISM, from the Greek words *Parapsyché*, to soothe or comfort, and *psyché*, the animal soul or mind.

44. The diseases to which parapsycheism, or the curative influence of mesmerism, may be most beneficially applied, are those of the brain, and nervous and functional diseases. Painful affections of the head, incipient and partial insanity, determinations of blood to the brain, giddiness and stupor, delirium tremens, and other affections of the

brain may be, in most cases, speedily relieved by the application of the parapsychic, or mesmeric influence; especially if combined with proper medical treatment, and due management. But none of the old system of treatment, bleeding and blistering, setoning and purging, must be allowed. The same remark applies to the whole range of neuralgic, and what are called, rheumatic affections; and organic, as well as functional diseases of the heart, liver, and lungs. In all painful cases, it would be well to endeavour to bring this soothing influence into operation. No harm will ever be done, if the passes are made in the manner directed, and with a proper feeling and desire to do good. But while censuring the old practice of medicine, in the cases above alluded to, fairness obliges me to say that equal blame attaches to some enthusiastic mesmerists, who, from their partial knowledge are led to despise and misrepresent *all* medical treatment. The very circumstance of true clairvoyants prescribing medicines, proves, that those most under its influence, perceive mesmerism to be only one among other means of restoring and preserving health.

45. But the full use of mesmerism, as a curative agent, will never be thoroughly known until there are better opportunities for its practice than at present exist. It cannot be expected that medical men should generally be the actual mesmerisers, as they would not be able, except in a few cases, to bestow the necessary time. It therefore, requires a class of trained male and female mesmerisers to act under the superintendence of qualified medical practitioners and perhaps it would be most successfully carried out, in establishments similar to the Hydropathic Institutions, but more universal in their means of cure.

46. In conclusion, I would observe to those who may read these pages doubtingly,—experiment for yourselves, not confining your attention to one or two cases; but patiently investigating wherever opportunity offers; and the probability is, that you will speedily be convinced, by actual observation, of the general truths of mesmerism, and of its efficacy, as an agent for the relief of human affliction.

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