

THE SECRET BOOK

OF

THE BLACK ARTS.

CONTAINING ALL THAT IS KNOWN UPON

THE OCCULT SCIENCES OF DÆMONOLOGY, SPIRIT RAPPINGS, WITCHCRAFT, SORCERY, ASTROLOGY, PALMISTRY, MIND READING, SPIRITUALISM, TABLE TURNING, GHOSTS AND APPARITIONS, OMENS, LUCKY AND UNLUCKY SIGNS AND DAYS, DREAMS, CHARMS,

DIVINATION, SECOND SIGHT, MESMERISM, CLAIRVOYANCE, PSYCHOLOGICAL FASCINATION, ETC.

ALSO GIVING FULL INFORMATION ABOUT THE

WONDERFUL ARTS OF TRANSMUTING BASE TO PRECIOUS METALS AND THE ACTUAL MANUFACTURE OF THE PRECIOUS GEMS,

SUCH AS

JASPER, RUBY, EMERALD, ONYX, AMETHYST, SAPPHIRE, ETC., ETC.

Together with a mass of other matter

GIVING INNER VIEWS OF THE ARTS AND SCIENCES

WHETHER RECONDITE AND OBSCURE, OR PLAIN AND PRACTICAL.

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PREFACE.

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We need make no apology for introducing this book to the public. The subjects treated of are of so deeply interesting a nature that they have ever engaged, and ever will engage the attention of every thinking being. They are themes that never can be buried out of sight. They demand our close attention. We must face them all: willingly or unwillingly. Much of the vast amount of information to be found in the following pages has been dilligently and laboriously culled from the great storehouse of facts accumulated by men who have devoted their time, energies and learning to prove, investigate, and explain the various deep and mystical beliefs and practices so universally and expressively designated the "*Black Arts.*"

All those dark mysteries that have captivated the imaginations, stimulated the investigations, and often baffled the keenest intellectual acumen of both by-gone and modern philosophers are here revealed in all their naked truthfulness. The fleshy integuments are stripped away, and the skeleton itself revealed.

This book is written in the interest of no sect or party in religion or science. All the following subjects are treated of fully, fairly, candidly and exhaustively: Sorcery, Astrology, Mind-Reading, Midnight Apparitions, the Churchyard Ghost, the

Threatening Omen, the Unlucky Day, the Cattle-Charm, the Spell on the Living, the Second-Sight of the Highland Seer, the Clairvoyance of modern Times, the Table-Tippings. These, however, are but a very few of the subjects, described and discussed in these pages, There is no dodging any question however enshrined by superstition, and no attacking of any belief simply because it is the belief of some confiding souls. Many of the most awful and terrible secrets are dealt with in a fearless but honest manner. The belief, for instance, in the visits of departed spirits to those still in the flesh is treated with that fairness and impartiality that should ever be accorded to the faith held by a large body of honest people. We have been forced to tear down many a ricketty pile merely upheld by its antiquity and turned the calcium light of truth upon the scattering rats and bats of superstition. On the other hand we are compelled to admit that some secrets are too deep and profound to be explained satisfactorily by the sharpest human intellect.

But it must not be supposed that this book deals mainly with ideas and beliefs. Many practical, useful money-making Arts are fully described, and the proper manner in which to practice them clearly explained.

We commend this book, in all honesty, to every fearless soul who is willing to accept our guidance, and who is resolved to investigate for himself every subject that mortal man feels touches his pocket, his principles and his happiness.

THE AUTHOR.

THE BLACK ART.

SORCERY AND WITCHCRAFT.

Waiving the consideration of the many controversies formerly kept up on this subject, founded on misinterpretation of various passages in the sacred writings, it is my purpose in the present section to consider witchcraft only as a striking article of popular mythology; which, however, bids fair in another century to be entirely forgotten.

Witchcraft is defined by Reginald Scot, in his Discovery, p. 284, to be, "in estimation of the vulgar people, a supernatural work between a corporal old woman and a spiritual devil;" but, he adds, speaking his own sentiments on the subject, "it is, in truth, a cozening art, wherein the name of God is abused, prophaned, and blasphemed, and his power attributed to a vile creature." Perkins defines witchcraft to be "an art serving for the working of wonders by the assistance of the Devil, so far as God will permit;" and Delrio, "an art in which, by the power of the contract entered into with the Devil, some wonders are wrought which pass the common understanding of men."

Witchcraft, in modern estimation, is a kind of sorcery (especially in women), in which it is ridiculously supposed that an old woman, by entering into a contract with the Devil, is en-

abled in many instances to change the course of Nature, to raise winds, perform actions that require more than human strength, and to afflict those that offend her with the sharpest pains.

King James's reason, in his Dæmonology, why there are or were twenty women given to witchcraft for one man, is curious. "The reason is easy," as this sagacious monarch thinks, "for, as that sex is frailer than man is, so is it easier, to be entrapped in these gross snares of the Divell, as was over well proved to be true by the serpent's deceiving of Eva at the beginning, which makes him the homelier with that sexe sensine." His majesty, in this work, quaintly calls the Devil "God's ape and hangman."

Gibbon, in his Decline and Fall of the Roman Empire, viii. ed. 1789-90, p. 157, speaking of the laws of the Lombards, A.D. 643, tells us: "The ignorance of the Lombards, in the state of Paganism or Christianity, gave implicit credit to the malice and mischief of witchcraft; but the judges of the seventeenth century might have been instructed and confounded by the wisdom of Rotharis, who decides the absurd superstition, and protects the wretched victims of popular or judicial cruelty." He adds in a note: "See Leges Rotharis, No. 379, p. 47. Striga is used as the name of witch. It is of the purest classic origin (Horat. Epod. v. 20; Petron. c. 134); and from the words of Petronius (quæ Striges comederunt nervos tuos?) it may be inferred that the prejudice was of Italian rather than barbaric extraction."

Gaule, in his Select Cases of Conscience, touching Witches and Witchcrafts, 1646, observes, p. 4, "In every place and parish, every old woman with a wrinkled face, a furred brow, a hairy lip, a gobber tooth, a squint eye, a squeaking voice, a scolding tongue, having a rugged coate on her her back, a skull-cap on her head, a spindle in her hand, a dog or cat by her side, is not only suspected but pronounced for a witch. * * * Every new disease, notable accident, miracle of Nature, rarity of art, nay, and strange work or just judgment of God, is by them accounted for no other but an act or effect of witchcraft." He says, p. 10: "Some say the devill was the first witch when he plaied the imposter with our first parents, possessing the

cerpent (as his impe) to their delusion (Gen. iii.); and it is whispered that our grandame Eve was a little guilty of such kind of society."

Henry in his history of Great Britain, iv. 543, 4to., speaking of our manners between A.D. 1399 and 1485, says: "There was not a man then in England who entertained the least doubt of the reality of sorcery, necromancy, and other diabolical arts."

According to the popular belief on this subject, there are three sorts of witches: the first kind can hurt but not help, and are with singular propriety called the black witches.

The second kind, very properly called white ones, have gifts directly opposite to those of the former; they can help but not hurt.

Gaule, as cited before, says: "According to the vulgar conceit, distinction is usually made between the *white* and the *black witch*; the good and the bad witch. The *bad witch* they are wont to call him or her that workes malefice or mischiefe to the bodies of men or beasts; the *good witch* they count him or her that helps to reveale, prevent, or remove the same."

Cotta, in the Tryall of Witchcraft, p. 60, says: "This kinde is not obscure, at this day swarming in this kingdom, whereof no man can be ignorant who lusteth to observe the uncontrouled liberty and licence of open and ordinary resort in all places unto *wise men* and *wise women*, so vulgarly termed for their reputed knowledge concerning such deceased persons as are supposed to be bewitched," The same author, in his Short Discoverie of Unobserved Dangers, 1612, p. 71, says: "The mention of witchcraft doth now occasion the remembrance in the next place of a sort (*company*) of practitioners whom our custome and country doth call wise men and wise women, reputed a kind of good and honest harmless witches or wizards, who by good words, by hallowed herbes and salves, and other superstitious ceremonies, promise to allay and calme divels, practices of other witches, and the forces of many diseases,"

Perkins by Pickering, 8vo, Cambr. 1610, p. 256, concludes with observing: "It were a thousand times better for the land if all witches, but especially the *blessing witch*, might suffer death. Men doe commonly hate and spit at *the damnifying sor-*

cerer, as unworthie to live among them, whereas they flie unto the other in necessitie, they depend upon him as their God, and by this meanes thousands are carried away to their finall confusion. Death, therefore, is the just and deserved portion of *the good witch*."

Baxter, in his World of Spirits, p. 184, speaks of those men that tell men of things stolen and lost, and that show men the face of a thief in a glass, and cause the goods to be brought back, who are commonly called *white witches*. "When I lived," he says, "at Dudley, Hodges, at Sedgley, two miles off, was long and commonly accounted such a one, and when I lived at Kederminster, one of my neighbors affirmed, that, having his yarn stolen, he went to Hodges (ten miles off), and he told him that at such an hour he should have it brought home again and put in at the window, and so it was; and as I remember he showed him the person's face in a glass. Yet I do not think that Hodges made any known contract with the devil, but thought it an effect of art.'

The third species, as a mixture of white and black, are styled the gray witches; for they can both help and hurt.

Thus the end and effect of witchcraft seems to be sometimes good and sometimes the direct contrary. In the first case the sick are healed, thieves are bewrayed, and true men come to their goods. In the second, men, women, children, or animals as also grass, trees or corn, &c., are hurt.

The Laplanders, says Scheffer, have a cord tied with knots for the raising of the wind: they, as Ziegler relates it, tie three magical knots in this cord: when they untie the first there blows a favorable gale of wind; when the second, a brisker; when the third, the sea and wind grow mighty, stormy, and tempestuous. This, he adds, that we have reported concerning the Laplanders, does not in fact belong to them, but to the Finlanders of Norway, because no other writers mention it, and because the Laplanders live in and inland country. However, the method of selling winds is this: "They deliver a small rope with three knots upon it, with this caution, that when they loose the first they shall have a good wind; if the second, a stronger; if the third, such a storm will arise that they can neither see how to

direct the ship and avoid rocks, or so much as stand upon the decks, or handle the tackling." The same is admitted by King James in his Dæmonology, p. 117.

The following passage is from Scot's Discovery, p. 33: "No one endued with common sense but will deny that the elements are obedient to witches and at their commandment, or that they may, at their pleasure, send rain, hail, tempests, thunder, lightning, when she, being but an old doting woman, casteth a flint stone over her left shoulder towards the west, or hurleth a little sea-sand up into the element, or wetteth a broomsprig in water and sprinkleth the same in the air; or diggeth a pit in the earth, and, putting water therein, stirreth it about with her finger; or boileth hog's bristles; or layeth sticks across upon a bank where never a drop of water is; or buryeth sage till it be rotten: all which things are confessed by witches, and affirmed by writers to be the means that witches use to move extraordinary tempests and rain."

"Ignorance," says Osbourne; in his Advice to his Son, 8vo. Oxf. 1656, "reports of witches that they are unable to hurt till they have received an almes; which, though ridiculous in itselfe, yet in this sense is verified, that charity seldom goes to the gate but it meets with ingratitude," p. 94.

Spotiswood, as cited by Andrews, in his Continuation of Henry's History of Great Britain, p. 503, says, "In the North" (of Britain) there were "matron-like witches and ignorant witches." It was to one of the superior sort that Satan, being pressed to kill James the Sixth, thus excused himself in French, "Il est homme de Dieu."

Camden, in his Ancient and Modern Manners of the Irish says: "If a cow becomes dry, a witch is applied to, who, inspiring her with a fondness for some other calf, makes her yield her milk." (Gough's Camden, iii. 659.) He tells us, ibid.: "The women who are turned off (by their husbands) have recourse to witches, who are supposed to inflict barrenness, impotence, or the most dangerous diseases, on the former husband or his new wife." Also, "They account every woman who fetches fire on May-day a witch, nor will they give it to any but sick persons, and that with an imprecation, believing she will

steal all the butter next summer. On May-day they kill all hares they find among their cattle, supposing them the old women who have designs on the butter. They imagine the butter so stolen may be recovered if they take some of the thatch hanging over the door and burn it.

The mode of becoming a witch, according to Grose, is as follows: "A decrepit superannuated old woman is tempted by a man in black to sign a contract to become his both soul and body. On the conclusion of the agreement he gives her a piece of money, and causes her to write her name and make her mark on a slip of parchment with her own blood. Sometimes, also, on this occasion, the witch uses the ceremony of putting one hand to the sole of her foot, and the other to the crown of her head. On departing, he delivers to her an imp or familiar. The familiar, in the shape of a cat or a kitten, a mole, millerfly, or some other insect or animal, at stated times of the day, sucks the blood through teats on different parts of her body." There is a great variety of the names of these imps or familiars.

"A witch," (as I read in the curious tract entitled, Round about our Coal Fire,) "according to my nurse's account, must be a haggard old woman, living in a little rotten cottage, under a hill, by a wood-side, and must be frequently spinning at the door; she must have a black cat, two or three broomsticks, an imp or two, and two or three diabolical teats to suckle her imps. She must be of so dry a nature, that if you fling her into a river she will not sink; so hard then is her fate, that, if she is to undergo the trial, if she does not drown, she must be burnt, as many have been within the memory of man."

In the Relation of the Swedish Witches, at the end of Glanvil's Sadducismus Triumphatus, we are told that "the devil gives them a beast about the bigness and shape of a young cat which they call a carrier. What this carrier brings they must receive for the devil. These carriers fill themselves so full sometimes, that they are forced to spew by the way, which spewing is found in several gardens where colworts grow, and not far from the houses of those witches. It is of a yellow color like gold, and is called 'butter of witches,'" p. 494. Probably

this is the same substance which is called in Northhumberland, fairy butter.

In a Discourse of Witchcraft, MS., communicated by John Pinkerton, Esq., written by Mr. John Bell, Minister of the Gospel at Gladsmuir, 1705, p. 23, on the subject of witches marks, I read as follows : "This mark is sometimes like a little teat, sometimes like a blewish spot: and I myself have seen it in the body of a confessing witch like a little powder-mark of a blea (blue) color, somewhat hard, and withal insensible, so as it did not bleed when I pricked it."

From the News from Scotland, &c., 1591 (a tract which will be noticed more fully hereafter), it appears that, having tortured in vain a suspected witch with the "pilliwinckes upon her fingers, which is a grevious torture, and binding or wrenching her head with a cord or rope, which is a most cruel torture also, they, upon search, found the enemy's mark to be in her forecrag, or forepart of her throat, and then she confessed all." In another the devils mark was found upon her privities.

The Sabbath of witches is a meeting to which the sisterhood, after having been annointed with certain magical ointments, provided by their infernal leader, are supposed to be carried through the air on brooms, cowl-staves, spits, &c,

Reginald Scot, in his Discovery of Witchcraft, b. iii. c. i. p. 40, speaking of the vulgar opinion of witches flying, observes that "the devil teacheth them to make ointment of the bowels and members of children, whereby they ride in the air and accomplish all their desires. After burial they steal them out of their graves and seeth them in a cauldron, till the flesh be made potable, of which they make an ointment by which they ride in the air." Wierus exposes the folly of this opinion in his book De Præstigiis Dæmonum, proving it to be a diabolical illusion, and to be acted upon only in a dream. And it is exposed as such by Oldham (Works, 6th edit. p. 254):

> "As men in sleep, though motionless they lie,
> Fledg'd by a dream, believe they mount and flye;
> So witches some enchanted wand bestride,
> And think they through the airy regions ride."

Lord Verulam tells us that "the ointment that witches uses is

reported to be made of the fat of children digged out of their graves; of the juices of smallage, wolf bane, and cinquefoil, mingled with the meal of fine wheat; but I suppose the soporiferous medicines are likest to do it, which, are henbane, hemlock, mandrake, moonshade or rather nightshade, tobacco, opium, saffron, poplar-leaves, &c."

There had been about the time of Lord Verulam no small stir concerning witchcraft. "Ben Jonson," says Dr. Percy, "has left us a witch song which contains an extract from the various incantations of classic antiquity. Some learned wise-acres had just before busied themselves on this subject, with our British Solomon, James the First at their head. And these had so ransacked all writers, ancient and modern, and so blended and kneaded together the several superstitions of different times and nations, that those of genuine English growth could no longer be traced out and distinguished."

The Witch Song in Macbeth is superior to this of Ben Jonson. The metrical incantations in Middleton's Witch are also very curious. As the play is not much known, the following is given as a specimen of his incantations;

"1 *Witch.* Here's the blood of a bat.
Hec. Put in that, oh put in that.
2 *Witch.* Here's libbard's bane.
Hec. Put in againe.
1 *Witch.* The juice of toade, the oil of adder.
2 *Witch.* Those will make the yonker madder.
Hec. Put in; ther's all, and rid the stench;
Firestone. Nay, here's three ounces of the red-hair'd wench.
All. Round, around, around," &c.

At these meetings they have feastings, music, and dancing, the devil himself condescending to play at them on the pipes or cittern. They afterwards proceed at these assemblies to the grossest impurities and immoralities, and it may be added blasphemies, as the devil sometimes preaches to them a mock sermon.

The Sabbath of the witches is supposed to be held on a Saturday; when the devil is by some said to appear in the shape of a goat, about whom several dances and magic ceremonies are performed. Before the assembly breaks up, the witches are all said

to have the honor of saluting Satan's posteriors. (See King James's remarks on this subject in his Dæmonology.) Satan is reported to have been so much out of humor at some of these meetings, that, for his diversion, he would beat the witches black and blue with the spits and brooms, the vehicles of their transportation, and play them divers other unlucky tricks. There is a Scottish proverb, "Ye breed of the witches, ye can do nae good to yoursel."

They afterwards open graves for the purpose of taking out joints of the fingers and toes of dead bodies, with some of the winding-sheet, in order to prepare a powder for their magical purposes. Here also the devil distributes apples, dishes, spoons, or other trifles, to those witches who desire to torment any particular person, to whom they must present them. Here also, for similar purposes, the devil baptises waxen images. King James, in his Dæmonology, book ii. chap. 5, tells us that "the devil teacheth how to make pictures of wax or clay, that by roasting thereof, the persons that they bear the name of may be continually melted or dried away by continual sickness."

It appears from Strype's Annals of the Reformation, i. 8, under anno 1558, that Bishop Jewel, preaching before the queen, said; "It may please your grace to understand that witches and sorcerers within these few last years are marvellously increased within your Grace's realm. Your Grace's subjects pine away, even unto the death, their color fadeth, their flesh rotteth, their speech is benumbed, their senses are berett. I pray God they never practice further than upon the subject....This," Strype adds, "I make no doubt was the occasion of bringing in a bill, the next parliament, for making enchantments and witchcraft felony." One of the bishop's strong expressions is, "These eyes have seen most evident and manifest marks of their wickedness."

Andrews, in his Continuation of Henry's History of Great Britain, 4to, p. 93, tells us, speaking of Ferdinand Earl of Derby, who in the reign of Queen Elizabeth died by poison; "The credulity of the age attributed his death to witchcraft. The disease was odd, and operated as a perpetual emetic; and

a *waxen image with hair like that of the unfortunate earl*, found in his chamber, reduced every suspicion of certainty."

Blagrave, in his Astrological Practice of Physick, p. 89, observes that "the way which the witches usually take for to afflict man or beast in this kind is, as I conceive, done by image or model, made in the likeness of that man or beast they intend to work mischief upon, and by the subtilty of the devil made at such hours and times when it shall work most powerfully upon them by thorn, pin, or needle, pricked into that limb or member of the body afflicted."

Coles, in his Art of Simpling, p. 66, says that witches "take likewise the roots of mandrake, according to some, or as I rather suppose the *roots of briony*, which simple folks take for the true mandrake, and make thereof an ugly image, by which they represent the person on whom they intend to exercise their witchcraft." He tells us, ibid, p. 26; "Some plants have roots with a number of threads, like beards, as mandrakes, whereof witches and impostors make an ugly image, giving it the form of the face at the the top of the root, and leave those strings to make a broad beard down to the feet."

Sometimes witches content themselves with a revenge less mortal, causing the objects of their hatred to swallow pins, crooked nails, dirt, cinders, and trash of all sorts; or by drying up their cows and killing their oxen; or by preventing butter from coming in the churn, or beer from working. Sometimes, to vex squires, justices, and country parsons, fond of hunting, they change themselves into hares, and elude the speed of the fleetest dogs.

It was a supposed remedy against witchcraft to put some of the bewitched person's water, with a quantity of pins, needels, and nails, into a bottle, cork them up, and set them before the fire, in order to confine the spirit; but this sometimes did not prove sufficient, as it would often force the cork out with a loud noise, like that of a pistol, and cast the contents of the bottle to a considerable height. Bewitched persons were said

to fall frequently into violent fits and to vomit needles, pins, stones, nails, stubbs, wool, and straw.

[Witchcraft.—Our Wick contemporary gives the following recent instance of gross ignorance and credulity; "Not far from Louisburgh there lives a girl who, until a few days ago, was suspected of being a witch. In order to cure her of the witchcraft, a neighbor actually put her into a creed half-filled with wood and shavings, and hung her above a fire setting the shavings in a blaze. Fortunately for the child and himself she was not injured, and it is said that the gift of sorcery has been taken away from her. At all events, the intelligent neighbors aver that she is not half so witch-like in her appearance since she was singed."—Interness Courier,—Times, Dec. 8, 1845.]

In ancient times even the pleasures of the chase were checked by the superstitions concerning witchcraft. Thus, in Scott's Discovery, p. 152: "That never hunters nor their dogs may be bewitched, they cleave an oaken branch, and both they and their dogs pass over it."

Warner, in his Topographical Remarks relating to the South-western Parts of Hampshire, 1793, i. 241, mentioning Mary Dore, the "parochial witch of Beaulieu," who died about half a century since, says: "Her spells were chiefly used for purposes of self-extrication in situations of danger; and I have conversed with a rustic whose father had seen the old lady convert herself more than once into the form of a hare, or cat, when likely to be apprehended in wood-stealing, to which she was somewhat addicted." Butler, in his Hudibras, II. iii. 149, says, speaking of the witch-finder, that of witches some be hanged

> ———"for putting knavish tricks
> Upon green geese and turkey-chicks,
> Or pigs that suddenly diseas'd
> Of griefs unnat'ral, as he guess'd."

Henry, in his History of Great Britian, i. 99, mentions Pomponius Mela as describing a Druidical nunery, which, he says "was situated in an island in the British sea, and contained nine of these venerable vestals, who pretended that

they could raise storms and tempests by their incantations, could cure the most incurable diseases, could transform themselves into all kinds of animals, and foresee future events."

For another superstitious notion relating to the enchantment of witchcraft, see Lupton's First Book of Notable Things, 1660, p. 20, No. 82. See also Guil. Varignana, and Arnoldus de Villa Nova.

In vexing the parties troubled, witches are visible to them only; sometimes such parties act on the defensive against them, striking at them with a knife, &c.

Preventives, according to the popular belief, are scratching or pricking a witch; taking the wall of her in a town or street, and the right hand of her in a lane or field; while passing her, by clinching both hands, doubling the thumbs beneath the fingers; and also by saluting her with civil words before she speaks; but no presents of apples, eggs, or other things must be received from her on any account.

It was a part of the system of witchcraft that drawing blood from a witch rendered her enchantments ineffectual, as appears from the following authorities: In Glanvill's Account of the Dæmon of Tedworth, speaking of a boy that was bewitched, he says; "The boy drew towards Jane Brooks, the woman who had bewitched him, who was behind her two sisters, and put his hand upon her, which his father perceiving, immediately *scratched her face and drew blood from her.* The youth then cried out that he was well." Blow at Modern Sadducism, 12mo. 1668, p. 148.

This curious doctrine is very fully investigated in Hathaway's trial, published in the State Trials. The following passage is in Arise Evan's Echo to the Voice from Heaven, 1652, p. 34; "I had heard some say that, when a witch had power over one to afflict him, *if he could but draw one drop of the witch's blood*, the witch would never after do him hurt."

Scot, in his Discovery, p. 157, says: "Men are preserved from witchcraft by sprinkling of holy water, receiving consecrated salt, by candles hallowed on Candlemas-day, and by green leaves consecrated on Palm Sunday." Coles, in his Art of

Simpling, p. 67, tells us that "Matthiolus saith that herba paris takes away evil done by witchcraft, and affirms that he knew it to be true by experience." Heath, in his History of the Sicilly Islands, p. 120, tells us that "some few of the inhabitants imagine (but mostly old women) that women with child, and the first-born, are exempted from the power of witchcraft."

I find the subsequent in Scot's Discovery of Witchcraft, p. 152: "To be delivered from witches, they hang in their entries an herb called pentaphyllon, cinquefoil, also an olive branch; also frankincense, myrrh, valerian, verven, palm, antirchmon, &c.; also hay-thorn, otherwise whitethorn, gathered on May-day." He tells us, p. 151: "Against witches, in some countries, they nail a wolf's head on the door. Otherwise they hang *scilla* (which is either a root, or rather in this place garlick) in the roof of the house, to keep away witches and spirits; and so they do *alicium* also. Item. Perfume made of the gall of a black dog, and his blood besmeared on the posts and walls of the house, driveth out of the doors both devils and witches. Otherwise: the house where herba betonica is sown is free from all mischiefs," &c.

Various were the modes of trying witches. This was sometimes done by finding private marks on their bodies; at others by weighing the suspected wretch against the church Bible; by another method she was made to say the Lord's Prayer.† She was sometimes forced to weep, and so detected, as a witch can shed no more than three tears, and those only from her left eye.‡ Swimming a witch was another kind of popular ordeal. By this method she was handled not less indecently than cruelly; for she was stripped naked and cross bound, the right thumb to the left toe, and the left thumb to the right toe. In

† Butler, in his Hudibras, part I. c. iii. l. 343, alludes to this trial:

"He that gets her by heart must say her
The back way, like a witch's prayer."

‡ King James, in the work already quoted, adding his remark, on this mode of trying witches, says: "They cannot even shed tears, though women in general are like the crocodile, ready to weep upon every light occasion."

this state she was cast into a pond or river, in which, if guilty, it was thought impossible for her to sink.

Among the presumptions whereby witches were condemned, what horror will not be excited at reading even a part of the following item in Scot's Discovery, p. 15 : "If she have any privy mark under her armpit, under her hair, under her lip, or *****, *it is presumption sufficient for the judge to proceed and give sentence of* DEATH *upon her !!!*" By the following caution, p. 16, it is ordered that the witch "must come to her arreignment backward, to wit, with her tail to the judge's face, who must make many crosses at the time of her approaching to the bar." King James himself, in his Dæmonology, speaking of the helps that may be used in the trial of witches, says, "the one is, the finding of their marke and trying *the insensibleness* thereof."

Strutt, in his Description of the Ordeals under the Saxons, tells us that "the second kind of ordeal, by water, was to thrust the accused into a deep water, where, if he struggled in the least to keep himself on the surface, he was accounted guilty ; but if he remained on top of the water without motion he was acquitted with honor. Hence, he observes, without doubt, came the long-continued custom of swimming people suspected of witchcraft. There are also, he further observes, the faint traces of these ancient customs in another superstitious method of proving a witch. It was done by weighing the suspected party against the church Bible, which if they outweighed, they were innocent ; but, on the contrary, if the Bible proved the heaviest, they were instantly condemned."

In the Gent. Mag. for Feb. 1759, xxix. 93, we read : "One Susannah Haynokes, an elderly woman, of Wingrove, near Aylesbury, Bucks, was accused by a neighbor for bewitching her spinning-wheel, so that she could not make it go round and offered to make oath of it before a magistrate ; on which the husband, in order to justify his wife, insisted upon her being tried by the church Bible, and that the accuser should be present. Accordingly she was conducted to the parish church where she was stripped of all her clothes, to her shift and under coat, and weighed against the Bible ; when, to the no small

mortification of the accuser, she outweighed it, and was honorably acquitted of the charge."

In the MS. Discourse of Witchcraft, communicated by John Pinkerton Esq., written by Mr John Bell, minister of the gospel at Gladsmuir, 1705, p. 22, I read: "Symptoms of a witch, particularly the witches' marks, mala fama, *inability to shed tears*, &c., all of them providential discoveries of so dark a crime, and which like avenues lead us to the secret of it."

King James, in his Dæmonology, speaking of this mode of trying a witch, *i. e.*, "fleeting on the water," observes that "it appears that God hath appointed for a supernatural signe of the monstrous impietie of witches, that the water shall refuse to receive them in her bosom that have shaken off them the sacred water of baptism, and wilfully refused the benefit thereof."

Other methods of detecting a witch were by burning the thatch of her house, or by burning any animal supposed to be bewitched by her—as a hog or ox: these, it was held, would force a witch to confess. There were other modes of trial, by the stool, and by shaving off every hair of the witch's body. They were also detected by putting hair, parings of the nails, and urine of any person bewitched into a stone bottle, and hanging it up in the chimney.

Cotta, in his Short Discoverie of the Unobserved Dangers, p. 54, tells us: "Neither can I beleeve (I speake it with reverence unto graver judgements) that *the forced coming of men or women to the burning of bewitched cattell*, or to *the burning of the dung or urine of such as are bewitched*, or floating of bodies above the water, or the like, are any trial of a witch." Gaule, in his Select Cases of Conscience touching Witches and Witchcraft, also (p. 75) mentions "some marks or tokens of tryall altogether unwarrantable, as proceeding from ignorance, humor, superstition. Such are —1. The old paganish sign, the witch's long eyes. 2. The tradition of the witches not weeping. 3. The witches making ill-favored faces and mumbling. 4. To burn the thing bewitched, &c. (I am loth to speak out, lest I might teach these in reproving them.) 5. The burning of the thatch of the witch's house, &c. 6. The heating of the horseshoe, &c. 7. The scalding water, &c. 8 The sticking of knives acrosse, &c. 9. The putting of such

and such things under the threshold, and in the bed-straw, &c. 10. The sieve and the shears, &c. 11. The casting the witch into the water with thumbs and toes tied across, &c. 12. The tying of knots, &c.'

In A Pleasant Grove of New Fancies, by H. B., 8vo. Lond. 1657, p. 76, we have

> "*A charm to bring in the witch.*
> To house the hag you must do this,
> Commix with meal a little *****
> Of him bewitch'd; then forthwith make
> A little wafer, or a cake;
> And this rarely bak'd will bring
> The old hag in: no surer thing."

It occurs also among the following experimental rules whereby to afflict witches, causing the evil to return back upon them, given by Blaygrave in his Astrological Practice of Physic, 1689: "1. One way is by watching the suspected party when they go into their house; and then presently to take some of her thatch from over the door, or a tile, if the house be tyled: if it be thatch, you must wet and sprinkle it over with the patient's water, and likewise with white salt; then let it burn or smoke through a trivet or the frame of a skillet; you must bury the ashes that way which the suspected witch liveth. 'Tis best done either at the change, full, or quarters of the moon; or otherwise, when the witch's significator is in square or opposition to the moon. But if the witch's house be tiled, then take a tile from over the door, heat him red hot, put salt into the patient's water, and dash it upon the red-hot tile, until it be consumed, and let it smoak through a trivet or frame of a skillet as aforesaid. 2. Another way is to get two new horseshoes, heat one of them red hot and quench him in the patient's urine; then immediately nail him on the inside of the threshold of the door with three nails, the heel being upwards; then, having the patients urine, set it over the fire, and set a trivet over it; put into it three horse-nails and a little white salt. Then heat the other horseshoe red hot, and quench him several times in the urine, and so let it boil and waste until all be consumed: do this three times, and let it be near the change, full, or quarters of the moon; or let

the moon be in square or opposition unto the witch's significator. 3. Another way is to stop the urine of the patient close up in a bottle, and put into it three nails, pine, or needles, with a little white salt, keeping the urine always warm. If you let it remain long in the bottle, it will endanger the witch's life ; for I have found by experience that they will be grievously tormented, making their water with great difficulty, if any at all, and the moor if the moon be in Scorpio, in square or opposition to his significator, when its done. 4. Another way is either at the new, full, or quarters of the moon, but more especially when the moon is in square or opposition to the planet which doth personate the witch, to let the patient blood, and while the blood is warm put a little white salt into it, then let it burn and smoak through a trivet. I conceive this way doth more afflict the witch than any of the other three before mentioned." He adds, that sometimes the witches will rather endure the misery of the above torments than appear, "by reason country people ofttimes will fall upon them, and scratch and abuse them shrewdly."

I find the following in Articles to be enquired of within the Archdeaconry of Yorke, by the Church Wardens and sworne Men, A. D. 163—(any year till 1640), 4to. Lond. *b. l.* : "Whether there be any man or woman in your parish that useth *witchcraft*, *sorcery*, *charms*, or *unlawful prayer*, or *invocations in Latine or English*, or otherwise, upon any christian body or beast, or any that resorteth to the same for counsell or helpe?"

Some persons were supposed by the popular belief to have the faculty of distinguishing witches. These were called witch-finders.

The old, the ignorant, and the indigent (says Granger), such as could neither plead their own cause nor hire an advocate, were the miserable victims of this wretch's credulity, spleen, and avarice. He pretended to be a great critic in *special marks*, which were only moles, scorbutic spots, or warts, which frequently grow large and pendulous in old age, but were absurdly supposed to be teats to suckle imps. His ultimate method of proof was by tying together the thumbs and toes of the sus-

pected person, about whose waist was fastened a cord, the ends of which were held on the banks of a river, by two men, in whose power it was to strain or slacken it.

The experiment of swimming was at length tried upon Hopkins himself, in his own way, and he was, upon the event, condemned, and, as it seems, executed, as a wizard. Hopkins had hanged, in one year, no less than sixty reputed witches in his own county of Essex.

In Gardiner's England's Grievance in Relation to the Coal Trade, p. 107, we have an account that, in 1640 and 1650, the magistrates of Newcastle-upon-Tyne, sent into Scotland to agree with a Scotchman, who pretended knowledge to find out witches by pricking them with pins. They agreed to give him twenty shillings a-piece for all he could condemn, and bear his traveling expences. On his arrival the bellman was sent through the town to invite all persons that would bring in any complaint against any woman for a witch, that she might be sent for and tried by the persons appointed. Thirty women were, on this, brought into the town-hall and stripped, and then openly had pins thrust into their bodies, about twenty-seven of whom he found guilty. His mode was, in the sight of all the people, to lay the body of the person suspected naked to the waist, and then he ran a pin into her thigh, and then suddenly let her coats fall, demanding whether she had nothing of his in her body but did not bleed: the woman, through fright and shame, being amazed, replied little; then he put his hand up her coats and pulled out the pin, setting her aside as a guilty person and a child of the devil. By this sort of evidence, one wizard and fourteen witches were tried and convicted at the assizes, and afterwards executed. Their names are recorded in the parish register of St. Andrew's. See Brand's history of Newcastle-upon-Tyne.

Nash, in his History of Worcestershire, ii. 38, tells us that, "14th May, 1660, four persons accused of witchcraft were brought from Kidderminster to Worcester Gaol, one Widow Robinson, and her two daughters, and a man. The eldest daughter was accused of saying that, if they had not been

taken, the king should never have come to England; and, though he now doth come, yet he shall not live long, but shall die as ill a death as they; and that they would have made corn like pepper. Many great charges against them, and little proved, they were put to the ducking in the river: they would not sink, but swam aloft. The man had five teats, the woman three, and the eldest daughter one. When they went to search the women none were visible; one advised to lay them on their backs and keep open their mouths, and then they would appear; and so they presently appeared in sight.

It appears from a Relation printed by Matthews, in Long Acre, London, that, in the year 1716, Mrs. Hicks, and her daughter, aged nine years, were hanged in Huntingdon for witchcraft, for selling their souls to the devil, tormenting and destroying their neighbors, by making them vomit pins, raising a storm, so that a ship was almost lost, by pulling off her stockings, and making a lather of soap.

By the severe laws once in force against witches, to the disgrace of humanity, great numbers of innocent persons, distressed with poverty and age, were brought to violent and untimely ends. By the 33 Henry VIII. c. viii. the law adjudged all Witchcraft and Sorcery to be felony without benefit of clergy. By statue 1 Jac. I. c. xii. it was ordered that all persons invoking any evil spirit, or consulting, covenanting with, entertaining, employing, feeding, or rewarding any evil spirit; or taking up dead bodies from their graves to be used in any witchcraft, sorcery, charm, or enchantment, or killing or otherwise hurting any person by such infernal arts, should be guilty of felony without benefit of clergy, and suffer death. And if any person should attempt by sorcery to discover hidden treasure, or to restore stolen goods, or to provoke unlawful love, or to hurt any man or beast, though the same were not affected, he or she should suffer imprisonment and pillory for the first offence, and death for the second.

On March 11, 1618, Margaret and Philip Flower, daughters of Joane Flower, were executed at Lincoln for the supposed crime of bewitching Henry Lord Rosse, eldest son of Francis Manners,

Earl of Rutland, and causing his death; also, for most barbarously torturing by a strange sickness Francis, second son of the said Earl, and Lady Katherine, his daughter; and also, for preventing by their diabolical arts, the said earl and his countess from having any more children. They were tried at the Lent Assizes before Sir Henry Hobart, Lord Chief Justice of the Common Pleas, and Sir Edward Bromley, one of the Barons of the Exchequer, and cast by the evidence of their own confessions. To effect the death of Lord Henry "there was a glove of the said Lord Henry buried in the ground, and as that glove did rot and waste, so did the liver of the said lord rot and waste." The spirit employed on the occasion, called Rutterkin, appears not to have had the same power over the lives of Lord Francis and Lady Katherine. Margaret Flower confessed that she had "two familiar spirits sucking on her, the one white, the other black-spotted. The white sucked under her left breast, the black-spotted," &c. When she first entertained them, she promised them her soul, and they covenanted to do all things which she commanded them.

In the Diary of Robert Birrell, preserved in Fragments of Scottish History, 4to. Edinb., 1708, are inserted some curious memorials of persons suffering death for witchcraft in Scotland. "1591, 25 of Junii, Euphane M'Kalzen ves brunt for vitchcrafte. 1529. The last of Februarii, Richard Grahame wes brunt at ye Crosse of Edinburghe, for vitchcrafte and sorcery. 1593. The 19 of May, Katherine Muirhead brunt for vitchcrafte, quha confest sundrie poynts therof. 1603. The 21 of Julii, James Reid brunt for consulting and useing with Sathan and witches, and quha wes notably knawin to be ane counsellor with witches. 1605. July 24th day, Henrie Lowrie brunt on the Castel Hill, for witchcrafte done and committed be him in Kyle, in the parochin." The following is from the Gent. Mag. for 1775, xlv. 601: "Nov. 15. Nine old women were burnt at Kalisk, in Poland, charged with having bewitched and rendered unfruitful the lands belonging to a gentleman in that palatinate."

By statute 9 Geo. II. c. v. it was enacted that no prosecution should in future be carried on against any person for conjura-

tion, witchcraft, sorcery, or enchantment. However, the misdemeanor of persons pretending to use witchcraft, tell fortunes, or discover stolen goods by skill in the occult sciences, is still deservedly punished with a year' s imprisonment, and till recently by standing four times in the pillory. Thus the Witch Act, a disgrace to the code of English laws, was not repealed till 1736.

In the Statistical Account of Scotland, v. 240, parish of Old Kilpatrick, co. Dumbarton, we read: "The history of the Bargarran witches, in the neighboring parish of Erskine, is well known to the curious. That this parish in the dark ages partook of the same frenzy, and that innocent persons were sacrificed at the shrine of cruelty, bigotry, and superstition, cannot be concealed. As late as the end of the last century a woman was burnt for witchcraft at Sandyford, near the village, and the bones of the unfortunate victim were lately found at the place. Ibid. p. 454, parish of Spott, co. East Lothian, Parochial Records. "1698: The Session, after a long examination of witnesses, refer the case of Marion Lillie, for imprecations and supposed witchcraft, to the Presbytery, who refer her for trial to the civil magistrate. Said Marion generally called the Rigwoody Witch. Oct. 1705: Many witches burnt on the top of Spott loan." Ibid. vii. 280, parish of East Monkland, co. Lanark: "Upon a rising ground there is still to be seen an upright granite stone, where, it is said, in former times they burnt those imaginary criminals called witches." Ibid. viii. 177, parish of Newburgh, co. Fife: "Tradition continues to preserve the memory of the spot in the lands belonging to the town of Newburgh, on which more than one unfortunate victim fell a sacrifice to the superstition of former times, intent on punishing the crime of witchcraft. The humane provisions of the legislature, joined to the superior knowledge which has, of late years, pervaded all ranks of men in society, bid fair to prevent the return of a frenzy which actuated our forefathers universally, and with fatal violence." The following is extracted from the Parish Records: "Newburgh, Sept. 18, 1653. The minister gave in against Kath'rine Key severall poynts that had come to

his hearing, which he desyred might be put to tryell. 1. That, being refused milk, the kow gave nothing but red blood ; and being sent for to sie the kow, she clapped (stroked) the kow, and said the kow will be weill, and thereafter the kow becam weill. 2. (A similar charge.) 3. That the minister and his wife, having ane purpose to take ane child of theirs from the said Kathrine, which she had in nursing, the child would suck none woman's breast being only one quarter old ; but, being brought again to the said Kathrine, presently sucked her breast. 4. That, thereafter the chyld was spayned (weaned), she came to sie the child and wold have the bairne (child) in her arms, and thereafter the bairne murned and gratt (weeped sore) in the night, and almost the day tyme ; also, that nothing could stay her until she died. Nevertheless, before her coming to see her and her embracing of her, took as weill with the spaining and rested as weill as any bairne could doe. 5. That she is of ane evill brutte and fame, and so was her mother before her." The event is not recorded. Ibid. ix. 74, parish of Erskine, is a reference to Arnot's Collection of Criminal Trials for an account of the Bargarran Witches. Ibid. xii. 197, parish of Kirriemuir, co. Forfar : "A circular pond, commonly called *the Witch-pool*, was lately converted into a reservoir for the mills on the Gairie ; a much better use than, if we may judge from the name, the superstition of our ancestors led them to apply it,"

Ibid. xiv, 372, parish of Mid Calder, county of Edinburgh : Witches formerly burnt there. The method taken by persons employed to keep those who were suspected of witchcraft awake, when guarded, was, "to pierce their flesh with pins, needles, awls, or other sharp-pointed instruments." To rescue them from that opression which sleep imposed on their almost exhausted nature, they sometimes used irons heated to a state of redness." The reference for this is also to Arnot's Trials. Ibid. xviii. 57, parish of Kirkaldy, county of Fife, it is said: "A man and his wife was burnt here in 1633, for the supposed crime of witchcraft. At that time the belief of witchcraft prevailed, and trials and executions on account of it were frequent, in all the kingdoms of Europe. It was in 1634 that the famous Urban Grandier was, at the instigation of Cardinal Richelieu,

whom he had satirized, tried, and condemned to the stake, for exercising the black art on some nuns of Loudun, who were supposed to be possessed. And it was much about the same time that the wife of the Marechal d'Ancre (see p. 9) was burnt for a witch, at the Place de Greve, at Paris."

Dr. Zouch, in a note of his edition to Walton's Lives, 1796, p. 482, says: "The opinion concerning the reality of witchcraft was not exploded even at the end of the seventeenth century. The prejudices of popular credulity are not easily effaced. Men of learning, either from conviction or some other equally powerful motive, adopted the system of Dæmonology advanced by James I.; and it was only at a recent period that the legislature repealed the Act made in the first year of the reign of that monarch, entitled an Act against Conjuration, Witchcraft, and dealing with Evil and Wicked Spirits."

Lord Verulam's reflections on witches, in the tenth century of his Natural History, form a fine contrast to the narrow and bigoted ideas of the royal author of the Dæmonology. "Men may not too rashly believe the confession of witches, nor yet the evidence against them; for the witches themselves are imaginative, and believe oftentimes they do that in which they do not; and people are credulous in that point, and ready to impute accidents and natural operations to witchcraft. It is worthy the observing that, both in ancient and late times (as in the Thessalian witches, and the meetings of witches that have been recorded by so many late confessions), the great wonders which they tell, of carrying in the air, transforming themselves into other bodies, &c. are still reported to be wrought, not by incantations or ceremonies, but by ointments and anointing themselves all over. This may justly move a man to think that these fables are the effects of imagination; for it is certain that ointments do all (if they be laid on anything thick), by stopping of the pores, shut in the vapors, and send them to the head extremely. And for the particular ingredients of those magical ointments, it is like they are opiate and soporiferous: for anointing of the forehead, neck, feet, backbone, we know is used for procuring dead

sleeps. And if any man say that this effect would be better done by inward potions, answer may be made that the medicines which go to the ointments are so strong, that if they were used inwards they would kill those that use them, and therefore they work potently though outwards."

Mr. Warner in his Topographical Remarks relating to the South-western parts of Hampshire already quoted, says: "It would be a curious speculation to trace the origin and progress of that mode of thinking among the northern nations which gave the faculty of divination to females in ancient ages, and the gift of witchcraft to them in more modern times. The learned reader will receive great satisfaction in the perusal of a dissertation of Keysler, entitled De Mulieribus fatidicis, ad calc. Antiq. Select. Septen. p. 371. Much information on the same subject is also to be had in M. Mallet's Northern Antiquities, vol. i.; and in the Notes of the Edda, vol. ii."

In an account of witchcraft, the cat, who is the sine quâ-non a witch, deserves particular consideration. If I mistake not, this is a connexion which has cost our domestic animal all that persecution with which it is, by idle boys at least, incessantly pursued. In ancient times the case was very different. These animals were anciently revered as emblems of the moon, and among the Egyptians were on that account so highly honored to receive sacrifices and devotions, and had stately temples erected to their honor. It is said that in whatever house a cat died, all the family shaved their eyebrows. No favorite lap-dog among the moderns had received such posthumous honors. Diodorus Siculus relates that a Roman happening accidentally to kill a cat, the mob immediately gathered about the house where he was, and neither the entreaties of some principle men sent by the king, not the fear of the Romans, with whom the Egyptians were then negotiating a peace, could save the man's life.

In the remarkable account of witches in Scotland (before James the First's coming to the crown of England), about 1591, entitled news from Scotland: the damnable Life and

Death of Dr. Fian * (printed from the old copy in the Gent. Mag. for 1779, xlix. 449), is the following: "Agnis Thompson confessed that, at the time when his Majesty was in Denmark, she being accompanied with the parties before specialy named, took a cat and christened it, and afterwards bound to each part of the cat the chiefest parts of a dead man, and several joints of his body; and that in the night following the said cat was conveyed into the midst of the sea by all these witches sailing in their riddles or cieves, as is aforesaid, and so left the said cat before the town of Leith, in Scotland; this done, their did arise such a tempest in the sea as a greater hath not been seen; which tempest was the cause of the perishing of a boat or vessel coming over from the town of Brunt Island to the town of Leith, wherein were sundry jewels and rich gifts, which should have been presented to the now Queen of Scotland, at her Majestys coming to Leith. Again it is confessed that the said christened cat was the cause that the King's Majesty's ship, at his coming forth of Denmark, had a contrary wind to the rest of his ships then being in his company; which thing was most strange and true, as the King's Majesty acknowledgeth."

One plainly sees in this publication the foundation-stones of the royal treatise on Dæmonology; and it is said "these confessions made the king in a wonderful admiration," and he sent for one Geillis Duncane, who played a reel or dance before the witches, "who upon a small trump, called a Jew's trump, did play the same dance before the King's Majesty, who, in respect of the strangeness of these matters, took great delight to be present at all their examinations." Who is there so incurious that would not wish to have seen the monarch of Great Britain entertaining himself with a supposed witch's performance on the Jew's-harp?

* This Docter Fian was register of the devil, and sundry times preached at North Baricke Kirke to a number of notorious witches; the very persons who in this work are said to have pretended to bewitch and drown his Majesty in the sea coming from Denmark.

We will re-produce a few wonders borrowed from a celebrated collection having for its title: "The admirable secrets of Albertus Magnus," that is of Albert the Great.

This illustrious scholar, one of the most remarkable men of the Middle Ages, was born in 1193, at Savignen, a town in Swabia, on the banks of the Danube.

William of Holland, who had been crowned King of the Romans, that is to say, deputy to the Emperor of Germany, made a visit to the celebrated professor.

Albertus himself received him with extraordinary magnificence.

It was at the time in the depth of winter. Albertus gave his reception in a garden, blooming with the flowers of spring, in which the temperature was as mild as that of the month of May, a thing which would appear very extraordinary, even, for our own times and which must have appeared surprisingly marvellous in a most unenlightened age.

Many analogous facts contributed no little in spreading broad, among the ignorant classes, rumors as to the magical powers of the professor.

He was without contradiction one of the most extraordinary men of his century and even one of the genuises of past ages. Hence he was regarded for a long time as a sorcerer.

In consequence of this popular error, a great many books have been published over his name, of which that most diffused is the "The Admirable Secrets of Albertus Magnus."

This work, composed mainly of natural magic, embraces a "Treatise on the Generation of Man," filled with errors, with which we have no business, an "Essay upon Physiognomy," and a "Collection of Secrets" upon the virtues of herbs, stones and animals.

In it we read revelations such as the following:

☞ To render one's self invisible it is only necessary to possess the stone called *ophthalme*. Constantine held one in his hand and in this wise became invisible.

☞ To cure the phthisis you must hang around the neck of a sick person the stone called *Feripendanus*.

☞ To avoid all dangers, it is necessary to wear upon your person a *black* agate with white veins.

☞ A dress, rubbed with *Ilhmas*, will never burn.

☞ To drive away moles from a locality, it is necessary to catch one and put it in the place with native sulphur and there burn it.

☞ A dog who has swallowed the heart of a weazel will never afterwards bark.

☞ To make a person talk a good deal, give him the tongue and heart of a magpie.

☞ The head of a goat, suspended to the neck of a person, afflicted with leprosy will cure him perfectly.

☞ The right foot of a tortoise, made fast to the right foot of a gouty man will give him ease.

Everything, however, is not of this same stamp throughout the marvellous secrets of Albertus Magnus. In the midst of absurdities, invented at will, there are some useful receipts. As :

* * * * * *

To CLEAN IRON ARMOR AND WHATEVER YOU WILL.—Take lead, pulverized very fine, place it in a pot, well covered, with olive oil ; leave it thus for nine days ; then rub the iron, steel, &c., with this oil and rust will never attack it.

* * * * * * *

To SOFTEN GLASS.—Take equal parts of burned lead and crystal, break them upon a stone, put them in a crucible and melt them together ; you can do whatever you like by this means.

* * * * * * * *

To SOLDER ALL THINGS, EVEN COLD IRON.—Take an ounce of sal ammoniac, an ounce of common salt, as much calcined tartar and three ounces of antimony. After having pulvarized the whole together, pass through a sieve : put it into a linen, covered all over the outside with well prepared potter's clay to the thickness of a finger ; let it become dry ; after that place it upon test pots over a slow fire, which augments until the whole becomes of a red heat and melts together. After allowing it to get cold again, reduce it to powder and, when anything is to

be soldered, join the two pieces as closely as possible upon a piece of paper, placed upon a table and introduce between the two pieces to be joined the aforesaid powder. Now boil borax in wine until it is dissolved and rub with the end of a pen the powder with this liquid and the powder will boil likewise. When it has ceased to boil the solidification and soldering has been accomplished,

. . . . . .

To ENGRAVE UPON ALL SORTS OF METALS.—Take a part of billot charcoal, two parts of vitriol, as much sal ammoniac, steep the whole in vinegar until it becomes a soft paste, and when you wish to engrave, trace the design upon the metal which you suffer to dry. Then you place over it the above composition as warm as you can make it and, when all becomes dry, you remove it and wash the engraving well and everything will be as you desire it.

Such are the grand secrets of Albertus Magnus,

FASCINATION OF WITCHES.

I have no doubt but that this expression originated in the popular superstition concerning an *evil*, that is *an enchanting bewitching* EYE. In confirmation of this I must cite the following passage from Scot's Discovery, p. 291: "Many writers agree with Virgil and Theocritus in the effect of bewitching eyes, affirming that in Scythia there are women called Bithiæ, having two balls, or rather *blacks*, in the apples of their eyes. These (forsooth) with their angry looks do bewitch and hurt, not only young lambs, but young children." He says, p. 35: "The Irishmen affirm that not only their children, but their cattle, are (as they call it) *eye-bitten*, when they fall suddenly sick."

In Vox Dei, or the great Duty of Self-Reflection upon a Man's own Wayes, by N. Wanley, M. A. and minister of the Gospel at Beeby, in Leicestershire, 1658, p. 85, the author, speaking of St. Paul's having said that he was, touching the righteousnesse

which is in the law, blameless, observes upon it, "No man could say (as the proverb hath it) *blacke was his eye.*" In Browne's Map of the Microcosme, 1642, we read: "As those eyes are accounted bewitching, *que geminam habent pupillam*, sicut Illyrici, which have double-sighted eyes; so," &c.

[The following very curious particulars are taken from a recent number of the Athenæum: —*Turning the Coal; a Counter-charm to the Evil Eye.* It is necessary that persons with the power of an evil eye go through certain forms before they can effect their object; and it is supposed that during these forms the evil they wish is seen by them, by some means, before it takes effect upon their victim. One of the simplest of these forms is looking steadfastly in the fire, so that a person seen sitting musing with his eyes fixed upon the fire is looked upon with great suspicion. But if he smokes, and in lighting the pipe puts the head into the fire, and takes a draw while it is there, it is an undeniable sign that there is evil brewing. Now, if any person observe this, and it being a common custom in the country to have a large piece of coal on the fire, the tongs be taken privately, and this coal be turned right over, with the exorcism utterd, either privately or aloud, "Lord be wi' us," it throws the imagination of the evil-disposed person into confusion, dispels the vision, and thwarts for the time all evil intentions. Or if an individual who is suspected of having wished evil, or cast an "*ill e'e*," upon anything, enter the house upon which the evil is, and the *coal be turned upon him*, as it is termed, that person feels as if the coal was placed upon his heart, and has often been seen to put his hand to his breast, exclaiming, "Oh!" Nay, more; he is unable to move so long as the coal is held down with the tongs,—and has no more power over that house.

In Heron's Journey through Part of Scotland, ii. 228, we read: "Cattle are subject to be injured by what is called *an evil eye*, for some persons are supposed to have naturally a blasting power in their eyes, with which they injure whatever offends or is hopelessly desired by them. Witches and warlocks are also much disposed to wreak their malignity on cattle." "Charms," the writer adds, "are the cheif remedies applied for

their diseases. I have been, myself, acquainted with an anti-burgher clergyman in these parts, who actually procured from a person who pretended skill in these charms, two small pieces of wood, curiously wrought, to be kept in his father's cow-house, as a security for the health of his cows. It is common to bind into a cow's tail a small piece of mountain-ash wood, as a charm against witchcraft. Few old women are now suspected of witchcraft; but many tales are told of the conventions of witches in the kirks in former times.

["Your interesting papers," says a correspondent of the Athenæum, "upon 'Folk Lore,' have brought to my recollection a number of practices common in the west of Scotland. The first is a test for, as a charm to prevent, an 'ill e'e.' Any individual ailing not sufficiently for the case to be considered serious, but lingering, is deemed to be the object of 'an ill e'e,' of some one 'that's no canny.' The following operation is then performed;—An *old* sixpence is borrowed from some neighbor, without telling the object to which it is to be applied; as much salt as can be lifted upon the sixpence is put into a table-spoonful of water, and melted; the sixpence is then put into the solution, and the soles of the feet and the palms of the hands of the patient are moistened three times with the salt water; it is then tasted three times, and the patient afterwards 'scored aboon the breath,' that is, by the operator dipping the forefinger into the salt water, and drawing it along the brow. When this is done the contents of the spoon are thrown behind, and right over the fire, the thrower saying at the same time, 'Lord preserve us frae a' scathe!' If recovery follow this, there is no doubt of the individual having been under the influence of an evil eye."]

Volney, in his travels in Egypt and Syria, i. 246, says "The ignorant mothers of many of the modern Egyptians, whose hollow eyes, pale faces, swollen bellies, and meagre extremities make them seem as if they had not long to live, believe this to be the effect of the *evil eye of some envious person*, who has bewitched them; and this ancient prejudice is still general in Turkey."

"Nothing," says Mr. Dallaway, in his Account of Con-

stantinople, 1797, p. 391, "can exceed the superstition of the Turks respecting *the evil eye of an enemy or infidel.* Passages from the Koran are painted on the outside of the houses, globes of glass are suspended from the ceilings, and a sort of the superfluous caparison of their horses is designed to attract attention and divert a sinister influence." That this superstition was known to the Romans we have the authority of Virgil :—"Nescio quis tenoros oculus mihi fascinat agnos." Ecl. iii.

The following passage from one of Lord Bacon's works is cited in Minor Morals, i. 24; "It seems some have been so curious as to note that the times when the stroke of percussion of an envious eye does most hurt are particularly when the party envied is beheld in glory and triumph."

Lupton, in his fourth Book of Notable Things, No. 81 (edit. 1660, p. 103), says : "The eyes be not only instruments of enchantment, but also the voyce and evil tongues of certain persons ; for their are found in Africk, as Gellius saith, families of men, that, if they chance exceedingly to praise fair trees, pure seeds, goodly children, excellent horses, fair and well-liking cattle, soon after they will wither and pine away, and so dye; no cause or hurt known of their withering or death. Thereupon the costume came, that when any do praise anything, that we should say, God, blesse it or keepe it. Arist. in Prob. by the report of Mizaldus."

TOAD STONE.

To the toad-stone Shakespeare alludes in the following beautiful simile :

> "Sweet are the uses of adversity,
> Which like the toad, ugly and venomous,
> Wears yet a precious jewel in his head."

Stevens, in his note upon this passage, says that Thomas Lupton, in his first Book of Notable Things, bears repeated testimony to the virtues of the toad-stone called crapaudina. In his seventh book he instructs how to procure it, and afterwards tell us : "You shall knowe whether the toad-stone be

the ryght and perfect stone or not. Holde the stone before a tode, so that he may see it; and, if it be a right and true stone, the tode will leap towarde it, and make as though he would snatch it. He envieth so much that man should have that stone."

From a physical manuscript in quarto, of the date of 1475, formely in the collection of Mr. Herbert, of Cheshunt, now in my library, I transcribe the following charm against witchcraft:—"Here ys a charme for wyked Wych. In nomine Patris, et Filii, et Spiritus Sancti, Amen. Per Virtutem Domini sint medicina mei pia Crux ✠ et passio Christi ✠. Vulnera quinque Domini sint medicina mei ✠. Virgo Maria mihi succurre, et defende ab omni maligno demonio, et ab omni maligno spiritu: Amen. ✠ a ✠ g ✠ l ✠ a ✠ Tetragrammaton. ✠ Alpha. ✠ oo. ✠ primogenitus, ✠ vita, vita. ✠ sapiencia, ✠ Virtus, ✠ Jesus Nazarenus rex judeorum, ✠ fili Domini, miserere mei, Amen. ✠ Marcus ✠ Matheus ✠ Lucas ✠ Johannes mihi succurrite et defendite, Amen. ✠ Omnipotens sempiterna Deus, hunc N. famulum tuum hoc breve scriptum super se portantem prospere salvet dormiendo, vigilando, potando, et precipue sompniando, ab omni maligno demonio, eciam ab omni maligno spiritu ✠."

In Scot's discovery, p. 160, we have "A special Charm to preserve all Cattel from witchcraft.—At Easter, you must take certain drops that lie uppermost of the holy paschal candle, and make a little wax candle thereof; and upon some Sunday morning rathe, light it, and hold it so as it may drop upon and between the horns and ears of the beast, saying, 'In nomine Patris et Filii,' &c., and burn the beast a little between the horns on the ears with the same wax; and that which is left thereof, stick it cross-wise about the stable or stall, or upon the threshold, or over the door, where the cattle used to go in and out: and for all that year your cattle shall never be bewitched.'

Pennant tells us, in his Tour in Scotland, that the farmers carefully preserve their cattle against witchcraft by placing boughs of mountain-ash and honeysuckle in their cowhouses on the 2d of May. They hope to preserve the milk of their cows, and their wives from miscarriage, by tying threads about

them : they bleed the supposed witch to preserve themselves from her charms.

Gaule, as before cited, p. 142, speaking of the preservatives against witchcraft, mentions, as in use among the Papists, "the tolling of a baptized bell, signing with the signe of the crosse, sprinkling with holy water, blessing of oyle, wax, candles, salt, bread, cheese, garments, weapons, &c,, carrying about saints reliques, with a thousand superstitious foperies;" and then enumerates those which are used by men of all religions : "1. In seeking to a witch to be holpen against a witch. 2. In using a certain or supposed charme, against an uncertaine or suspected witchcraft. 3. In searching anxiously for the witches signe or token left behinde her in the house under the threshold, in the bed-straw ; and to be sure to light upon it, burning every odd ragge, or bone, or feather, that is to be found. 4. In swearing, rayling, threatning, cursing, and banning the witch ; as if this were a right way to bewitch the witch from bewitching. 5. In banging and basting, scratching and clawing, to draw blood of the witch. 6. In daring and defying the witch out of a carnal security and presumptuous temerity."

The following passage is taken from Stephens's Characters, p. 375 : "The torments therefore of hot iron and mercilesse scratching nayles be long thought uppon and much threatned (by the females) before attempted. Meantime she tolerates defiance thorough the wrathfull spittle of matrons, in stead of fuell, or maintenance to her damnable intentions." He goes on —"Children cannot smile upon her without the hazard of a perpetual wry mouth : a very nobleman's request may be denied more safely than her petetions for butter, milke, and small beere ; and a great ladies or queens name may be less doubtfully derided. Her prayers and amen be a charm and a curse ; her contemplations and soules delight bee other men's mischiefe : her portions and sutors be her soule and a succubus : her highest adorations beyew-trees, dampish church-yards, and a fayre moonlight : her best preservatives be odde numbers and mightie Tetragramaton."

THE SORCERER AND MAGICIAN.

A SORCERER and magician, says Grose, differs from a witch in this: a witch derives all her power from a compact with the devil: a sorcerer commands him, and the infernal spirits, by his skill in powerful charms and invocations; and also soothes and entices them by fumigations. For the devils are observed to havs delicate nostrils, abominating and flying some kind of stinks: witness the flight of the evil spirit into the remote parts of Egypt, driven by the smell of a fish's liver burned by Tobit. They are also found to be peculiarly fond of certain perfumes: insomuch that Lilly informs us that, one Evens having raised a spirit at the request of Lord Bothwell and Sir Kenelm Digby, and forgotten a suffumigation, the spirit, vexed at the disapointment, snatched him out of his circle, and carried him from his house in the Minories into a field near Batersea Causeway.

King James, in his Dæmonologia, says: "The art of sorcery consists in divers forms of circles and conjurations rightly joined together, few or more in number according to the number of persons conjurers (always passing the singular number), according to the qualitie of the circle and form of the apparition. Two principle things cannot well in that errand be wanted: holy water (whereby the devil mocks the Papists), and some present of a living thing unto him. There are likewise certain daies and houres that they observe in this purpose. These things being already and prepared, circles are made, triangular, quadrangular, round, double, or single, according to the form of the apparition they crave. But to speake of the diverse forms of the circles, of the innumerable characters and crosses that are within and without, and out-through the same; of the diverse forms of apparitions that the craftie spirit illudes them with, and of all such particulars in that action, I remit it over to many that have busied their heads in describing of the same, as being but curious and altogether unprofitable. And this farre only I touch, that, when the conjured spirit appears, which will not be while after many circumstances, long prayers and much muttering and murmurings of the conjurers, like a papist prieste despatching a hunting masse—how soone, I say, he

appeares, if they have missed one jote of all their rites ; or if any of their feete once slyd over the circle, through terror of this fearful apparition, he paies himself at that time, in his owne hand, of that duo debt which they ought him and otherwise would have delaied longer to have paied him ; I meane, he carries them with him, body and soul.

"If this be not now a just cause to make them weary of these formes of conjuration, I leave it to you to judge upon ; considering the longsomeness of the labor, the precise keeping of daies and houres (as I have said), the terribleness of the apparition, and the present peril that they stand in, missing the leest circumstance of freite that they ought to observe : and, on the other part, the devill is glad to moove them to a plaine and square dealing with them, as I said before."

"This," Grose observes, "is a pretty accurate description of this mode of conjuration, styled the circular method ; but, with all due respect to his Majesty's learning, square and triangular circles are figures not to be found in Euclid or any of the common writers on geometry. But perhaps King James learnt his mathematics from the same system as Doctor Sacheverell, who, in one of his speeches or sermons, made use of the following simile : 'They concur like parallel lines, meeting in one common centre.'"

The difference between a conjuror, a witch, and an enchanter, according to Minshew, in his dictionary, is as follows: "The conjuror seemeth by prairs and invocations of God's powerful names, to compel the divell to say or doe what he commandeth him. The witch dealeth rather by a friendly and voluntarie conference or agreement between him and her and the divell or familar, to have his or her turn served, in lieu or stead of blood or other gift offered unto him, especially of his or her soule. And both these differ from inchanters or sorcerers, because the former two have personal conference with the divell, and the other meddles but with medicines and ceremonial formes of words called *charmes*, without apparition."

Reginald Scot, in his Discourse on Devills and spirits, p. 72, tells us that, with regard to conjurors, "The circles by which

they defend themselves are commonly nine foot in breath, but the eastern magicians must give seven."

Melton, in his astrologaster, p. 16, speaking of conjurors says: "They always observe the time of the moon before they set their figure, and when they have set their figure and spread their circle, first exorcise the wine and water which they sprinkle on their circle, then mumble in an unknown language. Doe they not crosse and exorcise their surplus, their silver wand, gowne, cap, and every instrument they use about their blacke and damnable art? Nay, they crosse the place whereon they stand, because they thinke the devill hath no power to come to it when they have blest it."

The followinfi passage occurs in A Strange Horse-Race, by Thomas Dekker, 1613, signat. D. 3: "He darting an eye upon them, able to confound a thousand conjurers in their own circles (though with a wet finger they could fetch up a little divell)."

The old vulgar ceremonies used in raising the divell, such as making a circle with chalk, setting an old hat in the centre of it, repeating the Lord's Prayer backward, &c. &c., are now altogether absolete, and seem to be forgotten even amongst our boys.

Mason in his Anatomie of Sorcerie, 1612, p. 86, ridicules "Inchanters and charmers—they, which by using of certaine conceited words, characters, circles, amulets, and such-like vain and wicked trumpery (by God's permission) doe worke great marvailes: as namely in causing of sicknesse, as also in curing diseases in men's bodies. And likewise binding some, that they cannot use their naturall powers and faculties, as we see in night-spells; insomuch as some of them doe take in hand to bind the divell himselfe by their inchantments." The following spell is from Herrick's Hesperides, p, 304:

"Holy water come and bring:
Cast in salt for seasoning;
Set the brush for sprinkling:

Sacred spittle bring ye hither;
Meale and it now mix together,
And a little oyle to either:

Give the tapors here their light,
Ring the saints-bell to affright
Far from hence the evil sprite."

Another mode of consulting spirits was by the berryl, by means of a speculator or seer, who, to have a complete sight, ought to be a pure virgin, a youth who had not known woman, or at least a person of irreproachable life and purity of manners. The method of such consultation is this: the conjuror, having repeated the necessary charms and adjurations, with the Litany, or invocation peculiar to the spirits or angels he wishes to call (for every one has his particular form), the seer looks into a crystal or berryl, wherein he will see the answer, represented either by types or figures: and sometimes, though very rarely, will hear the angels or spirits speak articulately. Their pronunciation is, as Lilly says, like the Irish, much in the throat.

In Lodge's Devil's Incarnat of this Age, 1596, in the epistle to the reader, are the following quaint allusions to sorcerers and magicians: "Buy therefore this *Christall*, and you shall see them in their common appearance: and read these exorcisms advisedly, and you may be sure to conjure them without crossings: but if any man long for a familiar for false dice, a spirit to tell fortunes, a charme to heale disease, this only book can best fit him." Vallancy, in his Collectanea de Rebus Hibernicis, No. xiii. 17, says: "In the Highlands of Scotland a large chrystal, of a figure somewhat oval, was kept by the priests to work charms by; water poured upon it at this day is given to cattle against diseases: these stones are now preserved by the oldest and most superstitious in the country (Shawe). They were once common in Ireland. I am informed the Earl of Tyrone is in possession of a very fine one." In Andrew's Continuation of Henry's History of Great Britain, p. 288, we read: "The conjurations of Dr Dee having induced his familiar spirit to visit a kind of talisman, Kelly (a brother adventurer) was appointed to watch and describe his gestures." The dark shining stone used by these impostors was in the Strawberry Hill collection. It appeared like a polished piece of cannel coal.

Lilly describes one of these berryls or crystals. It was, he

says, as large as an orange, set in silver with a cross at the top, and round about engraved the names of the angels Raphael, Gabriel, and Uriel. A delineation of another is engraved in the frontispiece to Awbrey's Miscellanies. This mode of inquiry was practised by Dr. Dee, the celebrated mathematician. His speculator was named Kelly. From him, and others practising this art, we have a long muster-roll of the infernal host, their different natures, tempers, and appearances. Dr. Reginald Scot has given us a list of some of the chiefs of these devils or spirits. These sorcerers, or magicians, do not always employ their art to do mischief; but, on the contrary, frequently exert it to cure diseases inflicted by witches, to discover theives, recover stolen goods, to fortell future events and the state of absent friends. On this account they are frequently called White Witches.

Ady, in his candle in the dark, p. 29, speaking of common juglers, that go up and down to play their tricks in fayrs and markets, says: "I will speak of one man more excelling in that craft than others, that went about in King James his time, and long since, who called himself the *King's Majesties most excellent* Hocus Pocus, and so was he called, becaus that at the playing of every trick he used to say: '*Hocus pocus*, tontus, talontus, vade celeriter jubeo,' a dark composure of words to blinde the eyes of beholders."

In the Character of a Quack-Astrologer, 1673, our wise man, "a gipsy of the uper form," is called "a three-penny *prophet* that undertakes the telling of other folks' *fortunes*, meerly to supply the pinching necessities of his *own*." Ibid. signat B. 3, our cunning man is said to "begin with theft; and to help people to what they have lost, picks their pocket afresh: not a ring or a spoon is nim'd away, but pays him twelve-pence toll, and the ale-drapers' often-straying tankard yeilds him a constant revenue: for that purpose he maintains as strict a correspondence with gilts and lifters as a montebank with applauding midwives and recommending nurses: and if at any time, to keep up his credit with the rabble, he discovers anything, 'tis done by the same occult hermetic learning, heretofore profest by the renowned Moll Cutpurse."

The following curious passage is from Lodge's Incarnate Devils, 1596, p. 13: "There are many in London now adaies that are besotted with this sinne, one of whom I saw on a white horse in Fleet street, a tanner knave I never lookt on, who with one figure (cast out of a scholler's studie for a necessary servant at Borcordo) promised to find any man's oxen were they lost, restore any man's goods if they were stolne, and win any man love, where or howsoever he settled it, but his jugling knacks were quickly discovered.

In Articles of Inquirie given in Charge by the Bishop of Sarum, A. D. 1614, is the following: "67. Item, whether you have any conjurers, charmers, calcours, witches, or fortune-tellers, who they are, and who do resort unto them for counsell?"

In the Statistical Account of Scotland, xii, 465, in the account of the parish of Kirkmichael, county of Banff, we read: "Among the branches into which the moss-grown trunk of superstition divides itself, may be reckoned witchcraft and magic. These, though decayed and withered by time, still retain some faint traces of their ancient verdure. Even at present witches are supposed, as of old, to ride on broomsticks through the air. In this country, the 12th of May is one of their festivals. On the morning of that day they are frequently seen dancing on the surface of the water of Avon, brushing the dews of the lawn, and milking cows in their fold. Any uncommon sickness is generally attributed to their demoniacal practices. They make fields barren or fertile, raise or still whirlwinds, give or take away milk at pleasure. The force of their incantations is not to be resisted, and extends even to the moon in the midst of her aerial career. It is the good fortune, however, of this country to be provided with an anti-conjuror that defeats both them and their sable patron in their combined efforts. His fame is widely diffused, and wherever he goes *crescit eundo*. If the spouse is jealous of her husband, the anti-conjuror is consulted to restore the affections of his bewitched heart. If a near connexion lies confined to the bed of sickness, it is vain to expect relief without the balsamic medicine of the anti-conjuror. If a person happens to be deprived of his senses,

the deranged cells of the brains must be adjusted by the magic charms of the anti-conjuror. If a farmer loses his cattle, the houses must be purified with water sprinkled by him. In searching for the latent mischief, this gentleman never fails to find little parcels of heterogeneous ingrediments lurking in the walls, consisting of the legs of mice and the wings of bats; all the work of the witches. Few things seem too arduous for his abilities; and though, like Paracelsus, he has not as yet boasted of having discovered the philosopher's stone, yet, by the power of his occult science, he still attracts a little of their gold from the pockets where it lodges, and in this way makes a shift to acquire subsistence for himself and family."

There is a folio sheet, printed at London, 1561, preserved in a collection of Miscellanies in the archives of the Society of Antiquaries of London, lettered Miscel. Q. Eliz. No. 7, entitled, "The unfained retractation of Fraunces Cox, which he uttered at the pillery in Chepesyde and elsewhere, accordyng to the counsels commaundement anno 1561, 25th of June, beying accused for the use of certayne sinistral and divelysh artes." In this he says that from a child he began "to practise the most divelish and supersticious knowledge of necromancie, and invocations of spirites, and curious astrology. He now utterly renounces and forsakes all such divelish sciences, wherein the name of God is most horribly abused, and society or pact with wicked spirits most detestably practised, as necromancie, geomancie, and that curious part of astrology wherein is contained the calculating of nativities or casting of nativities, with all the other magikes."

GHOSTS, OR APPARITIONS.

"A Ghost," according to Grose, "is supposed to be the spirit of a person deceased, who is either commissioned to return for some especial errand, such as the discovery of a murder, to procure restitution of lands or money unjustly withheld from an orphan or widow, or, having committed some injustice whilst

living, cannot rest till that is redressed. Sometimes the occasion of spirits revisiting this world is to inform their heir in what secret place, or private drawer in an old trunk, they had hidden the title deeds of the estate; or where, in troublesome times, they buried their money or plate. Some ghosts of murdered persons, whose bodies have been secretly buried, cannot be at ease till their bones have been taken up, and deposited in consecrated ground, with all the rites of Christian burial. This idea is the remains of a very old piece of heathen superstition: the ancients believed that Charon was not permitted to ferry over the ghosts of unburied persons, but that they wandered up and down the banks of the river Styx for an hundred years, after which they were admitted to a passage.

"Sometimes ghosts appear in consequence of an agreement made, whilst living, with some particular friend, that he who first died should appear to the survivor. Glanvil tells us of the ghost of a person who had lived but a disorderly kind of life, for which it was condemned to wander up and down the earth, in the company of evil spirits till the day of judgment. In most of the relations of ghosts they are supposed to be mere aerial beings, without substance, and that they can pass through walls and other solid bodies at pleasure. A particular instance of this is given in Relation the 27th in Glanvil's Collection, where one David Hunter, neatherd to the Bishop of Down and Connor, was for a long time haunted by the apparition of an old woman, whom he was by a secret impulse obliged to follow whenever she appeared, which he says he did for a considerable time, even if in bed with his wife: and because his wife could not hold him in his bed, she would go too, and walk after him till day, though she saw nothing; but his little dog was so well acquainted with the apparition, that he would follow it as well as his master. If a tree stood in her walk, he observed her always to go through it. Notwithstanding this seeming immateriality, this very ghost was not without some substance; for having performed her errand, she desired Hunter to lift her from the ground, in the doing of which, he says, she felt just like a bag of feathers. We sometimes also read of ghosts striking violent blows; and that, if not made way for, they overturn all

impediment, like a furious whirlwind. Glanvil mentions an instance of this, in Relation 17th, of a Dutch lieutenant who had the faculty of seeing ghosts; and who, being prevented making way for one which he mentioned to some friends as coming towards them, was, with his companions, violently thrown down, and sorely bruised. We further learn, by Relation 16th, that the hand of a ghost is 'as cold as a clod.'

"The usual time at which ghosts make their appearance is midnight, and seldom before it is dark; though some audacious spirits have been said to appear even by daylight: but of this there are few instances, and those mostly ghosts who have been laid, perhaps in the Red Sea (of which more hereafter), and whose times of confinement were expired: these, like felons confined to the lighters, are said to return more troublesome and daring than before. No ghosts can appear on Christmas Eve; this Shakspeare has put into the mouth of one of his characters in 'Hamlet.'

"Ghosts," adds Grose, "commonly appear in the same dress they usually wore whilst living; though they are sometimes clothed all in white; but that is chiefly the churchyard ghosts, who have no particular business, but seem to appear *pro bono publico*, or to scare drunken rustics from tumbling over their graves. I cannot learn that ghosts carry tapers in their hands, as they are sometimes depicted, though the room in which they appear, if without fire or candle, is frequently said to be as light as day. Dragging chains is not the fashion of English ghosts; chains and black vestments being chiefly the accoutrements of foreign spectres, seen in arbitrary governments: dead or alive, English spirits are free.

"If, during the time of an apparition, there is a lighted candle in the room, it will burn extremely blue: this is so universally acknowledged, that many eminent philosophers have busied themselves in accounting for it, without once doubting the truth of the fact. Dogs, too, have the faculty of seeing spirits, as is instanced in David Hunter's relation, above quoted; but in that case they usually show signs of terror, by whining and creeping to their master for protection: and it is generally supposed that they often see things of this nature when their owner cannot

there being some persons, particularly those born on a Christmas eve, who cannot see spirits.

"The coming of a spirit is announced some time before its appearance by a variety of loud and dreadful noises; sometimes rattling in the old hall like a coach and six, and rumbling up and down the staircase like the trundling of bowls or cannon-balls. At length the door flies open, and the spectre stalks slowly up to the bed's foot, and opening the curtains, looks steadfastly at the person in bed by whom it is seen; a ghost being very rarely visible to more than one person, although there are several in company. It is here necessary to observe, that it has been universally found by experience, as well as affirmed by divers apparitions themselves, that a ghost has not the power to speak till it has been first spoken to: so that, notwithstanding the urgency of the business on which it may come, everything must stand still till the person visited can find sufficient courage to speak to it: an event that sometimes does not take place for many years. It has not been found that female ghosts are more loquacious than those of the male sex, both being equally restrained by this law.

"The mode of addressing a ghost is by commanding it, in the name of the three persons of the Trinity, to tell you who it is, and what is its business: this it may be necessary to repeat three times; after which it will, in a low and hollow voice, declare its satisfaction at being spoken to, and desire the party addressing it not to be afraid, for it will do him no harm. This being premised, it commonly enters its narrative, which being completed, and its requests or commands given, with injunctions that they be immediately executed, it vanishes away, frequently in a flash of light; in which case, some ghosts have been so considerate as to desire the party to whom they appeared to shut their eyes. Sometimes its departure is attended with delightful music. During the narration of its business, a ghost must by no means be interrupted by questions of any kind; so doing is extremely dangerous: if any doubts arise, they must be stated after the spirit has done its tale. Questions respecting its state, or the state of any of their former acquaintance, are offensive, and not often answered; spirits, perhaps, being restrain-

ed from divulging the secrets of their prison-house. Occasionally spirits will even condescend to talk on common occurences.

"It is somewhat remarkable that ghosts do not go about their business like the persons of this world. In cases of murder, a ghost, instead of going to the next justice of the peace and laying its information, or to the nearest relation of the person murdered, appears to some poor laborer who knows none of the parties, draws the curtains of some decripit nurse or alms-woman, or hovers about the place where his body is deposited. The same circuitous mode is pursued with respect to redressing injured orphans or widows: when it seems as if the shortest and most certain way would be to go to the person guilty of the injustice, and haunt him continually till he be terrified into a restitution. Nor are the pointing out lost writings generally managed in a more summary way; the ghost commonly applying to a third person ignorant of the whole affair, and a stranger to all concerned. But it is presumptuous to scrutinize too far into these matters: ghosts have undoubtedly forms and customs peculiar to themselves.

"If, after the first appearance, the persons employed neglect, or are prevented from, performing the message or business committed to their management, the ghost appears continually to them, at first with a discontented, next an angry, and at length with a furious countenance, threatening to tear them in pieces if the matter is not forthwith executed: sometimes terrifying them, as in Glanvil's Relation 26th, by appearing in many formidable shapes, and sometimes even striking them a violent blow. Of blows given by ghosts there are many instances, and some wherein they have been followed with an incurable lameness.

"It should have been observed that ghosts, in delivering their commissions, in order to ensure belief, communicate to the persons employed some secret, known only to the parties concerned and themselves, the relation of which always produces the effect intended. The business being completed, ghosts appear with a cheerful countenance, saying they shall now be at rest, and will never more disturb any one; and, thanking their

agents, by way of reward communicate to them something relative to themselves, which they will never reveal.

"Sometimes ghosts appear, and disturb a house, without deigning to give any reason for so doing: with these, the shortest and only way is to exorcise and eject them; or, as the vulgar term is, lay them. For this purpose there must be two or three clergymen, and the ceremony must be performed in Latin; a language that strikes the most audacious ghost with terror. A ghost may be laid for any term less than an hundred years, and in any place or body, full or empty; as, a solid oak—the pommel of a sword—a barrel of beer, if a yeoman or simple gentleman—or a pipe of wine, if an esquire or a justice. But of all places the most common, and what a ghost least likes, is the Red Sea; it being related in many instances, that ghosts have most earnestly besought the exorcists not to confine them in that place. It is nevertheless considered as an indisputable fact, that there are an infinite number laid there, perhaps from its being a safer prison than any other nearer at hand; though neither history nor tradition gives us any instance of ghosts escaping or returning from this kind of transportation before their time."

In the Statistical Account of Scotland, xxi. 148, parish of Monquihitter, in the additional communications from the Rev. A. Johnstone, we read: "In opinion, an amazing alteration has been produced by education and social intercourse. Few of the old being able to read, and fewer still to write, their minds were clouded by ignorance. The mind being uncultivated, the imagination readily admitted the terrors of superstition. The appearance of ghosts and demons too frequently engrossed the conversation of the young and the old. The old man's fold, where the Druid sacrificed to the demon for his corn and cattle, could not be violated by the ploughshare. Lucky and unlucky days, dreams, and omens, were most religiously attended to, and reputed witches, by their spells and their prayers, were artful enough to lay every parish under contribution. In short, a system of mythology fully as absurd and amusing as the mythology of Homer obtained general belief. But now ghosts and demons are no longer visible. The old man's fold is reduced

to tillage. The sagacious old woman, who has survived her friends and means, is treated with humanity, in spite of the grisly bristles which adorn her mouth; and, in the minds of the young, cultivated by education, a steady pursuit of the arts of life has banished the chimeras of fancy. Books, trade, manufacture, foreign and domestic news, now engross the conversation; and the topic of the day is always warmly, if not ingenuously, discussed. From believing too much, many, particularly in the higher walks of life, have rushed to the opposite extreme of believing too little; so that, even in this remote corner, scepticism may but too justly boast of her votaries."

Gay has left us a pretty tale of an apparition. The golden mark being found in bed is indeed after the indelicate manner of Swift, but yet is one of those happy strokes that rival the felicity of that dash of the sponge which (as Pliny tells us) hit off so well the expression of the froth in Protogenes's dog. It is impossible not to envy the author the conception of a thought which we know not whether to call more comical or more pointedly satirical.

[The following singular account of an apparition is taken from a magazine of the last century: "As I was turning over a parcel of old papers some time ago, I discovered an original letter from Mr. Caswell, the mathematician, to the learned Dr. Bentley, when he was living in Bishop Stillingfleet's family, inclosing an account of an apparition taken from the mouth of a clergyman who saw it. In this account there are some curious particulars, and I shall therefore copy the whole narrative without any omission, except of the name of the deceased person who is supposed to have *appeared*, for reasons that will be obvious.

"'To the Rev. Mr. Richard Bentley, at my Lord Bishop of Worcester's House in Park Street, in Westminister, London.

"'Sir,—When I was in London, April last, I fully intended to have waited upon you again, as I said, but a cold and lameness seized me next day; the cold took away my voice, and the other my power of walking, so I presently took coach for Oxford. I am much your debtor, and in particular for your good intentions in relation to Mr. D., though that, as it has proved, would

not have turned to my advantage. However, I am obliged to you upon that and other accounts, and if I had opportunity to shew it, you should find how much I am your faithful servant.

"'I have sent you inclosed a relation of an apparition; the story I had from two persons, who each had it from the author, and yet their accounts somewhat varied, and passing through more mouths has varied much more; therefore I got a friend to bring me the author at a chamber, where I wrote it down from the author's mouth; after which I read it to him, and gave him another copy; he said he could swear to the truth of it, as far as he is concerned. He is the curate of Warblington, Batchelour of Arts of Trinity College, in Oxford, about six years standing in the University; I hear no ill report of his behaviour here. He is now gone to his curacy; he has promised to send up the hands of the tenants and his man, who is a smith by trade, and the farmer's men, as far as they are concerned. Mr. Brereton, the rector, would have him say nothing of the story, for that he can get no tenant, though he has offered the house for ten pounds a year less. Mr. P. the former incumbent, whom the apparition represented, was a man of a very ill report, supposed to have got children of his maid, and to have murthered them; but I advised the curate to say nothing himself of this last part of P., but leave that to the parishioners, who knew him. Those who knew this P., say he had exactly such a gown, and that he used to whistle.

"'Yours, J. CASWELL.'

"I desire you not to suffer any copy of this to be taken, lest some Mercury news-teller should print it, till the curate had sent up the testimony of others and self.

"H. H. Dec. 15, 1695.

"*Narrative.*—At Warblington, near Havant, in Hampshire, within six miles of Portsmouth, in the parsonage-house dwelt Thomas Perce the tenant, with his wife and a child, a man-servant, Thomas———, and a maid-servant. About the beginning of August, anno 1695, on a Monday, about nine or ten at night, all being gone to bed, except the maid with the child, the maid being in the kitchen, and having raked up the fire, took a candle,

in one hand, and the child in the other arm, and turning about saw one in a black gown walking through the room, and thence out of the door into the orchard. Upon this the maid, hasting up stairs, having recovered but two steps, cried out; on which the master and mistress ran down, found the candle in her hand, she grasping the child about its neck with the other arm. She told them the reason of her crying out; she would not that night tarry in the house, but removed to another belonging to one Henry Salter, farmer; where she cried out all the night from the terror she was in, and she could not be persuaded to go any more to the house upon any terms.

"On the morrow (i. e. Tuesday), the tenant's wife came to me, lodging then at Havant, to desire my advice, and have consult with some friends about it; I told her I thought it was a flam, and that they had a mind to abuse Mr. Brereton the rector, whose house it was; she desired me to come up; I told her I would come up and sit up or lie there, as she pleased; for then as to all stories of ghosts and apparitions I was an infidel. I went thither and sate up the Tuesday night with the tenant and his man-servant. About twelve or one o'clock I searched all the rooms in the house to see if any body were hid there to impose upon me. At last we came into a lumber room, there I smiling told the tenant that was with me, that I would call for the apparition, if there was any, and oblige him to come. The tenant then seemed to be afraid, but I told him I would defend him from harm! and then I repeated *Barbara celarent Darii*, &c., jestingly; on this the tenant's countenance changed, so that he was ready to drop down with fear. Then I told him I perceived he was afraid, and I would prevent its coming, and repeated *Baralipton*, &c., then he recovered his spirits pretty well, and we left the room and went down into the kitchen, where we were before, and sate up there the remaining part of the night, and had no manner of disturbance.

"Thursday night the tenant and I lay together in one room and the man in another room, and he saw something walk along in a black gown and place itself against a window, and there stood for some time, and then walked off. Friday morning the man relating this, I asked him why he did not call me, and I

told him I thought that was a trick or flam; he told me the reason why he did not call me was, that he was not able to speak or move. Friday night we lay as before, and Saturday night, and had no disturbance either of the nights.

Sunday night I lay by myself in one room (not that where the man saw the apparition), and the tenant and his man in one bed in another room; and betwixt twelve and two the man heard something walk in their room at the bed's foot, and whistling very well; at last it came to the bed's side, drew the curtain and looked on them; after some time it moved off; then the man called to me, desired me to come, for that there was something in the room went about whistling. I asked him whether he had any light or could strike one, he told me no; then I leapt out of bed, and, not staying to put on my clothes, went out of my room and along a gallery to the door, which I found locked or bolted; I desired him to unlock the door, for that I could not get in; then he got out of bed and opened the door, which was near, and went immediately to bed again. I went in three or four steps, and, it being a moonshine night, I saw the apparition move from the bed's side, and clap up against the wall that divided their room and mine. I went and stood directly against it within my arm's length of it, and asked it, in the name of God, what it was, that made it come disturbing of us? I stood some time expecting an answer. and receiving none, and thinking it might be some fellow hid in the room to fright me, *I put out my arm to feel it, and my hand seemingly went through the body of it, and felt no manner of substance till it came to the wall; then I drew back my hand, and still it was in the same place.* Till now I had not the least fear, and even now had very little; then I adjured it to tell me what it was. When I had said those words, it, keeping its back against the wall, moved gently along towards the door. I followed it, and it, going out at the door, turned its back toward me. It went a little along the gallery. I followed it a little into the gallery, and it disappeared, where there was no corner for it to turn, and before it came to the end of the gallery, where was the stairs. Then I found myself very cold from my feet as high as my middle, though I was not in great fear. I went into the bed betwixt the tenant and his man, and they

complained of my being exceeding cold. The tenant's man leaned over his master in the bed, and saw me stretch out my hand towards the apparition, and heard me speak the words; the tenant also heard the words. The apparition seemed to have a morning gown of a darkish color, no hat nor cap, short black hair, a thin meagre vissage of a pale swarthy color, seemed to be of about forty-five or fifty years old; the eyes half shut, the arms hanging down; the hands visible beneath the sleeve; of a middle stature. I related this description to Mr. John Lardner, rector of Havant, and to Major Battin of Langstone, in Havant parish; they both said the description agreed very well to Mr. P., a former rector of the place, who has been dead above twenty years. Upon this the tenant and his wife left the house, which has remained void since.

"The Monday after last Michaelmas-day, a man of Chodson, in Warwickshire, having been at Havant fair, passed by the foresaid parsonage-house about nine or ten at night, and saw a light in most of the rooms of the house; his pathway being close by the house, he, wondering at the light, looked into the kitchen window, and saw only a light, but turning himself to go away, he saw the appearance of a man in a long gown; he made haste away; the apparition followed him over a piece of glebe land of several acres, to a lane, which he crossed, and over a little meadow, then over another lane to some pales, which belong to farmer Henry Salter, my landlord, near a barn, in which were some of the farmer's men and some others. This man went into the barn, told them how he was frighted and followed from the parsonage-house by an apparition, which they might see standing against the pales, if they went out; they went out, and saw it scratch against the pales, and make a hideous noise; it stood there some time, and then disappeared; their description agreed with what I saw. This last account I had from the man himself, whom it followed, and also from the farmer's men.

"Tho. Wilkins, Curate of W."

"Dec. 11, 1695, Oxon."]

The learned Selden observes, on this occasion, that there was never a merry world since the fairies left dancing and the parson left conjuring. The opinion of the latter kept thieves in

awe, and did as much good in a country as a justice of peace.

Bourne, chap. ii., has preserved the form of exorcising a haunted house, a truly tedious process, for the expulsion of demons, who, it should seem, have not been easily ferreted out of their quarters, if one may judge of their unwillingness to depart by the prolixity of this removal warrant.

One smiles at Bourne's zeal in honor of his Protestant brethren, at the end of his tenth chapter. The vulgar, he says, think them no conjurors, and say none can lay spirits but popish priests: he wishes to undeceive them, however, and to prove at least negatively that our own clergy know full as much of the black art as the others do.

St. Chrysostom is said to have insulted some African conjurors of old with this humiliating and singular observation; "Miserable and woful creatures that we are, we cannot so much as expel fleas, much less devils." "Obsession of the devil is distinguished from possession in this:—In possession the evil one was said to enter into the body of the man. In obsession, without entering into the body of the person, he was thought to besiege and torment him without. To be lifted up into the air, and afterwards to be thrown down on the ground violently, without receiving any hurt; to speak strange languages that the person had never learned; not to be able to come near holy things or the sacraments, but to have an aversion to them; to know and foretel secret things; to perform things that exceed the person's strength; to say or do things that the person would not or durst not say, if he were not externally moved to it; were the ancient marks and criterions of possessions."

In the Statistical Account of Scotland, xiii. 557, parish of Lochcarron, county of Ross, we read: "There is one opinion which many of them entertain, and which indeed is not peculiar to this parish alone, that a popish priest can cast out devils and cure madness, and that the Presbyterian clergy have no such power. A person might as well advise a mob to pay no attention to a merry-andrew as to desire many ignorant people to stay from the (popish) priest."

Pliny tells us that houses were anciently hallowed against evil spirits with brimstone! This charm has been converted by

later times into what our satirist, Churchill, in his Prophecy of Famine, calls "a precious and rare medicine," and is now used (but I suppose with greater success) in exorcising those of our unfortunate fellow-creatures who feel themselves possessed with a certain teazing fiery spirit, said by the wits of the south to be well known, seen, and felt, and very troublesome in the north.

DIVINATION.

Divinations differ from omens in this, that the omen is an indication of something that is to come to pass, which happens to a person, as it were by accident, without his seeking for it; whereas divination is the obtaining of a knowledge of something future, by some endeavor of his own, or means which he himself designedly makes use of for that end.

Gaule, in his Mag-astromancers Posed and Puzzel'd, p. 165, enumerates as follows the several species of divination: "*Stareomancy*, or divining by the elements; *Aeromancy*, or divining by the ayr; *Pyromancy*, by fire; *Hydromancy*, by water; *Geomancy*, by earth; *Theomancy*, pretending to divine by the revelation of the Spirit, and by the Scriptures, or word of God; *Dæmonomancy*, by the suggestions of evill dæmons or devils; *Idolomancy*, by idolls, images, figures; *Psychomancy*, by men's souls, affections, wills, religious or morall dispositions; *Anthropomancy*, by the entrails of men, women, and children; *Theriomancy*, by beasts; *Ornithomancy*, by birds; *Ichthyomancy*, by fishes; *Botanomancy*, by herbs; *Lithomancy*, by stones; *Ceromancy*, by lotts; *Oniromancy*, by dreams; *Onomatomancy*, by names; *Arithmancy*, by numbers: *Logarithmancy*, by logarithmes; *Sternomancy*, from the breast to the belly; *Gastromancy*, by the sound of, or signes upon the belly; *Omphelomancy*, by the navel; *Chiromancy*, by the hands; *Pœdomancy*, by the feet; *Onychomancy*, by the nayles; *Cephaleonomancy*, by brayling of an asses head; *Tuphramancy*, by ashes; *Capnomancy*, by smoak; *Livanomancy*, by burning of frankincense: *Carramancy*, by melting of wax; *Lecanomancy*, by

a basin of water; *Catoxtromancy*, by looking-glasses; *Chartomancy*, by writing in papers (this is retained in choosing Valentines, &c.); *Macharomancy*, by knives or swords; *Chrystallomancy*, by glasses; *Dactalomancy*, by rings; *Coseinomancy*, by sieves; *Axinomancy*, by sawes; *Caltabomancy*, by vessels of brasse or other metall; *Roadomancy*, by starres; *Spatalamancy*, by skins, bones, excrements; *Scyomancy*, by shadows; *Astragalomancy*, by dice; *Oinomancy*, by wine; *Sycomancy*, by figgs; *Typomancy*, by the coagulation of cheese; *Alphitomancy*, by meal, flower, or branne; *Crithomancy*, by grain or corn; *Alectromancy*, by cocks or pullen; *Gyromancy*, by rounds or circles; *Lampadomancy*, by candles and lamps; and in one word for all, *Nagomancy*, or *Necromancy*, by inspecting, consulting, and divining by, with, or from the dead." In Holiday's Marriage of the Arts, 4to., is introduced a species of divination not in the above ample list of them, entitled *Anthropomancie.*

DIVINING ROD.

Divination by the rod or wand is mentioned in the prophecy of Ezekiel. Hosea, too, reproaches the Jews as being infected with the like superstition: "My people ask counsel at their stocks, and *their staff* declareth unto them." Chap. iv. 12. Not only the Chaldeans used rods for divination, but almost every nation which has pretended to that science has practised the same method. Herodotus mentions it as a custom of the Alani, and Tacitus of the old Germans.

[The earliest means made use of by the miners for the discovery of the lode was the *divining rod*, so late as three years ago the process has been tried. The method of procedure was to cut the twig of an hazel or apple tree, of twelve months' growth, into a forked shape, and to hold this by both hands in a peculiar way, walking across the land until the twig bent, which was taken as an indication of the locality of a lode. The person who generally practices this divination boasts himself to be the seventh son of a seventh son. The twig of hazel bends in his

hands to the conviction of the miners that ore is present; but then the peculiar manner in which the twig is held, bringing muscular action to bear upon it, accounts for its gradual deflection, and the circumstance of the strata walked over always containing ore gives a further credit to the process of divination.]

The vulgar notion, still prevalent in the north of England, of the hazel's tendency to a vein of lead ore, seam or stratum of coal, &c., seems to be a vestige of this rod divination.

The virgula divina, or baculus divinatorius, is a forked branch in the form of a Y, cut oft an hazel stick, by means whereof people have pretended to discover mines, springs, &c., underground. The method of using it is this: the person who bears it, walking very slowly over the places where he suspects mines or springs may be, the effluvia exhaling from the metals, or vapor from the water impregnating the wood, makes it dip, or incline, which is the sign of a discovery.

In the Living Library, or Historicall Meditations, fol. 1621, p. 283, we read: "No man can tell why forked sticks of hazill (rather than sticks of other trees growing upon the very same places) are fit to shew the places where the veines of gold and silver are. The sticke bending itselfe in the places, at the bottome where the same veines are." See Lilly's History of his Life and Times, p. 32, for a curious experiment (which he confesses, however, to have failed) to discover hidden treasure by the hazel rod.

In the Gent. Mag. for February 1752, xxii. 77, we read: "M. Linnæus, when he was upon his voyage to Scania, hearing his secretary highly extol the virtues of his divining wand, was willing to convince him of its insufficiency, and for that purpose concealed a purse of one hundred ducats under a ranunculus, which grew by itself in a meadow, and bid the secretary find it if he could. The wand discovered nothing, and M. Linnæus's mark was soon trampled down by the company who were present; so that when M. Linnæus went to finish the experiment by fetching the gold himself, he was utterly at a loss where to seek it. The man with the wand assisted him, and pronounced that he could not lie the way they were going, but quite

the contrary: so pursued the direction of his wand, and actually dug out the gold. M. Linnæus adds, that such another experiment would be sufficient to make a proselyte of him." We read; in the same work for Nov. 1751, xxi. 507: "So early as Agricola the divining rod was in much request, and has obtained great credit for its discovery where to dig for metals and springs of water: for some years past its reputation has been on the decline, but lately it has been revived with great success by an ingenious gentleman, who, from numerous experiments, hath good reason to believe its effects to be more than imagination. He says, that hazel and willow rods, he has by experience found, will actually answer with all persons in a good state of health, if they are used with moderation and at some distance of time, and after meals, when the operator is in good spirits. The hazel, willow, and elm, are all attracted by springs of water; some persons have the virtue intermittently; the rod, in their hands, will attract one half-hour, and repel the next. The rod is attracted by all metals, coals, amber, and lime-stone, but with different degrees of strength. The best rods are those from the hazel, or nut tree, as they are pliant and tough, and cut in the winter months. A shoot that terminates equally forked is to be met with, two single ones, of a length and size, may be tied together with a thread, and will answer as well as the other."

In the Supplement to the Athenian Oracle, p. 234, we read, that "the experiment of a hazel's tendency to a vein of lead ore is limited to St. John Baptist's Eve, and that with an hazel of that same year's growth."

DIVINATION BY VIRGILIAN, HOMERIC, OR BIBLE LOTS.

This is a species of divination performed by opening the works of Virgil, &c., and remarking the lines which shall be covered with your thumb the instant the leaves are opened; by which, if they can be interpreted in any respect to relate to you, they are accounted prophetic. This custom appears to have

been of very ancient date, and was tried with Homer's poem as well as Virgil's. They who applied to this kind of oracle were said to try the *sortes Homericæ, or sortes Virgilianæ.*

King Charles the First is said to have tried this method of learning his fate, and to have found the oracle but too certain.

Dr. Johnson, in his Life of Cowley, suspects that great poet to have been tinctured with this superstition, and to have consulted the Virgilian lots on the great occasion of the Scottish treaty, and that he gave credit to the answer of the oracle.

Dr. Ferrand, in his Love Melancholy, 1640, p. 177, mentions the "kinde of divination *by the opening of a booke at all adventures;* and this was called the *Valentinian chance*, and by some *sortes Virgilianæ;* of which the Emperor Adrian was wont to make very much use." He adds, "I shall omit to speak here of *astragalomancy*, that wae done with huckle bones; *ceromancy*, and all other such like fooleries."

Dr. Nathaniel Home, in his Dæmonologie, 1650, p. 81, says: "For sorcery, properly so called, viz. divination by lotts, it is too much apparent how it abounds. For lusory lots, the state groans under the losse by them, to the ruine of many men and families; as the churches lament under the sins by them; and for other lots, by sieves, *books*, &c., they abound as witchery, &c., abounds."

The superstitious among the ancient Christians practiced a similar kind of divination *by opening the Old and New Testament.* See Gibbon's Decline and Fall, vi. 333. He is speaking of Clovis, A. D. 507, who, marching from Paris, as he proceeded with decent reverence through the holy diocese of Tours, consulted the shrine of St. Martin, the sanctuary and oracle of Gaul. His messengers were instructed to remark the words of the psalm which should happen to be chanted at the precise moment when they entered the church. These words most fortunately expressed the valor and victory of the champions of heaven, and the application was easily transferred to the new Joshua, the new Gideon, who went forth to battle against the enemies of the Lord. He adds: "This mode of divination, by accepting as an omen the first sacred words which in particular circumstances should be presented to the eye or ear, was derived

from the Pagans, and the Psalter or Bible was substituted to the poems of Homer and Virgil. From the fourth to the fourteenth century, these *sortes sanctorum*, as they are styled, were repeatedly condemned by the decrees of councils, and repeatedly practised by kings, bishops, and saints.

DIVINATION BY THE SPEAL, OR BLADE-BONE.

Mr. Pennant gives an account of another sort of divination used in Scotland, called *sleina-nachd*, or *reading the speal bone, or the blade-bone of a shoulder of mutton*, well scraped. (Mr. Shaw says picked; no iron must touch it.) See Tacitus's Annals, xiv. When Lord Loudon, he says, was obliged to retreat before the rebels to the isle of Skie, a common soldier, on the very moment the battle of Culloden was decided, proclaimed the victory at that distance, pretending to have discovered the event by looking through the bone.

Selden tells us: "Under Henry the Second, one William Mangunel, a gentleman of those parts, finding by his skill of prediction that his wife had played false with him, and conceived by his own newphew, formally dresses the shoulder-bone of one of his own rammes, and sitting at dinner (pretending it to be taken out of his neighbor's flocke) requests his wife (equalling him in these divinations) to give her judgment. She curiously observes, and at last with great laughter casts it from her. The gentleman importuning her reason of so vehement an affection, receives answer of her, that his wife, out of whose flocke that ramme was taken, had by incestuous copulation with her husband's nephew fraughted herself with a young one. Lay all together and judge, gentlewomen, the sequell of this crosse accident. But why she could not as well divine of whose flocke it was, as the other secret, when I have more skill in osteomanite, I will tell you." He refers to Girald. Itin. i. cap. 11. Hanway, in his Travels into Persia, vol. 1. p. 177, tells us, that in that country too they have a kind of divination by the bone of a sheep.

DIVINATION BY THE ERECTING OF FIGURES ASTROLOGICAL.

In Lilly's History of his Life and Times, there is a curious experiment of this sort made, it should seem, by the desire of Charles the First, to know in what quarter of the nation he might be most safe, after he should have effected his escape, and not be discovered until himself pleased. Madame Whorewood was deputed to receive Lilly's judgment. He seems to have had high fees, for he owns he got on this occasion twenty pieces of gold.

By the Nauticum Astrologicum, directing Merchants, Mariners, Captains of Ships, Ensurers, &c. how (by God's blessing) they may escape divers dangers which commonly happen in the Ocean, the posthumous work of John Gadbury, 1710, it appears that figures were often erected concerning the voyages of ships from London to Newcastle, &c. In p. 123, the predictor tells us his answer was verified; the ship, though not lost, had been in great danger thereof, having unhappily run aground at Newcastle, sprung a shroud, and wholly lost her keel. At p. 93, there is a figure given of a ship that set sail from London towards Newcastle, Aug. 27, 11 p. m. 1669. This proved a fortunate voyage. "As, indeed," saith our author, "under so auspicious, a position of heaven it had been strange if she had missed so to have done; for herein you see Jupiter in the ascendant in sextile aspect of the sun; and the moon, who is lady of the horoscope, and governess of the hour in which she weighed anchor, is applying ad trinum Veneris. She returned to London again very well laden, in three weeks' time, to the great content as well as advantage of the owner."

Henry, is his History of Great Britain, iii. 575, speaking of astrology, tells us: "Nor did this passion for penetrating into futurity prevail only among the common people, but also among persons of the highest ranke and greatest learning. All our kings, and many of our earls and great barons, had their astrologers, who resided in their families, and were consulted by them in all undertakings of great importance." The great man, he observes, ibid. chap. iv. p. 403, kept these "to cast the hor-

oscopes of his children, discover the success of his designs, and the public events that were to happen. "Their predictions," he adds, "were couched in very general and artful terms." In another part of his history, however, Dr. Henry says: "Astrology, though ridiculous and delusive in itself, hath been the best friend of the excellent and useful science of astronomy."

Zouch, in his edition of Walton's Lives, 1796, p. 131, note, says, mentioning Queen Mary's reign: "Judicial astrology was much in use long after this time. Its predictions were received with reverential awe; and men even of the most enlightened understandings were inclined to believe that the conjunctions and oppositions of the planets had no little influence in the affairs of the world. Even the excellent Joseph Mede disdained not to apply himself to the study of astrology." Astrology is ridiculed in a masterly manner in Shakespeare's King Lear, act i. sc. 8.

Mason, in his Anatomie of Sorcerie, 4to. Lond. 1612, p. 91, mentions in his list of the prevailing superstitions, "erecting of a figure to tell of stolne goods." In the Dialogue of Dives and Pauper, printed by Pynson, A. D. 1493, among superstitious practises then in use and censured, we meet with the following: "Or take hede to the judicial of astronomy--or dyvyne a mans lyf or deth by nombres and by the spere of Pyctagorus, or make any dyvyning therby, or by songuary or sompnarye, the boke of remes, or by the boke that is clepid the Apostles lottis." The severe author adds: "And alle that use any maner of wichecraft or any misbileve, that alle suche forsaken the feyth of holy churche and their Cristendome, and bicome Goddes enmyes, and greve God full grevously, and falle into dampnacion withouten ende, but they amende theym the soner."

Lodge, in his Incarnate Devils. 1596, p. 12, thus glances at the superstitious follower of the planetary houses: "And he is so busie in finding out the houses of the planets, that at last he is either faine to house himselfe in an hospitall, or take up his inne in a prison." At p. 11 also, is the following: "His name is Curiositie, who not content with the studies of profite and the practise of commendable sciences, setteth his mind wholie on astrologie, negromancie, and magicke. This divel prefers

an Ephimerides before a Bible; and his Ptolemey and Hali before Ambrose, golden Chrisostome, or S. Augustine: promise him a familiar, and he will take a flie in a box for good paiment ....He will show you the devill in a christal, calculate the nativitie of his gelding, talke of nothing but gold and silver, elixir, calcination, augmentation, citrination, commentation; and swearing to enrich the world in a month, he is not able to buy himself a new cloake in a whole year. Such a divell I knewe in my daies, that having sold all his land in England to the benefite of the coosener, went to Andwerpe with protestation to enrich Monsieur the king's brother of France, le feu Roy Harie I meane; and missing his purpose, died miserably in spight at Hermes in Flushing." Ibid. p. 95, speaking of desperation, Lodge says: "He persuades the merchant not to traffique, because it is given him in his nativity to have losse by sea; and not to lend, least he never receive again."

ONYCHOMANCY, OR ONYMANCY,

DIVINATION BY THE FINGER-NAILS.

There was anciently a species of divination called onychomancy, or onymancy, performed by the nails of an unpolluted boy. Vestiges of this are still retained. Sir Thomas Browne, as has been already noticed, admits that conjectures of prevalent humors may be collected from the spots in our nails, but rejects the sundry divinations vulgarly raised upon them; such as that spots on the top of the nails signify things past, in the middle things present, and, at the bottom, events to come. That white specks presage our felicity, blue ones our misfortunes; that those in the nail of the thumb have significations of honor; of the forefinger, riches.

DIVINATION BY SIEVE AND SHEARS.

"This," says Potter, in his Greek Antiquities, i. 352, was generally practiced to discover thieves, or others suspected of any crime, in this manner; they tied a thread to the sieve, by which it was upheld, or else placed a pair of shears, which they held up by two fingers; then prayed to the gods to direct and assist them; after that they repeated the names of the persons under suspicion, and he, at whose name the sieve whirled round, or moved, was thought to have committed the fact.

In the directions for performing divination by "*coscinomancie*, or turning of a sieve," introduced in Holiday's Marriage of the Arts, 4to., the shears are to be fastened, and the side held up with the middle finger, then a mystical form of words said, then name those that are suspected to have been the thieves, and at whose name the sieve turns, he or she is guilty. This mode of divination is mentioned there also as being more general, and practiced to tell who or who shall get such a person for their spouse or husband. Mason, in the Anatomie of Sorcerie, 1612, p. 91, enumerates, among the then prevailing superstitions, "Turning of a *sieve to show who had bewitched one.*"

Melton, in his Astrologaster, p. 45, gives a catalogue of many superstitious ceremonies, in the first whereof this occurs: "That if anything be lost amongst a company of servants, with the trick of the sive and sheers, it may be found out againe, and who stole it." Grose tells us that, to discover a thief by the sieve and shears, you must stick the point of the shears in the wood of the sieve, and let two persons support it, balanced upright, with their two fingers; then read a certain chapter in the Bible, and afterwards ask St. Peter and St. Paul if A or B is the thief, naming all the persons you suspect. On naming the real thief, the sieve will turn suddenly round about.

Reginald Scot, in his Discovery, p. 283, tells us that "Popish priests, as the Chaldeans used the divination by sieve and sheers for the detection of theft, do practice with a psalter and key fastened upon the forty-ninth psalm, to discover a thief, and when the names of the suspected persons are orderly put into the pipe of the key, at the reading of these words of the

psalm, 'If thou sawest a thief thou didst consent unto him,' the book will wagg and fall out of the fingers of them that hold it, and he whose name remaineth in the key must be the thief." I must here observe that Scot has mistaken the psalm; it is the fiftieth, and not the forty-ninth, in which the passage which he has cited is found.

In the Athenian Oracle, i. 425, *divination by a Bible and key* is thus described: "A Bible having a key fastened in the middle, and being held between the two forefingers of two persons, will turn round after some words said: as, if one desires to find out a thief, a certain verse taken out of a psalm is to be repeated, and those who are suspected nominated, and if they are guilty, the book and key will turn, else not."

DIVINATIONS BY ONIONS AND FAGGOTS IN ADVENT.

Burton, in his Anatomy of Melancholy, ed. 1660, p. 538, speaks of "cromnysmantia," a kind of divination with *onions* laid on the altar at Christmas Eve, practiced by girls, to know when they shall be married, and how many husbands they shall have. This appears also to have been a German custom. We have the following notice of it in Barnabe Googe's translation of Naogeorgus's Popish Kingdome, f. 44:

"In these same dayes young wanton gyrles, that meete for marriage be,
Doe search to know the names of them that shall their husbands bee.
Four onyons, five, or eight, they take, and make in every one
Such names as they do fancie most, and best to think upon.
Thus neere the chimney them they set, and that same onyon then
That firste doth sproute, doth surely beare the name of their good man.
Their husbande's nature eke they seeke to know, and all his guise,
Whenas the sunne hath hid himselfe, and left the starrie skies,

Unto some wood-stacke do they go, and while they there do stande,
Eche one drawes out a faggot-sticke, the next that comes to hande,
Which if it streight and even be, and have no knots at all,
A gentle husband then they thinke shall surely to them fall.
But if it fowle and crooked be, and knottie here and theare,
A crabbed, churlish husband then they earnestly do feare.
These things the wicked Papists beare," &c.

DIVINATIONS BY A GREEN IVIE LEAF.

LUPTON, in his Tenth Book of Notable Things, 1660, p. 300, No. 87, says : Lay a green ivie-leaf in a dish, or other vessel of fair water, either for yourselfe or any other, on New-year's even, at night, and cover the water in the said vessel, and set it in a sure or safe place, until Twelfe-even nexte after (which will be the 5th day of January), and then take the said ivie-leafe out of the said water, and mark well if the said leafe be fair and green as it was before, for then you, or the party for whom you lay it into the water, will be whole and sound, and safe from any sicknesse all the next yeare following. But if you find any black spots thereon, then you, or the parties for whome you laid it into the water, will be sicke the same year following. And if the spots be on the upper part of the leafe towards the stalke, then the sicknesse or paine will be in the head, or in the neck, or thereabout. And if it be spotted nigh the midst of the leafe then the sicknesse will be about the stomach or heart. And likewise judge that the disease or grief will be in that part of the body according as you see the black spots under the same in the leafe, accounting the spots in the nether or sharp end of the leafe to signifie the paines or diseases in the feet. And if the leafe be spotted all over, then it signifies that you, or the parties, shall die that yeare following. You may prove this for many or few, at one time, by putting them in water, for everie one a leaf of green ivie (so that every leafe be dated or marked to whom it doth belong). This was credibly told me to be very certain."

DIVINATION BY FLOWERS.

In a most rare tract in my possession, dated April 23d, 1591, entitled the Shepherd's Starre, by Thomas Bradshaw, we find a paraphrase upon the third of the Canticles of Theocritus, dialoguewise. Amaryllis, Corydon, Tityrus. Corydon says: "There is a custome amongst us swaynes in Crotona, (an auncient towne in Italy, on that side where Sicilia bordereth), to elect by our divination lordes and ladies, with the leaf of the flower Telephilon, which being laide before the fier leapeth unto them whom it loveth, and skippeth from them whom it hateth. Tityrus and I, in experience of our lott, whose happe it should be to injoye your love, insteade of Telephilon we burned mistletoe and boxe for our divination, and unto me, Amaryllis, you fled, and chose rather to turne to an unworthy shepherd than to burn like an unworthy lover." Signat. G. 2. "Lately I asked counsell of Agræo, a prophetesse, how to know Amaryllis should ever love mee: she taught mee to take Telephilon, a kinde of leafe that pepper beareth, so called of Dele[illegible]hilon, because it foresheweth love, and to clap the leaves in the palme of my hand. If they yeelded a great sound, then surely shee should love me greatly; if a little sound, then little love. But either I was deafe, being senceles through love, or else no sound at all was heard, and so Agræo the divinatrix tolde me a true rule. Now I preferre my garlande made in sorrowful hast, of which the flowers, some signifying death and some mourning, but none belonging to marriage, do manifest that Amaryllis hath no respect of meane men." He had before said "I will go gather a coronet, and will waave and infolde it with the knottes of truest love, with greene laurell, Apollo's scepter, which shall betoken her wisdom, and with the myrtle, faire Venus poesie, which shall shewe her beautie. And with amaranthus, Diana's herbe, whereby bloud is stenched, so may shee imitate the herbe, and have remorse."

THE ART OF MIND READING.

We are indebted to that valuable and interesting magazine the "Popular Science Monthly," for the following explanation of the phenomenon of mind reading. It was written by a physician of high standing (George M. Beard, M. D.) who has given much attention to this and kindred subjects.

In the history of science and notably in the history of physiology and medicine, it has often happened that the ignorant and obscure have stumbled upon facts and phenomena which, though wrongly interpreted by themselves, yet, when investigated and explained, have proved to be of the highest interest. The phenomena of the emotional trance, for example, had been known for ages, but not until Mesmer forced them on the scientific world, by his public exhibitions and his ill-founded theory of animal magnetism, did they receive any serious and intelligent study. Similarly the general fact that mind may so act on body as to produce involuntary and unconscious muscular motion was by no means unrecognized by physiologists, and yet not until the "mind-reading" excitement two years ago was it demonstrated that this principle could be utilized for the finding of any object or limited locality on which a subject, with whom an operator is in physical connection, concentrates his mind.

Although, as I have since ascertained, experiments of this kind had been previously performed in a quiet, limited way in private circles, and mostly by ladies, yet very few had heard of or witnessed them; they were associated in the popular mind very naturally with "mesmerism" or "animal magnetism," and by some were called "mesmeric games." The physiological explanation had never been even suggested; hence the first public exhibitions of Brown, with his brilliantly successful demonstrations of his skill in this direction, were a new revelation to physiologists as well as to the scientific world in general.

The method of mind-reading introduced by Brown, which is but one of many methods that have been or may be used, is as follows:

The operator, usually blind-folded, firmly applies the back

of the hand of the subject to be operated on against his own forehead, and with his other hand presses lightly upon the palm and fingers of the subject's hand. In this position he can detect, if sufficiently expert, the slightest movement, impulse, tremor, tension, or relaxation, in the arm of the subject. He then requests the subject *to concentrate his mind* on some locality in the room, or on some hidden object, or on some one of the letters of the alphabet suspended along the wall. The operator, blindfolded, marches sometimes very rapidly with the subject up and down the room or rooms, up and down stairways, or out-of-doors through the streets, and, when he comes near the locality on which the subject is concentrating his mind, a slight impulse or movement is communicated to his hand by the hand of the subject.

This impulse is both involuntary and unconscious on the part of the subject. He is not aware, and is unwilling, at first, to believe, that he gives any such impulse; and yet it is sufficient to indicate to the expert and practised operator that he has arrived near the hidden object, and then, by a close study and careful trials in different directions, upward, downward, and at various points of the compass, he ascertains precisely the locality, and is, in many cases, as confident as though he had received verbal communication from the subject.

Even though the article on which the subject concentrates his mind be very small, it can quite frequently be picked out from a large number, provided the subject be a good one, and the operator sufficiently skillful. The article is sometimes found at once, with scarcely any searching, the operator going to it directly, without hesitation, and with a celerity and precision that, at first sight, and until the physiological explanation is understood, justly astonish even the most thoughtful and skeptical. (In New Haven I saw Brown, before a large audience, march off rapidly through the aisle and find at once the person on whom the subject was concentrating his mind, although there was the privilege of selecting any one out of a thousand or more present.) These experiments, it should be added, are performed in public or private, and on subjects of unquestioned integrity, in the presence of experts, and under a combination of circumstance

and conditions for the elimination of sources of error that make it necessary to rule out at once the possibility of collusion.

The alternative is, therefore, between the actual transfer of thought from subject to operator, as has been claimed, and the theory of unconscious muscular motion and relaxation on the part of the subject, the truth of which I have demonstrated by numerous experiments.

One of the gentlemen with whom I have experiment, Judge Blydenberg, who began to test his powers directly after I first called public attention to the subject in New Haven, claims to succeed, even with the most intellectual persons, provided they fully comply with the conditions, and honestly and persistently concentrate their minds. One fact of interest, with regard to his experiments, is the exceeding minuteness of the objects that he finds. A large number of the audience empty their pockets on the table, until it is covered with a medley of keys, knives, trinkets, and miscellaneous small objects. Out of them the subject selects a small seed a little larger than a pea, and even this the operator, after some searching, hits precisely.

One may take a large bunch of keys, throw them on the table, and he picks out the very one on which the subject concentrates his mind.

Another fact of interest in his experiments is that, if a subject thinks over a number of articles in different parts of the room, and, after some doubt and hesitation, finally selects some one, the operator will lead him, sometimes successively, to the different objects on which he has thought, and will wind up with the one that he finally selected. He also performs what is known as the "double test," which consists in taking the hand of a third party, who knows nothing of the hidden object, but who is connected with another party who does know, and who concentrates his mind upon it. The connection of these two persons is made at the wrist, and the motion is communicated from one to the other through the arms and hands. The "double test" has been regarded by some as an argument against the theory that this form of mind-reading was simply the utilizing of unconscious muscular motion on the part of the persons operated upon.

This gentleman represents that the sensation of muscular thrill is very slight indeed, even with good subjects; and, in order to detect it, he directs his own mind as closely as possible to the hand of the subject.

In all these experiments, with all mind-readers, the requirement for the subject to concentrate the mind on the locality agreed upon is absolute; if that condition is not fulfilled, nothing can be done, for the very excellent reason that, without such mental concentration, there will be no unconscious muscular tension or relaxation to guide the operator.

Experiments of the following kind I have made repeatedly with the above-named gentleman:

A dozen or more pins may be stuck about one inch or half an inch apart into the edge of a table; I concentrate my mind on any one of these pins, telling no one. The operator enters the room, gets the general direction of the object in the usual way, and, when he has come near to the row of pins, he will limit the physical connection to one of his index-fingers, pressing firmly against one of mine, and in this way he soon finds the head of the pin on which my mind has been concentrated. The only limitation of area in the locality that can be found by a good mind-reader with a good subject is, that two objects should not be so near to each other that the finger of the operator strikes on both at once,

When I began the study of this subject, I supposed, even after the true theory of the matter had become clear to me, that very small objects and narrow areas could not be found in this way. Subsequent experiments showed that this supposition was erroneous. In a wide hall, in the presence of a large audience, where the subject had the right to think of any object he chose, Brown once found, after considerable searching, so limited an area as a capital letter in the title of a newspaper pinned up on the wall and barely within reach. About an hour after, in the same place, he found a very small vial out of quite a large number ranged in a row. Although reasoning deductively from the known relations of mind to body, I had established conclusively to my own mind that the so-called mind-reading was really muscle-reading, yet I could not believe, until the above-named

experiments had been made, and frequently repeated, that it was possible for even the most expert operator to find such small objects; and no physiologist, I am sure, would have believed such precision in these experiments conceivable until his general deductions had been many times verified, and supplemented by observations in which every source of error was guarded against.

As already remarked, there are a variety of ways of making the physical connection between subject and operator. A lady may go out of the room, and while she is absent an object is hidden. She returns, and two ladies, who know where the object is, stand up beside her in the middle of the room and place both of their hands upon her body, one hand in front, the other behind; all three stand there for a moment, the two subjects who know where the object is, keeping their minds intensely concentrated on that locality. In a moment or so this lady who is to find the object moves off in the direction where it is, the other ladies with her still keeping their hands upon her, and in nearly all cases she finds it. This is accomplished by the unconscious muscular tension of the two ladies who know where the object is, acting upon the person of the lady who is seeking it.

This experiment I have repeated with a number of amateur performers, and in all cases with pretty uniform success. This method is easier, both to learn and to practice, than some of the others; it is also far less artistic, and is not at all adapted for the finding of very small localities. It illustrates, however, the general principle of mind acting on body producing muscular tension in the direction of that locality on which the thoughts are concentrated.

The relaxation, when the locality or its neighborhood is reached, is not so distinctly appreciated in this method of experimenting, which is sufficient, however, to enable the operator to get the right direction and to proceed until the corner or side of the room is reached; then, by a combination of manipulation and guess-work, she will, after a few trials, get hold of the precise object hidden, or locality thought of. When the operator and subject are connected by the methods practised by Brown,

it is possible to detect also the relaxation when the locality is reached, and, guided by this, the master in the art knows just when and where to stop, and, in very many cases, feels absolutely sure that he is right, and with a good subject is no more liable to error than he would be to hear wrongly or imperfectly if directed by word of mouth.

The special methods of muscle-reading here described may be varied almost indefinitely, the only essential condition being, that the connection between the subject or subjects is of such a nature as to easily allow the sense of muscular tension or relaxation to be communicated. Instead of two subjects, there may be three, four, or half a dozen, or but one. With a number of subjects the chances of success are greater than with one, for the twofold reason that the united muscular tension of all will be more readily felt than that of but one, and because any single subject may be a bad one—that is, one who is capable of muscular control--while among a number there will be very likely one or more good ones. For these two reasons, amateurs succeed in this latter method when they fail or succeed but imperfectly after the method of Brown.

A method frequently used, although it is not very artistic, consists in simply taking the hand of the object and leading him directly, or, as is more likely to be the case, indirectly to the locality on which his mind is concentrated.

J. Stanley Grimes thus describes the performance of a mind-reader in Chicago: "I repeatedly witnessed similar performances with different experts in this branch and under circumstances where every element of error from intentional or unintentional collusion was rigidly excluded. At the request of the company the same young lady was again sent from the room and blindfolded, as on previous occasions. The gentleman requested the company to suggest anything they desired the subject should be willed to do, thus removing any possibility of a secret agreement to deceive between the parties. It was suggested that the young lady should be brought into the room and placed in a position with her face toward the north; that the gentleman should then place his fingers upon her shoulder, as before; that she should turn immediately to the *right* facing

the south, and proceed to a certain figure in the parlor-carpet; then turning to the west, she was to approach a sofa in a remote corner of the room, from which she should remove a small tidy, which she should take to the opposite side of the room, and placed it upon the head of a certain young gentleman in the company; she was then to proceed to the extreme end of the parlor, and take a coin from the right vest pocket of a gentleman, and return to the opposite side of the room, and place the coin in the *left* vest pocket of another gentleman named; she was then to remove the tidy from the head of the gentleman upon whom it had been placed, and return it to the *tete-a-tete* where she originally found it.

"I must confess to no little surprise when I saw the young lady perform, with the most perfect precision, every minute detail, as above described, and with the most surprising alacrity; in fact, so quick were her motions that it was with the greatest difficulty that the gentleman could keep pace with the young lady's movements."

I have seen a performer—who, though one of the pioneers in this art, is far less skillful than many with whom I have experimented—take a hat from the head of a gentleman in a small private circle, and carry it across the room and put it on the head of another gentleman; take a book or any other object from one person to another; or go in succession to different pictures hanging on the wall, and perform other feats of a similar character, while simply taking hold of the wrist of the subject. In the experiment described by Mr. Grimes the subject placed three fingers of his right hand on the shoulder of the operator. Note the fact that in all these experiments *direction* and *locality* are all that the mind-reader finds; the quality of the object found, or indeed whether it be a movable object at all, or merely a limited locality, as a figure in the carpet or on the wall, is not known to the mind-reader until he picks it up or handles it; then if it be a small object, as a hat, a book, or coin, or tidy, he very naturally takes it and moves off with it in the direction indicated by the unconscious muscular tension of the subject, and leaves it where he is ordered by unconscious muscular relaxation. In the great excitement that attends these novel and most remarkable exper-

iments the entranced audience fail to notice that the operator really finds nothing but *direction* and *locality.*

I have said that various errors of inference, as well as of observation, have been associated with these experiments. A young lady who had been quite successful as an amateur in this art was subjected by me to a critical analysis of her powers before a large private audience. She supposed that it was necessary for all the persons in the audience to concentrate their minds on the subject as well as those whose hands were upon her. I proved by some decisive experiments, in which a comparison was made with what could be done by chance alone, that this was not necessary, and that the silent, unexpressed will of the audience had no effect on the operator, save certain nervous sensations created by the emotion of expectancy. Similarly, I proved that, when connected with the subjects by a wire, she could find nothing, although she experienced various subjective sensations, which she attributed to "magnetism," but which were familiar results of mind acting on body.

Another lady, who is quite successful in these experiments, thought it was necessary to hide keys, and supposed that "magnetism" had something to do with it. I told her that that was not probable, and tried another object, and found that it made no difference what the object was. She supposed that it was necessary that the object should be secreted on some person. I found that this was not necessary She does not always succeed in finding the exact locality at once, but in some cases she goes directly to it; she very rarely fails.

In order to settle the question beyond dispute whether unconscious muscular action was the sole cause of this success in finding objects, I made the following crucial experiments with this lady: Ten letters of the alphabet were placed on a piano, the letters being written on large pieces of paper. I directed her to see how many times she would get a letter which was in the mind of one of the observers in the room correctly by chance purely, without any physical touch. She tried ten times, and got it right twice. I then had her try ten experiments with the hand of the person operated on against the forehead of the operator, the hand of the operator lightly touching against the fin-

gers of this hand, and the person operated on concentrating her mind all the while on the object, and looking at it. In ten experiments, tried this day, with the same letters, she was successful six times. I then tried the same number of experiments with a wire, one end being attached to the head or hand of the subject, and the other end to the head or hand of the operator. The wire was about ten feet long, and was so arranged—being made fast at the middle to a chair—that no unconscious muscular motion could be communicated through it from the person on whom she was operating. She was successful but once out of ten times. Thus we see that by pure chance she was successful twice out of ten times; by utilizing unconscious muscular action in the method of Brown she was successful six times out of ten. When connected by a wire she was less successful than when she depended on pure chance without any physical connection. In order still further to confirm this, I suggested to this lady to find objects with two persons touching her body in the manner we have above described. I told these two to deceive her, concentrating their minds on the object hidden, at the same time using conscious motion toward some other part of the room. These experiments, several times repeated, showed that it was possible to deceive her, just as we had found it possible to deceive other muscle-readers.

The question whether it is possible for one to be a good muscle-reader and pretty uniformly successful, and yet not know just how the trick is done, must be answered in the affirmative. It is possible to become quite an adept in this art without suspecting, even remotely, the physiological explanation. The muscular tension necessary to guide the operator is but slight, and the sensation it produces may be very easily referred by credulous, uninformed operators to the passage of "magnetism;" and I am sure that with a number of operators on whom I have experimented this mistake is made. Some operators declare that they cannot tell how they find the locality, that their success is to them a mystery; these declarations are made by private, amateur performers, who have no motive to deceive me, and whose whole conduct during the experiments confirms their statements. Other operators speak of thrills or vibrations

which they feel, auras and all sorts of indefinable sensations. These manifold symptoms are purely subjective, the result of mind acting on the body, the emotions of wonder and expectancy developing various phenomena that are attributed to "animal magnetism," "mesmerism" or "electricity"—in short, to everything but the real cause. I have seen amateurs who declared that they experienced these sensations when trying without success to "read mind through the wires, or perhaps without any connection with the subject whatever. Persons who are in the vicinity of galvanic batteries, even though not in the circuit, very often report similar experiences.

The facts which sustain the theory that the so-called mind-reading is really muscle-reading—that is, unconscious muscular tension and relaxation on the part of the subject—may be thus summarized:

1. Mind-readers are only able to find *direction* and *locality*, and, in order to find even these, they must be in physical connection with the subject, who must *move* his body or some portion of it—as the fingers, hand, or arm. If the subject sits perfectly still, and keeps his fingers, hand, and arm, perfectly quiet, so far as it is possible for him to do so by conscious effort, the mind-reader can never find even the *locality* on which the subject's mind is concentrated; he can only find the *direction* where the locality is. Mind-readers never tell what an object is, nor can they describe its color or appearance; *locality*, and nothing more definite than locality, is all they find. The object hidden may be a coin or a corn-cob, a pin or a pen-holder, an elephant's tusk or a diamonnd-pin—it is all the same. Again, where connection of the operator with the subject is made by a wire, so arranged that mass-motion cannot be communicated, and the subject concentrates his mind ever so steadily, the operator does just what he would do by pure chance, and no more. This I have proved repeatedly with good subjects and expert performers

2. The subject can successfully deceive the operator in various ways—first of all, by using muscular tension in the wrong direction, and muscular relaxation at the wrong locality, while at the same time the mind is concentrated in the right direction.

To deceive a good operator in this way is not always easy, but after some practice the art can be acquired, and it is a perfectly fair test in all experiments of this nature.

Yet another way to deceive the mind-reader is, to think of some object or locality at a great distance from the room in which the experiments are made, and, if there be no ready means of exit, the performer will be entirely baffled. I am aware that some very surprising feats have been done in the way of finding distant out-of-door localities by muscle-readers, but in these cases there has usually been an implied understanding that the search was to be extended to out-of-doors; muscle-readers have thus taken their subject up and down stairs or from one room or hall into another, and out-of-doors until the house or locality was reached.

In Danielsonville, Connecticut, Brown, after an evening's exhibition in which his failures had been greater than usual (the intelligent committee having the matter in charge being prepared by previous discussion of the theory of unconscious muscular motion), took a subject, and led him from the hotel in the darkness through the streets, to some rather out-of-the-way building on which the subject had fixed his mind. A somewhat similar exploit is recorded of Corey, a performer in Detroit.

Another way in which deception may be practised is for the subject to select some object or locality on the person of the muscle-reader. This object may be a watch, or a pocket-book, or a pencil-case, or any limited region of his clothing, as a button, a cravat, or wristband. If such a selection be made, and the method of physical connection above described be used, the experiment will be a failure, provided the muscle-reader does not know or suspect that an object on his own person, is to be chosen. Similarly, if the subject selects a locality on his own person, as one of the fingers or finger-nails of the hand that connects with the muscle-reader. When such tests are used, there is not, so to speak, any leverage for the tension of the arm toward the locality on which the mind is concentrated, and the muscle-reader either gets no clew, or else one that misleads him

3. When a subject, who has good control over his mental and

muscular movements, keeps the arm connected with the operator *perfectly stiff*, even though his mind be well concentrated on the hidden object, the operator cannot find either the direction or the locality. This is a test which those who have the requisite physical qualifications can sometimes fulfill without difficulty.

Here I may remark that the requirement to concentrate the mind on the locality and direction sought for all the time the search is being made is one that few, if any, can perfectly fulfill. Any number of distracting thoughts will go through the best-trained mind of one who, in company with a blindfolded operator, is being led furiously up and down aisles, halls, streets, and stairways, fearful each moment of stumbling or striking his head, and followed, it may be, by astonished and eager investigators. And yet these mental distractions do not seem to interfere with the success of the experiment unless the arm is kept studiously rigid, in which case nothing is found save by pure chance. The best subjects would appear to be those who have moderate power of mental concentration and slight control over their muscular movements. Credulous wonder-loving subjects are sometimes partially entranced through the emotions of reverence and expectation; with subjects in this state, operators are quite sure of success.

4. The uncertainty and capriciousness of these experiments, even with expert operators, harmonize with the explanation here given. Even with good subjects all mind-readers do not uniformly succeed; there is but little certainty or precision to the average results of experiments, however skillfully performed. An evening's exhibition may be a series of successes or a series of failures according to the character of the subjects; and even in the successful tests the operator usually must try various directions and many localities, sometimes for ten or fifteen minutes, before he finds the locality sought for; cases where the operator goes at once in the right direction, stops at the right locality, and *knows* when he has reached it, exceptional.

5. Many of those who became expert in this art are aware that they succeed by detecting slight muscular tension and relaxation on the part of the subject.

Some operators have studied the subject scientifically, and are

able to analyze with considerable precision the different steps in the process. In the minds of many this fact alone is evidence adequate to settle the question beyond doubt.

6. A theoretical and explanatory argument is derived from the recent discovery of motor centers in the cortex of the brain.

I was repeating the experiments of Fritsch and Hitzig at the time when my attention was first directed to the remarkable exhibitions of Brown, and the results of my studies in the electrical irritation of the brains of dogs and rabbits suggested to me the true explanation of mind-reading before any opportunity had been allowed for satisfactory experiments.

The motto "when we think, we move," which I have sometimes used to illustrate the close and constant connection of mind and body, seems to be justified by these experiments on the brain, and may assist those who wish to obtain a condensed statement of the physiology of mind-reading. Taking into full consideration the fact that all physiologists are not in full accord as to the interpretation to be given to these experiments, whether, for example, the phenomena are due to direct or reflex action, still it must be allowed, by all who study this subject experimentally, that thought-centers and muscle-centers are near neighbors, if not identical.

The popular theory to account for these failures is the weariness or exhaustion of the operator; but both in New York and in New Haven it was observed that Brown met with his most brilliant successes in the latter part of the evening, the reason being that he happened then to have better subjects.

From an editorial in the *Boston Medical and Surgical Journal* (September 23, 1875), referring to the mind-reading exhibitions, and accepting the explanation here given, I make the following extract: "The whole performance seems to us to furnish good illustrations of one or two well-known principles of great physiological interest. Of these the most important is one that finds at once support and application in the modern doctrine of the nature of aphasia and kindred disorders; namely, that the thought, the conscious mental conception, of an act differs from the voluntary impulse necessary to the performance of that act only in that it corresponds to a fainter excitation of nervous cen-

ters in the cortex cerebri which in both cases are anatomically identical. Thus, in certain forms of aphasia, the power to think in words is lost at the same time with the power of speech. Some persons think definitely only when they think aloud, and it would readily be believed in the case of children and uneducated persons that the ability to read would often be seriously interfered with if they were not permitted to read aloud. Similiarly, a half-premeditated act of any kind slips often into performance before its author is aware of the fact. Further, there is reason to think, from the experiments of Hitzig, that these same centers may be excited by the stimulus of electricity so as to call out some of the simpler co-ordinated movements of the muscles on the opposite side of the body. Applying, now, this principle to the case in hand, it will be evident that for the person experimented with to avoid giving 'muscular hints,' of either a positive or negative kind, would be nearly impossible."

In all these experiments it should be observed there is no one muscle, there is no single group of muscles, through which this tension and relaxation are developed; it is the finger, the hand, the arm, or the whole body, according to the method employed. Among the various methods of making connection between the subject and operator, are the following:

1. The back of the subject's hand is held firmly against the forehead of the operator, who, with his other hand, lightly touches the fingers of the subject's hand.

This is, undoubtedly, the most artistic of all known methods.

2. The hand of the operator loosely grasps the wrist of the subject.

This is a very inartistic method, and yet great success is oftentimes attained by it.

3. One finger of the operator is applied to one finger of the subject, papillæ touching papillæ.

This is a modification of the first method; by it exceedingly small objects or localities are found.

4. The operator is connected in the usual way with a third party who does not know the locality thought of by the subject, but is connected with the subject by the wrist ("double test").

In this experiment, which astounded even the best observers,

the unconscious muscular motion was communicated from the subject to the arm of the third party, and through the arm of the third party to the operator.

5. Two, three or more subjects, who agree on the locality to be thought of, apply their hands to the body of the operator in front and behind.

This method is excellent for beginners, and the direction is easily found by it; but it is obviously not adapted for the speedy finding of small objects; it is frequently used by ladies.

6. The hand of the subject lightly rests on the shoulder of the operator.

In all these methods the operator is usually blindfolded, so that he may get no assistance from any other source than the unconscious muscular action of the subject.

The movements of the operator in these experiments may be either very slow, cautious, and deliberate, or rapid and reckless. Brown in his public exhibitions, was very careful about getting the physical connection right, and then moved off very rapidly, sometimes in the right direction, sometimes in the wrong one, but frequently with such speed as to inconvenience the subject on whom he was operating. These rapid movements give greater brilliancy to public experiments and serve to entrance the subject, and thus to render him far more likely to be unconscious of his own muscular tension and relaxation through which the operator is guided.

The power of muscle-reading depends mainly, if not entirely, on some phase of the sense of touch. Dr. Hanbury Smith tells me that a certain maker of lancets in London, had acquired great reputation for the superiority of his workmanship. Suddenly there was a falling off in the character of the instrument that he sent out, and it was found that his wife, on whom he had depended to test the sharpness of the edge on her finger or thumb, had recently died.

That the blind acquire great delicacy of touch has long been known; Laura Bridgman is a familiar illustration. Dr. Carpenter states (although there are always elements of error through the unconscious assistance of other senses in cases of this kind)

that Miss Bridgman recognized his brother, whom she had not met for a year, by the touch of the hand alone

Every physician recognizes the fact of this difference of susceptibility to touch; and in the diagnosis of certain conditions of disease, much depends on the *tactus eruditus*. I am not sure whether this delicacy of perception, by which muscle-reading is accomplished, is the ordinary sense of touch, that of contact, or of some of the special modifications of this sense. It is to physiologists and students of diseases of the nervous system a well-known fact that there are several varieties of sensibility—to touch, to temperature, to pressure or weight, and to pain--which, possibly, represent different rates or modes of vibration of the nerve-force.

The proportion of persons who can succeed in muscle-reading, by the methods here described, is likewise a natural subject of inquiry. Judging from the fact that out of the comparitively few who have made any efforts in this direction, a large number have succeeded after very little practice, and some few, who have given the matter close attention, have acquired great proficiency, it is probable that the majority of people of either sex, between the ages of fifteen and fifty, could attain, if they chose to labor for it, with suitable practice, a certain grade of skill as muscle-readers, provided, of course, good subjects were experimented with. It is estimated that about one in five or ten persons can be put into the mesmeric trance by the ordinary processes; and, under extraordinary circumstances, while under great excitement, and by different causes, every one is liable to be thrown into certain stages or forms of trance; the capacity for the trance-state is not exceptional; it is not the peculiar property of a few individuals—it belongs to the human race; similarly with the capacity for muscle-reading.

The age at which this delicacy of touch is most marked is an inquiry of interest; experience, up to date, would show that the very old are not good muscle-readers. I have never known of one under fifteen years of age to study this subject; although it is conceivable that bright children, younger than that age, might have sufficient power of attention to acquire the art, certainly if they had good instruction in it.

In these mind-reading experiments, as indeed in all similar or allied experiments with the living human beings, there are six sources of error, all of which must be absolutely guarded against if the results are to have any precise and authorative value in science.

1. The involuntary and unconscious action of brain and muscle, including trance, in which the subject becomes a pure automaton. I have used the phrase "involuntary life" to cover all these phenomena of the system that appear independently of the will. The majority of those who studied the subject of mind-readidg—even physicians and physiologists—failed through want of a proper understanding or appreciation of this side of physiology.

2. Chance and coincidences. Neglect of this source of error was the main cause of the unfortunate results of the wire and chain experiments with mind-readers.

3. Intentional deception on the part of the subject.

4. Unintentional deception on the part of the subject.

5. Collusion of confederates. To guard against all the above sources of error it is necessary for the experimenter himself to use deception.

6. Unintentional assistance of audience or bystanders.

When the muscle-reader performs before an enthusiastic audience, he is likely to be loudly applauded after each success; and, if the excitement be great, the applause, with shuffling and rustling, may begin before he reaches the right locality, while he is approaching it; when, on the other hand, he is far away from the locality, the audience will inform him by ominous silence. The performance thus becomes like the hide-and-seek games of children, where they cry "Warm!" as the blindfolded operator approaches the hidden object; "Hot!" as he comes close to it; and "Cold!" when he wanders far from it. Some of the apparent successes with the wire-test may be thus explained.

In regard to all the public exhibitions of muscle-readers, it should be considered that the excitement and *eclat* of the occasion contribute not a little to the success of the operator; the subjects grow enthusiastic—are partly entranced, it may be—

become partners in the cause of the performer—and unconsciously aid him far more than they would do in a similar entertainment that was purely private. In a private entertainment of muscle-reading at which I was present, one of the subjects, while standing still, with his hands on the operator, actually took a step forward toward the locality on which his mind was concentrated, thus illustrating in a visible manner the process by which muscle-reading is made possible.

The subject under discussion, it will be observed, is to be studied both inductively and deductively. The general claim of mind or thought reading is disproved not by any such experiments as are here detailed, no matter how accurate or numerous they may be, but my reasoning deductively from the broad principle of physiology, that no human being has or can have any qualities different in *kind* from those that belong to the race in general. The advantage which one human being has over another—not excepting the greatest geniuses and the greatest monsters—is, and must be, of degree only.

TRANSMUTATION OF METALS—ALCHEMY.

Alchemy was the most important branch of natural magic; it had for its aim the transmutation of metals, that is the conversion of the baser metals into solid, virgin gold.

To attain this end, the alchemists sought as well to discover the "powder of projection," as they termed it, which, thrown upon any metal, instantaneously converted it into gold, as to seek out the "Philosopher's Stone," or base of all matter, which enjoyed the additional property of repairing the ravages of disease and time upon the human frame, and, in this wise, securing not only unlimited wealth but health and vigor to a very old age.

Authors of the Middle Ages, occupied by these day dreams, cite, be it understood, the names of a goodly number of personages, who, they state, had actually discovered the philosopher's stone.

Arnaud de Villeneuve was conducted through his researches to the discovery of a substance, which he assumed to be the "Elixir of long life," but the augmented use of this article, in our day, experience has shown to be far from conducive to the health or happiness of a majority of the people.

In the following terms he announces his discovery in his treatise entitled "The Conservation of Youth."

"Who would have imagined that from wine we could extract a liquid, demanding different treatment, which has neither its color, its nature, nor its effects? This water is spirits of wine, or better, Water of Life (*Aqua Vitæ*), and this name befits it for it causes us to live a long time."

Nicholas Flamel is the most illustrious of all those to whom has been attributed discovery of the philosopher's stone. A writing master and engraver, Nicholas Flamel succeeded in obtaining the most colossal fortune of his day, so that, oftentimes, the king came to tap the money chest of the artisan. He erected the famous Tower of Saint Jacques, from the bell of which, in a subsequent century, rang the signal for commencing the Massacre of St. Bartholomew, and enriched the church with magnificent donations. He carried his luxury to such a degree as to enact, during his lifetime, a mausoleum for Pernella, his wife, and himself, covered with bas reliefs, in which alchemists in a later day pretended to have discovered the various operations indicated for the correct accomplishment of the Great Work.

Flamel himself declared that he had discovered the philosopher's stone, still, according to the historian, La Martiniere, his riches had a less marvellous origin.

Flamel, according to this version, had been called as a writing master to make out an inventory of some goods to be sold at auction, and among the articles he discovered a little manuscript book, written in part in Hebrew and in part in some unknown characters which he purchased for three sous.

Several days afterwards Flamel and Pernella made a pilgrimage to the Church of Saint Jacques de Galice. While returning they encountered a Jewish rabbi, whom they accosted. Flamel showed his book to the rabbi, who, having read it, informed him that it contained the veritable rules for making the philoso-

pher's stone, whereupon Flamel offered the Jew to work together as faithful partners.

During the time that Flamel, Pernella and the rabbi were laboring conjointly at alchemical toil, the king issued a mandate that all Jews must instantaneously evacuate France, carrying nothing with them, as all their goods had been confiscated.

The Jews left their treasures in charge of Flamel, and as they were all massacred, he found himself enriched from their stores. In order not to be disturbed in possession of this sudden wealth, Flamel sagaciously circulated the report as to his discovery of the philosopher's stone.

Nevertheless, despite all the mishaps, encountered by those who have given themselves up to prosecution of the Great Work, there are alchemists in these modern times. At the present moment there are a number of learned scholars devoted to the practice of alchemy.

It is curious to examine the recipes recommended to obtain the philosopher's stone or the powder of perfection.

Here we have one of them:

"Take a crucible in which the earth of Saturn can be held at a great heat. Then take a pound of river sand and as much lead. Place them in a crucible, over a strong fire, until they are melted and reduced to earth; then take glass and place it in the aforesaid crucible, and above place a quantity of iron, which cannot be dissolved at a red heat during twelve hours; after which time you will withdraw it and find your glass, which has carried off all coloring matter and the gold which could be iron; after that you pulverize the whole and put it into *aqua regia*; which charges itself with all the gold; then you cause this to evaporate, after which take the gold and place it in a crucible for the purpose of melting it."

Here is another recipe, which is scarcely more clear:

"In the name of God, take a denier of fine gold, three deniers of silver, melt them together, throw in ten deniers of saturne, which is the true mediator, do not keep them long melted, but throw in, as soon as possible, an ingot, which you have placed in subtile filings, then mix with them a philosophic egg, hermetically sealed, and then consign them to the secret furnace. The

matter will grow black. This blackness, starting from a small fire, continues night and day until you reduce your matter into oil; at last it will congeal and commence to turn white; augment your fire to a degree for each one during forty days and the redness will commence, augment still another degree for thirty more days until it becomes red as blood.

ASTROLOGY.

Astrology, posterior as all practices of divination are to magic properly so called, is however the most ancient of the soothsaying devices.

If historians are to be believed it was invented by the Chaldean shepherds, who were the original observers of the stars and chroniclers of regularity in celestial phenomena.

These shepherds in selecting their stars, in approximating their appearance and occultation to certain circumstances in daily life, were rapidly led to a conclusion that the human body submitted to the influence of the bodies, peopling the firmament.

However some modern savants have given to astrology a totally different origin from this creation popularly assigned to it.

In the first ages, say they, men, perceiving that monuments erected to perpetuate memory of events could not resist the ravages of time, bestowed upon the stars, sole durable monuments, the names of heros or of memorable events. Le Clerc, a savant of the twentieth century, has published in the eighth volume of his "Universal Library," a work by the Cyrean philosopher Erathenes, in which the names of the constellations are explained after the historical facts they commemorate. From Le Clerc's authority, this origin has been assigned to judicial astrology.

The populace, philosophers in themselves, concluded in believing the celestial bodies to be inhabited by intelligences, to which they should address their prayers, who likewise presided over human destiny.

Ancient Greece and Rome believed in astral influences.

Christianity itself could not uproot this superstition which was perpetuated down to the Eighteenth century.

Kings and great lords had their astrologers whom they consulted before embarking in any great enterprise, or affair of importance.

Louis XI. attempted nothing without the advice of Mortius Galeotti, a celebrated astrologer, whom he had taken from the court of Matthias Corvin, King of Hungary. It was in accordance with his counsels that to prevent a war between France and Burgundy, he journeyed to Peronne on a visit to the Duke of Burgundy, Charles the Bold, his mortal enemy. This latter, happy of having Louis XI. within his power, incarcerated him in the citadel at Peronne.

Louis XI. furious against his astrologer, who had placed him in this perilous situation, caused him to come to his prison after having notified Tristan the Hermit, executioner of France, to hang him as he emerged. But the astrologer remarked the headsman and his assistant in the antechamber, leading to the royal apartments.

Louis XI. after having reproached him bitterly for his treason, addressed him this question: "Will your science allow you to state the moment of your death?"

"Yes," replied Galeotti boldly, "I will die just twenty-four hours before your majesty."

This answer astonished the King, who was superstitious. He reconducted in person the astrologer who went forth safe and sound, thanks to his presence of mind.

Catharine de Medicis placed blind confidence in her astrologer, Ruggieri.

At last, in the Eighteenth century, the Count of Boulainvilliers won a great reputation as an astrologer.

If Voltaire is to be believed his prophecies were not always realized. "He announced to me," said the great writer, "that I was to die in my thirty-second year, and behold for over thirty years I have made him lie; I fear he will never forgive me."

At present astrology boasts few dupes; consequently it is only

necessary to rapidly expose its cardinal principals to give merely an idea of the futility of human faith.

Astrologers believe the stars to have a great influence upon terrestial events and they examine them:

1st. To know the omens, promising success or reverses.

2d. To know the character and destiny of a new born infant—this is called casting a horoscope.

3d. To create *talismans.*

This name is given to metal plates or precious stones, upon which are engraved signs or characters, corresponding to the various constellation. These are worn upon the person to propitiate the stars.

HOROSCOPES.

Astrologers divide the zodiac into twelve hours, each one corresponding to one of the twelve signs. The character and destiny varies according to the place of the sun in the heavens at the moment of birth.

FIRST HOUSE. *Aries.* (March.)

He born beneath this sign will be happy in love and make a fortune in business.

Should it be a woman, she will be very intelligent but will not love work; she will have severe sickness and be an unfaithful wife.

If a man, he will admire the liberal arts and run the risk of dying through accident.

SECOND HOUSE. *Taurus.* (April.)

The man, born beneath this sign, will be robust, presumptuous and cruel. He will be a miser at home and a prodigal outside. Nevertheless everything will be prosperous with him.

The woman will be weak in character, will cause great misfortunes through her indiscretion, her falsehoods and her calumnies.

THIRD HOUSE. *Gemini.* (May.)

A man, born beneath this sign will be afflicted with many maladies. He will be virtuous and a good father of a family. Nevertheless he will have many enemies who will prosecute him bitterly.

A woman will be handsome, gracious, learned and well beloved; she will render her husband happy. At fifty years of age she will undergo severe sickness.

FOURTH HOUSE. *Cancer.* (June.)

A man born beneath this sign will be small; he will speak slowly and be of indifferent intelligence and unhappy in his family circle. He will die poor.

A woman will be robust, commit many follies, be given to gossip and scandal and addicted to drink. She will be the scourge of her household

FIFTH HOUSE. *Leo.* (July.)

A man born beneath this sign will be hardy, courageous, inclined towards wrath although gifted with a naturally good disposition. His talents will bring him into good society and make him ever welcome. He should anticipate great misfortunes.

The woman will be beautiful, but headstrong and of a pouting humor. She will be deeply loved and will cause her husband jealousy. She will never have a large fortune.

SIXTH HOUSE. *Virgo.* (August.)

A man born beneath this sign will frame many projects and execute none; he will love study and the sciences. He will be very fortunate in love.

The woman will be tall and good looking, much loved, and will have a great memory, and acquire the art of pleasing.

SEVENTH HOUSE. *Libra.* (September.)

The man born beneath this sign will be wise and prudent; his agreeable manner will cause him to be beloved by everybody. He will be unfortunate in his household.

The woman will be devoted to dancing; she will marry young and render her husband happy.

EIGHTH HOUSE. *Scorpio.* (October.)

A man born beneath this sign will be undecided and unconstant. He will make many enemies by his intrigues and remain a long time poor. He will undertake many journeys, will marry under difficulties, and finish through acquisition of fortune.

A woman, born during the month of October, will be handsome, of an excellent disposition, very intelligent and universally loved. She will be annoyed by many law suits, out of which she will come triumphant. Her marriage will be happy.

NINTH HOUSE. *Sagitarius.* (November.)

The man, born beneath this sign, will be of a light complexion and travel much. He will be devoted to labor and be engaged in large business operations.

The woman will be good looking, quarrelsome and very laborious. She will be a victim to slander.

TENTH HOUSE. *Capricorn.* (December.)

A man, born beneath this sign, will possess a handsome countenance. He will be haughty and given to tale bearing; a woman will betray him.

The woman will be of fine appearance. She will encounter litigation and undergo severe illness.

ELEVENTH HOUSE. *Aquarius.* (January.)

The man, born beneath this sign, will be of diminutive size, irrascible and very eloquent. He will be poor in his youth, will travel much and lead a vexed existence.

The woman will be good looking, of excellent disposition, and economical.

TWELFTH HOUSE. *Pisces.* (February.)

The man, born beneath this sign, will be tall in stature, proud, distrustful and indiscreet; nevertheless he will succeed in his enterprises.

The woman will be aimable, coquettish and very unfortunate in her old age.

FORESIGHTS AND TALISMANS.

Foresights depend upon the state of the heavens when the undertaking has been commenced of which we seek to discover the auspices. In practice, all astrologers vary so as to render the stars the more favorable.

Talismans are fabricated at fixed periods in accordance with influence of the moon. They are generally impressed with seven stars, in this wise figureing the Great Bear, the Little Bear, the constellation of Cassiope or of the Hydra.

ART OF MAKING ARTIFICIAL PRECIOUS STONES.

One day, not long ago, the jewelers of Paris were in a high state of excitement, and justly so, for the news had reached them from the Academy of Sciences that two chemists, MM. E. Fremy and Feil, had discovered a process for the manufacture by the pound of certain kinds of precious stones ranking in value next to the diamond, and frequently commanding still larger prices than the latter—namely, the ruby, the sapphire, and the most precious of all, the Oriental emerald. At first the Parisian jewelers consoled themselves with the thought that the genuine stones would always be preferred to the artificial ones, but the excitement increased when it became known that MM. Fremy and Feil did not propose to imitate precious stones, but that their productions would be perfectly equal to the natural

ones, and that a watch would run on their artificial rubies as well as on natural ones, because both of them were equally hard. Now the dealers in precious stones asserted that it was sinful to imitate Nature's work in that manner, and that the Government ought to prohibit it. On the other hand, a few enthusiastic *feuilletonistes* proclaimed that the discovery in question foreshadowed a still more important one—that of making gold and diamonds; that the dreams of the alchemists were about to be realized, and that poverty and wretchedness would be no more.

Of the prospect of poverty and wretchedness coming to an end we say nothing here. As for the transformation of lead and other base metals into gold and silver, we have to declare that this branch of alchemy is something altogether different from the manufacture of precious stones. Most of our modern chemists hold metals to be simple, immutable elements, which have always been what they are now, and which may change their form, but never their peculiar nature. Not so with precious stones, most of which, and especially those that are most highly prized, are of very lowly origin indeed. In the eyes of the chemist the ruby, the sapphire, the topaz, etc., are simply modifications of one substance (alumina), which, as *clay*, forms the greater portion of the earth's crust; and the diamond, which is the prince of all precious stones, is simply pure crystallized carbon, and so allied to charcoal, lampblack, etc. Other highly esteemed precious stones, such as the emerald, the aqua-marina, and chrysoberyl, on the one hand, and the hyacinth, on the other, contain "earths" chemically related to argillaceous earth —namely, the former consists of beryl-earth, and the latter of zirconia; but these earths in themselves are neither rare nor precious, so that in some countries the streets are paved with the impurer brothers of the emerald. The same is true of all other precious stones, including pearls ; in the main they are formed of substances of no value whatever, and to be found everywhere, such as agillaceous earth, silicic acid, fluor-spar, boracic acid, lime, magnesia, etc. Their only superiority consists in the fact that the common substance in them has reached an extraordi-

nary degree of crystallization, for, aside from their beauty, their rarity enhances their value in the market.

Chemical combinations and simple substances of mineral as well as of organic nature assume their due crystal shapes, which are so well defined as frequently to bear a strong resemblance to those of cut stones, only when they pass from the liquid into the solid state, and they assume a large size only when this transition takes place very slowly. For instance, if we dissolve in hot water as much alum as can be dissolved therein, and suspend in the fluid, while allowing it to cool in a quiet place, a wire vessel—a basket, a rosette, or a crown, wrapped in wool—we shall find next morning that wire vessel covered with glass-like, transparent, more or less large, glittering octahedral crystals. Cold water is unable to hold in solution as large a quantity of the salt as warm water; and the surplus, as the temperature of the water decreases, has to separate slowly from it. In so doing, small crystals are formed. They grow constantly as the separation goes on, and, if we leave the solution exposed to the fresh air so that it slowly evaporates, we shall at last obtain very large crystals. If the alum contained an impure admixture of other salts, they would remain in the water. Crystallization, as a general thing, is also a purification of foreign admixtures.

In all probability, in Nature many precious stones have formed in the same manner; and most mineralogists concur in the opinion that rock-crystals, consisting of nothing but silicic acid, and frequently weighing hundreds of pounds, have originated thus. It is almost certain that this formation from liquids into solid bodies has taken place in a large class of half-precious stones, such as quartz and pyrites, consisting likewise of nothing but silica—namely, agate, jasper, opal, chalcedony, chrysoprase, carnelian, heliotrope, and others.

At the same meeting of the Parisian Academy where MM. Fremy and Feil described their process of manufacturing artificial rubies and sapphires, M. Monnier stated that he had obtained artificial opals by pouring a highly-diluted solution of oxalic acid cautiously upon a solution as thick as molasses of silicate of soda, which brings about a slow separation of the sil-

icic acid. When, in so doing, he used a solution of the sulphate of nickel protoxide, he obtained apple-green stones, such as the chrysoprase. Thus we see that, as long as the process of separation lasts, we may talk of the growth of precious stones; and we perceive, from the laws of crystallization, how by the attraction of similar parts, and the exclusion of foreign ones, the formation of precious stones of perfectly "pure water" among the more impure ones, which are frequently found, becomes more intelligible.

Another process of crystallization is the slow cooling of molten substances. This can be explained very strikingly to students of chemistry if a kettle of sulphur or molten bismuth is cooled slowly, until it is covered with a crust of congealed matter, so to speak. Pierce that crust in the middle, and pour out a portion of the liquid, and there will form on the walls of the cavity thus created crystals of surpassing beauty, and the whole assumes the appearance of a so-called crystal druse, a form often assumed by amethysts and other half-precious stones. It has been thought that, to make artificial diamonds, it was necessary only to melt coal; but, unfortunately, the results thus far obtained are of no value.

Nature's most successful way of producing precious stones was not to dissolve minerals, but to put them into a fiery liquid condition, and to separate the new productions slowly from their former impure parts by chemical and electric influences, as we shall see directly. The earth, like the sun and most fixed stars at present, was undoubtedly formerly in a fiery, liquid condition. Then the elements were commingled; all substances met, and entered the strangest combinations; the whole globe was an immense chemical laboratory. The earthy substances with the light metals, at the last period of those gigantic processes, probably formed the "mother-liquor," from which, under various chemical agencies, there separated now valuable metals, now grains of gold, and still more frequently substances which were ennobled by crystallization. The "mother-liquor," cooled with its productions, we call primitive formations—granite, feldspar, porphyry, etc. It may here be stated that these primitive processes have recently been imitated in part, and that two princi-

pal components of feldspar, albite and orthoclase, have lately been obtained from a fiery, liquid mixture of minerals.

Precious stones so formed would be colorless if, in the terrible furnace of the primordial world, fire-proof metals had not taken upon themselves the task performed by aniline in our present dying-works. Long before there were colored plants and animals, metals played the parts of pigments in Nature, and thus produced, in stones, colors almost surpassing in brilliancy those to be found in the animal kingdom. Rubies and emeralds are probably colored with chrome, sapphires with cobalt, lapis-lazulis with iron, and other precious stones with copper, nickel, manganese, etc. But we only have to refer our readers to the magnificent windows of Gothic cathedrals, with their gorgeous colors, produced by combinations of metals in the molten state. The false precious stones made in Paris with so much perfection from heavy strass-glass are colored with metallic oxides in as lasting a manner as the genuine stones.

The first precious stone reproduced, not only in its appearance, but its real nature, and in all its component parts, is the lapis-lazuli, the sapphire of the ancients, not to be confounded with the sapphire of our modern jewelers. This untransparent stone, of a magnificent azure-blue color, was most highly prized by the ancient Hindoos, Assyrians, Persians, Jews, Egyptians, Greeks, etc.; and this irrefragably refutes the erroneous theory of some archæologists that the ancients were unable to distinguish the blue color. When pulverized, this stone furnishes the surpassingly beautiful ultramarine color with which the artists of the middle ages delighted to paint the mantle or gown of the Virgin Mary, although they had to pay the most extravagant prices for the pigment, which they always charged in the bills of those who had ordered a sacred picture from them. Some fifty or sixty years ago, Gmelin, the German chemist, discovered that this most beautiful of blue colors could be artificially produced by heating argillaceous earth with soda, sulphur, and carbon; and now that Guimet, the French chemist, has practically introduced this process, Europe manufactures annually about 100,000,000 pounds of this pigment, most of which is produced in Germany.

At a very early period chemists devoted their attention to the artificial reproduction of rubies and sapphires, which, as we have said before, consist of nothing but crystallized argillaceous earth, colored by minute particles of metals. Several decades ago, the chemist Gaudin succeeded in obtaining small ruby pellets from pure argillaceous earth, precipitated from dissolved alum and moistened with chromate of potash. The color of these rubies, according to the quantity of chromate which they contained, was either that of a rose or bordering on purple. The pellets were so hard that they easily cut glass, garnets, and topazes; but they were not crystals, and their transparency was by no means perfect. Similar experiments were made by the chemists De Bray, Sainte-Claire Deville, Caron, Senarmont, Ebelmann, and others. It was long acknowledged that a crystallization of argillaceous or beryl-earth had to be obtained, and to that end it was necessary to reduce them with the requisite quantities of the coloring metallic combinations into a state of fiery liquefaction. Boric acid was selected for that purpose, because when heated it slowly evaporates. It appears as vapor in volcanic countries, and is especially obtained in Tuscany. The belief that this fiery means of reduction had played in Nature a part in the formation of precious stones was perfectly justifiable; and so boric acid was placed in comparatively large quantities with argillaceous or beryl-earth in open platinum crucibles, which were subjected to a long-continued heat in porcelain furnaces. In fact, as soon as the larger portion of the boric acid has evaporated, there are evolved from the fiery, liquid mass small rubies, sapphires, or emeralds. This was discovered some twenty years ago, but the crystals were too small to make the process a remunerative one.

Far more satisfactory were the results of Fremy's recent experiments. They are based upon a different principle, namely, that of separating the argillaceous earth slowly from its usual combination with silicic acid, as it is found in Nature everywhere, by bringing to bear upon it a substance of stronger affinity for the acid. In consequence, small crystals of argillaceous earth are formed in the fiery, liquid "mother-liquor," which, in the course of further separation, grow slowly. In the

glass-factories of M. Feil, quantities of this "mother-liquor" of precious stones, weighing from twenty-five to fifty pounds, were easily kept in a fiery, liquid state for two and three weeks, and in this way very favorable results were obtained. The most advantageous process turned out to be the separation of the argillaceous earth from the silicic acid by means of oxide of lead, for which purpose a mixture of equal parts of pure porcelain-clay and red-lead was placed in a large crucible of fire-proof clay and exposed for weeks to an intense red heat. Usually, the lead also extracts the silicic acid which the walls of the crucible contain, and eats holes through them. Hence, to avoid losses, the precious-stone crucible should be placed in another.

After several weeks of patient waiting, vividly recalling the expectant watching of the old alchemists at their crucibles in which the philosopher's stone was to be created, the crucible is taken out and cooled. After destroying the crucible, the contents are found to consist of two strata, above a glassy one, consisting principally of silicate of lead, and below a crystalline one, containing the most beautiful crystals of argillaceous earth, in round clusters. If nothing but argillaceous earth and red-lead has been placed in the crucible, these crystals are as colorless as glass. They will cut glass and rock-crystal, nay, even the very hard topaz; in short, they are precious corundums or diamond-spar, so called because, next to the diamond and crystalline boron, it is the hardest of all stones.

Now rubies, sapphires, and Oriental emeralds, are nothing but colored corundums, and the former two can be easily obtained by the addition of the requisite quantities of the coloring metallic combinations. When there was added to the mixture of argillaceous earth and red-lead two or three per cent. of bichromate of potash, the crystals showed the beautiful rose-color of the ruby; when only a small quantity of that salt was used, and simultaneously a still smaller quantity of oxide of cobalt was added, sapphires were obtained. The precious stones thus produced, as a rule, are covered with a firm crust of silicate of lead, which is best removed chemically by melting it with oxide of lead or potash, or by means of hydrate of fluor-spar. Among a number of pounds of such crystals of argillaceous earth which

the inventors submitted to the Academy, there were numerous pieces that could not be distinguished at all from natural rubies and sapphires. They possessed their crystalline shape, their weight, hardness, color, and adamantine lustre, although the latter was not altogether faultless.

How completely the imitation of Nature has succeeded, may be inferred from a peculiarity which the artificial rubies have in common with the natural ones: both, upon being heated, lose their rose-color, and do not recover it until they are cooled again. The diamond-cutters who were requested to grind these artificial rubies found them not only as hard as the natural ones, but in many instances even harder; they were not long in blunting their best tools made of the hardest steel. For the use of watch-makers they are, perhaps, better than the natural stones.

But jewelers, too, are certain, sooner or later, to derive a great deal of benefit from these discoveries. The rubies hitherto obtained, although very beautiful, did not equal the first-class natural stones; but they are only the first productions of a new process, and it is decidedly creditable to the inventors that they immediately divulged their method without trying to mystify the public. Now others, too, may follow up this new branch of a promising alchemy. Perhaps more time should be given to the crystals for their formation, for Nature had a great deal of time for such productions, and it was owing to this fact, perhaps, that it achieved such glorious triumphs. There can be no doubt but that, at some future time, these crystals of argillaceous earth will be colored also green, yellow, and purple, and that thus the precious stones, which were hitherto distinguished as Oriental emeralds, topazes, and amethysts, from inferior stones of the same name, will be produced. The addition "Oriental," in this connection, has no geographical meaning, and was applied by jewelers to the harder and better classes of emeralds, topazes, and amethysts. Perhaps these Oriental stones will be cheaper at an early day than the inferior ones, and the middle classes may wear as brilliant stones as princesses do now.

MESMERISM, ODYLISM, TABLE-TURNING, AND SPIRITUALISM.

THE aphorism that "history repeats itself" is in no case more true than in regard to the subject on which I am now to address you. For there has been a continuity from the very earliest times of a belief, more or less general, in the existence of "occult" agencies, capable of manifesting themselves in the production of mysterious phenomena, of which ordinary experience does not furnish the *rationale*. And while this very continuity is maintained by some to be an evidence of the real existence of such agencies, it will be my purpose to show you that it proves nothing more than the wide-spread diffusion, alike among minds of the highest and of the lowest culture, of certain tendencies to thought, which have either created ideal marvels possessing no foundation whatever in fact, or have by exaggeration and distortion invested with a preternatural character occurrences which are perfectly capable of a natural explanation. Thus, to go no further back than the first century of the Christian era, we find the most wonderful narrations, alike in the writings of pagan and Christian historians, of the doings of the Eastern "sorcerers" and Jewish "exorcists" who had spread themselves over the Roman Empire. Among these the Simon Magus slightly mentioned in the book of Acts was one of the most conspicuous, being recorded to have gained so great a repute for his "magic arts" as to have been summoned to Rome by Nero to exhibit them before him; and a Christian father goes on to tell how, when Simon was borne aloft through the air in a winged chariot in the sight of the emperor, the united prayers of the apostles Peter and Paul, prevailing over the demoniacal agencies that sustained him, brought him precipitately to the ground.

Nothing is more common than to hear it asserted that these are subjects which any person of ordinary intelligence can investigate for himself. But the chemist and the physicist would most assuredly demur to any such assumption in regard to a chemical or physical inquiry; the physiologist and geologist would make the same protest against the judgment of unskilled persons in questions of physiology and geology; and a study of

mesmerism, odylism, and spiritualism, extending over more than forty years, may be thought to justify me in contending that a knowledge of the physiology and pathology of the human mind, of its extraordinary tendency to self-deception in regard to matters in which its feelings are interested, of its liability to place undue confidence in persons having an interest in deceiving, and of the modes in which fallacies are best to be detected and frauds exposed, is an indispensable qualification both for the discrimination of the genuine from the false, and for the reduction of the genuine to its true shape and proportions.

It was about the year 1772 that Mesmer, who had previously published a dissertation "On the Influence of the Planets on the Human Body," announced his discovery of a universal fluid, "the immediate agent of all the phenomena of Nature, in which life originates, and by which it is preserved;" and asserted that he had further discovered the power of regulating the operations of this fluid, to guide its currents in healthy channels, and to obliterate by its means the tracks of disease. This power he in the first instance professed to guide by the use of magnets; but having quarreled with Father Hell, a Professor of Astronomy at Vienna, who had furnished him with the magnets with which he made his experiments, and who then claimed the discovery of their curative agency, Mesmer went on to assert that he could concentrate the power in and liberate it from any substance he pleased, could charge jars with it (as with electricity) and discharge them at his pleasure, and could cure by its means the most intractable diseases. Having created a great sensation in Bavaria and Switzerland by his mysterious manipulations, and by the novel effects which they often produced, Mesmer returned to Vienna, and undertook to cure of complete blindness a celebrated singer, Mademoiselle Paradis, who had been for ten years unsuccessfully treated by the court physician. His claim to a partial success, however, which was in the first instance supported by his patient, seemed to have been afterward so completely disproved by careful trials of her visual powers, that he found himself obliged to quit Vienna abruptly, and thence proceeded to Paris, where he soon produced a great sensation. The state of French society at that time, as I have al-

ready remarked, was peculiarly favorable to his pretensions. A feverish excitability prevailed, which caused the public mind to be violently agitated by every question which it took up. And Mesmer soon found it advantageous to challenge the learned societies of the capital to enter the lists against him; the storm of opposition which he thus provoked having the effect of bringing over to his side a large number of devoted disciples and ardent partisans. He professed to distribute the magnetic fluid to his congregated patients from a *baquet* or magnetic tub which he had impregnated with it, each individual holding a rod which proceeded from the *baquet*; but when the case was particularly interesting, or likely to be particularly profitable, he took it in hand for personal magnetization. All the surroundings were such as to favor, in the hysterical subjects who constituted the great bulk of his patients, the nervous paroxysm termed the "crisis," which was at once recognized by medical men as only a modified form of what is commonly known as an "hysteric fit;" the influence of the imitative tendency being manifested as it is in cases where such fits run through a school, nunnery, factory, or revivalist-meeting, in which a number of suitable subjects are collected together. And it was chiefly on account of the moral disorders to which Mesmer's proceedings seemed likely to give rise that the French Government directed a scientific commission, including the most eminent *savants* of the time—such as Lavoisier, Bailly, and Benjamin Franklin—to inquire into them. After careful investigation they came to the conclusion that there was no evidence whatever of any special agency proceeding from the *baquet;* for not only were they unable to detect the passage of any influence from it that was appreciable, either by electric, magnetic, or chemical tests, or by the evidence of any of their senses; but, on blindfolding those who seemed to be most susceptible to its supposed influence, all its ordinary effects were produced when they were without any connection with it, *but belived that it existed.* And so, when in a garden of which certain trees had been magnetized, the patients, either when blindfolded, or when ignorant which trees had been magnetized, would be thrown into a convulsive fit if they believed themselves to be near a magnetized tree, but were really

at a distance from it; while, conversely, no effect would follow their close proximity to one of these trees when they believed themselves to be at a distance from any of them. Further, the commissioners reported that, although some cures might be wrought by the mesmeric treatment, it was not without danger, since the convulsions excited were often violent and exceedingly apt to spread, especially among men feeble in body and weak in mind, and almost universally among women; and they dwelt strongly also on the moral dangers which, as their inquiries showed, attended these practices.

Now, this report, although referring to a form of mesmeric procedure which has long since passed into disrepute, really deals with what I hold to be an important principle of action, which, long vaguely recognized under the term "imagination," now takes a definite rank in physiological science; namely, that in individuals of that excitable nervous temperament which is known as "hysterical" (a temperament by no means confined to women, but rare in healthy and vigorous men), the expectation of a certain result is often sufficient to evoke it. Of the influence of this "expectancy" in producing most remarkable changes in the bodily organism, either curative or morbid, the history of the history of medicine affords abundant and varied illustrations; and I shall presently show you that it operates no less remarkably in calling forth movements which, not being consciously directed by the person who executes them, have been attributed to hypothetical occult agencies.

In the hands of some of his pupils, however, animal magnetism, or Mesmerism (as it gradually came to be generally called), assumed an entirely new development. It was discovered by the Marquis de Puysegur, a great landed proprietor, who appears to have practised the art most disinterestedly for the sole benefit of his tenantry and poor neighbors, that a state of profound insensibility might be induced by very simple methods in some individuals, and a state akin to somnambulism in others; and this discovery was taken up and brought into vogue by numerous mesmerizers in France and Germany, while, during the long Continental war, and for some time afterward, it remained almost unknown in England. Attention seems to

have been first drawn to it in this country by the publication of the account of a severe operation performed in 1829, by M. Cloquet, one of the most eminent surgeons of Paris, on a female patient who had been thrown by mesmerism into the state of somnambulism; in which, though able to converse with those around her, she showed herself entirely insensible to pain, while of all that took place in it she had subsequently no recollection whatever. About twelve years afterward, two amputations were performed in our own country—one in Nottinghamshire, and the other in Leicestershire--upon mesmerized patients, who showed no other sign of consciousness than an almost inaudible moaning; both of them exhibiting an uninterrupted placidity of countenance, and declaring, when brought back to their ordinary state, that they were utterly unaware of what had been done to them during their sleep. And not long afterward Dr. Esdaile, a surgeon in Calcutta, gave details of numerous most severe and tedious operations performed by him, without the infliction of pain, upon natives in whom he had induced the mesmeric sleep—the rank of presidency surgeon being conferred upon him by Lord Dalhousie (then Governor-General of India), "in acknowledgment of the services he had rendered to humanity." The results of minor experiments performed by various persons, desirous of testing the reality of this state, were quite in harmony with these. Writing in 1845, Dr. Noble, of Manchester (with whom I was early brought into association by Sir John Forbes in the pursuit of this inquiry), said:

"We have seen a needle thrust deeply under the nail of a woman sleeping mesmerically, without its exciting a quiver; we have seen pungent snuff in large quantities passed up the nostrils under the same circumstances, without any sneezing being produced until the patient was roused, many minutes afterward; we have noticed an immunity from all shock when percussion-caps have been discharged suddenly and loudly close to the ear; and we have observed a patient's little-finger in the flame of a candle, and yet no indication of pain. In this latter case all idea of there having been courageous dissimulation was removed from our mind in seeing the same patient afterward evince both surprise and indignation at the treatment received; as, from particular circumstances, a substantial inconvenience was to result from the injury to the finger, which was by no means slight."*

**British and Foreign Medical Review*, April, 1845.

This "mesmeric sleep" corresponds precisely in character with what is known in medicine as "hysteric coma;" the insensibility being as profound, while it lasts, as in the coma of narcotic poisoning or pressure on the brain; but coming on and passing off with such suddenness as to show that it is dependent upon some transient condition of the sensorium, which, with our present knowledge, we can pretty certainly assign to a reduction in the supply of blood caused by a sort of spasmodic contraction of the blood-vessels. That there is no adequate ground for regarding it as otherwise than *real*, appears further from the discovery made not long afterward by Mr. Braid, a surgeon practising at Manchester, that he could induce it by a very simple method, which is not only even more effective than the "passes" of the mesmerizer, but is, moreover, quite independent of any other will than that of the person who subjects himself to it. He found that this state (which he designated as hypnotism) could be induced in a large proportion of individuals of either sex, and of all ranks, ages, and temperaments, who determinately fix their gaze for several minutes consecutively on an object brought so near to their eyes as to require a degree of convergence of their axes that is maintainable only by a strong effort.

The first state thus induced is usually one of profound comatose sleep; the "subject" not being capable of being roused by sensory impressions of any ordinary kind, and bearing without the least indication of consciousness what would ordinarily produce intolerable uneasiness or even severe pain. But, after some little time, this state very commonly passes into one of somnambulism, which again corresponds closely on the one hand with *natural*, and on the other with *mesmeric*, somnambulism. In fact, it has been by the study of the somnambulism artificially induced by Mr. Braid's process that the essential nature of this condition has been elucidated, and that a scientific *rationale* can now be given of a large proportion of the phenomena reported by mesmerizers as having been presented by their somnambules.

It has been claimed for certain mesmeric somnambules, however, that they occasionally possess an intelligence altogether

superhuman as to things present, past, and future, which has received the designation "lucidity;" and it is contended that the testimony on which we accept the reality of phenomena which are conformable to our scientific experience ought to satisfy us equally as to the genuineness of those designated as "the higher," which not only transcend but absolutely contradict what the mass of enlightened men would regard as universal experience. This contention, however, seems to me to rest upon an entirely incorrect appreciation of the probative force of evidence; for, as I shall endeavor to prove to you in my succeeding lecture, the only secure basis for our belief on *any* subject is the confirmation afforded to external testimony by our sense of the inherent probability of the fact testified to; so that, as has been well remarked, "evidence tendered in support of what is new must correspond in strength with the degree of its incompatibility with doctrines generally admitted as true; and, where statements obviously contravene all past experience and the universal consent of mankind, any evidence is inadequate to the proof, which is not complete, beyond suspicion, and absolutely incapable of being explained away."

It was asserted, about thirty years ago, by Baron von Reichenbach, whose researches on the chemistry of the hydrocarbons constitute the foundation of our present knowledge of paraffin and its allied products of the distillation of coal, that he had found certain "sensitive" subjects so peculiarly affected by the neighborhood of magnets or crystals as to justify the assumption of a special polar force, which he termed *Odyle*, allied to, but not identical with, magnetism; present in all material substances, though generally in a less degree than in magnets and crystals; but called into energetic activity by any kind of physical or chemical change, and therefore especially abundant in the human body. Of the existence of this odylic force, which he identified with the "animal magnetism" of Mesmer, he found what he maintained to be adequate evidence in the peculiar sensations and attractions experienced by his "sensitives" when in the neighborhood either of magnets or crystals, or of human beings specially charged with it. After a magnet had been repeatedly drawn along the arm of one of these subjects, she

would feel a pricking, streaming, or shooting sensation; she would smell odors proceeding from it; or she would see a small volcano of flame issuing from its poles when gazing at them, even in broad daylight. As in the magnetic sleep light is often seen by the somnambule to issue from the operator's fingers, so the odylic light was discerned in the dark by Von Reichenbach's "sensitives," issuing not only from the hands, but from the head, eyes, and mouth, of powerful generators of this force. One individual in particular was so peculiarly sensitive, that she saw (in the dark) sparks and flames issuing from ordinary nails and hooks in a wall. It was further affirmed that certain of these "sensitives" found their hands so powerfully attracted by magnets or crystals as to be irresistibly drawn toward them; and thus that if the attracting object were forcibly drawn away, not only the hand, but the whole body of the "sensitive" was dragged after it. Another set of facts was adduced to prove the special relation of odyle to terrestrial magnetism—namely, that many "sensitives" cannot sleep in beds which lie across the magnetic meridian; a position at right angles to it being to some quite intolerable.

Von Reichenbach's doctrine came before the British public under the authority of the late Dr. Gregory, the Professor of Chemistry in the University of Edinburgh; who went so far as to affirm that, "by a laborious and beautiful investigation, Reichenbach had demonstrated the existence of a force, influence, or imponderable fluid—whatever name be given to it—which is distinct from all the known forces, influences, or imponderable fluids, such as heat, light, electricity, magnetism, and from the attractions, such as gravitation, or chemical attraction." It at once became apparent, however, to experienced physicians conversant with the proteiform manifestations of that excitable, nervous temperament, of which I have already had to speak, that all these sensations were of the kind which the physiologist terms "subjective;" the state of the sensorium on which they immediately depend being the resultant, not of physical impressions made by external agencies upon the organs of sense, but of cerebral changes connected with the ideas with which the minds of the "sensitives" had come to be "pos-

sessed." The very fact that no manifestation of the supposed force could be obtained except through a conscious human organism should have been quite sufficient to suggest to any philosophic investigator that he had to do not with a new physical force, but with a peculiar phase of physical action, by no means unfamiliar to those who had previously studied the influence of the mind upon the body. And the fact which Von Reichenbach himself was honest enough to admit—that when a magnet was poised in a delicate balance, and the hand of a "sensitive" was placed above or beneath it, the magnet was never drawn toward the hand—ought to have convinced him that the force which attracted the "sensitive's" hand to the magnet has nothing in common with physical attractions, whose action is invariably *reciprocal;* but that it was the product of her own conviction that she *must* thus approximate it. So "possessed" was he, however, by his pseudo-scientific conception, that the true significance of this fact entirely escaped him; and although he considered that he had taken adequate precautions to exclude the conveyance of any suggestion of which his "sensitives" should be conscious, he never tried the one test which would have been the *experimentum crucis* in regard to all the supposed influences of magnets —that of using *electro-magnets*, which could be "made" and "unmade" by completing or breaking the electric circuit, without any indication being given to the "sensitive" of this change of its conditions. And the same remark applies to the more recent statement of Lord Lindsay, as to Mr. Home's recognition of the position of a permanent magnet in a totally-darkened room; the value of this solitary fact, for which there are plenty of ways of accounting, never having been tested by the use of an electro-magnet, whose active or passive condition should be entirely unknown, not only to Mr. Home, but to every person present.

That "sensitives" like Von Reichenbach's, in so far as they are not intentional deceivers (which many hysterical subjects are constitutionally prone to be), can feel, see, or smell, anything that they were led to believe that they *would* feel, see, or smell, was soon proved by the experimental inquiries of Mr. Braid, many of which I myself witnessed. He found that not only in

hysterical girls, but in many men and women "of a highly-concentrative and imaginative turn of mind," though otherwise in ordinary health, it was sufficient to fix the attention on any particular form of *expectancy*—such as pricking, streaming, heat, cold, or other feelings, in any part of the body over which a magnet was being drawn; luminous emanations from the poles of a magnet in the dark, in some cases even in full daylight; or the attraction of a magnet or crystal held within reach of the hand—for that expectancy to be fully realized. And, conversely, the same sensations were equally produced when the subjects of them were led to *believe* that the same agency was being employed, although nothing whatever was really done; the same flames being seen when the magnet was concealed by shutting it in a box, or even when it was carried out of the room, without the knowledge of the subject; and the attraction of the magnet for the hand being entirely governed by the idea previously suggested, positive or negative results being thus obtained with either pole, as Mr. Braid might direct. "I know," he says, of one of his subjects, "that this lady was incapable of trying to deceive myself or others present; but she was self-deceived and spell-bound by the predominance of a preconceived idea, and was not less surprised at the varying powers of the instrument than were others who witnessed the results."*

One of Mr. Braid's best "subjects" was a gentleman residing in Manchester, well known for his high intellectual culture, great general ability, and strict probity. He had such a remarkable power of voluntary abstraction as to be able at any time to induce in himself a state akin to profound reverie (corresponding to what has been since most inappropriately called the "biological"), in which he became so completely "possessed" by any idea strongly enforced upon him, that his whole state of feeling and action was dominated by it. Thus it was sufficient for him to place his hand upon the table and fix his attention upon it for half a minute, to be entirely unable to withdraw it, if assured in a determined tone that he *could not* do so. When his gaze had been steadily directed for a short time to the poles of a magnet, he could be brought to see flames issuing from

* "The Power of the Mind over the Body," 1846, p. 20.

them of any form or color that Mr. Braid chose to name. And when desired to place his hand upon one of the poles, and to fix his attention for a brief period upon it, the peremptory assurance that he *could not* detach it was sufficient to hold it there with such tenacity that I saw Mr. Braid drag him round the room in a way that reminded me of George Cruikshank's amusing illustration of the German fairy-story of "The Golden Goose." The attraction was dissolved by Mr. Braid's loud, cheery "All right, man," which brought the subject back to his normal condition, as suddenly as the attraction of a powerful electro-magnet for a heavy mass of iron ceases when the circuit is broken.

Now the phenomena of the "biological" condition seem to me of peculiar significance, in relation to a large class of those which are claimed as manifestations of a supposed "spiritual" agency. When a number of persons of that "concentrative and imaginative turn of mind" which predisposes them to the "biological" condition sit for a couple of hours (especially if in the dark) with the expectation of some extraordinary occurrence—such as the rising and floating in the air, either of the human body, or of chairs or tables, without any physical agency; the crawling of live lobsters over their persons; the contact of the hands, the sound of the voices, or the visible luminous shapes, of their departed friends—it is perfectly conformable to scientific probability that they should pass more or less completely (like Reichenbach's "sensitives") into a state which is neither waking nor sleeping, but between the two, in which they see, hear, or feel, by touch, anything they have been led to expect will present itself. And the accordance of their testimony, in regard to such occurrences, is only such as is produced by the community of the dominant idea with which they are all "possessed," a community of which history furnishes any amount of strangely-varied examples. And thus it becomes obvious that the testimony of a single cool-headed skeptic, who asserts that nothing extraordinary has really occurred, should be accepted as more trustworthy than that of any number of believers, who have, as it were, created the sensorial result by their anticipation of it.

I have now to show you that the like expectancy can also produce *movements* of various kinds, through the instrumentality of the nervo-muscular apparatus, without the least consciousness on the part of its subject of his being himself the instrument of their performance; a physiological fact which is the key to the whole mystery of table-turning and table-talking. I very well remember the prevalence in my schoolboy days of a belief that, when a ring, a button, or any other small body, suspended by a string over the end of the finger, was brought near the outside or inside of a glass tumbler, it would strike the hour of the day against its surface; and the experiment certainly succeeded in the hands of several of my schoolfellows, who tried it in all good faith, getting up in the middle of the night to test it, in entire ignorance, as they declared, of the real time. But, as was pointed out by M. Chevreul, who investigated this subject in a truly scientific spirit more than forty years ago, it is impossible by any voluntary effort to keep the hand absolutely still for a length of time in the position required; an involuntary tremulousness is always observable in the suspended body, and if the attention be fixed on it with the expectation that its vibrations will take a definite direction, they are very likely to do so. But their persistence in that direction is found to last only so long as they are guided by the sight of the operator, at once and entirely losing their constancy if he closes or turns away his eyes. Thus it became obvious that, in the striking of the hour, the influence which determines the number of strokes is really the knowledge or suspicion present to the *mind* of the operator, which involuntarily and unconsciously directs the action of his muscles; and the same *rationale* was applied by M. Chevreul to other cases in which this *pendule explorateur* (the use of which can be traced back to a very remote date), has been appealed to for answers to questions of very diverse character.

When, however, "Odyle" came to the front, and the world of curious but unscientific inquirers was again "possessed" by the idea of an unknown and mysterious agency, capable of manifesting itself in an unlimited variety of ways, the *pendule explorateur* was brought into vogue, under the name of *odometer*, by Dr. Herbert Mayo, who investigated its action with a great

show of scientific precision ; starting, however, with the foregone conclusion that its oscillations were directed by the hypothetical "odyle," and altogether ignoring the mental participation of the operator, whom he supposed to be as passive as a thermometer or a balance. By a series of elaborate experiments, he convinced himself that the direction and extent of the oscillations could be altered, either by a change in the nature of the substances placed beneath the "odometer," or by the contact of the hand of a person of the opposite sex, or even of the experimenter's other hand, with that from which it was suspended. And he gradually reduced his result to a series of definite laws, which he regarded as having the same constancy as those of physics or chemistry. Unfortunately, however, other experimenters, who worked out the inquiry with similar perseverance and good faith, arrived at such different results, that it soon came to be obvious that what astronomical observers call the "personal equation" of the individual has a very large share in determining them. A very intelligent medical friend of my own, then residing abroad, wrote me long letters full of the detailed results of his own inquiries, on which he was anxious for my opinion. My reply was simply : "Shut your eyes, or turn them away, and let some one else watch the oscillations under the conditions you have specified, and record their results ; you will find, if I do not mistake, that they will then show an entire *want* of the constancy you have hitherto observed." His next letter informed me that such proved to be the case; so that he had come entirely to agree with me as to the dependence of the previous uniformity of his results on his own expectancy.

A very amusing *expose* of the mystery of the "magnetometer" resulted from its application by Dr. Madden, an homœopathic physician at Brighton, to test the virtues of his "globules," as to which he had, of course, some performed conclusions of his own. The results of his first experiments entirely corresponded with his ideas of what they ought to be; for when a globule of one medicine was taken into his disengaged hand, the suspended ball oscillated longitudinally; and when this globule was changed for another of opposite virtues, the direction of the oscillations became transverse. Another homœopathic physi-

cian, however, was going through a similar course of experiments; and his results, while comformable to his own notions of the virtues of the globules, were by no means accordant with those of Dr. Madden. The latter was thus led to reinvestigate the matter with a precaution he had omitted in the first instance; namely, that the globules should be placed in his hand by another person, without any hint being given him of their nature. From the moment he began to work upon this plan, the whole aspect of the subject was changed; globules that produced longitudinal oscillations at one time gave transverse at another, while globules of the most opposite remedial virtues gave no sign of difference. And thus he was soon led to the conviction, which he avowed with a candor very creditable to him, that the system he had built up had no better foundation than his own anticipation of what the results of each experiment should be; that anticipation expressing itself unconsciously in involuntary and imperceptible movements of his finger, which communicated a rhythmetical vibration to the framework when the oscillations of the ball suspended from it were watched.

Thus, by the investigations of scientific experts who were alive to the sources of fallacy which the introduction of the *human* element always brings into play, the hypothesis of odylic force was proved to be completely baseless; the phenomena which were supposed to indicate its existence being traceable to the physiological conditions of the human organisms through whose instrumentality they were manifested. The principle that the state of "expectant attention" is capable of giving rise either to sensations or to involuntary movements, according to the nature of the expectancy, had been previously recognized in physiological science, and was not invented for the occasion; but the phenomena I have been describing to you are among its most "pregnant instances."

The same principle furnishes what I believe to be the true scientific explanation of the supposed mystery of the divining-rod, often used where water is scarce for the discovery of springs, and in mining-districts for the detection of metallic veins. This rod is a forked twig shaped like the letter Y, hazel being usually preferred; and the diviner walks over the

ground to be explored, firmly grasping its two prongs with his hands, in such a position that its stem points forward. After a time the end of the stem points downward, often, it is said, with a sort of writhing or struggling motion, especially when the fork is tightly grasped; and sometimes it even turns backward, so as to point toward instead of away from the body of the diviner. Now, there is a very large body of apparently reliable testimony, that when the ground has been opened in situations thus indicated, either water-springs or metallic veins have been found beneath; and it is quite certain that the existence of such a power is a matter of unquestioning faith on the part of large numbers of intelligent persons who have witnessed what they believe to be its genuine manifestations. This subject, however, was carefully inquired into more than forty years ago by MM. Chevreul and Biot; and their experimental conclusions anticipated those to which I was myself led in ignorance of them by physiological reasoning. They found that the forked twig cannot be firmly grasped for a quarter of an hour or more in the regulation position, without the induction of a state of muscular tension, which at lasts discharges itself in movement; and this acts on the prongs of the fork in such a manner as to cause its stem to point, either upward, downward, or to one side. The occasion of this discharge and the direction of the movement are greatly influenced, like the oscillations of bodies suspended from the finger, by *expectancy* on the part of the operator; so that if he has any suspicion or surmise as to the "whereabouts" of the object of his search, an involuntary and unconscious action of his muscles causes the point of the rod to dip over it.

Again, since not one individual in forty, in the localities in which the virtues of the divining-rod are still held as an article of faith, is found to obtain any results from its use, it becomes obvious that its movements must be due, not to any physical agency directly affecting the rod, but to some influence exerted through its holder. And that this influence is his *expectation* of the result may, I think, be pretty confidently affirmed. For it has been clearly shown, by careful and repeated experiments, that, while the rod dips when the "diviner" knows or believes

he is over a water-spring or a metallic vein, the results are uncertain, contradictory, or simply negative, when he is blindfolded, so as not to be aware precisely where he is. The following is a striking case of this kind that has been lately brought to my knowledge:

"A friend of mine," says Dr. Beard,* "an aged clergyman, of thorough integrity and fairness, has for many years—the larger part of his natural life, I believe—enjoyed the reputation of being especially skilled in the finding of places to dig wells, by means of a divining-rod of witch-hazel, or the fresh branches of apple or other trees. His fame has spread far, and the accounts that are given by him and of him are, to those who think human testimony is worth anything, overwhelmingly convincing. He consented to allow me to experiment with him. I found that only a few moments were required to prove that his fancied gift was a delusion, and could be explained wholly by unconscious muscular motion, the result of expectancy and coincidence. In his own yard there was known to be a stream of water running through a small pipe a few feet below the surface. Marching over and near this, the rod continually pointed strongly downward, and several times turned clear over. These places I marked, blindfolded him, marched him about until he knew not where he was, and took him over the same ground over and over again; and, although the rod went down a number of times, *it did not once point to or near the places previously indicated.*

I very well remember having heard, some thirty-five years ago, from Mr. Dilke (the grandfather of the present Sir Charles), of an experiment of this kind which he had himself made upon a young Portuguese, who had come to him with a letter of introduction, describing the bearer of it as possessing a most remarkable power of finding, by means of the divining-rod, metals concealed from view. Mr. Dilke's family being at a summer residence in the country, his plate had all been sent to his chambers in the Adelphi, where he was visited by the Portuguese youth; to whom he said, "Go about the room with your rod, and try if you can find any mass of metal." The youth did so; and his rod dipped over a large standing desk, in which Mr. Dilke's plate had been temporarily lodged. Seeing, however, that there were circumstances which might reasonably suggest this guess, Mr. Dilke asked the youth if he was willing to

* *Review of Medicine and Pharmacy* (New York), September, 1875.

allow his divining power to be tested under conditions which should exclude all such suggestion; and, having received a ready assent, he took his measures accordingly. Taking his plate-box down to his country residence, he secretly buried it just beneath the soil in a newly-ploughed field; selecting a spot which he could identify by cross-bearings of conspicuous trees, and getting a plough drawn again over its surface, so as to make this correspond precisely with that of the rest of the field. The young diviner was then summoned from London, and challenged to find beneath the soil of this field the very same plate which he had previously detected in Mr. Dilke's desk at the Adelphi; but, having nothing whatever to guide him even to a guess, he was completely at fault. Mr. Dilke's impression was that he was not an impostor, but a sincere believer in his own power, as the "dowsers" of mining-districts seem unquestionably to be. The test of blindfolding the diviner, and then leading him about in different directions, so as to put him completely at fault in regard to his locality, is one that can be very readily applied, when the diviner is acting in good faith; but, as I shall show you in the next lecture, it requires very special precautions to blindfold a person who is determined to see; and, in some of the cases which seem to have stood this test, it seems not improbable that vision was not altogether precluded.

An additional reason for attributing the action of the divining-rod to the muscular movements called forth by a state of expectancy (perhaps not always consciously entertained) on the part of the performer seems to me to be furnished by the diversity of the powers that have been attributed to it; such as that of identifying murderers and indicating the direction of their flight, discovering the lost boundaries of lands, detecting the birthplace and parentage of foundlings, etc. The older writers do not in the least call in question the reality of the powers of the hazel-fork, but learnedly discuss whether they are due to natural or to diabolic agency. When in the last century the phenomena of electricity and magnetism became objects of scientific study, but had not yet been comprehended under the grasp of law, it was natural that those of the divining-rod

should be referred to agencies so convenient, which seemed ready to account for anything otherwise unaccountable, But, since physicists and physiologists have come to agree that the moving power is furnished by nothing else than the muscles of the diviner, the only question that remains is, What calls forth its exercise? And the conclusive evidence I have given you that the definite oscillations of suspended bodies depend on involuntary movements unconsciously determined by states of *expectancy*, clearly points to the conclusion that we have in the supposed mystery of the divining-rod only another case of the same kind. It is well known that persons who are conversant with the geological structure of a district are often able to indicate with considerable certainty in what spot, and at what depth, water will be found; and men of less scientific knowledge, but of considerable practical experience, frequently arrive at a true conclusion on this point, without being able to assign reasons for their opinions. Exactly the same may be said in regard to the mineral structure of a mining-district; the course of a metallic vein being often correctly indicated by the shrewd guess of an observant workman, where the scientific reasoning of the mining-engineer altogether fails. It is an experience we are continually encountering in other walks of life, that particular persons are guided, some apparently by an original and others by an acquired intuition, to conclusions for which they can give no adequate reasons, but which subsequent events prove to have been correct; and I look upon the divining-rod in its various applications as only a peculiar method of giving expression to results worked out by an automatic process of this kind, even before they rise to distinct mental consciousness. Various other methods of divination that seem to be practised in perfectly good faith—such, for example, as the Bible and key test, used for the discovery of stolen property—are probably to be attributed to the same agency; the cerebral traces of past occurences supplying materials for the automatic evolution of a result (as they unquestionably do in dreams) when the occurences themselves have been forgotten.

Many of the cases of so-called thought-reading are clearly of the same kind; the communication being made by unconscious

muscular action on the part of one person, and automatically interpreted by the other—as in the following instance: Several persons being assembled, one of them leaves the room, and during his absence some object is hidden. On the absentee's re-entrance, two persons, who know the hiding-place, stand one on either side of him, and establish some personal contact with him; one method being for each to place a finger on his shoulder, and another for each to place a hand on his body, one on the front and the other on the back. He walks about the room between the two, and generally succeeds before long in finding the hidden object; being led toward it (as careful observation and experiment have fully proved) by the involuntary muscular action of his unconscious guides, one or the other of them pressing more heavily when the object is on his side, and the finder as involuntarily turning toward that side.

These and other curious results of recent inquiry, while strictly comformable to physiological principles, greatly extend our knowledge of the modes in which states of mind express themselves unconsciously and involuntarily in muscular action; and I dwell on them the more because they seem to me to afford the key (as I shall explain in my next lecture) to some of these phenomena of spiritualistic divination, which have been most perplexing to many who have come in contact with them, without being disposed to accept the spiritualistic interpretation of them.

MOHAMMEDAN RECEIPT FOR SUMMONING SPIRITS.

Fast seven days in a lonely place, and take incense with you, such as benzoin, aloeswood, mastic, and odoriferous wood from Soudan, and read the Chapter 1001 times (from the Koran) in the seven days—a certain number of readings, namely, for everyone of the five daily prayers. That is the secret, and you will see indescribale wonders; drums will be beaten beside you, and flags hoisted over your head, and you will see spirits full of light and of beautiful and benign aspect—"Upper Egypt; its people and products," by Dr. Klunzinger, p. 386.

An acquaintance of his, who had undergone the course of self-mortification, said that he really saw all kinds of horrible forms in his magic circle, but he saw them also when his eyes were shut. At last he got quite terrified and left the place.

INTRODUCTORY.

NOTWITHSTANDING that mesmerism is denounced as a "Modern Humbug," appearing from time to time under the different names of "Animal Magnetism," "Statuvolism," "Artificial Sonambulism," "Pathetism," "Hypnotism," "Biology," "Psychology," "Clairvoyance," "Trance," etc., etc.; yet we find by searching the annals of the past, that its principles have been well known in ages long gone by, though enshrouded in mystery and superstition.

That the *Heathen Magi of India* possessed a knowledge of the method of producing the mesmeric sleep, is quite evident from the images of the gods of India, which may be seen even to this day. Chiven, Vichenow, Parachiven, and many others, have an extraordinary number of arms, all presenting the hands open, with palms inclining downwards, and with fingers in the very best possible position for successful fascination. It is not unreasonable to suppose that the divine honors paid to heathen gods were originally conferred on men of high renown and fame, for being possessed of unusual magnetic powers, such powers being symbolized by numerous additional arms and hands. It was supposed that the *Caduceus of Mercury* possessed the power of putting any one whom it touched to sleep. He used it to deepen the slumbers of Argus, after having lulled him to sleep with the music of his lyre. A passage in Plautus makes him say of Sosia, "*What if I stroke him gently with the hand, so as to put him to sleep.*" This goes to show that the use of the "*Caduceus*" was sometimes dispensed with in the operation of inducing sleep. The priests of Egypt made the knowledge of the secret, the last and holiest rite of their ancient magic, in the initiation of their candidates, and they made great use of fascination in the cure of diseases. The well-known record in the Scriptures, where the *psalmist David*, in his old age, had his days lengthened out, by deriving a fresh supply of life from the physical and nervous system of the young damsel who was commanded to share his couch, is an instance of the operation of a natural law which is often ridiculed at the present day. There

might be many instances given, where the systems of the superannuated are built up at the expense of the health of their young bed-mates. It used to be a practice among the natives of some of the Pacific Islands, to relieve weariness and exhaustion by patting the tired one, a process which resulted in a complete restoration of physical energy. Even the gestures and motions, incantations and mummeries of an Indian "pow-wow," are intimately dependent on the efficacy of magnetism for the desired result—aided, no doubt, by the excited imagination of the patient operated upon. St. Gregory, Bishop of Tours, tells us of the efficacy of pilgrimages to the tombs of saints. He says: "Any person filled with faith, coming near the tombs and praying will be speedily cured of whatever illness may befall them. Some affirm that the saints appear to them in the night, during their dreams, and reveal the proper remedies." Protogene, St. Martin, St. Fortunatus, and many others, give similar testimony. Fabricius, in speaking of the practice of the country people, who went to the Church of St. Anthony, of Padua, for the purpose of obtaining salutary visions during their sleep, says: "This exactly resembles the ancient pagan worship; and, in truth, even at the present day, the churches of the saints are resorted to, to receive the same kind of revelations for curing diseases." The Queen of Navarre, while lying at Metz, at the point of death, described the battle of Jarnac in every minute particular; told of her son's victory; the death of the Prince of Condé, and the enemy's flight; all of which was soon afterwards confirmed. This instance of clairvoyant vision is as well attested as that of Emanuel Swedenborg, who saw a city burning, while eighty miles distant, and described the progress of the fire to the surrounding by-standers. Cardanus, in 1501, performed many great cures by fascination. He could go into the state at will and could wake when he chose, and while in the state cured himself of slight attacks of the gout, prescribed remedies, saw objects at a great distance, and foretold future events with correctness. For all this he was imprisoned as a sorcerer at Bologna, though he only claimed that *nature* had endowed him thus strangely. In 1679, William Maxwell, an Englishman, laid down propositions similar to those afterwards promulgated by Mesmer. In the seventeenth century, there appeared in England a Dr. Streper Levret, an Irish gentleman, and also Valentine

Greatrakes, who professed to cure diseases by stroking with the hands. Greatrakes, who was a very pious man, felt impressed, he said, to lay hands on cases of ague, and afterwards to treat all kinds of diseases. "I laid hands on all that came," said he, "and many were cured and some were not." The Royal Society examined into the mystery and accounted for the phenomena by supposing that there existed a "Sanative Contagion in Mr. Greatrake's body, which had an antipathy to some particular diseases and not to others." Truly a sage conclusion. The science was first made widely manifest in Europe, about the close of our Revolutionary War by *Dr. Anton Mesmer*, and though he was by no means the first who applied it to the cure of disease, yet to him is undoubtedly due the credit of its revival, and hence it is usually called *mesmerism*, in his honor. *Mesmer* was born in 1734, at Mersburg, on the shores of Lake Constance, and died in 1815. When 42 years old, he took the degree of doctor of medicine in the University of Vienna. It is said that the Professor of Astronomy at Vienna had invented a peculiar form of magnetized steel plates which he applied successfully to the cure of diseases. Mesmer obtained these magnets from the astronomer and applied them in his own way, and soon found out that the efficacy was not in the *form of the plates*, but in the manipulations; that the peculiar mode of using them to insure success was in making passes, as they are now called. A quarrel sprung up, and the final result was that Mesmer was obliged to leave Vienna, and in 1778, he arrived at Paris, whither his popularity preceded him. So great became his success, that the French Government took up the matter and offered him a large annual income, if he would unfold his secret. This proposition Mesmer rejected, though he sold the secret to individuals, requiring them to pledge themselves not to reveal his instructions. After many vicissitudes, the sum of £14,000 was raised by his disciples, whom he had instructed, but whom he did not consider entitled to practice it publicly. Mesmer used a box filled with iron filings and pounded glass. A cord was passed around the bodies of the subjects, connecting them with one another, a piano-forte was used, and a rod of iron was held by the magnetizer while making the passes. Some of the patients were tranquil; some were affected by coughing and spitting; others were troubled with slight pains, universal heats and perspiration;

others were terribly agitated and tortured with convulsions. Some of these convulsions were extraordinary in number, duration, and severity, and were often accompanied with spasms of the throat and wandering motions of the eyes, to which were added, piercing shrieks, weeping, immoderate laughter and hiccough. In view of these absurd preparations and unnecessary manifestations, it is hardly to be wondered that the Committee of Investigation appointed by the French Academy of Science and Medicine, reported in language like this: "In conclusion, as most of the patients were of a nervous temperament, we have thought that the whole thing may be explained by referring the whole matter to the power of the *imagination*, as this power has no limit." This conclusion, however satisfactory to themselves, was like "jumping out of the frying-pan into the fire." One of Mesmer's pupils, the Marquis De Puyseger, retired to his estate in the country, to heal the sick, and there he made the discovery of "Clairvoyance." Up to this time all the operators had used steel rods, according to Mesmer's instructions. When the clairvoyant was asked where the magnetizing influence came from, he replied: "*From your hands, from your eyes, from all parts of your bodies.*" He was then asked, what was the use of the metallic rods. "They are of no use at all;" so they were discarded. About the year 1810, a Yankee from Connecticut, named Perkins, probably following the idea suggested by galvanism, made a forked instrument from different metals, and called it a "Tractor." This was passed over portions of the human body affected by disease, and in a great many cases the operation was followed by relief. He went over to England and secured the introduction of his "Tractors" in the hospitals, and the "Friends" built an establishment in London, for the gratuitious use of them for the afflicted. After a while, a Dr. Haygarth made an imitation "Tractor" of wood, and cured a rheumatic patient with its use, and then he proclaimed that the whole matter was the result of imagination, and every body believed him. However, there was no denying the fact that cures were effected, which set thinking men to work at experimenting, and as one theory after another was exploded, fact was added to fact, and the truth of the science was gradually brought to light, through patience and perseverance.

"Nature hears but one kind of questions—they are experiments. Her answer is phenomena."—LIEBIG.

CHAPTER FIRST.

FACTS FOR THE UNBELIEVERS.

IN presenting this little work to the public we feel that we are supplying a want that has been long felt by those who have made a study of the subject of Animal Magnetism, or Mesmerism, as it is commonly called. Heretofore it has been necessary to buy a great deal of book in order to get a small amount of practical information on the subject under consideration, and it is to obviate this difficulty that this work has been written and sent forth on its mission.

We will first direct our attention to those individuals who have no faith in Mesmerism, and believe it all a humbug because so unreasonable. Dear friends, will you be so kind as to explain how it is that electricity, one of the most subtile elements in nature, is capable of producing such stupendous results? It dashes the tall oak to splinters here, fires a house there, destroys life, both vegetable and animal, and yet man has bridled it, and has made it the world's messenger. You know these things are true, for you have seen and heard; but can you explain the why and wherefore? Until you can, do not denounce what thousands upon thousands have seen and felt and do testify to. Permit us to call your attention to a few familiar facts which have a direct bearing on our subject, that you may try your skill in explaining every-day mysteries. To begin with:

It is a well established fact that serpents possess the ability to charm birds by using some mysterious power to fascinate them and cause them to become the victims of the charmer. Many a person whose integrity cannot be questioned, has testified to this strange fact. Cats possess

the same power as serpents, though perhaps in a less degree.

We know of one mesmerizer who so charmed a bird that he was enabled to catch it, though it was a work lasting three hours. Another operator so completely magnetized a cat that it was in vain that its mistress called it; it heeded not, for it was in the power of the operator, who, by the way, was a stranger to the family. There is a method of stopping the flow of blood, which is much practiced throughout the land, which consists in the repeating of the bleeding person's name in connection with a certain verse in the book of Ezekiel. This is done several times, and, as a general rule, the bleeding soon ceases. Knowing that the principle of mesmerism was the secret of the whole matter, we have frequently stopped bleeding of the nose by simply fixing our minds on the afflicted one and willing resolutely for the bleeding to stop. One of our pupils, who had taken lessons in magnetism from us, was enabled to stop a serious bleeding resulting from a cut received by his brother, by willing it to stop, according to the instructions we had given him.

Another mysterious matter we will speak about is what is denominated "Mind Reading"—a subject which has attracted considerable attention in the newspapers of late. It is performed in this way: The operator, or medium, is blindfolded, while some other person in the room secretes some object—a knife, ribbon, or handkerchief. Then the medium takes the hand of the person who hid the object, and presses it against his (the medium's) forehead, keeping it there. The one who hid the object must keep his mind fixed firmly on the secreted article, and resolve mentally to go towards it, yet at the same time making not the least muscular movement that would indicate the direction of his thoughts. The medium will feel an indescribable "drawing" sensation from the hand he holds against his forehead, and by following the indications of the "drawing" he will be enabled to lead the owner of the hand

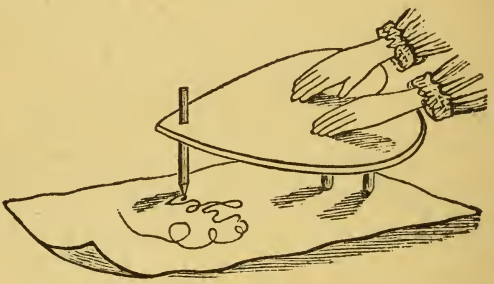
directly to the object. In many cases much depends on closely following the instructions we have given. This experiment is often resorted to by young folks as a means of passing time away, and affording amusement at social gatherings. The charming away of warts, tumors, and various diseases, is doubtless effective from the same cause as stopping the flow of blood, assisted very much in some cases by the imagination. You may smile at the word *imagination*, but there is a great power in it, as all must admit. Tell a young lady at the table that she has just swallowed a fly in her soup, and we would know what the nauseating result would be, although the information might be utterly false. Make a very sensitive individual believe that he has slept during the past night in the bed of a cholera patient, and the result would be serious, if not fatal. Imagination is not a humbug by any means.

The oft-repeated saying of, "Speak of the devil and he will appear," and others of similar import, have their origin in the fact that a person's approaching *presence* is felt, even before he makes his appearance. Innumerable instances might be given where thoughts of the absent thrust themselves on the mind very abruptly, and were followed by the unexpected appearance of the subject of those thoughts. These occurrences are so common that they have long since ceased to attract attention.

We will mention another mysterious experiment that is easily performed. Let a young man prostrate himself on the floor, or ground, lying on his back, with arms by his sides. Then let four or six other persons stand by the recumbent one, two or three on each side, and stooping, place the tips of their fingers under the prostrate man, as if to lift him. Now all must draw in their breath in concert, and expel it in like manner, and after repeating the united breathing three or four times the lungs of all are filled once more in concert, and at the very moment of the fullest inspiration all suddenly lift their burden with their finger-tips, and the man will be tossed up in the air as

lightly as a feather, and no mistake. Remember that all must breathe together, and all must lift together at the exact moment of fullest breath. It is best to have some bystander count regularly, so that all may act together in accordance with his signals. If these directions are faithfully observed you will be utterly astonished at the apparent lightness of the person lifted.

We all remember what an excitement was created a few years ago by that wonderful little "PLANCHETTE," which was first introduced to the public by the publishers of this book. Seemingly only a "heart-shaped" piece of wood, with only two legs, the third being formed by a sharpened lead pencil.



Planchette at work.

If this little tripod be placed on a blank sheet of printing paper, and the fingers of one or more persons be laid very lightly upon it, in a short time the connection will be established and it will begin to move, carrying the fingers with it. Great care must be taken not to influence the motion of the "planchette" in the least by any muscular action of the fingers. At first the movements will be indefinite, in curves and circles, but after a while it will begin to write "yes" and "no" in answer to leading questions. In the course of repeated trials, answers of all kinds will be received, both serious, solemn, and truthful. For some persons "planchette" will not move at all; for

others of peculiar organization it will move freely in from one to twenty minutes. Sometimes, if several will place their fingers on it at once, it will move readily for them, although it refuses to make any motion for any of them singly. Many persons have received wonderful revelations from the little tripod. We have known it to write out answers in accordance with the mental dictation of a by-stander. The operators, who were asking the questions, were much chagrined at the apparently irrelevant answers, but were compelled to acknowledge the joke when the by-stander explained how he had brought his will power to bear in making "planchette" answer as he desired.

We will leave this phase of magnetic phenomena and return to everyday matters again. The power of the human eye over the brute creation is undoubtedly the result, in part at least, of a mesmeric influence. You can hardly get a dog to look you in the eye for more than a few seconds, if you fix your gaze steadfastly in return. If you are in danger of being bitten by a dog at any time, keep cool if you can, and look resolutely in the eyes of the brute, and bring all your powers of concentration to bear in willing him to keep away from you. Many dogs will turn away and walk off on being treated thus, but now and then you will come across a cur who is only subject to the influence while your eyes are fixed upon him; the moment the gaze is withdrawn the brute is ready to advance again.

It is said by many who profess to have the power to charm away diseases by a jargon of incantations, that they dare not give their information to those of opposite sex, for in so doing they will lose the power themselves. This is quite true, for when they believe they have lost their power, their confidence is gone, and they can do but little or nothing. But let such persons understand the principles of mesmerism, and they will find that their "peeping and muttering" is entirely superfluous and may be dispensed with. The peculiar psychological powers of

which we treat are exercised a great deal in the world, even unconsciously. The lawyer who appeals to the jury; the preacher who is a successful revivalist; the peddler who disposes of his wares to reluctant buyers; the teacher whose resolution intimidates an unruly school; and even the lover who woos his fair one, and the mother who soothes her fretful infant; all, all unconsciously bring to bear to a greater or less extent, one of the most wonderful powers of mind with which a wise Creator has endowed the human family.

CHAPTER SECOND.

OPERATOR AND SUBJECT—CONDITIONS.

It is of the greatest importance that the mesmerizing operator shou'd be a healthy person, possessing "a sound mind in a sound body." This is very essential, from the fact that the nervous flu'd which passes from the system of the operator into that of the subject mesmerized should be derived from a healthy source, lest the subject be injured by the reception of a diseased nervous flu'd; also for another reason, that if the operator is in poor health he weakens his own system still more by magnetizing during a time of physical indisposition.

The operator should be of that age when in entire possession of the highest powers of bodily energy and mental activity, neither of youthful immaturity nor of aged decrepitude. The strength of both mind and body should be that of confirmed manhood or womanhood, in order to reach the very best results, more especially in the treatment of diseases.

All mesmerizers who desire to be successful in their work should possess the highest moral character, and be actuated at all times by a sincere desire to do good to others, and to advance the cause of honest investigations.

They should be quick to perceive and observe; sound in judgment, and of retentive memory, that they may thoroughly learn all the minutiæ of operating, and be able to know just how much progress they are making when magnetizing. They should be of benevolent turn of mind, ever actuated by kind feelings, and also conscientious, that their motives may be pure, and cautious, that they may not be led into experiments of doubtful propriety, and that they may always prudently take into consideration all the essentials of successful operation. They should be firm and resolute, that they may not grow weary with delay, nor be alarmed at unpleasant demonstrations that may be made by either subject or spectators; confident, because of their own knowledge of the science in all its details; cool, even under the jibes and sneering remarks of the skeptical; calm and collected, though their subject should go into convulsions under their hands; and they should possess such powers of concentration as will enable them to keep their minds on their work, regardless of what may be passing on around them while operating. A good practical knowledge of physiology is indispensable if one wishes to be eminently successful in treating even the most ordinary diseases, and such a knowledge will be a great help at all times, whether one treats for disease, or only experiments with healthy subjects. No person with any judgment will undertake to experiment in so strange a science as that of "animal magnetism" until he has become thoroughly acquainted with all the details of manipulation, and informed himself about the dangers to be encountered and the means of avoiding them. We would not advise a beginner to attempt to mesmerize an individual who is ignorant on the subject of which we write; a well-posted subject is the best at all times, since he is not liable to get alarmed and thus disturb the operator. It is a wise plan not to make any great pretensions of what can be done, for frequently failures result without any apparent reason. Never spend any time in trying to

convince unbelievers ; let them explain the phenomena if they choose. Do not be led into trying rash and perilous experiments simply because some of the audience ask it ; lay out the plan you intend to pursue, and adhere to it strictly unless you see fit, for prudential reasons, to deviate from it. The operator who places himself at the disposal and control of a promiscuous or even select audience will soon find out the folly and danger of it.

And another thing, dear reader : If you do not possess enough moral firmness to withstand a bitter and unrelenting persecution and basest misrepresentations, even from some whom you call your friends, then do not practice mesmerism ; for the age of superstition is not gone by, and people, now-a-days as in bygone days, still stigmatize that which is beyond their comprehension as the "work of the evil one," and those who have mastered the mystery as being "children of the devil." And if you are essentially bad at heart, and have purchased this work with the sole intention of using mesmerism for evil and immoral purposes, then you will have "your trouble for your pains," and will be baffled and exposed in your unworthy attempts when you least expect it, and under circumstances which will result in your utter discomfiture. Not only this, but you will in all probability lose your power to a great extent, and if you persist in abusing your gift it will be taken from you entirely, and you will then know what you cannot now realize, that Providence has wisely placed the magnetic powers under the control and guidance of the moral faculties of the mind, and not under the rule of the baser passions.

Everybody possesses magnetic powers to a greater or less degree, and doubtless nearly every one can find persons whom they can mesmerize to some extent, at least. Everybody can be magnetized in all probability, though comparatively few will pass into the mesmeric coma, or sleep. The great trouble is that many persons will not submit themselves passively to the operation, or if they

do so, do not repeat the sittings a sufficient number of times to produce a palpable result. A hundred sittings may be necessary to bring one person under the influence, while another individual may fall into the magnetic state in a few minutes' time, at the very first sitting.

Strength of mind or body has but little to do with the matter of susceptibility, unless they are used in the way of resistance to the operator. Some of our best subjects possessed the strongest minds and best developed bodies. Many unconquerable subjects become tractable, and are easily subdued after being made thoroughly acquainted with the principles of magnetism.

We will now proceed to speak of the conditions to be observed when mesmerizing. In the first place, never undertake to magnetize any one unless there is a third person present, except when your relations to the subject are such that no scandal will be the result. Do not magnetize a female unless a female friend of the subject is present. Never experiment with minors unless you have the full consent of their parents or guardians to do so. We speak of these things not so much because there is any great danger of serious mischief being done, but in order that you may avoid even the appearance of evil, and thus give no room for the foundation of slanderous reports. The presence of a confidential friend of the subject on all occasions is a preliminary that the mesmerist should never neglect. Not only is his own character and that of his subject involved, on account of real or supposed possibility of abuse of power, but the credit of a science having many able and bitter enemies is at stake, and, therefore, this precaution against plausible misrepresentation should on no account be overlooked; and, further, the mind of the subject is more completely resigned where a friend is at hand. The mesmeric sitting should take place in a suitable apartment, neither too warm nor too cold, but simply comfortable. All drafts of air from doors or windows should be avoided, and the operator and subject should so

seat themselves that the light will not shine directly into the eyes of either, but from one side. All loud noises, such as slamming of doors, crying of children, and loud talking in other rooms of the house, should be guarded against as much as possible, for the reason that they distract the attention of the subject, and thus bring about unsatisfactory results. The audience, whether it be small or large, should keep silence during the sitting, for there is nothing so unpleasant to an operator, and so annoying to a subject, as the tittering, whispering, and idle remarks of spectators. Above all, the mesmerizer should direct the others to keep their eyes turned away from the subject, and not even to place their minds on him until his mesmeric state is established. Some persons, being very susceptible to magnetic influences, will be affected to a considerable extent by simply gazing at the manipulations of the person making the passes.

The person to be mesmerized should be entirely free from fear, and instructed in the matter to such an extent that he will not be likely to become alarmed during the sitting. In fact, if he is thoroughly informed on the subject of "Mesmerism," it will be all the better for both himself and the operator.

Those persons who boldly announce that you cannot mesmerize them, and also state their willingness to let you make the trial, are not proper subjects, because their minds are antagonistic to yours by reason of their arrogant skepticism. Should you try to put them to sleep, and even sensibly affect them, they will at once begin to resist you and neutralize your efforts rather than be practically convinced by yielding to your will power.

Entire passiveness is the mental condition to be maintained by the subject—neither resisting the will of the magnetizer by mental opposition, nor hindering the process of the mesmeric state by an over-anxiety to be under its influence. The subject should be entirely negative; the operator very positive. The subject should assume an

easy position in a chair or on a sofa, so that a muscle need scarcely be moved during the entire sitting. Everything



Position when Mesmerizing.

necessary in the way of experiment should be provided beforehand, and the assistant well instructed as to his duties that there may be no confusion.

Avoid mesmerizing drunkards as much as possible, for they sometimes prove rather unpleasant customers when magnetized. Neither would we advise you to undertake to mesmerize persons suffering from organic, heart, or brain diseases, unless you are a well-informed physician as well as mesmerist.

When operating before a promiscuous audience be careful to give them no information before the sitting takes place that will enable unprincipled persons to interfere mentally with your work; and if there be any individuals in the audience who are practical mesmerists, get acquainted with them if you can, and get their good will and, if possible, their assistance.

In private assemblies, and on other convenient occasions, be ready to give all the information desired, and never attempt to invest your processes with an air of mystery or supernatural power.

CHAPTER THIRD.

MODES OF OPERATION.

We shall now describe very minutely the mode of bringing a person into the mesmeric state. Let the operator and subject seat themselves face to face, the subject being seated a little lower than the operator to enable him to work with greater ease.* The knees of the subject may be placed between those of the operator, or, in the case of a lady subject, at one side; any position may be assumed which will lighten the labor of the mesmerist when making the passes. Now supposing yourself to be the operator, you will take the left hand of your subject in your right, and his right hand in your left, placing the ball of your thumb in the center of the upper part of the palm of his hand near where it joins the wrist, and near the root of the thumb; the subject holding his palms upward while your thumbs are in the position described and your fingers clasped over the backs of his hands. Each of



Thumb on Median Nerve.

your thumbs is now pressing against the *median nerve*, the second of the brachial plexus, and a compound nerve having the power of both motion and sensation. Now lean a little forward and fix your gaze firmly upon the eyes of the subject, with a determination in your mind to control and bring him into the mesmeric state; the subject returning the gaze placidly and with a desire in his mind to pass into the sleep. The subject should be entirely

See Engraving on page 17.

tranquil and passive in mind, and as quiet and easy in body as possible, and in no case should he mentally resist the influence of the operator.

The method of establishing the communications, as it is called, through the channel of the "Median Nerve" is the very best method known, as it enables you to bring your influence to bear on the brain at once, as the examination of the nerve in a physiological state will convince you. Another method of uniting the hands is to place the balls of your thumbs against those of your subject, and then clasping your fingers over the lower part of his thumbs; your finger-tips will then be resting on the upturned palms of the subject and partly on the "Median Nerve," perhaps.

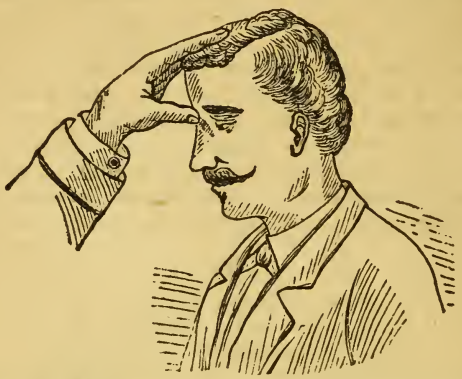


Thumb to Thumb.—Fingers on Median Nerve.

In this position avoid bending the thumbs of the subject so far back as to cause pain or inconvenience. Of course, it is as necessary to establish the gaze in this second as in the first—the gaze being an important feature at all times.

After having joined hands with the subject and continued the gaze a few minutes, disengage your hands and place them on the crown of the subject's head, with your thumbs resting on his forehead just above the nose, on the organ of "Individuality," phrenologically speaking. Let your hands rest on the subject's head for a few moments; then pass them down the sides of his face till you reach the shoulders, where you let them rest again a few moments; then pass on down the breast, resting them a moment on the stomach, and continuing the pass till you reach the knees, where you will cease unless you can con-

veniently lengthen the pass until you reach the feet of the subject. Make several of these long passes and then follow with other passes, commencing at the head as before



Thumb on Individuality.—Taking the Communication.

and terminating at the stomach, interspersed with others passing down the arms and ending at the subject's hands, which will now be resting on his knees. After using these shorter passes for eight or ten minutes, you will make a few long passes deserbed at first, for the purpose of equalizing the mesmeric fluid in the subject's system, and then return to the short passes, on which the desired result mainly depends, not forgetting to commence each pass at the top of the head.

In making the passes the fingers should be slightly curved and a little apart, and the hands moved slowly downwards with the tips of the fingers and thumbs almost touching the subject; actual contact of the fingers with the subject while in motion not being necessary. The downward motion of the hands should be made slowly, or the effect will be much retarded. At the end of each pass throw your hands outwardly from the subject and shake

them a few times slightly, as if flinging something from the tips of your fingers. This is to break the connection. It may also be accomplished by rubbing your thumb quickly across your finger ends, and still more easily by simply shutting your hands quickly, keeping your fingers clasped against your palms.

We now wish to call your attention to the manner of your raising your hands to the subject in order to repeat the passes. Carelessness in this respect may result in throwing off the influence as fast as you create an effect. When you have completed a pass, raise your hands with the backs to the subject, either by flinging them up closely in front of yourself, or by carrying them up a foot distant from the sides of the subject, until you reach the top of the head again. To raise your hands with the palms towards the subject would undo your work.

There are two other methods of raising the hands about as good as the foregoing. One is to clasp your fingers tightly to your palms and raise them as you like, and the other way is to throw your hands out still further after breaking the connection and raise them by describing a large arc several feet from the sides of the subject; or, if held closed, let them be brought up a little behind the subject, in order to avoid the necessity of turning the palms outward.

At all times while making passes keep your eyes fixed on those of the subject, and concentrate your mental energies upon your work, and avoid tiring yourself by unusual effort in the manipulations. Should you get wearied at any time, rest yourself by ceasing to make the passes and taking up the connection of the hands as at the beginning and continuing it for a few minutes; or you can connect one hand with the subject's and make passes with the other, and then change.

The first symptom which indicates your progress in mesmerizing the subject is the decrease of the temperature in his hands. You will perceive that the extremities of

his thumbs and fingers become cold and very likely moist also. Another infallible sign that the subject is entering the desired state is a peculiar drooping of the eyelids, more particularly noticeable when the passes are made directly in front of them. They will gradually droop lower and lower until at last they close beyond the ability of the subject to open them. Sometimes persons enter the magnetic state without closure of the eyes taking place at all, but the coolness of the extremities is always present so far as we have observed. Should the hands become warm again during the sitting, or the eyes lose their sleepy expression and get wide-awake, it will be best to end the sitting at once and throw off the fluid from the subject's system, as you will not be likely to make any further progress at that time. It will be much easier to bring your subject up to the same point at a future sitting, for it seems to be a principle in magnetism that all progress made at any sitting is readily attained ever after, and by making a little progress at each sitting (which should never exceed thirty or forty minutes), a complete state of coma may be reached in ten or fifteen or even a hundred consecutive trials.

Some magnetizers make a practice of recovering the control of the subject when the hands begin to get warm and the eyes commence opening, by walking him briskly across the room a few times, keeping up the connections of the hands, and also keeping the mind on the work. Frequently the subjects may be thrown deeper in the state after their eyes are closed, by asking them to look mentally into somebody's house which they are familiar with, or by asking them about the contents of a certain drawer, or some similar question. This is a step towards clairvoyance which rarely fails to deepen the sleep of the subject. You need not fear that such questions will waken him.

Whenever your sitting is ended, no matter whether you have produced any apparent effect or not, *always, invariably,* throw off the fluid. You cannot be too careful about

this; never neglect it. for sometimes a person is completely in a magnetic state and the operator not aware of it, nor the subject nor bystander either.

Dispersive passes are the reverse of the mesmeric manipulations already described. Place your hands directly in front of the subject's face, with the backs together; then spread them apart quickly as if brushing something off his face—also throwing your hands over his head as if brushing his hair back with the palms. Continue these



Demesmerizing.—Hands move in direction of dotted lines, briskly.

passes briskly for half a minute or so, without touching the subject, but letting your hands pass over and around his head. Finish by clapping your hands sharply in front of his face a few times; should he still feel a little queer, repeat the whole throwing off process. These directions must be followed in ordinary cases when little or no apparent effect is produced, no matter what the subject may say about its not being necessary.

Should the subject be entirely asleep and you wish to waken him, you can let him alone and he will wake of his own accord in a few hours, but this is not advisable by any means. If you tell him to "WAKE UP NOW," in a firm tone, he will do so in a minute or two, when you will use the dispersive passes as already given. Another way still is to use the dispersive passes across the chest and stomach by putting the backs of your hands together and spreading them quickly, as has already been shown, following up with demesmerizing passes across the face and over the head, and finishing by clapping the hands.



Demesmerizing.—Hands move in direction of dotted lines, briskly.

You can also waken the subject by making the passes upward instead of downward, taking care to turn the palms of your hands upward and to make the motions in a brisk and lively manner. The subject can be instantly awakened in this way: Say to him, "Now I am going to waken you. I shall say, 'one, two, three!' and at the word 'three' I will clap my hands and you will be perfectly awake. Are you ready?" If so, you will say, "*One,*

Two, THREE!" and slap your hands at the word "THREE," and the subject will be perfectly awake. Speak resolutely and with vigor.

This last method is apt to shock the subject a little with its suddenness, and on that account should not be resorted to on all occasions, but it is the best method by which to completely demesmerize the subject and to expel the surplus nervous fluid he has received.

CHAPTER FOURTH.

ELECTRICAL PSYCHOLOGY.

We will now proceed to describe the phenomena of that branch of animal magnetism termed Electrical Psychology, and will set forth in a few words what was so ably advocated twenty-five years ago by Dr. John Bovee Dods in his lectures throughout the United States. Take any person by the hand in the presence of one other person, or before a hundred, placing the ball of your thumb on the back of his hand an inch above the knuckle of the ring finger, between it and the wrist. Your thumb will then be resting firmly on the ULNAR NERVE, which spreads its branches to the ring and little finger. Let the subject



Thumb on Ulnar Nerve.

place his eyes on your own as soon as you take his hand. With a fixed determination to influence him, return his gaze a half minute or more. Then tell him to close his eyes, and when he has done so, press the eyelids down gently with your fingers, using the hand which is free. Now place this hand on the top of his head, letting the

thumb rest on his forehead* just above the nose, bearing partially downwards, still keeping your other thumb on the ULNAR NERVE. Now tell him in the most resolute manner, "*You cannot open your eyes.*" If he should succeed, try him two or three times more, pressing his lids down as before. If you cannot, by your will power, hold his eyes shut or produce any effect, then end the experiment. A much better way is to place your thumb on the MEDIAN NERVE,† and performing the rest of the experiment as we have just shown. If you can hold your subject's eyes closed by the modes just mentioned, or if you can control the action of the lids to a considerable extent, then tell him to clasp his hands together tightly on his head or across his knee, and then say, "You can't separate them." To the infinite surprise of almost everybody, he will be able to do so only with great difficulty, or not at all. Let him be seated, and taking hold of the chair, firmly say, "You can't rise." He will remain seated in spite of all his efforts. Give him a stick to hold and you can prevent him from letting it fall, though he may strive his best to do so. You can prevent his walking a single step. You can arrest his voice in the middle of a sentence, and he will vainly strive for utterance. In short, you can control his muscular efforts in any way you desire, by simply speaking your commands in a resolute tone, and keeping your mind firmly on the work. Care must be taken not to let the subject injure himself by overexertions. We once caused a subject to strain his back, while trying to lift a single chair, which, light as it was, he could not move an inch. Frequently you will succeed better by making a few passes over the arms, hands, or fingers, before giving a command, observing to make the stroke in the direction of the extremities. You may not be able to control the subject to any greater extent than already described; but if he is very impressible you can do much more, which we will speak of hereafter. You

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* See Engraving on page 20. † See Engraving on page 18.

may bring about the same results by calling up a number of persons, say twenty five or thirty, and letting each hold a coin in the open palm. Let each one choose any position which he can occupy for twenty or thirty minutes without moving a single muscle except the eyelids in winking. Let each subject hold the coin about a foot from his eyes, and fix his gaze on it, with his mind perfectly passive and withdrawn as much as possible from all external surroundings. During the twenty or thirty minutes occupied, the spectators must be as silent as the grave, and the eyes of each subject rivcted on his coin, and his muscles as motionless as a statue. The result will be more favorable if you keep your mind on the entire class of subjects, and still better if you occasionally make passes over them, though you may safely withdraw your mind from them and direct your attention to keeping the audience as quiet as possible. When the half-hour has expired, attend to the subjects, one at a time, and take the communication through the ulnar or median nerve, as already shown, and you can experiment with all those whose eyes you succeed in closing. Quite likely you will find one or two who have passed into the mesmeric slumber before the sitting is ended, especially if you have instructed every one not to resist the dropping of their eyelids and the drowsy feeling while gazing at the coins. We should mention that you should gather up your coins (or buttons, marbles, or whatever is used instead,) before taking the communication to close the eyes, in order to relieve the subjects; but, at the same time, let each remain perfectly still until his turn comes. Those whom you cannot influence to any degree, you will pass by, retaining only the most impressible to experiment with. Only be sure to throw off the influence from every one who holds a coin, and be sure that you do not forget to do so before the entertainment is brought to a close. Whenever you succeed in closing the eyes of a subject in mesmerizing, and you can hold them shut by your will power, you can succeed in the experiments we have spoken of at

the first of this chapter, and if the subject is easily controlled you can continue by adding the following, and others of like nature. You can make him do these things by simply willing him to do so, without saying a word to him, if he be very susceptible, though such cases are not as frequent as those who must be commanded audibly. You can make the subject believe that the handkerchief tied round his arm is a snake; that he is in a nest of hornets; that he is a stump speaker; that he is a jig dancer; that he is in a thunder-storm; in a battle; or in any other place you wish. You can place your knife in his hand and make it feel so hot that he will drop it in pain. You can make him nurse a pillow as if it were a little babe,—an amusing experiment when an old bachelor is the subject. You can cause him to shed tears over the prostrate body of some one of the audience previously informed, by telling him he beholds the dead form of some near and dear one. You may give him a glass of water to drink, and if you tell him it was strong drink he will stagger like a drunken man. If any of the audience try to joke him, he will show an aptness of reply and a brilliancy of repartee far beyond his ability in the ordinary state. The subject's anger may be aroused till he becomes almost dangerous to those whom he fancies to be his enemies. Be careful in experimenting not to make the changes too abrupt, lest the nervous system of the subject be shaken. Never end the series of experiments with anything of an unpleasant character; if you do, the subject will feel badly for hours afterward. Let the last experiment be of a lively nature, pleasing to the subject as well as those looking on. Nothing should be impressed on the mind of the subject which, if real, would endanger him mentally, or which, if an actual occurrence, would result in physical death. In short, be very prudent and cautious, and attempt nothing but what is safe, no matter what thoughts bystanders may clamor for. Keep cool and collected; keep your mind on the subject, so as to control him fully, and never get alarmed nor out of patience, and all will be well.

CHAPTER FIFTH.

DANGERS TO BE AVOIDED.

We now come to speak of the dangers of animal magnetism, both imaginary and real. The first thought which enters the minds of a majority of persons, when they are made to realize the truth of mesmerism, is, that it may become an agent of great power for evil in the hands of bad men. But it is a fact, which all observing mesmerists have noticed, that the moral faculties play an important part in the successful exercise of the magnetic power. We rely on the word of eminent writers on the subject, and also the testimony of numerous operators, that when men make a bad use of the power they possess magnetically, they finally loose that power entirely. Cases of this kind are on record; and further, that when once the power is lost, it is lost forever. The same law governs the mental man that governs the physical man; as the abuse of the functions of a physical organ results in the loss of the function, so the abuse of a mental power, like mesmerism, results in its loss. Therefore we would say to those unprincipled villains who study this book for an evil purpose, you will not only lose a mysterious power, bestowed for good purposes, but you will be thwarted in another way which we will now make known. Many things may be accomplished in the way of experiments which could not be brought about by the operator if he were in earnest. The mind of the subject feels that the operator is not really meaning to lead him into harm, and he governs himself accordingly. But the moment an operator is influenced by bad motives he loses control of his subject, and the subject will resist him both mentally and physically. For instance: A clergyman who had successfully treated a lady for disease, by the use of mesmerism, attempted to take liberties with her person. His base attempt aroused

her moral feelings to such a degree that she was convulsed and wakened, and her screams brought help immediately. If a person be moral before being mesmerized, he will be doubly so in the magnetic state, and also stronger physically; and in case he sees fit, while magnetized, to resist the operator, he becomes almost as dangerous as an enraged lunatic. But all such attempts as the one just referred to may be baffled by taking the precaution to have at least one friend of the subject present during the sitting. This should never be neglected. Let us suppose that mesmerism could be used for infamous purposes, as many will still contend who are opposed to it. That would make it a prime necessity for every intelligent man and woman to become practically acquainted with its phenomena, in order that they might be able to guard themselves and their friends. If mesmerism is dangerous, how great the need to comprehend the danger, and to be able to detect it under all circumstances. The oftener a person allows himself to be mesmerized, the more easily and readily he enters the state. Such persons sometimes become fearful lest they may be thrown into the state unawares, while other persons who have never been subjected, often entertain fears of like character. If a person who is easily subjected wishes to ward off the influence of any one whom he has reason to believe is trying to magnetize him, let him join the tips of his thumbs and fingers, and at the same time resist mentally. He will be still more successful in resisting the influence if he grasps his hands together so as to unite the *median nerves* of his two palms, and resist mentally also. This method forms a circle within one's own system, guarded at all points, like the military hollow square of "*Guard against Cavalry.*" But the best plan of all is for the susceptible subject to become deeply mesmerized, and while in the state let the operator speak to him in regard to his fears, etc.: "Now do you wish for the ability to resist the influence, that you may not become mesmerized in the least against your

will?" "Yes, of course," says the subject, or perhaps he may simply nod. "Well," continues the operator, "resolve firmly in your mind that you shall not, at any future time, be subjected contrary to your wishes." "Make a strong determination to be at all times free from the mesmeric influence except at such times as you are perfectly willing." The subject will be seen to press his lips together in a very decided manner, and the operator should continue his advice, telling him that by firm resolution he will be able at all times to resist. When the subject is wakened he will find himself able to ward off all influences, if he chooses to do so. This depends upon one of the principles of mesmerism, that impressions made on the mind of the subject while in the sleep are retained after he is awakened. This should lead the operators to be a little careful about the mental impressions they make on their subjects, lest unpleasant consequences follow. A very common error, into which many fall, is that of a good subject submitting himself to many operators in the course of a short time. When an excellent subject is found, he is often required to sit for this operator, then in a few hours to sit for that one, at the rate of a dozen or more operators in the space of a week, or less. This is very injurious to the nervous system of the subject, since it is impossible to throw off all the nervous fluid that an operator has imparted, and a little nervous fluid from each of a dozen different individuals is not calculated to benefit a subject, by any means. It is best for a subject to confine himself to one operator, and to allow no change until several days have intervened. There seems to be a difference in the efficiency of different operators with regard to the same subject, which indicates a difference in the quality of the nervous fluid. Subjects should not submit themselves to operators of immoral character, or of impure physical habits, as the nervous fluid from bad persons is an undesirable possession. The subject who is frequently mesmerized by a mesmerist of poor health may find himself loaded with the operator's disease;

while, on the other hand, the operator will find his own system improving at the expense of the unwise subject. The bad effects of letting children sleep with the old and infirm is an example of like character. Do not impress it on the mind of a magnetized subject that you cannot awaken him, or else you may find that you will not be able to bring him out of the state; as the subject will then control himself, and will not wake till he gets ready. Sometimes you will be troubled a little by the influence of the minds of the bystanders, who have, ignorantly or otherwise, put themselves in communication with the subject by handling him too freely or by fixing their gaze and attention upon him too intently. A few words to the subject, instructing him to obey you alone, and to ward off outside interference, will set matters right again. Attempt no dangerous experiments with a subject. Remember that the impressions made on his mind are seemingly real to him, and the shock or scare you may produce will be likely to cling to him when awakened. We once caused a subject to weep over what he supposed to be the dead body of his father; and then, as the audience were seriously affected, we brought him into a natural state and dismissed the assembly. But the young man who was the subject, told us afterward, that the saddening influences affected him considerably the next day. So, you see, one cannot be too cautious. Let all changes be gradual, and let the last experiment be of a cheerful nature. Avoid drunkards, for though they are generally subjected with ease, they are hard to waken, and are likely to deceive you by making you believe that they are not in the least under the influence, when, in reality, they are completely mesmerized. We would advise you to steer clear of those who may have a predisposition to insanity, or who may be subject to organic disease of the heart. It is best to be on the safe side when you mesmerize for the purpose of trying experiments. If the subject shows any convulsive action when you are making the passes, breathe gently on top of his

head and down to the back of his neck. Sometimes it is well to breathe on the part affected. Should the subject show any difficulty in breathing, make a few dispersive passes over the chest, and the breathing will become nat-



ural. Sometimes the subject gets alarmed, which frequently is the case, when he has not previously been instructed in the matter, or when some of the bystanders get scared. Under such circumstances throw the subject out of the state, and have no more to do with persons having so little good sense. Persons are sometimes thrown into a "trance" at religious meetings. This is often brought about by the concentration of the minds of the preacher and members upon the mind of the seeker for religion, in connection with the patting, embracing, and hand-shaking, which are so frequently practiced at extraordinary revivals. The exhaustion of those at the "anxious seat" renders them very susceptible to magnetic influences. Frequently persons are thrown into a trance in this way. The preacher is very enthusiastic and earnest. He sees, we will say, a female in the congregation who is deeply affected. As a matter of course, he will naturally direct his mind toward

her, desiring her to be converted—to resign herself—giving up all—and the result may be that she is thrown into a cataleptic state, called "trance," and that without any thought of such a result on the part of the preacher. Now, if the preacher or any other person, will put himself in communication with the individual who is in the "trance," by means of the median nerve and hand on the head, and use the means described for demesmerizing, the



entranced one will wake up in a few minutes. We have known more than one person brought out of a revival "trance" in this way. More than that, we have seen a number of persons thrown into the psychological state (like that in the coin experiment, described in chapter four), and a few into a "trance" state, by the efforts of the preacher in charge, who did not scruple to use mesmeric passes until we detected him and exposed his practice to the church, when the wonders ceased, and the people's eyes were opened. We do not mention these things to scoff at religion, nor to ridicule any demonstrational practice, but to put well-meaning people on their guard, that they may not have mere magnetic phenomena palmed off on them as being a high order of religious experience.

CHAPTER SIXTH.

MEDICAL USE OF MESMERISM.

We propose to give a few directions in regard to the use of mesmerism in curing diseases of the simpler sort. Serious cases of disease should be treated mesmerically only by operators who are thoroughly acquainted with the human system and its ailments, or who act under the advice of a physician who is well informed on the subject of animal magnetism. It is generally best to begin as though you were going to mesmerize your patient, and should he become partially magnetized, or even pass completely into the state, it will do no harm whatever. You cannot be too careful in making the passes when mesmerizing for disease, as there is danger of throwing the patient's disease upon your own system. Throw your hands away from your body—not towards it—at the completion of each pass. Some operators wash their hands freely in cold water when they have done treating a sick person. A great many operators declare they feel sympathetic symptoms in their own bodies not unlike the pains of the patient whom they are magnetizing. Such diseases as nervous headache, neuralgia, toothache, earache, rheumatism, and local inflammation, are easily subdued in the manner hereafter described. But one must exercise some common sense, or else he will throw away his strength and accomplish but little good. For instance, it would be out of the question to cure a sick-headache which was the result of indigestion in an overloaded stomach. So long as the cause of a disease is not removed the resulting pains cannot be more than temporarily relieved. Where the disease is produced by a disarrangement of the nervous system, mesmerism will prove a swift and sure cure. Headache can be relieved by making upward passes from the neck

to the crown of the head, as if demesmerizing. This is done by the operator walking around the patient so as to affect every portion of the head, finishing each pass as if drawing some deleterious influence from the patient's head. Some cases can be cured by making downward instead of upward passes. Frequently the patient will be relieved by breathing on his head a few times after you have commenced the passes. Should the disease not yield to this treatment (which is to be used while the patient is awake), then put the patient to sleep and follow the foregoing directions the same as when he was awake. Neuralgia, when severe, is best treated by the complete mesmerizing of the patient, and as soon as the sleep is produced let local passes, without contact, be made over the part affected. Mild cases can usually be relieved by a few general passes, as in mesmerizing a subject, followed by



Method of Curing Toothache, Neuralgia, or Headache.

local passes over the seat of disease. All local passes used in treating disease should be finished by a drawing motion of the hands; the operator at the same time willing firmly to draw some malevolent influence from the patient's system, the removal of which, though not seen, is nevertheless proceeding under the manipulations. When each pass is finished, fling your hands briskly from the

patient (not in the direction of your own person), as if you were throwing the disease from your finger-tips. Rheumatism may be treated by local passes, continuing the treament for half an hour at a time, preceded by the mesmeric slumber in very severe cases. Let the local passes be made in the direction which the arterial blood flows, that is towards the extremities, commencing each pass at the point of diseased action nearest the heart. As a general rule, all local passes should be made in like manner, observing also not to hold the hands in such a position as to demesmerize while bringing them up to repeat the passes. Should rigidity of the patient's muscles result from your manipulations, it can be easily removed by patting the rigid part gently with your hand, or by blowing it briskly two or three times, or by a few reverse passes. Mothers and nurses may frequently prevent fits and convulsions during teething, by making downward passes over the head, face, and chest of the child. Earache, that common complaint among children, may be cured by following the directions for relieving headache, and by breathing in the ear affected. It is a good plan to force the breath into a folded handkerchief placed on the spot where the pain is located. When persons are naturally very susceptible to mesmerism, or have become so by repeated trials, then any portion of their bodies may be magnetized by local passes without affecting the rest of their systems. A jaw may be mesmerized and a tooth drawn without pain; a foot may be made insensible and an ingrowing nail taken away. Serious surgical operations may be performed by mesmerizing the patient most profoundly, and while in the state he will be insensible to the pain, and he may be awakened, except that portion of the body operated on by the surgeon, which portion may be left to rapidly heal in a magnetic state, without pain. The curious fact that persons deeply magnetized become completely insensible to pain at the will of the operator, promises much future good to the human family. Another

fact equally curious is, that while the subject feels no pain inflicted on his own body, he is keenly sensitive to pains given the body of the operator who controls him. A needle thrust in the operator's arm will cause the subject to flinch, while, at the same time, he will pay no attention whatever to a thrust in his own person.

Another very successful method of mesmeric treatment practiced by one of the leading magnetic physicians is to instruct the patient when deeply magnetized to make a firm resolution, with all the powers of his will, that he shall be well and free from his disease upon awaking. Let the subject be thoroughly taught, *while in the magnetic state*, to forget his disease, to be rid of it, and in *no case* be allowed to entertain ideas that he will feel badly when awakened, and the result will be astonishing. Disease of a simple character, like ague, is often cured by one trial. Some magnetizers make a practice of letting their patients describe their own diseases while in a magnetic state, and also to prescribe the remedies. We think this decidedly unsafe, unless the patient has developed undoubted clairvoyant faculties of a high degree. The patient may describe symptoms and conditions which do not exist in his system, and the impression, while magnetized, though false in itself may bring about real results which will be directly the reverse of those mentioned in the preceding paragraph; also, the subject's own mental prescription while in a state of *coma* may cause a physical necessity for the remedies prescribed. Let all the impressions entertained by the subject be of a nature to bring about a favorable result, since the power of magnetic imagination will produce great results in the natural state, so far as the physical system is concerned.

In your treatment, be actuated by a sincere desire to do good; follow the directions given in full confidence; see that your subject is made free from all fear, and you will be absolutely astonished at yourself, and the only trouble will be that you will be annoyed by the springing up of a neighborhood practice for the treatment of simple diseases.

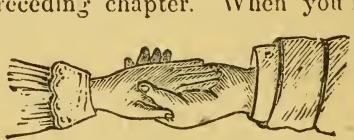
CHAPTER SEVENTH.

PUBLIC LECTURING.

Perhaps it will not be amiss to give our readers a few hints on the above-named subject, since a few of them, at any rate, will ultimately seek to diffuse the knowledge of mesmerism through the powers of oratory and declamation. While we do not wish to restrict the tyro lecturer to our particular plan, yet we believe that a definite plan will be of great advantage to the beginner, who may vary the programme to suit his individual taste and the circumstances which surround him.

In addressing an audience on the important subject of Animal Magnetism, it is best to inform them that the great mystery has been known to the world for ages, and that it is no new-fangled humbug, but a truth well established. After citing to them historical accounts of magnetic wonders, call their attention to the mysterious *facts* of our present time, giving such instances as cannot be gainsayed. Seek to impress the audience that there is much more in this thing which they are inclined to ridicule than they imagine. We do not know as it is worth while to spend much time in explaining a theory—one *fact* is worth a thousand theories; and then, too, there are so many theories advocated in regard to the subject, that perhaps it would be just as well to set them all aside. A promiscuous audience rarely has the patience to sit quietly and listen to a fine spun argument which, after all, may be entirely a mistake. When you have finished your address, which should deal with the subject only in a general way, you can state to the audience that you are ready to experiment, but that if they wish your experiment to be entirely successful they must obey orders. Of course you will not commit so grave a mistake as to

give them such information as to enable evil-disposed persons to thwart and hinder you in any of the mesmeric processes. You can call five or seven persons forward, taking care to select intelligent individuals, if possible, and give them explicit directions how to perform the lifting experiment, as we have before described. Repeat the experiment until the lifters work in unison, when it will be a great success. After all are seated again, you will explain the following experiment to the audience, and then make one or two trials of it. Let all the assembly close their eyes tightly for half a minute or more. During that time fix your mind firmly on the whole assembly, willing their eyes to remain closed. Then tell them that they cannot open their eyes. Perhaps two or three in the crowd will be able to do so—(Dods says about one in twenty-five on an average). Those who cannot open their eyes will be excellent subjects for any experiment you may wish to perform during the evening; that is, if you can get them to come forward and submit themselves. Next try the coin experiment, getting as many individuals to submit themselves as possible. We will not repeat the directions given in a preceding chapter. When you find a subject



who is easily controlled by "taking the communication" through the *median* nerve, with thumb on the forehead, first experiment in controlling his muscles; let him clasp his hands tightly together over his head, across his knees, and around a cane, strengthening your influence by a few passes over his hands before telling him that he cannot separate them. Do not let him injure himself when trying, in vain, to lift chairs, sticks of wood, etc.

Now let him hold a knife tightly between his thumb and finger and tell him he cannot drop it to save his life

Then tell him the knife is hot and will burn him. A susceptible subject will drop the knife instantly, or will hold it as long as he can bear the imaginary pain, and then fling it down and look at his hand and rub it in the most ludicrous manner. Give him the knife again to hold, and tell him it is a lizard. "See, it is beginning to crawl on your hand! Look—*look at it!*" He flings it to the floor, and you say: "There, there, it is crawling up your leg! It is getting in your boot; pull it off—*quick!*" Off comes the boot, unless you tell him the reptile has escaped.

Tell him he is in a hornets' nest, and let him slap away at his imaginary tormentors for a while. Pretend to rub some medicine on him—say iodine—to cure the stings. When he appears relieved, tell him the iodine is turning him black. He will try in vain to rub the black off. Now he is turned to a negro—you can call on him for a negro story—something about robbing a hen-roost. This will create a great deal of amusement if the subject is inclined to be humorous when in a normal state. You can stop his speech by making a pass at him or by telling him he cannot say another word. When his chicken story is done, tell him he has stolen so many chickens that he is turning into a chicken himself: "Yes, your feathers are beginning to grow now. See them on your head. And look at your spurs! oh, what a splendid game fowl you are going to be!" Turning to the audience, you say: "Ladies and gentlemen, this is a perfect specimen of the Spanish game chicken, and the finest in the State. Just hear him crow." By this time your subject is strutting around in the most mirth-provoking way, and he will crow lustily. He can be made to fight an imaginary feathered foe if you choose to have him do so. "If you can't spur him, use your fists on him," you say. This brings him back to a human being again. Now make a line across the floor and tell your subject to knock down the first man who crosses it. Caution the audience against stepping too far, or he will strike some one before they can get out

of the way. Tell him such manifestations of anger are entirely wrong, and that he must ask forgiveness of the spectators; not only so, but that he must pray Heaven for forgiveness. He will drop to his knees if you urge him to do so, and will pray audibly unless you check him; but this experiment is apt to shock the sensibilities of religious people and perhaps had better be dispensed with. While he is in a serious mood, inform him that his father, or brother, or some other dear one, is very sick, and bring him to look at the sick one, who is represented by some one of the audience previously instructed. Let him see his relative become a corpse, and he will shed tears as if the vision were a reality. Then tell him that it is a case of catalepsy, and proceed to waken the supposed dead person. When your subject's spirits are restored, invite him to take some recreation—to go hunting, for instance. Get him to call the dogs and set them after a rabbit; then to shoot at some quails; then to catch a wounded one in the grass; tell him to be sly about it, and he will be as cautious as an Indian.

While hunting, a thunder-storm comes up, and he seeks shelter. The thunder continues, and you tell him it is not thunder, you are inclined to think. "No, look over on that hill! It is cannon firing. There are the shells bursting—there is going to be a battle. They are firing this way. Look out! Dodge the big ones. There come the soldiers. Get your gun ready, for we must fight it out." Tell him there is a sharp-shooter trying to shoot him in the leg. Do not let him get wounded in a vital spot, or you may have a hard case of it in truth. "There, he has hit you in the knee" He will stagger, and perhaps fall, and you must carry him to a lounge. Examine the place; tell him it is not serious, but that a wound in the arm is really bad, and that the limb will have to be cut off above the elbow. Lay bare his arm, and tell him you are going to make it insensible by mesmerizing, so that he will not feel the least bit of pain during the surgical operation. Make

passes to deepen your influence over the subject's head and body, and over the arm.

You will find that the limb may be punctured with a needle, or pinched severely, without attracting the least attention. Give him a little water, and tell him it is an opiate, and will produce the most delightful dreams. You can let him take a journey to see distant friends—visit the regions of Paradise and see angels and dead relatives—look into the infernal regions—travel in foreign climes—or anything else you wish. You can strengthen the impression if you have some small photos to gaze at yourself, while talking to him of the various scenes they represent. Tell him to recollect all he sees; to remember it when he wakes; and to be sure and notice everything particularly.

Bring him to a bouquet table, and let him taste of the liquors. Give him a little water, and tell him it is brandy after he has swallowed it. This will make him drunk; tell him he cannot walk straight. Let him take something to kill the alcohol—something bitter will cause him to make a very wry face. Tell him to get up and shake off the effects of the liquor by dancing a little. Hum a tune, and he will keep excellent time to the music. You can have him sing a song if you wish. Being now in a pleasant mood, impress him to remember all his dream, and waken him up gradually, telling him all the time not to forget what he has experienced. If you do not impress him to remember, quite likely he will know nothing of the whole matter when awakened.

Thus we have given an outline of experiments in psychology more as a guide for the beginner than as a permanent model. You will notice that the changes are gradual—nothing is abrupt, but that the mind of the subject is somewhat prepared in advance for the next experiment. Too great care in this respect cannot be taken in regard to impressions of a serious physical or moral nature.

In conclusion, you can say a few words to your now serious audience about the importance of investigating the

subject you have so successfully illustrated. Tell them that mesmerism is much more used than they are aware of. That many a peddler sells his wares more readily through its agency. That a successful criminal lawyer employs it to influence a susceptible juryman. That even the noted revivalist may sometimes unconsciously use its power when strongly persuading sinners, and last, but not least, that much which the world calls "love," is nothing more or less than psychological influence, and the consequence is that there are numerous mismatched couples in the bonds of matrimony. "How all-important, then, that every one should become thoroughly informed on this strange and wonderful science." If you have any good works on "mesmerism," offer them for sale; if not, then give the audience our address. Let all that you do and say be of a nature to diffuse a knowledge of the subject; do nothing in a mysterious way; perform no jugglery, but be frank and open in every thing. Act without concealment, not only for your individual welfare, but for the welfare of a science which is beginning to claim the attention of many of the leading scientific men of the day.

CHAPTER EIGHTH.

PECULIAR CASES.

We give an extract from a letter written by J. G. Foreman, while in Lexington, Ky., and which was published in the "Magnet":

"The object for which I commenced this communication was to relate an accident that occurred with the lad already alluded to, of quite an alarming character, and one that will serve as a caution to persons unacquainted with the nature of the mysterious influence. After I left Danville, the lad was magnetized by any one who felt an inclination to do so, notwithstanding the warning I gave

in my public lecture of the danger of meddling with it without a knowledge of its principles and of the human system in general. The consequence was that in a short time he was very much injured. Persons were allowed to magnetize him on various occasions, and many of them, in exciting the different parts of the brain, handled him very roughly. His mind became considerably affected and disturbed him in his sleep, and to conclude the amount of injury done him he finally became deaf and dumb.

"Several days after this occurrence I happened to be in Danville again. I saw the lad, and he could neither hear nor speak. He used a slate and communicated with me in writing. He seemed very much grieved about his affliction, and had already learned the deaf and dumb alphabet and was beginning to learn signs. He had not lost the memory of words, but his organs of hearing and speech had become paralyzed. I persuaded him to sit down and let me magnetize him properly, and I told him it would probably cure him. He consented, and in a few minutes was fast asleep. Then, while in this condition, he gave an account of the cause of his deafness, and stated that Dr. —— magnetized him on several occasions for the amusement of his friends, and in experimenting in phrenomagnetism, had injured his brain by the rough manner with which he had touched his head. He also attributed the injury, in some measure, to a similar treatment from others who had been in the habit of experimenting on his brain. This statement was confirmed by his brother and without learning anything more of importance from him, I waked the lad up. As he opened his eyes he was perfectly astonished to see me in the room; asked me when I came to Danville, and talked to me freely as if nothing had happened. We soon discovered from his conversation that he was perfectly unconscious of the time he had been in the deaf and dumb state, and upon asking him what day it was, he named the very day on which he fell into this remarkable condition. He had no recollection of being deaf and dumb, and was astonished at our inquiries."

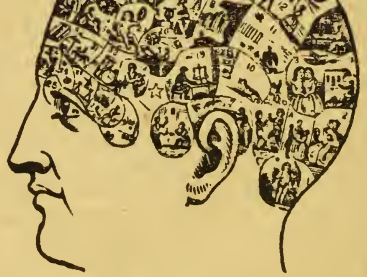
Dr Underhill, in his work on Mesmerism, mentions a case which happened at a party of young folks after some newspaper article was read on this new subject. No one present had any knowledge of the subject or was ready to own any belief in the matter. A young lady proposed to Mr. B—— to make a trial on her. He did so successfully, and afterwards, again and again, put her to sleep and brought her out of it successfully. Suddenly there came a change. She went to sleep without his manipulations and contrary to his wish or desire, and no one could wake her but himself. "It harrassed my life out, and no one can imagine my anxiety," said he to me. "She told me she had commenced a letter to her parents, in which she thought she would describe the case. 'The moment I fixed my mind upon it I went to sleep'" He went off to St. Louis, determined to stay away from her. The next day came a message that she was asleep and that he must return. The next day came another, and he refused again. The next day came a message declaring that she would die if he did not return. This compelled him to return. He wrote East for information what to do, and was advised to mesmerize her as deeply as he could and ask her. He obeyed, and she told him that he must mesmerize her as deeply as he could for a few days, and the last time keep her asleep so many hours (I have forgotten how many), and then awake her and he would have no more trouble with the case. And so it proved.

The following is extracted from a letter written by the Rev. Wm. H. Beecher:

"In October, 1842, on my way to the Synod of Genesee, I spent the night at the house of Mr. Hall, at Byron. In the evening I called on Rev. Mr. Childs. On entering the room I found his son, an intelligent boy ten years of age, then in a cataleptic fit, sitting in his father's arms and his feet in warm water. In a few minutes he recovered. He frequently had from three to six fits a day; had received the best medical attendance in the region; was no better,

daily worse. He had for several days entirely lost the power of speech. Great fears were felt that he would never recover. There was a sore place on the back of his head and spine, occasioned by a fall some months previous. When the fits passed off he became hungry and not at all drowsy, and during the intervals he appeared prematurely bright, and engaged as usual in sports with his companions. After I had conversed a few minutes, I said: 'I would have him magnetized.' To which his father replied, 'I don't believe in it at all,' and the mother added, 'If you will put me to sleep, I'll believe, and not without.' I replied, 'I would try it; it may do good and can do no harm.' During this conversation I made a few passes in front of the child, chiefly with one hand, and without any particular concentration of the mind or will, and mostly with my face towards the mother. In less than a minute the father said, 'He is in another fit. No, he isn't; I declare, I believe he is asleep.' Much surprised (for I had never mesmerized one), I said, 'It surely cannot be what I have done, but if so, I can waken him.' Then with a few reversed passes he awoke. 'Well, this is strange,' said I; 'but I can put him to sleep again if it is *real*.' I then seriously repeated the passes with both hands for one or two minutes, and placed him in a perfect mesmeric sleep. I then fixed my eyes on a lady on the opposite side of the room—the boy not having spoken for three days—and said, 'Henry, what do you see'? In a full, decided voice, he replied, 'Aznbah'! I then looked his mother in the face, saying, 'What do you see'? He gave a name unknown to me. I looked to his father, who replied, '*It is her maiden name*.' I then took vinegar into my mouth, and said, 'What do you taste'? '*Vinegar*,'—speaking with great tartness, and at the same time making many contortions of the face. The mother now whispered to one of the children who left her seat, and I said, 'Henry, what is she going for'? 'Sugar, and I love it,' he answered. She went to the closet and brought the

sugar; I put some into my mouth, which seemed to give him the same pleasure as if I had put it in his own. I then said, 'What kind of sugar is it'? 'Muscovado.' 'What is its color'? 'Well, sir, a kind of light brown.' A small glass jar with a large cork was now placed in my hand, when immediately I observed the olfactory nerves affected and the muscles about the nose contract at the same moment. I said to the girl, 'What is it'? to which the boy answered, 'Hartshorn.' 'How do you know'? 'I smell it.' I myself neither knew nor smelt. I then took out the cork and applied it to my own nose, when he instantly placed his fingers on that part of the nose next the forehead, and said, 'I feel it here'; just where I myself experienced the burning sensation. I then silently and without any willing, and with a feeling of curiosity to see and to test the matter, touched 'Reverence.' His countenance at once assumed a softened and solemn



aspect. 'Henry, would you like to pray'? 'Yes, sir.' 'You may.' He then commenced praying inaudibly. 'You may pray aloud.' He then prayed in a low audible voice. On touching 'Tune,' he sang, though not in the habit of singing. On touching 'Combativeness,' he raised his fist

to strike me. He was ignorant of Phrenology, and also of my intention to touch any particular organ; nor did I, in any case, will the activity of the organ I now took out my watch, and holding the dial towards myself and above the line of his vision, his eyes being closed and his head bowed forward, and my hand being also between him and the watch, I asked him, 'Henry, what time is it'? 'Eight o'clock, si'; which was exactly the time by the watch, though by the clock in the room it was fifteen minutes faster. I now left him for an hour and went back to Mr. Hal's, giving him leave to converse only with his father. On my return I found him in the same state. He utterly refused to speak to any one except his father, and told him that he should not have another fit till the next Sabbath (this was Monday evening), which proved true; but when that day came he had several. One day after that Sabbath he came to his mother, much agitated and apparently going into a fit, and making the passes, he asked her to do it; who, merely to pacify him, passed her fingers over him, and soon he passed into the mesmeric sleep, and escaped the fit. After this he was so highly charged by his sister that, when she was in the next room in the closet, he would instantly taste anything she tasted, eat what she ate, etc. In ten days I returned and magnetized him again, and went through several of the above experiments. He always, while in the mesmeric state, declared that it benefited him, relieved all pain, and would cure him. After I left, at my suggestion, he was daily magnetized. His fits left him, his voice returned, the sore spots on his head and back were healed, and he recovered rapidly, till the family could no longer mesmerize him. A man in the village was found who could and daily did, till he appeared entirely well. On omitting it he had a fit or two, and it was resumed, and when I last saw the father he informed me that they considered the child cured."

We now give an incident which happened when we gave an exhibition of magnetism at a certain place, as-

sisted by two of our pupils. In the evening, before lecture time, we had all partaken of a lunch, but from some unaccountable cause we became very sick at the stomach, the nausea lasting about half an hour, though our two companions were not affected. After the lecture was ended we took charge of two of the audience who came forward to be magnetized, while our two assistants took charge of some more. Just as we had brought one of them into the magnetic state, by the coin experiment, as previously explained, he became deadly sick at his stomach, and at last vomited profusely. This was entirely unlooked for, but we quickly set a chair on the floor and threw a shawl over it so as to hide the loathsome sight from the astonished audience, and then took charge of another subject which one of our pupils had mesmerized while we were operating. The audience seemed to think the whole affair a part of the programme, and the man told us that he was often subjected to such attacks. Our subsequent experience has inclined us to the belief that our own sickness was transferred to the system of the subject, at least to such an extent as to induce the unpleasant sensations which resulted so ridiculously.

CHAPTER NINTH.

WELL-ATTESTED WONDERS.

MOORE, in his "Use of the Body in Relation to the Mind," says: "There is another form of supersensuous vision, for the existence of which we can scarcely discover sufficient reason, unless to intimate an undeveloped faculty, which, in another state, may be proper to name. The nature and character of this strange endowment will be best expressed in the language of one who believed himself to be possessed of it. Heinrich Zschokke, a man remarkable for the extent of his honorable labors as a statesman and an author,

solemnly writes the following passage in his autobiography: 'It has happened to me sometimes, on my first meeting with strangers, as I silently listened to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and, as it were, dream-like, yet perfectly distinct, before me. During this time I usually feel so entirely absorbed in the contemplation of the stranger's life that at last I no longer see clearly the face of the unknown wherein I undesignedly read, nor distinctly hear the voices of the speakers, which before served in some measure as a commentary on the text of their features. For a long time I held such visions as a delusion of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories.'

"He was at length astonished to find his dream-pictures invariably confirmed as realities, and he relates this instance as an example of his visionary gift: 'One day in the city of Waldshut I entered an inn (The Vine), in company with two young students. We supped with a numerous company at the table d'hote, where the guests were making very merry with the peculiarities of the Swiss, with Mesmers' magnetism, Lavater's physiognomy, etc. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to us, and who had allowed himself extraordinary license. This man's life was at that moment presented to my mind. I turned to him and asked whether he would answer me candidly, if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me. He promised, if I were correct, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant—his school years, his youthful errors, and, lastly, with a fault com-

mitted in reference to the strong box of his principal. I described the uninhabited room with whitened walls, where, to the right of the brown door, on a table, stood a black money box, etc. A dead silence prevailed during the whole narrative, which I occasionally interrupted by inquiring whether I spoke the truth The startled young man confirmed every particular, and even, what I scarcely expected, the last mentioned. Touched by his candor, I shook hands with him, and said no more. He is probably still living.'"

It is recorded that Apollonius Tyranus was a man of prodigious magnetic ability, not only for curing diseases, but for clairvoyance, and for accurate prevision. At the time that the tyrant Emperor Domitian was being assassinated at Rome, Apollonius was delivering a public lecture at Ephesus, in the midst of a large audience. He paused in the midst of his address, and described minutely to the crowd the circumstances of the Emperor's murder, and announced the very moment when he was slain. It was afterward found that the description was true in every respect, and the wonderful incident has been recorded in history as well authenticated. It is said that Apollonius possessed so great a nervous influence that he could quell riots by his mere presence, without uttering a single word.

Once upon a time, when the Queen of Sweden was jesting Swedenborg, with respect to his pretensions to intercourse with the spiritual world, he offered to convince her of the fact in any way she might suggest. She told him that her husband, the late king, at the moment of death, when she was alone with him, had whispered something very important to her, and if he (Swedenborg) could tell what the king had said, she would yield the point. The next day Swedenborg called on the queen, and after mentioning that he had held a communication with the deceased king, who had informed him of the secret message, he repeated it to her. Her majesty fainted away, and on recovering expressed the greatest astonishment at the

philosopher's revelation, and was quite ready to admit his claims. The clairvoyance of Swedenborg must be admitted, no matter what views may be entertained with regard to his theological ideas. A remarkable case was related to us by a clergyman whose veracity was undoubted. His child lay at the point of death from croup. As a last resort the attendant physician, a magnetizer, called in the aid of a clairvoyant, who often accompanied him to his patients. When in the magnetic state the clairvoyant described the remedy for the child as being hot to the taste; he gave a further description, and finally spoke the name of the remedy, "cayenne pepper." He directed that it should be applied externally to the child's throat, in the form of a poultice. The physician followed the prescription, and the child was saved, although in the normal state. The clairvoyant was entirely ignorant of "MATERIA MEDICA." Many instances of a still more remarkable nature are on record, and equally well authenticated. As a remarkable instance of the power of human magnetism over the brute creation, we present the following extract from a lecture delivered in St. James Hall, London, by Herbert Hamilton, B. A., author of "Natural Forces," and several other works: "In the year 1850 I was at Leamington, in England, where I delivered two lectures on psychology. A committee of gentlemen proposed, after the second lecture, I should pay a visit to Wombwell's menagerie, then stopping in that place, to try my powers on some of the animals. At ten o'clock in the evening the beasts were fed. Arriving ten minutes before this time, I passed four of the cages in review, and subjected the two lions, a jackal, and a Bengal tiger to psychological fascination. The animals were at this time very savage and ravenous, as is usual at feeding time. To the surprise of all, the four animals refused to move, but lay crouching in their cages, not noticing the food given to them. The proprietor and keeper became alarmed, fearing they were sick. I suggested the keeper should cater some of their

cages and examine his charges. This he refused, saying it was more than his life was worth to go in at feeding time. I then requested permission, which (after explaining the influence the animals were under) was readily granted; and like a second Daniel, I entered the lions den. The huge beasts took no notice of me whatever. Then I approached them and subjected both to further influence, when they commenced to play with me, skipping and jumping like two kittens. After leaving the den I removed the spell and they were as savage and noisy as ever. Hundreds witnessed this performance, which took place November 12, 1850." A correspondent of the American Phrenological Journal, writing from Washington Territory, gives the following account of Indian magnetism, under date of July, 1864: "A few evenings since I was honored by a visit from the chief of the Inapomish Indians, Ka'-num, and thinking to amuse and astonish him, I threw a young man into the mesmeric state, fastened his head to the table, his feet to the floor, and punctured his hand with a pin, without any symptoms of pain, etc. On asking the chief what he thought of it, he replied, '*meman tamanius*' (small performance), and then related the doings of a certain 'medicine man' of his tribe. He said that he invariably healed the sick by laying on of hands, and, when necessary to perform any surgical operation, he rubbed the patient until he was insensible to pain; and then dwelt with great enthusiasm upon his '*tamanius stukwub*,' or magnetic stick which he said the doctor often caused to dance and pass all around the wigwam overhead, without touching it. I asked how he did this, and he replied: 'By placing a number of persons, of both sexes, in a circle, all with sticks in their hands, which they pointed toward the doctor's stick, he standing in the center of the circle and pointing his stick upward. A song was then sung, in which all joined, keeping time with their feet, and occasionally by punching their sticks against the board roof of the wigwam, until the doctor's stick would leave his hand

and pass over their heads, sometimes so violently that they had to crouch down to avoid its blow.' I have full confidence in the truth of this statement, and it may throw some additional light on the phenomena attributed to spirit origin, now witnessed all over the world.

"Respectfully yours, H. H. S., M. D."

We know an instance where a preacher conducted a religious meeting and brought about wonderful results through the agency of animal magnetism He had a fashion of shaking hands with those of the audience who stood



near the pulpit, and while shaking with one hand he would place the other on the head of the young person whose hand he held. Among those who he treated thus was a half grown boy who had been mesmerized by a magnetic physician some months previous. Of course this lad quickly detected the peculiar sensation of mesmerism produced by the "laying on" of the preacher's hands. This gave the alarm, and the few who were posted on the subject of mesmerism quietly watched the progress of the meeting, and detected the clerical gentleman actually making mesmeric passes during the confusion attending the "anxious seat" demonstrations. Before the meet-

ing closed numbers went into a "*trance*," and the manifestations were such as to attract the attention of the people for miles around. Through the agency of the beforementioned few, several of the "*sleepers*" were brought out of their "*trance*," and this fact opened the eyes of the more thinking portion of the community, and then the demonstrations gradually diminished in magnitude. Believing firmly, with all due respect to those church members who honestly differ from us, that magnetism was at the bottom of the whole affair in this case, we determined to test the matter for our own individual satisfaction. So, one night, when the excitement was at the very highest, we fixed our mind firmly on one excited young man, whose eye we happened to catch, and willed him to instantly shake hands with us. As quick as a flash of lightning he lunged forward through the ranks of the surrounding bystanders and grasped our hand in the most fervent manner. Of course the incident caused much attention from the audience, who were not in the secret. Several other experiments of like character were quite as successful in their results. Some of the very best subjects we ever handled were persons who frequently entered the "*trance*" state at revivals, at times, too, when no unscrupulous minister was deceiving the people with "*lying wonders*." We do not say that all the "*revival trances*" are produced by some magnetizer; but that the phenomena is of a magnetic character, so far as its PHYSICAL EFFECTS are concerned, will not be denied by any one who has taken the pains to investigate. Sometimes it is not unlikely that the condition is induced by nervous exhaustion, consequent upon great mental excitement. In conclusion, we will remark that even catalepsy may be produced in the same manner; in regard to which, we give the following extract. Dr. King, in his work entitled "The American Physician" uses the following language in regard to that singular disease known as "*catalepsy, or trance*": "Catalepsy is that condition in which, without any fever necessarily, a person

loses the power of voluntary motion for a longer or shorter time, with a partial or complete suspension of the five senses; the muscles being sometimes rigid and at other times movable, keeping the position in which they were when attacked, or in which they may be placed by other persons subsequently. It continues for a longer or shorter time, when it subsides, leaving the person in his usual health, but without any recollection of what has passed. It very much resembles the condition produced by mesmerism." In speaking of the treatment of such cases, he goes on to say: "I have seen a mesmerizer make his mesmeric passes for a few minutes over a cataleptic patient, and immediately after either awaken him or be able to converse with him freely during the paroxysm, and I have seen night somnambulism cured by the same method; but I do not profess to understand how or why this peculiar influence was effected."

CHAPTER TENTH.

SELF-MAGNETISM.—CLAIRVOYANCE.

We will conclude by giving explicit directions how to mesmerize one's self—the strangest thing of all. Let the operator place the subject upon a chair or sofa where he can rest entirely at ease. Then the subject will close the eyes and remain entirely passive in mind and completely relaxed in body, without stirring in the least. The operator will instruct the subject to throw his mind to some familiar place where he (the subject) has been and where he would be glad to go again, even mentally. The operator must keep the mind of the subject on the place he seeks mentally, by speaking to him and requesting him to imagine himself really there, and to form a mental image of the place or persons he is endeavoring to see. If the subject gets tired of one place, his attention must be directed to another, and so on until he really seems to

see the place his mind is looking at—which peculiar mental (and physical) state is called clairvoyance.

If patience and perseverance are exercised, the result may be successful at the first trial; though it sometimes happens that twenty or thirty sittings may take place before the subject will resign himself as completely as is necessary. After a few times of practice the subject will be enabled to enter the clairvoyant state without the assistance of an operator to keep his mind on the matter. It is best to have some one present, however, lest the subject get to wandering about like a sleep-walker.

When persons are entering the magnetic state by this method, they become drowsy and experience a swimming of the head, together with a tingling sensation all over it. Some imagine themselves as light as a feather, while others feel as though they were sinking down, but none feel particularly unpleasant. The operator will find that he cannot waken them unless they choose to do so, and he will be obliged to let them use their own pleasure. Unless the subjects are reminded that they must recollect what they experience in the clairvoyant state, they will have no knowledge of what has transpired during the sitting. What they resolve while in the state to remember when awake, will not be forgotten, whether it be a part or all of their experience.

They can do more; they can rid themselves of bad habits; they can banish disease; they can strengthen their mental powers; all by simply resolving while clairvoyant to do so. But still more; they will be able to throw any part of their body into the mesmeric state at will, even to a little finger; in short, accomplish by their own will what is spoken of in a preceding chapter as being brought about by the will of the operator.

The clairvoyant state may be remembered in many cases (especially if no operator is present), as only a sleep with many vivid dreams; or it may be almost real in its life-like intensity. The state is often produced by the usual magnetic passes, and as every operator will be

likely to witness clairvoyant manifestations, we will give a few hints how to instruct the subjects who show a disposition to become clairvoyant.

Do not allow them to be biased by your mind, but teach them to see absent things, places and persons, independent of what may be in your thoughts as operator. When a subject begins to "see things with his eyes shut," place a bandage over his eyes (if you wish to make a sure test), and let some one of the audience place a pocket knife in the clairvoyant's hand. Then, if half a dozen bystanders, including the owner of the knife, who presented it, will stand near the clairvoyant, he will take the hand of each one at a time, and give the knife to the person whom he detects as the owner. He will be able to read words placed against his forehead; to describe pictures by running his fingers over them; to give the contents of distant rooms with which he is not acquainted; to describe distant places he has never seen, and even give the thoughts of persons present.

If the subject looks to you for answers he will speak the impressions derived from your thoughts; but if he holds himself independent, and is not led by the mind of any one present, he will, if a good subject, disclose revelations which will astonish and even alarm the audience.

Those clairvoyants who read the solution of questions in the minds of others are called *dependent clairvoyants;* those who are not influenced by surroundings are *independent clairvoyants*, and are by far the most reliable; but nothing is sure where outside mental influence may so easily produce a false impression on the subject's mind.

It is an easy thing to send a subject on a mental journey to a distant friend, or to the realms above, or the regions beneath, if you tell him to go while in a mesmeric slumber, and the incidents of his travel will appear real to him. To the mind of an ignorant person it would seem that he has really made the trip in spirit, but it is very plain that he is mentally subordinate to the operator who gives him the first impulse, and then leaves him to finish

the trip alone. This is not clairvoyance, though it comes pretty close to it, and a successful experiment of this may eventually lead to it.

In conclusion, we would remark that you are now in possession of about all the facts concerning practical mesmerism, and if you will labor to extend your knowledge it will greatly facilitate your investigations. A couple of dozen copies of this little work circulated in your neighborhood, amongst the old and young, male and female, will not only be beneficial to those who read, but will create an appreciative public sentiment, which will be of great advantage to sincere investigators.

On the other hand, should you keep this book under lock and key, or loan it stealthily to a favored few, you will create a feeling of fear and distrust that may be disastrous to yours If as well as to others. The very best thing you can do, if you wish to experiment any, is to influence your friends to purchase a copy of this work and study it thoroughly; in the meantime post yourself. In regard to those who will oppose you, for you will meet with bitter opponents, we would advise you to state the facts, show the phenomena, and, let them say what they please, "TRUTH WILL PREVAIL."

Should you wish to extend your knowledge of mesmerism, especially with regard to the theory, we would recommend "Electrical Psychology," by John Bovee Dods; and "Statwolism, or Artificial Somnambulism," by William B. Fahnestock. These two works are directly opposite in theory, but both are indispensable, and may be had of the publishers of this book, at $1.50 each. There are other useful books in circulation, some of them high-priced, but these two embrace all that an ordinary inquirer will be likely to desire in the way of theory and scientific explanations. Neither of the works are spiritualistic or materialistic in their teachings, and are entirely safe so far as their moral tendency is concerned.

And now, friendly readers, hoping you will strengthen your powers by a right use of them, we bid you adieu.

MADAM LENORMAND'S

Fortune-Teller and Dream-Book.

FORTUNE-TELLING TABLETS,

AS USED BY THE EGYPTIAN MAGI, OR ASTROLOGERS.—A METHOD OF TELLING FORTUNES SUPERIOR TO ALL OTHERS.

RULE.—The person whose fortune is to be told is to prick with a pin, or other sharp point, on any letter they choose in the first Tablet, but by chance (with the eyes shut) is the best way to do it; then refer to the second Tablet, to the letter, under which is a particular magical figure, and has reference to the Oracle in the two following pages, and which will determine the fortune of the inquirer.

Tablet No. 1.

A C D
Z F X L N A
P N O C D L Q
Y R S T E H G L
K V W T S V A N M
C D P O R B W X A C H
B I X F G S B H L K
W V U O F T S V D
L M X Z A B W
B B L M O N
Q S Y

Tablet No. 2.

		A	B	C		
		25	15	5		
D	E	F	G	H	I	
14	16	6	13	7	18	
K	L	M	N	O	P	Q
8	17	1	9	10	22	3
R	S	T	V	U	W	
12	23	19	2	24	4	
		X	Y	Z		
		20	21	11		

ORACLE TO THE TABLETS.

GOOD FORTUNE.

1. If this number is fixed upon by a man, it assures him, if single, a homely wife, but rich; if married, an access of riches, numerous children, and good old age. To a lady, the faithfulness of her lover, and a speedy marriage

3. Very good fortune, sudden prosperity, great respect from high personages, and a letter bringing important news.

7. This number, to a woman, is wonderful in showing, if single, a handsome, rich, and constant husband; and if married, a faithful partner, and who must be of a good family, as she must know she has married above her condition. To a man, the same.

8. This is a general good sign, and your present expectations will be fulfilled, and you have some on the anvil.

9. If a married man or woman draws this, if under fifty, let them not despair of a young family. To the single, very sudden marriage.

10. A friend has crossed the sea, and will bring home some riches, by which the parties will be much benefited.

12. An uncommon number, belonging to scriptural signs, and shows the party will have success in all their undertakings.

15. No doubt but the chooser is very poor, and thought insignificant; but let his friends assist him or her, as they are much favored.

16. A very sudden journey, with a pleasant fellow-traveler, and the result of the journey will be generally beneficial to your family.

18. A sudden acquaintance with the opposite sex, which will be opposed; but the party should persevere, as it will be to his or her advantage.

21. A letter of importance will arrive, announcing the death of a relation for whom you have no very great respect, but who has left you a legacy.

22. Be very prudent in your conduct, as this number is very precarious, and much depends on yourself; it is generally good.

BAD FORTUNE.

2. Shows the loss of a friend, bad success at law, loss of money, unfaithfulness of lovers, and a bad partner.

4. A letter announcing the loss of money.

5. The man who draws this number, let him examine his moles, and he will find, I know, more about him than he imagines.

6. Very bad success; you may expect generally not to succeed in any of your undertakings.

11. I should rather suspect the fidelity of your husband or wife, if married; if single, you are shockingly deceived.

13. You want to borrow money, and you hope you will have it; but you will be deceived.

14. The old man you have depended upon is going to be married, and will have a child.

17. You have mixed with this company, and pretend to despise our tablets, but you rely much upon them, and you may depend on it that you will be brought to disgrace.

19. Look well to those who owe you money, if ever so little; a letter of abuse may be expected.

20. A drunken partner, and bad success in trade; the party will never be very poor, but always unhappy.

25. The man or woman who chooses this unlucky number, let them look well to their conduct; justice, though slow, is sure to overtake the wicked.

PALMISTRY;

OR, TELLING FORTUNES BY THE LINES ON THE HAND.

The palms of the hands contain a great variety of lines running in different directions, every one of which bears a certain relation to the events of a person's life; and from them, with the most infallible certainty, can be told every circumstance that will happen to any one, by observing them properly. It is therefore recommended to pay strict attention to this subject, as by that means you will undoubtedly gain very excellent knowledge for your pains.

And first is given the names of the several lines as they hold their places, and then particularize their qualities.

There are five principal lines in the hand, viz:

The Line of Life.
The Line of Death.
The Table Line.
The Girdle of Venus.
The Line of Fortune.

And besides these are other Lines, as the Line of Saturn, the Liver Line, and some others, but these only serve to explain the principal Lines.

The chief Line on which persons of the profession lay the greatest stress, is the Line of Life, which generally takes its rise where the thumb-joint plays with the wrist on the inside; and runs in an oblique direction to the inside of the innermost joint of the fore finger.

The next is the Line of Death, which separates the fleshy part of the hand on the little finger side, from the hollow of the hand, running in various directions in different people.

The Table Line originates with the Line of Life at the wrist, and runs through the hollow of the hand towards the middle finger.

The Girdle of Venus takes its course from the extremity of the lowermost joint of the little finger, and, forming a curve, terminates between the fore and middle fingers.

The Line of Fortune strikes from behind the ball, or mount of the fore finger, across the palm and Line of Life, and loses itself in or near the fleshy part of the hand, on the little finger side.

If the Line of Life is crossed by other lines at or near the wrist, the person will meet with sickness in the beginning of life, and the degree of sickness will be proportioned to the size, length, and breadth of the intervening lines. If the Line of Life runs fair and uninterrupted, the person will enjoy good health; and according to its length towards the outside of the fore finger, you may judge if the person will live long, as the longer the line the longer the life.

If the Line of Death is short, and runs even, without being broken or divided, it shows that the person will enjoy a good length of days, and not be subject to many maladies; but if it is interrupted, it evidently shows that the person's life will be endangered by illness. If this line ends abruptly, and with a broad point, it shows that the person will die suddenly; if it goes off in a tapering point, the last illness will be slow, and consuming by degrees. If other lines run across it, the person will be of a weakly and infirm habit of body, often incapable of following any hard or laborious business.

The line of Fortune, by its approach to the Girdle of Venus, shows that there is a strong kindred between them, and their distance, at their two extremities, clearly points out that love is inconsistent with childhood and old age; yet in those where the cross lines approach from the one to the other near their ends, prove that the persons were, or will be susceptible of love in childhood or old age. For example, if the cross lines are at the beginning of the Girdle of Venus, and bear towards the tail of the Line of Fortune, it evidently indicates that the person was susceptible of love at an earlier period than usual; if these lines of communication are crossed by other small lines, the person has been disappointed in his wishes, or severely punished for gratifying them; if plain and straight, that he has been successful; if the lines take their rise from the tail of the Girdle, and lead towards the head of the Line of Fortune, the person will be amorous in his old age, and, according to the situation of the transverse lines, will be successful or unfortunate in his amours; if the Line of Fortune runs smooth, broad, and clear, the person will enjoy affluence through life, and be prosperous in all his undertakings; if it is intersected by short lines at the beginning, near the fore finger, it denotes that the person was poor, or at least with a small capital; if these lines occur towards the middle, at either end, he will be prosperous in the first and last of life, but meet

with disappointments at mid-age; if the cross lines occur at the extremity, and not before, he will die poor and distressed. If transverse lines, crossed by others, pass from the Line of Life to the Line of Fortune, the person will be engaged in quarrels and broils, or lawsuits and disunion with his neighbors.

If the hollow palm of the hand, which some call the Plain of Mars, is full of cross lines, running into each other, the person will be of a humorsome, uneven, and testy temper, jealous and hasty, quarrelsome and fighting, and endeavoring to set others by the ears; he will meet with very frequent misfortunes, and bear them very uneasily; whereas, if the hollow or palm of the hand has none but the unavoidable lines, that is to say, those that must unavoidably pass through it, he will be of a sweet and amiable disposition, full of sensibility, gratitude, and love, faithful benevolent, and kind; and, though subject to crosses, losses, and disappointments, will bear them with an even and agreeable temper; from this part chiefly it is recommended to persons to choose their companions for life, either for friendship or marriage.

The mount or ball of the thumb bears a peculiar analogy to the events of a person's life, with respect to disputes, quarrels, and lawsuits; if this mount has many long, straight lines, reaching from the thumb to the Line of Life, they show that the person will have several personal encounters, either with hands, clubs, pistols, or swords; but if the lines are curved or crooked, they indicate lawsuits, and, according to the degree of crookedness, they will be long or short; but if these lines end in a straight direction towards the Line of Life, they will end prosperously; if otherwise, they will be attended with an unfavorable issue.

MOLES.

FIFTY-TWO GREEK OBSERVATIONS ON THESE SPOTS OF DESTINY.

The Greeks attach much importance to Moles, but in a different mode to the old English track, as to the limbs, features, etc. To those born in the first week of the year, reckoning from the first of January to the seventh, they pronounce all moles above the shoulders to be fortunate indicators,—the more in number the better; and all beneath, the reverse to those born in the course of the second week. Moles of any sort are ominous of evil in the early part of life. Fourth week—So many important turns of fate as there are spots. Fifth week—So many lovers. Sixth week—So many important journeys. Seventh week—Moles on the arms indicate prosperity. Eighth week—So many perils. Ninth week—So many intrigues. Tenth week—So many legacies. Eleventh week—So many children. Twelfth week—So many opportunities of good. Thirteenth week—Same as the first. Fourteenth week—So many voyages to sea. Fifteenth week—So many journeys by

land. Sixteenth week—So many amours. Seventeenth week—The more moles on the body, the more mixture of fortune; one mole, and no more, great prosperity. Eighteenth week—A mole on the neck shows dangerous elevation. Nineteenth week—So many dangers. Twentieth week—Of no import at all, except on the face, then it betokens advancement through love. Twentieth week—Of no import at all, save on the legs, when they denote traveling. Twenty-first week—A great genius. Twenty-second week—Controversies. Twenty-third week—Failures in several undertakings. Twenty-fourth week—Suits at law. Twenty-fifth week—Many friends. Twenty-sixth week—Many enemies. Twenty-seventh week—Many moles, happiness Twenty-eighth week—The more moles the more misery. Twenty-ninth week—A mind full of stratagems. Thirtieth week—So many battles. Thirty-first week—Exertions in vain. Thirty-second week—Prudence. Thirty-third week—Avarice. Thirty-fourth week—Lust. Thirty-fifth week—Caprice. Thirty-seventh week—Deeds that will require penitence to obliterate. Thirty-eighth week—Flattery is your weakest point. Thirty-ninth week—Prone to anger. Fortieth week—So many children. Forty-first week—Three moles, good indicators, a greater number the reverse. Forty-second week—Fortunate escapes. Forty-third week—Arrests that will concern you. Forty-fourth week—Lucky speculations. Forty-fifth week—Reasons for rejoicing. Forty-sixth week—Intemperance—Forty-seventh week—Gluttony. Forty-eighth week—Bright genius. Forty-ninth week—Legal disputes. Fiftieth week—A divorce. Fifty-first week—Sufferings by theft. Fifty-second week—A rambling life.

It is to be observed, that the above predictions are stronger or weaker according to the mumber of moles.

The Birth of Children, and Other Events, with Respect to the Moon's Age and Day of the Week.—To be born the first day of the new moon portends their life shall be pleasant, with an increase of riches.

A child born on the second day will grow apace, and be inclined to lust, of either sex. It is lucky on this day to send messages of trade, buy land, and sow seed.

A child born on the third day will be short-lived. Never begin any work of moment on this day. Thefts committed on this day will soon be discovered.

The fourth day is bad. Persons falling sick on this day rarely recover, and the dreams will have no effect.

The fifth day is favorable to begin a good work, and the dreams will be tolerably successful; the child born on that day will be deceitful and proud.

The sixth day, the dreams will not immediately come to pass; and the child born will not live long.

The seventh. Do not tell your dreams on this day, for much depends on concealing them; if sickness befalls you on this day, you will soon recover; the child born will live long, but have many troubles.

The eighth day, the dreams will come to pass, and it is a very prosperous day.

The ninth day differs very little from the former; the child born this day will arrive at great riches and honor.

The tenth day is likely to be fatal; those who fall sick will rarely recover; but the child born on this day will live long, and be a great traveler.

The eleventh is a good day to be married, or commence a journey. A child born at this age of the moon will be healthy, handsome, and of a good constitution, with a particular mole on his forehead. If a female, will be remarkable for wisdom.

On the twelfth day, the child born will meet every affection, but be of a bad temper. This is a very unlucky day, particularly to those falling sick.

A child born on the thirteenth day will be unfortunate both in temper and estate; though a good day for marriages, or to find things which have been lost. Persons imprisoned this day will soon have their liberty.

A child whose nativity is on the fourteenth day, will die as a traitor. An excellent day to ask a favor. Take physic on this day.

The fifteenth day is very unfortunate. A good day to find anything that is lost.

The child born on the sixteenth day will be unmannerly and unfortunate. Buy and sell on this day. Dreams portend luck on this day,

The seventeenth of the moon, a child to be born on, shows it will be foolish. You may take physic, let blood, or contract business on this day.

The eighteenth day is fortunate, both for male and female, born on it.

A nativity on the nineteenth day, the child will be wise and virtuous, and will arrive at great honors.

Your dreams portend good on the twentieth day of the moon; though a child born on that day will be dishonest.

A child born the twenty-first day will be of so unhappy a disposition, that, let him look to the sword of justice, perhaps "black with murder, sacrilege, and crimes." An unhappy fatality attends this day.

On the twenty-second day, the child that is born will purchase a good estate; he will be handsome, religious, and well beloved. This is a good day to remove bees.

On the twenty-third day, the child that is born will be of an

ungovernable temper, a great traveler, but will die miserable. Good day to be married, or commence business.

On the twenty-fourth day, the child born will achieve many heroic actions, and will be much admired for them.

The child born on the twenty-fifth day will be very wicked, and meet with many dangers. It is a very unfortunate day, and threatens vexation.

On the twenty-sixth day, the child born shall be very amiable; if a male, will meet but an indifferent state in the world; if a female, she will be married to a rich man for her beauty.

On the twenty-seventh day, a child born on this day will have every engaging quality, but will not rise to any great preferment. This is a very lucky day.

On the twenty-eighth day, the child that is born shall be the delight of his parents, but have much sickness.

To Know Whether Your Love of a Person will be Mutual.—Take the number of the first letter of your name, the number of the planet, and day of the week, put all these together, and divide them by 30; if it be above, it will come to your mind, and if below, to the contrary; and mind that number which exceeds not 30.

CHARMS, SPELLS, AND INCANTATIONS.

TO BE USED ON PARTICULAR EVES OF FASTS AND FESTIVALS, TO PROCURE DREAMS, TOKENS, AND OTHER INSIGHTS INTO FUTURITY.

Fast of St. Anne's.—This is a hard trial, but what is not possible to any young lady who wishes to know her lot in marriage?—that most important change in human life.

Prepare yourself three days previous to the eve of this female saint, by living on bread and water and sprigs of parsley, and touch no other thing whatever, or your labor will be lost; the eve begins at the sixth hour. Go to bed as soon as you conveniently can, and speak not a word after you once begin to undress; get into bed, lay on your left side with your head as low as possible, then repeat the following verse three times:

St. Anne, in silver clouds descend,
Prove thyself a female's friend;
Be it good or be it harm,
Let me have knowledge from the charm;
Be it husbands one, two, three,
Let me in rotation see;
And if Fate decrees me four,
(No good maid could wish for more),
Let me view them in my dream,
Fair and clearly to be seen;

But if the stars decree
Perpetual virginity,
Let me sleep on, and dreaming not,
I shall know my single lot.

Magic Rose.—Gather your rose on the 27th of June; let it be full blown, and as bright a red as you can get; pluck it between the hours of three and four in the morning, taking care to have no witness of the transaction; convey it to your chamber, and hold it over a chaffing dish or any convenient utensil for the purpose, in which there is charcoal and sulphur of brimstone; hold your rose over the smoke about five minutes, and you will see it have a wonderful effect on the flower. Before the rose gets the least cool, clap it in a sheet of writing-paper, on which is written your own name and that of the young man you love best; also the date of the year, and the name of the morning star that has the ascendency at that time; fold it up and seal it neatly with three separate seals, then run and bury the parcel at the foot of the tree from which you gathered the flower; here let it remain untouched till the 6th of July; take it up at midnight, go to bed and place it under your pillow, and you will have a singular and most eventful dream before morning; or, at least before your usual time of rising. You may keep the rose under your head three nights without spoiling the charm; when you have done with the rose and paper be sure to burn them.

Cupid's Nosegay.—On the first night of the new moon in July, take a red rose, a white rose, a yellow flower, a blue one, a sprig of rue and rosemary, and nine blades of long grass; bind all together with a lock of your own hair; kill a white pigeon, sprinkle the nosegay with the blood from the heart, and some common salt; wrap the flowers in a white handkerchief, and lay it under your head, on the pillow, when you go to rest; and, before morning, you will see your fate as clear as if you had your nativity cast by the best Astrologer in the world; not only in respect to love, lovers, or marriage, but in the other most important affairs of your life; storms, in this dream, foretell great trouble; and graves or churchyards are fatal tokens, and so is climbing steep and dangerous places.

Love's Cordial.—To be Tried the Third Night of a New Moon.—Take brandy, rum, gin, wine, and the oil of amber, of each a teaspoonful; a tablespoonful of cream, and three of spring water; drink it as you get into bed; repeat—

This mixture of love I take for my potion,
That I of my destiny may have a notion;
Cupid befriend me, new moon be kind,
And show unto me the fate that's design'd.

You will dream of drink, and, according to the quality or manner of it being presented, you may tell the condition to which you will rise or fall by marriage. Water is poverty; and, if you dream of a drunken man, it is ominous that you will have a drunken mate. If you dream of drinking too much, you will fall, at a future period, into that sad error yourself, without great care; and what is a worse sight than an inebriated female? She can not guard her own honor, ruins her own and family's substance, and often clothes herself with rags. Trouble is often used as an excuse for this vicious habit, but it gives more trouble than it takes away.

The Nine Keys.—Get nine small keys; they must all be your own by begging or purchase (borrowing will not do, nor must you tell what you want them for); plait a three-plaited band of your own hair, and tie them together, fastening the ends with nine knots, fasten them with one of your garters to your left wrist on going to bed, and bind the other garter round your head; then say—

St. Peter, take it not amiss,
To try your favor I've done this;
You are the ruler of the keys,
Favor me, then, if you please;
Let me then your influence prove,
And see my dear and wedded love.

This must be done on the eve of St. Peter's, and is an old charm used by the maidens of Rome in ancient times, who put great faith in it.

The Ring and Olive-branch.—Buy a ring, it matters not it being gold, so as it has the semblance of a wedding-ring, and it is best to try this charm on your own birthday. Pay for your ring with some small bill; for, whatever change you receive, you must give to the first begger you meet in the street; and if no one asks alms of you, give it to some poor person; for you need not, alas! go far before you find one to whom your charity will be acceptable; carefully note what they say in return, such as "God bless you," or wishing you luck and prosperity, as is usual. When you get home, write it down on a sheet of paper, at each of four corners; and, in the middle, put the two first letters of your name, your age, and the letters of the planets then reigning as morning and evening stars; get a branch of olive and fasten the ring on the stalk with a string or thread, which has been steeped all day in a mixture of honey and vinegar, or any composition of opposite qualities, very sweet and very sour; cover your ring and stalk with the written paper carefully wrapped round and round; wear it in your bosom till the ninth hour of the night; then repair to the next churchyard and bury the charm in the grave of a young man who died unmarried; and while you are so doing, repeat the letters of your own

Christian name three times backwards; return home, and keep as silent and quiet as possible till you go to bed, which must be before eleven; put a light in your chimney, or some safe place; and, before midnight, or just about that time, your husband that is to be will present himself at the foot of the bed, but will presently disappear. If you are not to marry, none will come; and, in that case, if you dream before morning of children, it shows that you will have them unmarried; and if you dream of crowds of men, beware of prostitution.

The Witches' Chain.—Let three young women join in making a long chain, about a yard will do, of Christmas, juniper, and mistletoe berries; and at the end of every link put an oak acorn. Exactly before midnight let them assemble in a room by themselves, where no one can disturb them; leave a window open, and take the key out of the keyhole and hand it over the chimney-piece; have a good fire, and place in the midst of it a long thinnish log of wood, well sprinkled with oil, salt, and fresh mould; then wrap the chain round it, each maiden having an equal share in the business; then sit down, and on your left knee let each fair one have a prayer-book opened at the matrimonial service. Just as the last acorn is burned, the future husband will cross the room; each one will see her own proper spouse, but he will be invisible to the rest of the wakeful virgins. Those that are not to wed will see a coffin, or some misshapen form, cross the room; go to bed instantly and you will all have remarkable dreams. This must be done either on a Wednesday or Friday night, but no other.

Love-letters.—On receiving a love-letter that has any particular declaration in it, lay it wide open; then fold it in nine folds, pin it next your heart, and thus wear it till bed-time; then place it in your left-hand glove, and lay it under your head. If you dream of gold, diamonds, or any costly gems, your lover is true, and means what he says; if of white linen, you will lose him by death; and if of flowers, he will prove false. If you dream of his saluting you, he is at present false and means not what he professes, but only to draw you into a snare.

Strange Bed.—On going to rest, take a glass of water, half fill it with salt, and drink it off as quick as you can; do not speak afterwards, but compose yourself to sleep, and thirst will cause you to dream; which joined to a strange bed, will have a true effect.

To See a Future Husband.—On Midsummer-eve, just after sunset, three, five, or seven young women are to go into a garden, in which there is no other person, and each to gather a sprig of red sage, and then, going into a room by themselves, set a stool in the middle of the room, and on it a clean basin full of rose-water, in which the

sprigs of sage are to be put, and, tying a line across the room, on one side of the stool, each woman is to hang on it a clean shift, turning the wrong side outwards; then all are to sit down in a row, on the opposite side of the stool, as far distant as the room will admit, not speaking a single word the whole time, whatever they see, and in a few minutes after twelve, each one's future husband will take her sprig out of the rose-water, and sprinkle her shift with it.

On St. Agnes' night, 21st January, take a row of pins, and pull out every one, one after another, saying a paternoster or sticking a pin in your sleeve, and you will dream of him you will marry.

A slice of the bride-cake thrice drawn through the wedding-ring, and laid under the head of an unmarried woman, will make her dream of her future husband. The same is practiced in some parts of Europe with a piece of the groaning cheese.

Another way to see a future spouse in a dream: The party inquiring must sleep in a different county from that in which she usually resides, and, on going to bed, must knit the left garter about the right-legged stocking, letting the other garter and stocking alone; and as you rehearse the following verse, at every comma tie a knot:

This knot I knit, to know the thing I know not yet,
That I may see, the man that shall my husband be,
How he goes, and what he wears,
And what he does all days and years.

Accordingly, in a dream he will appear, with the insignia of his trade or profession.

Another, performed by charming the moon, thus: At the first appearance of the new moon, immediately after the new year's day, go out in the evening, and stand over the spears of a gate or stye, and, looking on the moon, repeat the following lines:

All hail to thee, moon! all hail to thee!
I pr'ythee, good moon, reveal to me
This night, who my husband must be!

The person will then dream of her future husband.

To Know what Fortune your Future Husband will Have.—Take a walnut, a hazlenut, and a nutmeg; grate them together, and mix them with butter and sugar, and make them up into small pills, of which exactly nine must be taken on going to bed; and according to her dreams so will be the state of the person she will marry. If a gentleman, of riches; if a clergyman, of white linen; if a lawyer, of darkness; if a tradesman, of odd noises and tumults; if a soldier or sailor, of thunder and lightning; if a servant, of rain.

The Lover's Charm.—To be tried on any Wednesday or Friday, throughout the year, Friday in Passion Week always excepted, as no charm or spell must be tried. It is an offense against the Greek church (or indeed any Christian one) and always proves unfortunate to a person so doing; and under this head we also record the fifty-two Sabbaths, Ash Wednesday, and the eve of St. Jude.

THE CHARM.—This must be tried alone, and with profound secrecy, between the hours of nine and twelve at night,—neither sooner nor later. Take a white dove, and kill it; take out the heart and liver, and roast it until you can powder it on a piece of white paper; mix one teaspoonful of this with a drachm of dragon's blood, put them in half a gill of Cyprus wine, and drink it on going to bed; previously mix the blood that flows from the bird with wheaten flower, into a cake of the form of a heart, prick it with the first letters of your name, and the form of a Maltese cross—



Which is thus designed; leave the cake baking over the fire, as it will have a great influence in your dream.

When you dream any particular dream, write it down on a sheet of paper, round and round in a circle, so that the last word comes into the middle, and place it under your pillow on going to bed, and you will dream more fully on the subject.

Hymeneal Charm.—The night before your nuptials, write your name on a piece of paper, as small as possible, the name of your spouse elect, the date of the wedding-day, the month, and the year; inclose all in a circle of blood drawn from one of your fingers, fold the paper into nine folds, place it in the stocking drawn from your left leg, and place it between your head and the pillow, and by your dreams of that night you may guess what will be the fate attending your nuptial life.

For a Girl to Ascertain if She will Soon Marry.—Find a green pea-pod with exactly nine peas in it, and hang it over the door of a room or entry-way, without letting any person know that you have done so; you must then watch the door and see who goes through first; if it is a bachelor, or an unmarried young man, you will positively be married before the current crop of peas is disposed of; if it is a woman, you will have to sigh in single blessedness another year; if a married man, be careful and not allow your lover too much liberty in his attentions, or the consequences may be regretted.

PHYSIOGNOMY;

OR, THE ART OF DISCOVERING A PERSON'S DISPOSITION BY THEIR FEATURES.

THAT the form of the features display the disposition of the soul, and may be demonstrated by the principles of philosophy, is obvious to every person of the least reflection. It is impossible for man to feel any passion, without the countenance sympathizing with the sensation, so as exactly to express the internal emotion. That passion, therefore, which is predominant in the human character, being the most frequently excited, must, by repetition, express the prevailing disposition on the countenance. And as every person has a temper peculiar to himself, that temper must impress on the visage such signs as display, to a discriminate observer, the particular passion or temperament, which distinguishes every human being from the rest of his fellow creatures.

The face that is plump, round, and ruddy, denotes the person to be of an agreeable temper, and deserving friendship, as well as faithful in love; and the man, though sometimes in an unguarded moment may be led astray, yet he soon returns, and proves more affectionate than before.

The face that is smooth and even, with well-proportioned features, shows the person to be of a good disposition, but somewhat inclined to suspicion, yet of an agreeable conversation, and strongly addicted to the delights of love.

A face whose cheek-bones stick out, with thin jaws, is of a restless disposition, fretful, and always foreboding evil, without any plausible reason; and more disposed than capable of enjoying the pleasures of love.

If the forehead is large, round, and smooth, it denotes the man or woman to be of an open, generous temper, and will be extremely good-natured; his love for the fair one whom he selects will be tender, manly, and inviolable, provided her own misconduct does not banish it from his breast; his conversation will be lively, modest, and pleasing; and he will seldom die before he attains the age of sixty, or upwards.

If the forehead is flat in the middle, the man or woman will be found to be proud, and little disposed to generosity; in love affairs the man will be violent, and very cautious of his own reputation, as well as that of his mistress; he will get many children, whom he will not suffer to degrade themselves; but if they should, he will beat them with the utmost severity, and will not be easily prevailed on to forgive them.

If there is a hollow across the forehead, in the middle, of man or woman, with a ridge, as of flesh, above, and another below, the man will be a good scholar, and the woman great in whatever oc-

cupation she may be engaged in; they will not be liberal in bestowing, but if they can be of service without hurting themselves, they will do it cheerfully; love will not be their prevailing passion, and they will have but few children, and those at very distant periods—perhaps three, four, sometimes seven years, between every two; they will meet with many crosses, but will bear them with a tolerable share of patience.

If the forehead projects immediately over the eyebrows, running flat up to the hair, the man or woman will be sulky, proud, insolent, imperious, and treacherous; and will never forgive an injury, but will take every opportunity to prejudice the person; will have few children, and in quick succession.

If a crescent or half-moon line passeth through the forehead, the party must beware of evil.

If the temples are hollow, with the bones advancing towards the forehead on either side, so that the space between is flat, with a small channel of indenture rising from the upward part of the nose to the hair, the man or woman will be of a daring temper, and a restless and wandering disposition, extremely lewd, and never seriously attend to one object; in understanding will be rather weak, and will trouble themselves but little about the consequences that may result from their proceedings; they will seldom have above one or two children, and will not live to an advanced age.

The eye that is large, full, prominent, and clear, denotes a man or woman to be ingenuous and without deceit; of an even, agreeable disposition; modest and bashful in the affairs of love; will suffer no great hardships, nor enjoy any great share of happiness; will have several children, but more girls than boys.

The eye that is small, but advanced in the head, shows the man or woman to be of a quick wit, lively genius, agreeable conversation, and good morals, but inclined to jealousy.

The man or woman whose eyes are sunk in the head, is of a jealous, distrustful, malicious, and envious nature; he will have many children, whom he will, if possible, avoid providing for.

Next, the nose that is even on the ridge, and flat on the sides, with little or no hollow between the eyes, declares the man or woman to be sulky, disdainful, and treacherous.

The nose that rises with a sudden bulge, a little below the eyes, is petulant and noisy.

The nose that is small, slender, and peaked, shows the person to be jealous, fretful, and suspicious.

The nose that is small, tapering, round in the nostrils, and cocked up, shows the person to be ingenious, smart, of a quick apprehension, but giddy, and seldom looking into consequences.

The lips that are thick, soft, and long, bespeak the person to be

of weak intellect, peevish, and is strongly addicted to the pleasures of love.

If the under lip is thicker than the upper, and more prominent, the person is of a weak understanding, artful, and knavish.

The lips that are moderately plump and even, declare the person to be good-humored, humane, sensible, and just.

The lips that are thin, show the person to be of a quick and lively imagination, and eager in the pleasures of love.

The lips that are thin and sunk in, denote the person to be sly and revengeful, and in love or friendship moderate and uncertain.

The chin that is round, with a hollow between that and the lip, shows the person to be of a good disposition, kind, and honest; sincere in friendship, and ardent in love.

The chin that comes down flat from the edge of the lip, and ends in a kind of chisel form, shows the person to be silly, credulous, jealous, and ill-tempered.

Thus is shown, according to the most learned and judicious ancient authors, all that can really be gathered from that index of the human mind, the face, and all its parts.

HOW TO TELL A PERSON'S CHARACTER,

BY MEANS OF CABALISTIC CALCULATIONS.

This is said to have been the invention of the sage Pythagorus, whose doctrine was that everything in the universe was represented and governed by certain figures or numbers, to which he ascribed mysterious properties and virtues. According to him, everything, from the Supreme Being himself down to the minutest atom, was distinguished by its own proper number; and his belief was shared by numberless other philosophers. Without entering into any detail of this system, we will proceed to describe how these calculations are made. An alphabetical table must be first prepared with its corresponding numbers, thus:

A	B	C	D	E	F	G	H	I
1	2	3	4	5	6	7	8	9
K	L	M	N	O	P	Q	R	S
10	20	30	40	50	60	70	80	90
T	U	X	Y	Z	J	V	Hi	Hu
100	200	300	400	500	600	700	800	900

This is accomplished by a list of numbers, with their various interpretations and significations, as follows:

1. Passion, ambition, design.
2. Destruction, death, catastrophe
3. Religion, destiny, the soul, charms.
4. Solidity, wisdom, power.
5. The stars, happiness, graces, marriage.
6. Perfection, labor.
7. Course of life, repose, liberty, perfect happiness.
8. Justice, preservation.
9. Imperfection, diminution, grief, pain, expectation.
10. Success, reason, future happiness.
11. Faults, punishment, discord, prevarication.
12. Good omen, a town or city.
13. Impiety.
14. Sacrifice, purification.
15. Piety, self-culture.
16. Love, happiness, voluptuousness.
17. Misfortune, forgetfulness.
18. Hardening of the heart, misfortune.
19. Folly.
20. Austerity, sadness.
21. Mystery, wisdom, the creation.
22. A scourge, the divine vengeance.
23. Ignorance of the doctrines of Christianity.
24. A journey.
25. Intelligence, a birth.
26. Useful works.
27. Firmness, courage.
28. Love tokens.
29. Letters.
30. Fame, a wedding.
31. Love of glory, virtue.
32. Marriage.
33. Purity.
34. Suffering trouble of mind.
35. Health, harmony.
36. Genius, vast conception.
37. Domestic virtues, conjugal love.
38. Imperfection, avarice, envy.
39. Praise.
40. Fetes, wedding.
41. Ignominy.
42. A short and unhappy life, the tomb.
43. Religious ceremonies, a priest.
44. Power, pomp, monarchy.
45. Population.
46. Fertility.
47. Long and happy life.
48. Tribunal, judgment, judge.
49. Love of money.
50. Pardon, liberty.
60. Widowhood.
70. Initiated, science, the graces.
75. The world.
77. Pardon, repentance.
80. A cure.
81. An adept.
90. Blindness, error, affliction.
100. Divine favor.
120. Patriotism, praises.
200. Irresolution.
215. Calamity.
300. Safety, belief, faith, philosophy.
318. Divine messenger.
350. Hope, justice.
360. Home, society.
365. Astronomy.
400. Long and wearisome voyage.
490. Priests, theology.
500. Holiness.

600. Perfection.
666. A malicious person, machinations, plots, enemies.
700. Strength.
800. Empire.
900. War, combats, struggles.
1000. Mercy.
1095. Taciturnity.
1260. Torments.
1390. Persecution.

Now write down the name of the person whose character you wish to learn, and beneath each letter composing it place the corresponding number. (Should the letter W be one of them, it must be represented by two V's, which will give the number 1400.) Add them all together, and by comparing the product with the table of significations, you will discover what you wish to know. When the product exceeds the highest number given in the table, the first number is cut off, and the remainder alone used. We give an example, supposing the name to be Jean Jacques Rousseau:—

J	600	J	600	R	80
E	5	A	1	O	50
A	1	C	3	U	200
N	40	Q	70	S	90
	646	U	200	S	90
		E	5	E	5
		S	90	A	1
			969	U	200
					716

646 Jean.
969 Jacques.
716 Rousseau.

2331 Total.

Of this total of 2331, we cut off the 2,000, leaving 331, which, on reference to the table of significations, reads as follows:—Belief, faith, and philosophy, for 300; love of glory, virtue, for 31; giving no bad sketch of his character. It may be as well to observe, that, when the total consists of a number not precisely marked on the table, the answer may be obtained by dividing it into hundreds, tens, and units; thus, supposing the number obtained was 179, it could be divided into 100, 70, and 9. Care must be taken to add up the lines of figures correctly, as the slightest mistake will, of course, entirely change the whole meaning.

FORTUNE-TELLING

BY THE GROUNDS IN A TEA OR COFFEE CUP.

Pour the grounds of tea or coffee into a white cup; shake them well about, so as to spread them over the surface; reverse the cup

to drain away the superfluous contents, and then exercise your fertile fancy in discovering what the figures thus formed represent. Long wavy lines denote vexations and losses,—their importance depending on the number of lines. Straight ones, on the contrary, foretell peace, tranquility, and long life. Human figures are usually good omens, announcing love affairs and marriage. If circular figures predominate, the person for whom the experiment is made may expect to receive money. If these circles are connected by straight unbroken lines, there will be delay but ultimately all will be satisfactory. Squares foretell peace and happiness; oblong figures, family discord; whilst curved, twisted, or angular ones, are certain signs of vexations and annoyances, their probable duration being determined by the number of figures. A crown signifies honor; a cross, news of a death; a ring, marriage, —if a letter can be discovered near it, that will be the initial of the name of the future spouse. If the ring is in the clear part of the cup, it foretells a happy union; if clouds are about it, the contrary; but if it should chance to be quite at the bottom, then the marriage will never take place. A leaf of clover, or trefoil, is a good sign, denoting, if at the top of the cup, speedy good fortune, which will be more or less distant in case it appears at or near the bottom. The anchor, if at the bottom of the cup, denotes success in business; at the top, and in the clear part, love and fidelity; but in thick, or cloudy parts, inconstancy. The serpent is always the sign of an enemy, and if in the cloudy part, gives warning that great prudence will be necessary to ward off misfortune. The coffin portends news of a death or long illness. The dog, at the top of the cup, denotes true and faithful friends; in the middle, that they are not to be trusted; but at the bottom, that they are secret enemies. The lily, at the top of the cup, foretells a happy marriage; at the bottom, anger. A letter signifies news; if in the clear, very welcome news; surrounded by dots, a remittance of money; but if hemmed in by clouds, bad tidings and losses; a heart near it denotes a love-letter. A single tree portends restoration to health: a group of trees in the clear, misfortunes which may be avoided; several trees, wide apart, promise that your wishes will be accomplished; if encompassed by dashes, it is a token that your fortune is in its blossom, and only requires care to bring to maturity; if surrounded by dots, riches. Mountains signify either friends or enemies, according to their situation. The sun, moon, and stars, denote happiness and success. The clouds, happiness or misfortune, according as they are bright or dark. Birds are good omens, but quadrupeds—with the exception of the dog—foretell trouble and difficulties. Fish imply good news from across the water. A triangle portends an unexpected legacy; a single straight line, a journey. The figure of a man indicates a speedy visitor; if the arm is outstretched, a present;

when the figure is very distinct, it shows that the person expected will be of dark complexion, and *vice versa*. A crown near a cross indicates a large fortune, resulting from a death. Flowers are signs of joy, happiness, and peaceful life. A heart surrounded by dots signifies joy, occasioned by the receipt of money; with a ring near it, approaching marriage.

How to Read Your Fortune by the White of an Egg.—Break a new-laid egg, and, carefully separating the yolk from the white, drop the latter into a large tumbler half full of water; place this, uncovered, in some dry place, and let it remain untouched for four-and-twenty hours, by which time the white of the egg will have formed itself into various figures—rounds, squares, ovals, animals, trees, crosses, etc.—which are to be interpreted in the same manner as those formed by the coffee-grounds. Of course, the more whites there are in the glass, the more figures there will be.

This is a very pretty experiment, and much practiced by the young Scotch maidens, who, however, believe it to have more efficacy when tried on either Midsummer Eve or Hallowe'en (31st October).

To Choose a Husband by the Hair.—BLACK.—Stout and healthy, but apt to be cross and surly; if very black and smooth, and a large quantity, will be found where he fixes his attachment, not addicted to lewdness, make a good husband, and take care of his family; but if short and curly, will be of an unsettled temper, given to drinking, somewhat quarrelsome, will show much fondness at first paying his addresses, but be unsteady and forgetful afterwards.

WHITE, OR FAIR HAIR.—Will be of a weak constitution, rather stupid, very fond of music, will cut no great figure in the world, very moderate in his amorous wishes, but get many children.

YELLOW.—Inclined to jealousy.

LIGHT BROWN.—Neither very good nor very bad, middling in all respects, rather given to women, but upon the whole is a good character.

DARK BROWN.—Sensible and good-humored, careful, attentive to business, and generally makes a good husband.

VERY DARK BROWN.—Of a robust constitution, and of a grave disposition, but good-tempered and sensible; very fond of his wife, though he may chance now and then to go astray.

RED.—Will be artful, cunning, and deceitful, and much given to wenching; loves a chemise so well that his wife will scarce have one to her back; but is generally of a lively temper.

BY DICE;

OR, EASY WAY TO FIND OUT WHAT IS GOING TO HAPPEN.

(FOR these little Messengers of Fate tell with wonderful facility

the common occurrences, and are a source of harmless amusement and knowledge to the inquirer.)

Have ready three dice, but try your first question with a single one, the next with two, and the third with three. This may be done three times over at one sitting, making in all nine questions, and their suitable answers, but no more; for the dice then turn fatal, and of evil tendency to the holder, and only serve to confuse the truth.

ONE.—A letter or paper of great importance.
TWO.—A long journey from which you will benefit.
THREE.—A surprise, and causes a strange bed.
FOUR.—You will soon meet with ingratitude.
FIVE.—A new lover, but not the right one yet.
SIX.—Unexpected money, and prosperity before you.

ANSWERS FROM THE TWO DICE.

TWO.—A vexatious dispute, not easily settled.
THREE.—A merry night, followed by unpleasant consequences and expense.
FOUR.—You have something on your mind, and the sooner you act according to the dictates of your own conscience the better, or it will be too late.
FIVE.—You will soon have a pleasant adventure.
SIX.—You are doomed to be happy in wedlock.
SEVEN.—You will meet with a severe trouble.
EIGHT.—If dice tell true, then peace adieu; for you will soon involve yourself in a labyrinth of perplexities and trouble.
NINE.—You have made a hasty promise, and do not mean to fulfill it, but you will be compelled to do it, and cannot get off.
TEN.—You ruin your own fortune by needless delays, and the opportunities will be lost.
ELEVEN.—You have secret enemies, in whom you confide; but you will soon discover them.
TWELVE.—You will never thrive by what is called luck; so be industrious, and that will bring you sure gain; and perseverance will bring you wealth.

ANSWERS FROM THE THREE DICE.

THREE.—A long sail on the wide ocean.
FOUR.—Pleasure in youth, and then a sad reverse.
FIVE.—Many changes, but a happy old age.
SIX.—Unhappy in love, but fortunate in other respects.
SEVEN.—Something unpleasant is preparing for you.
EIGHT.—A great rise in life, and soon.
NINE.—Do not venture on the water for a month to come.
TEN.—You will be ill-treated by a near relation.

ELEVEN.—You are on the point of entering into an engagement which you will repent.

TWELVE.—A hasty quarrel through a trifle.

THIRTEEN.—A great loss, and severely felt.

FOURTEEN.—You will soon change your present abode.

FIFTEEN.—You will soon fall sick, but recover speedily, and meet with much kindness.

SIXTEEN.—You will soon discover friends from foes.

SEVENTEEN.—You will gain a happy establishment.

EIGHTEEN.—Long life, riches, happiness, and content.

If the same throw occurs twice to one person, it foretells a height of power they could never expect.

LUCKY DAYS, ETC.

THE day of the week on which you were born will always be the best for you to begin any business, but not to complete it; Fridays and Tuesdays are best for women, Sundays and Mondays for men.

There are three months in a year in which it is not reckoned fortunate to enter on a new house or sign a lease; those are April, July, and November; neither is the 11th of any month good for such projects.

Let women be careful what they transact in the thirty-first year of their life, for it is to all females a year of importance, whether they are married or single; some great change will await them, or they will lay under peril or temptation, have a great loss or great gain, go an unexpected journey, or, in short, something or other remarkable is to happen, and dark-complexioned women have in general this fate stronger than others.

THE MOON.

LUCKY days for business, three first days of the moon's age; for marriage, the 7th, 9th, and 12th; requesting favors, 14th, 15th, and 17th, but beware the 16th and 21st; to answer letters, if possible choose an odd day of the moon; to travel on land, choose the increase of the moon; and to embark on the ocean, choose the decline.

March is a fortunate month for beginning a new building; and it is singular, but nevertheless reckoned true, that it is good to open a concert-room, a music-shop, or begin a new piece of music on the eve of St. Cecilia. It is not good to marry on your own birthday, or on any martyr's; every other saint's day is fortunate in this concern; neither is it fortunate for a woman to marry in colors; let her dress be as white as possible, except she be a widow, then let her choose some pleasant color, but beware of green and yellow.

To meet a funeral as you are going to church to tie the nuptial knot, betokens the death of your first child in its infancy.

To meet a white horse when you are going on any particular business is a sign of success, and a piebald one, if you are going to ask a favor; to be followed by a strange dog is lucky, especially to a man who is going courting.

For a pigeon to fly into the house not belonging to it is a sign of sickness, and if it rests on a bed, it is death; but two pigeons are a sign of a wedding.

Never pick up an odd glove in the street; it is not fortunate.

Never tell any dream before breakfast, nor any at all that you use a charm to procure, even to your most trusty friend. If you dream any dream three times, look on it as an omen or friendly warning, particularly if it regard water, traveling, or any other perilous business. It may be intended by a watchful Providence to save you from danger, so do not despise the caution. There are several remarkable instances in history—such as William the Second, the Duke of Buckingham, and many others—who might have escaped death at that time by a due attention to these warnings.

FORTUNE-TELLING BY CARDS.

In fortune-telling by cards—as in all games in which cards are employed—the Ace ranks highest in value. Then comes the King, followed by the Queen, Knave, Ten, Nine, Eight, and Seven—these being generally the only cards used.

The order and comparative value of the different suits is as follows: First on the list stand "Clubs," as they mostly portend happiness; and—no matter how numerous or how accompanied—are rarely or never of bad augury. Next come "Hearts," which usually signify joy, liberality, or good temper; "Diamonds," on the contrary, denote delay, quarrels, and annoyance; and "Spades"—the worst suit of all—grief, sickness. and loss of money.

We are, of course, speaking generally, as, in many cases, the position of cards entirely changes their signification—their individual and relative meaning being often widely different Thus, for example, the King of Hearts, the Nine of Hearts, and the Nine of Clubs, respectively signify—a liberal man, joy, and success in love; but change their position, by placing the King *between* the two Nines, and you would read that a man, then rich and happy, would be ere long consigned to a prison!

The individual meaning attached to the thirty-two cards employed, is as follows:—

Ace of Clubs.—Signifies joy, money, or good news; if reversed, the joy will be of brief duration.

King of Clubs.—A frank, liberal man, fond of serving his friends; if reversed, he will meet with a disappointment.

QUEEN OF CLUBS.—An affectionate woman, but quick tempered and touchy; if reversed, jealous and malicious.

KNAVE OF CLUBS.—A clever and enterprising young man; if reversed, a harmless flirt and flatterer.

TEN OF CLUBS.—Fortune, success, or grandeur; reversed, want of success in some small matter.

NINE OF CLUBS.—Unexpected gain, or a legacy; reversed, some trifling present.

EIGHT OF CLUBS.—A dark person's affections, which, if returned, will be the cause of great prosperity; reversed, those of a fool, and attendant unhappiness if reciprocated.

SEVEN OF CLUBS.—A small sum of money, or unexpectedly recovered debt; reversed, a smaller amount.

ACE OF HEARTS.—A love-letter, or some pleasant news; reversed, a friend's visit.

KING OF HEARTS.—A fair, liberal man; reversed, will meet with disappointment.

QUEEN OF HEARTS.—A mild, amiable woman; reversed, has been crossed in love.

KNAVE OF HEARTS.—A gay young bachelor, who dreams only of pleasure; reversed, a discontented military man.

TEN OF HEARTS.—Happiness, triumph; reversed, some slight anxiety.

NINE OF HEARTS.—Joy, satisfaction, success; reversed, a passing chagrin.

EIGHT OF HEARTS.—A fair person's affections; reversed, indifference on their part.

SEVEN OF HEARTS.—Pleasant thoughts, tranquillity; reversed, ennui, weariness.

ACE OF DIAMONDS.—A letter, soon to be received; and, if the card be reversed, containing bad news.

KING OF DIAMONDS.—A fair man—generally in the army—but both cunning and dangerous; if reversed, a threatened danger, caused by machinations on his part.

QUEEN OF DIAMONDS.—An ill-bred, scandal-loving woman; if reversed, she is to be greatly feared.

KNAVE OF DIAMONDS.—A tale-bearing servant, or unfaithful friend; if reversed, will be the cause of mischief.

TEN OF DIAMONDS.—A journey, or change of residence; if reversed, it will not prove fortunate.

NINE OF DIAMONDS.—Annoyance, delay; if reversed, either a family or a love quarrel.

EIGHT OF DIAMONDS.—Love-making; if reversed, unsuccessful.

SEVEN OF DIAMONDS.—Satire, mockery; reversed, a foolish scandal.

N. B.—In order to know whether the Ace, Ten, Nine, Eight,

and Seven of Diamonds are reversed, it is better to make a small pencil-mark on each, to show which is the top of the card.

ACE OF SPADES.—Pleasure; reversed, grief, bad news.

KING OF SPADES.—An envious man, an enemy, or a dishonest lawyer, who is to be feared; reversed, impotent malice.

QUEEN OF SPADES.—A widow; reversed, a dangerous and malicious woman.

KNAVE OF SPADES.—A dark, ill-bred young man; reversed, he is plotting some mischief.

TEN OF SPADES.—Tears, a prison; reversed, brief affliction.

NINE OF SPADES.—Tidings of a death; if reversed, it will be some near relative.

EIGHT OF SPADES.—Approaching illness; reversed, a marriage broken off, or offer refused.

SEVEN OF SPADES.—Slight annoyances; reversed, a foolish intrigue.

The Court cards of Hearts and Diamonds usually represent persons of fair complexion; Clubs and Spades the opposite.

FOUR ACES, coming together, or following each other, announce danger, failure in business, and sometimes imprisonment. If one or more of them be reversed, the danger will be lessened, but that is all.

THREE ACES, coming in the same manner.—Good tidings; if reversed, folly.

TWO ACES.—A plot; if reversed, it will not succeed.

FOUR KINGS.—Rewards, dignities, honors; reversed, they will be less, but sooner received.

THREE KINGS.—A consultation on important business, the result of which will be highly satisfactory; if reversed, success will be doubtful.

TWO KINGS.—A partnership in business; if reversed, a dissolution of the same. Sometimes this only denotes friendly projects.

FOUR QUEENS.—Company, society; one or more reversed denotes that the entertainment will not go off well.

THREE QUEENS.—Morning calls; reversed, chattering and scandal, or deceit.

TWO QUEENS.—A meeting between friends; reversed, poverty, troubles, in which one will involve the other.

FOUR KNAVES.—A noisy party—mostly young people; reversed, a drinking bout.

THREE KNAVES.—False friends; reversed, a quarrel with some low person.

TWO KNAVES.—Evil intentions; reversed, danger.

FOUR TENS.—Great success in projected enterprises; reversed, the success will not be so brilliant, but still it will be sure.

THREE TENS.—Improper conduct; reversed, failure.

TWO TENS.—Change of trade or profession; reversed, denotes that the prospect is only a distant one.

FOUR NINES.—A great surprise; reversed, a public dinner.

THREE NINES.—Joy, fortune, health; reversed, wealth, lost by imprudence.

TWO NINES.—A little gain; reversed, trifling losses at cards.

FOUR EIGHTS.—A short journey; reversed, the return of a friend or relative.

THREE EIGHTS.—Thoughts of marriage; reversed, folly, flirtation.

TWO EIGHTS.—A brief love-dream; reversed, small pleasures and trifling pains.

FOUR SEVENS.—Intrigues among servants or low people, threats, snares, and disputes; reversed, that their malice will be impotent to harm, and that the punishment will fall on themselves.

THREE SEVENS.—Sickness, premature old age; reversed, slight and brief indisposition.

TWO SEVENS.—Levity; reversed, regret.

Any picture-card between two others of equal value—as two tens, two aces, etc.—denotes that the person represented by that card runs the risk of a prison.

It requires no great effort to commit these significations to memory, but it must be remembered that they are but what the alphabet is to the printed book; a little attention and practice, however, will soon enable the learner to form these mystic letters into words, and words into phrases; in other language, to assemble these cards together, and read the events, past and to come, their pictured faces pretend to reveal.

There are several ways of doing this; but we will give them all, one after another, so as to afford our readers an ample choice of methods of prying into futurity.

No. 1.—*Dealing the Cards by Threes.*—Take the pack of thirty-two selected cards (viz., the Ace, King, Queen, Knave, Ten, Nine, Eight, and Seven of each suit), having before fixed upon the one you intend to represent yourself, supposing always you are making the essay on your own behalf. If not, it must represent the person for whom you are acting. In doing this, it is necessary to remember that the card chosen should be according to the complexion of the chooser—King or Queen of Diamonds for a very fair person, the same of Hearts for one rather darker, Clubs for one darker still, and Spades only for one very dark indeed. The card chosen also loses its signification, and simply becomes the representative of a dark or fair man or woman, as the case may be.

This point having been settled, shuffle the cards, and either cut them or have them cut for you (according to whether you are

acting for yourself or another person), taking care to use the *left* hand. That done, turn them up by *threes*, and every time you find in these triplets *two of the same suit*—such as two Hearts, two Clubs, etc.—withdraw the highest card and place it on the table before you. If the triplet should chance to be all of the same suit, the *highest* card is still to be the only one withdrawn; but should it consist of three of the *same value* but *different suits*, such as three Kings, etc., they are to be all appropriated. We will suppose that, after having turned up the cards three by three, you have been able to withdraw six, leaving twenty-six, which you shuffle and cut, and again turn up by threes, acting precisely as you did before, until you have obtained either *thirteen*, *fifteen*, or *seventeen* cards. Recollect that the number must always be uneven, and that the card representing the person for whom the essay is made must make one of it. Even if the requisite thirteen, fifteen, or seventeen have been obtained, and this one has not made its appearance, the operation must be recommenced. Let us suppose the person whose fortune is being read to be a lady, represented by the Queen of Hearts, and that fifteen cards have been obtained and laid out—in the form of a half circle—in the order they were drawn, viz., the Seven of Clubs, the Ten of Diamonds, the Seven of Hearts, the Knave of Clubs, the King of Diamonds, the Nine of Diamonds, the Ten of Hearts, the Queen of Spades, the Eight of Hearts, the Knave of Diamonds, the Queen of Hearts, the Nine of Clubs, the Seven of Spades, the Ace of Clubs, and the Eight of Spades. Having considered your cards, you will find among them two Queens, two Knaves, two tens, three sevens, two eights, and two nines; you are, therefore, able to announce,—

"The two Queens before me signify the re-union of friends; the two Knaves, that there is mischief being made between them. These two tens denote a change of profession, which, from one of them being between two sevens, I see will not be effected without some difficulty,—the cause of which, according to these *three* sevens, will be illness. However, these two nines promise some small gain, resulting—so say these two eights—from a love affair."

You now begin to count *seven cards, from right to left*, beginning with the Queen of Hearts, who represents the lady you are acting for. The seventh being the King of Diamonds, you may say,—

"You often think of a fair man in uniform."

The next seventh card (counting the King of Diamonds as *one*) proves to be the Ace of Clubs; you add,—

"You will receive from him some very joyful tidings; he besides, intends making you a present."

Count the Ace of Clubs as "one," and proceeding to the next seventh card, the Queen of Spades, you resume,—

"A widow is endeavoring to injure you, on this very account;

and" (the seventh card, counting the Queen as one, being the Ten of Diamonds) "the annoyance she gives you will oblige you to either take a journey or change your residence; but" (this Ten of Diamonds being imprisoned between two sevens) "your journey or removal will meet with some obstacle."

On proceeding to count as before, calling the Ten of Diamonds one, you will find the seventh card prove to be the Queen of Hearts herself, the person for whom you are acting, and may therefore safely conclude by saying,—

"But this you will overcome of yourself, without needing any one's aid or assistance."

Now take the two cards at either extremity of the half circle, which are, respectively, the Eight of Spades and the Seven of Clubs, unite them, and continue,—

"A sickness, which will lead to your receiving a small sum of money."

Repeat the same manœuvre, which brings together the Ace of Clubs and the Ten of Diamonds,—

"Good news, which will make you decide on taking a journey, destined to prove a very happy one, and which will occasion you to receive a sum of money."

The next cards united, being the Seven of Spades and the Seven of Hearts, you say,—

"Tranquillity and peace of mind, followed by slight anxiety, quickly succeeded by love and happiness."

Then come the Nine of Clubs and the Knave of Clubs, foretelling,—

"You will certainly receive money, through the exertions of a clever dark young man—Queen of Hearts and King of Diamonds—which comes from the fair man in uniform; this rencounter announces some great happiness in store for you, and complete fulfillment of your wishes. Knave of Diamonds and Nine of Diamonds—Although this happy result will be delayed for a time, through some fair young man, not famed for his delicacy. Eight of Hearts and Ten of Hearts—Love, joy, and triumph. The Queen of Spades, who remains alone, is the widow who is endeavoring to injure you, and who finds herself abandoned by all her friends!"

Now gather up the cards you have been using, shuffle, and cut them with the left hand, and proceed to make them into three packs by dealing one to the left, one in the middle, and one to the right; a fourth is laid aside to form "a surprise." Then continue to deal the cards to each of the three packs in turn, until their number is exhausted, when it will be found that the left-hand and middle packs contain each five cards, whilst the one on the right hand consists of only four.

Now ask the person consulting you to select one of the three

packs. We will suppose this to be the middle one, and that the cards comprising it are the Knave of Diamonds, the King of Diamonds, the Seven of Spades, the Queen of Spades, and the Seven of Clubs. These, by recollecting our previous instructions regarding the individual and relative signification of the cards, are easily interpreted as follows:

"The Knave of Clubs—A fair young man, possessed of no delicacy of feeling, who seeks to injure—the King of Diamonds—a fair man in uniform—Seven of Spades—and will succeed in causing him some annoyance—the Queen of Spades—at the instigation of a spiteful woman—Seven of Clubs—but by means of a small sum of money matters will be finally easily arranged."

Next take up the left-hand pack, which is "for the house,"—the former one having been for the lady herself. Supposing it to consist of the Queen of Hearts, the Knave of Clubs, the Eight of Hearts, the Nine of Diamonds, and the Ace of Clubs, they would read thus:

"Queen of Hearts—The lady whose fortune is being told is, or soon will be, in a house—Knave of Clubs—where she will meet with a dark young man, who—Eight of Hearts—will entreat her assistance to forward his interests with a fair girl—Nine of Diamonds—he having met with delays and disappointment—Ace of Clubs—but a letter will arrive announcing the possession of money, which will remove all difficulties."

The third pack is "for those who did not expect it," and will be composed of four cards; let us say the Ten of Hearts, Nine of Clubs, Eight of Spades, and Ten of Diamonds, signifying—

"The Ten of Hearts—An unexpected piece of good fortune and great happiness—Nine of Clubs—caused by an unlooked-for legacy—Eight of Spades—which joy may perhaps be followed by a slight sickness—Ten of Spades—the result of a fatiguing journey."

There now remains on the table only the card intended for "the surprise." This, however, must be left untouched, the other cards gathered up, shuffled, cut, and again laid out in three packs, not forgetting at the first deal to add a card to "the surprise." After the different packs have been duly examined and explained, as before described, they must again be gathered up, shuffled, etc., indeed, the whole operation repeated, after which the three cards forming "the surprise" are examined; and supposing them to be the Seven of Hearts, the Knave of Clubs, and the Queen of Spades, are to be thus interpreted:

"Seven of Hearts—Pleasant thoughts and friendly intentions—Knave of Clubs—of a dark young man—Queen of Spades—relative to a malicious dark woman, or widow, who will cause him much unhappiness."

No. 2.—*Dealing the Cards by Sevens.*—After having shuffled the

pack of thirty-two selected cards—which, as we before stated, consist of the Ace, King, Queen, Knave, Ten, Nine, Eight, and Seven, of each suit,—either cut them yourself, or, if acting for another person, let that person cut them, taking care to use the *left* hand. Then count seven cards, beginning with the one lying on the top of the pack. The first six are useless, so put them aside, and retain only the seventh, which is to be placed face uppermost on the table before you. Repeat this three times more, then shuffle and cut the cards you have thrown on one side, together with those remaining in your hand, and tell them out in sevens as before, until you have thus obtained twelve cards. It is, however, indispensable that the one representing the person whose fortune is being told should be among the number; therefore, the whole operation must be recommenced in case of its not having made its appearance. Your twelve cards being now spread out before you in the order in which they have come to hand, you may begin to explain them as described in the manner of dealing the cards in threes,—always bearing in mind both their individual and relative signification. Thus, you first count the cards by sevens, beginning with the one representing the person for whom you are acting, going from *right* to *left*. Then take the two cards at either extremity of the line or half circle, and unite them, and afterward form the three heaps or packs and "the surprise" precisely as we have before described. Indeed, the only difference between the two methods is the manner in which the cards are obtained.

No. 3.—*Dealing the Cards by Fifteens.*—After having well shuffled and cut the cards, or, as we have before said, had them cut, deal them out in two packs, containing sixteen cards in each. Desire the person consulting you to choose one of them; lay aside the first card, to form "the surprise;" turn up the other fifteen, and range them in a half circle before you, going from left to right, placing them in the order in which they come to hand, and taking care to remark whether the one representing the person for whom you are acting be among them. If not, the cards must be all gathered up, shuffled, cut, and dealt as before, and this must be repeated until the missing card makes its appearance in the pack chosen by the person it represents. Now proceed to explain them—first, by interpreting the meaning of any pairs, triplets, or quartettes among them; then by counting them in sevens, going from right to left, and beginning with the card representing the person consulting you; and, lastly, by taking the cards at either extremity of the line and pairing them. This being done, gather up the fifteen cards, shuffle, cut, and deal them so as to form three packs of each five cards. From each of these three packs withdraw the topmost card, and place them on the one laid aside to form "the surprise," thus forming four packs of four cards each.

Desire the person for whom you are acting to choose one of these packs "for herself," or "himself," as the case may be. Turn it up, and spread out the four cards it contains, from left to right, explaining their individual and relative signification. Next proceed in like manner with the pack on your left hand, which will be "for the house;" then the third one, "for those who do not expect it;" and lastly, "the surprise."

In order to render our meaning perfectly clear, we will give another example. Let us suppose that the pack for the person consulting you is composed of the Knave of Hearts, the Ace of Diamonds, the Queen of Clubs, and the Eight of Spades *reversed*. By the aid of the list of meanings we have given, it will be easy to interpret them as follows:

"The Knave of Hearts is a gay young bachelor—the Ace of Diamonds—who has written, or will very soon write, a letter—the Queen of Clubs—to a dark woman—Eight of Spades reversed—to make proposals to her, which will not be accepted."

On looking back to the list of significations, it will be found to run thus:—

KNAVE OF HEARTS.—A gay young bachelor, who thinks only of pleasure.

ACE OF DIAMONDS.—A letter, soon to be received.

QUEEN OF CLUBS.—An affectionate woman, but quick tempered and touchy.

EIGHT OF SPADES.—If reversed, a marriage broken off, or offer refused.

It will thus be seen that each card forms, as it were, a phrase, from an assemblage of which nothing but a little practice is required to form complete sentences. Of this we will give a further example, by interpreting the signification of the three other packs —"For the house," "for those who do not expect it," and "the surprise." The first of these, "for the house," we will suppose to consist of the Queen of Hearts, the Knave of Spades *reversed*, the Ace of Clubs, and the Nine of Diamonds, which reads thus:

"The Queen of Hearts is a fair woman, mild and amiable in disposition, who—Knave of Spades reversed—will be deceived by a dark, ill-bred young man—the Ace of Clubs—but she will receive some good news, which will console her—Nine of Diamonds—although it is probable that the news may be delayed."

The pack "for those who do not expect it," consisting of the Queen of Diamonds, the King of Spades, the Ace of Hearts *reversed*, and the Seven of Spades, would signify,—

"The Queen of Diamonds is a mischief-making woman—the King of Spades—who is in league with a dishonest lawyer—Ace of Hearts reversed—they will hold a consultation together—Seven of Spades—but the harm they will do will soon be repaired."

Last comes "the surprise," formed by, we will suppose, the

Knave of Clubs, the Ten of Diamonds, the Queen of Spades, and the Nine of Spades, of which the interpretation is,—

"The Knave of Clubs is a clever, enterprising young man—Ten of Diamonds—about to undertake a journey—Queen of Spades—for the purpose of visiting a widow—Nine of Spades—but one or both of their lives will be endangered.

No. 4.—*The Twenty-one Cards.*—After having shuffled the thirty-two cards, and cut, or had them cut, with the *left hand*, withdraw from the pack the first eleven, and lay them on one side. The remainder—twenty-one in all—are to be again shuffled and cut. That done, lay the topmost card on one side to form "the surprise," and range the remaining twenty before you, in the order in which they come to hand. Then look whether the card representing the person consulting you be among them; if not, one must be withdrawn from the eleven useless ones, and placed at the right extremity of the row,—where it represents the missing card, no matter what it may really be. We will, however, suppose that the person wishing to make the essay is an officer in the army, and consequently represented by the King of Diamonds, and that the twenty cards ranged before you are—the Queen of Diamonds, the King of Clubs, the Ten of Hearts, the Ace of Spades, the Queen of Hearts *reversed*, the Seven of Spades, the Knave of Diamonds, the Ten of Clubs, the King of Spades, the Eight of Diamonds, the King of Hearts, the Nine of Clubs, the Knave of Spades *reversed*, the Seven of Hearts, the Ten of Spades, the King of Diamonds, the Ace of Diamonds, the Seven of Clubs, the Nine of Hearts, the Ace of Clubs. You now proceed to examine the cards as they lay, and perceiving that all the four Kings are there, you can predict that great rewards await the person consulting you, and that he will gain great dignity and honor. The two Queens, one of them reversed, announce the reunion of two sorrowful friends; the three Aces foretell good news; the three Knaves, one of them reversed, quarrels with some low person; the three Tens, improper conduct.

You now begin to explain the cards, commencing with the first on the left, viz., the Queen of Diamonds: "The Queen of Diamonds is a mischief-making, underbred woman—the King of Clubs—endeavoring to win the affections of a worthy and estimable man—Ten of Hearts—over whose scruples she will triumph—Ace of Spades—the affair will make some noise—Queen of Hearts reversed—and greatly distress a charming fair woman who loves him—Seven of Spades—but her grief will not be of long duration. Knave of Diamonds—An unfaithful servant—Ten of Clubs—will make away with a considerable sum of money—King of Spades—and will be brought to trial—Eight of Diamonds—but saved from punishment through a woman's agency. King of Hearts—a fair man of liberal disposition—Nine of Clubs—will receive a large

sum of money—Knave of Spades *reversed*—which will expose him to the malice of a dark youth of coarse manners. Seven of Hearts—Pleasant thoughts, followed by—Ten of Spades—great chagrin—King of Diamonds—await a man in uniform, *who is the person consulting me*—Ace of Diamonds—but a letter he will speedily receive—Seven of Clubs—containing a small sum of money—Nine of Hearts—will restore his good spirits—Ace of Clubs—which will be further augmented by some good news." Now turn up "the surprise"—which we will suppose to prove the Ace of Hearts—"a card that predicts great happiness, caused by a love-letter, but which making up the four Aces, shows that his sudden joy will be followed by great misfortunes."

Now gather up the cards, shuffle, cut, and form into three packs, at the first deal laying one aside to form "the surprise." By the time they are all dealt out, it will be found that the two first packets are each composed of seven cards, whilst the third contains only six.

Desire the person consulting you to select one of these, take it up, and spread out the cards from *left* to *right*, explaining them as before described.

Gather up the cards again, shuffle, cut, form into three packs (dealing one card to the surprise), and proceed as before. Repeat the whole operation once more; then take up the three cards forming the surprise, and you then give their interpretation.

We may remark that no matter how the cards are dealt, whether by threes, sevens, fifteens, or twenty-one, when those lower than the Knave predominate, it foretells success; if Clubs are the most numerous, they predict gain, considerable fortune, etc.; if picture-cards, dignity and honor; Hearts, gladness, good news; Spades, death or sickness. These significations are necessarily very vague, and must of course be governed by the position of the cards.

The Italian Method.—Take a pack composed of thirty-two selected cards, viz., the Ace, King, Queen, Knave, Ten, Nine, Eight, and Seven of each suit. Shuffle them well, and either cut or have them cut for you, according to whether you are acting for yourself or another person. Turn up the cards by threes, and when the triplet is composed of cards of the same suit, lay it aside; when of three different suits, pass it by without withdrawing any of the three; but when composed of two of one suit and one of another, withdraw the highest card of the two. When you have come to the end of the pack, gather up all the cards except those you have withdrawn; shuffle, cut, and again turn up by threes. Repeat this operation until you have obtained fifteen cards, which must then be spread out before you, from left to right, in the order in which they come to hand.

Care must, however, be taken that the card representing the person making the essay is among them; if not, the whole operation must be recommenced until the desired result is attained. We will suppose it to be some dark lady—represented by the Queen of Clubs—who is anxious to make the attempt for herself, and that the cards are laid out in the following order from left to right: Ten of Diamonds, Queen of Clubs, Eight of Hearts, Ace of Diamonds, Ten of Hearts, Seven of Clubs, King of Spades, Nine of Hearts, Knave of Spades, Ace of Clubs, Seven of Spades, Ten of Spades, Seven of Diamonds, Ace of Spades, Knave of Hearts.

On examining them you will find there are three Aces among them, announcing good news; but, as they are at some distance from each other, that it may be some time before the tidings arrive.

The three Tens denote that the conduct of the person consulting the cards has not been always strictly correct. The two Knaves are enemies, and the three Sevens predict an illness caused by them.

You now begin to count five cards, beginning with the Queen of Clubs, who represents the person consulting you. The fifth card, being the Seven of Clubs, announces that the lady will soon receive a small sum of money. The next fifth card proving to be the Ace of Clubs, signifies that this money will be accompanied with very joyful tidings. Next comes the Ace of Spades, promising complete success to any projects undertaken by the person consulting the cards; then the Ace of Hearts, followed at the proper interval by the King of Spades, showing that this good news will excite the malice of a dishonest lawyer; but the Seven of Spades coming next, announces that the annoyance he can cause will be of short duration, and that a gay, fair young man —the Knave of Hearts—will soon console her for what she has suffered. The Ace of Diamonds tells that she will soon receive a letter from this fair young man—the Nine of Hearts—announcing a great success—Ten of Spades—but this will be followed by some slight chagrin—Ten of Diamonds—caused by a journey—Ten of Hearts—but it will soon pass, although—Knave of Spades—a bad, dark young man will endeavor to turn her into ridicule. The Queen of Clubs, being representative of herself, shows that it is toward her the dark young man's malice will be directed.

Now take the cards at either extremity of the line, and pair them together. The two first being the Knave of Hearts and the Ten of Diamonds, you may say:

"A gay young bachelor is preparing to take a journey—Ace of Spades and Queen of Clubs—which will bring him to the presence of the lady consulting the cards, and cause her great joy. Seven of Diamonds and Eight of Hearts—Scandal talked about a fair young girl. Seven of Spades and Ten of Hearts—Great joy

mingled with slight sorrow. Seven of Clubs and Ace of Clubs—
—A letter promising money. Knave of Spades and King of Spades
—The winning of a lawsuit. The Nine of Hearts, being the one card left, promises complete success."

Now gather up the cards, shuffle, cut, and deal them out in five packs—one for the lady herself, one for "the house," one for "those who do not expect it," one for "those who do expect it," and one for "the surprise" in the first deal, for "consolation." The rest are then equally distributed among the other five packs, which will four of them contain three cards, while the last only consists of two.

We will suppose the first packet, for the lady herself, to be composed of the Ace of Diamonds, the Seven of Clubs, and the Ten of Hearts. The interpretation would read thus:

"Ace of Diamonds—A letter will be shortly received—Seven of Clubs—announcing the arrival of a small sum of money—Ten of Hearts—and containing some very joyful tidings."

The second pack, for "the house," containing the King of Spades, the Nine of Hearts, and the Knave of Spades:

"The person consulting the cards will receive a visit—King of Spades—from a lawyer—Nine of Hearts—which will greatly delight—Knave of Spades—a dark, ill-disposed young man."

The third pack, for "those who do not expect it," composed of the Ace of Spades, the Knave of Hearts, and the Ace of Clubs, would read:

"Ace of Spades—Pleasure in store for—Knave of Hearts—a gay young bachelor—Ace of Clubs—by means of money; but as the Knave of Hearts is placed between two Aces, it is evident that he runs a great risk of being imprisoned; and from the two cards signifying respectively 'pleasure' and 'money,' that it will be for having run into debt."

"The fourth pack, for "those who do expect it," containing the Eight of Hearts, the Queen of Clubs, and the Ten of Diamonds:

"The Eight of Hearts—The love affairs of a fair young girl will oblige—the Queen of Clubs—the person consulting the cards—Ten of Diamonds—to take a journey."

The fifth pack, for "the surprise," consists of the Seven of Spades and the Ten of Spades, meaning:

"Seven of Spades—Slight trouble—Ten of Spades—caused by some person's imprisonment—the card of consolation, Seven of Diamonds—which will turn out to have been a mere report."

Present, Past, and Future.—The person wishing to try her fortune in this manner (we will suppose her to be a young, fair person, represented by the Eight of Hearts), must well shuffle, and cut with the left hand, the pack of thirty-two cards; after which she must lay aside the topmost and undermost cards, to form the sur-

prise. There will now remain thirty cards, which must be dealt out in three parcels—one to the left, one in the middle, and one to the right.

The left-hand pack represents the Past; the middle, the Present; and the one on the right hand, the Future. She must commence with the "Past," which we will suppose to contain these ten cards: The King of Clubs, the Ace of Spades, the Knave of Diamonds, the Nine of Diamonds, the Ace of Hearts, the Knave of Hearts, the Queen of Hearts, the King of Spades, the Knave of Clubs, and the King of Hearts.

She would remark that picture-cards predominating was a favorable sign, also that the presence of three Kings proved that powerful persons were interesting themselves in her affairs. The three Knaves, however, warn her to beware of false friends, and the Nine of Diamonds predicts some great annoyance overcome by some good and amiable person represented by the Queen of Hearts. The two Aces also give notice of a plot. Taking the cards in the order they lay, the explanation would run thus:

"The King of Clubs—A frank, open-hearted man—Ace of Spades—fond of gayety and pleasure, is disliked by—Knave of Diamonds—a young man in uniform—Nine of Diamonds—who seeks to injure him. The Ace of Hearts—A love-letter—Knave of Hearts—from a gay young bachelor to a fair, amiable woman—Queen of Hearts—causes—King of Spades—a lawyer to endeavor to injure a clever—Knave of Clubs—enterprising young man, who is saved from him by—King of Hearts—a good and powerful man. Nevertheless, as the Knave of Clubs is placed between two similar cards, he has run great risk of being imprisoned through the machinations of his enemy."

The second parcel, "the Present," containing the Ten of Diamonds, the Nine of Spades, the Eight of Spades, the Queen of Diamonds, the Queen of Clubs, the Eight of Hearts, the Seven of Spades, the Ten of Spades, the Eight of Diamonds, signifies:

"The Ten of Diamonds—A voyage or journey, at that moment taking place—Nine of Spades—caused by the death or dangerous illness of some one—Eight of Spades—whose state will occasion great grief—Queen of Diamonds—to a fair woman. The Queen of Clubs—An affectionate woman seeks to console—Eight of Hearts—a fair young girl, who is the person making the essay—Seven of Spades—who has secret griefs—Ten of Spades—causing her many tears—Queen of Spades—these are occasioned by the conduct of either a dark woman or a widow, who—Eight of Diamonds—is her rival."

The third packet of cards, "the Future," we will suppose to contain the Eight of Clubs, the Ten of Clubs, the Seven of Diamonds, the Ten of Hearts, the Seven of Clubs, the Nine of Hearts,

the Ace of Diamonds, the Knave of Spades, the Seven of Hearts, the Nine of Clubs, which would read thus:

"In the first place, the large number of small cards foretells success in enterprises, although the presence of three Sevens predicts an illness. The Eight of Clubs—a dark young girl—Ten of Clubs—is about to inherit a large fortune—Seven of Diamonds—but her satirical disposition will destroy—Ten of Hearts—all her happiness. Seven of Clubs—A little money and—Nine of Hearts—much joy—Ace of Hearts—will be announced to the person making the essay by a letter, and—Knave of Spades—a wild young man—Seven of Hearts—will be overjoyed at receiving—Nine of Clubs—some unexpected tidings. The cards of surprise—viz., the King of Diamonds and the Ace of Clubs—predict that a letter will be received from some military man, and that it will contain money."

Hymen's Lottery.—Let each one present deposit any sum agreed on, but of course some trifle; put a complete pack of fifty-two cards, well shuffled, in a bag or reticule. Let the party stand in a circle, and, the bag being handed around, each draw three cards. Pairs of any are favorable omens of some good fortune about to occur to the party, and gets back from the pool the sum that each agreed to pay. The king of hearts is here made the god of love, and claims double, and gives a faithful swain to the fair one who has the good fortune to draw him; if Venus, the queen of hearts, is with him, it is the conquering prize, and clears the pool; fives and nines are reckoned crosses and misfortunes, and pay a forfeit of the sum agreed on to the pool, beside the usual stipend at each new game; three nines at one draw shows the lady will be an old maid; and three fives, a bad husband.

Good and Bad Omens.—The word omen is well known to signify a sign, good or bad, or a prognostic. It may be defined to be that indication of something future which we get as it were by accident, and without seeking for. A superstitious regard to omens seems anciently to have made very considerable additions to the common load of infelicity. They are in these enlightened days pretty generally disregarded, and we look back with perfect security and indifference on those trivial and truly ridiculous accidents which alternately afforded matter of joy and sorrow to our ancestors. Omens appear to have been so numerous, that we must despair of ever being able to recover one-half of them; and to evince that in all ages men have been self-tormentors, the bad omens fill a catalogue infinitely more extensive than that of the good. An extensive set of omens has been taken from what first happens to one, or what animal or person one meets first in the morning, or at the commencement of an undertaking—the first-foot, as it is called.

To stumble has universally been held to presage misfortune. Some semblance of a reason might be found for this belief, inasmuch as stumbling may be supposed to indicate that that self-possession and conscious courage, which are in themselves half a victory over circumstances, are lacking—the want of them, therefore, being half a defeat; but in most cases the interpretation seems altogether arbitrary. The dread of a hare crossing the path seems to be widely prevalent; while to see a wolf is a good omen. This feeling is probably a remnant of war-like times, when the timid hare suggested thoughts of cowardice and flight; while the bold wolf, sacred to Odin, was emblematic of victory. The character of the hare for being unlucky is also connected with the deep-rooted belief that witches are in the habit of transforming themselves into hares. That to meet an old woman is unlucky, is another very general belief; arising, without doubt, from the same causes that led to their being considered witches. In some places women in general are unlucky as first-foot, with the singular exception of women of bad reputation. This belief prevailed as far back as the age of Chrysostom.

Priests, too, are ominous of evil. If hunters of old met a priest or friar, they coupled up their hounds and went home in despair of any further sport that day. This superstition seems to have died out, except in the case of sailors, who still consider the clergy a "kittle cargo," as a Scotch skipper expressed it, and anticipate a storm or mischance when they have a black coat on board. This seems as old as the Prophet Jonah. Sneezing, likewise, has long been looked upon as supernatural, for this reason, that it is sudden, unaccountable, uncontrollable, and therefore ominous. The person is considered as possessed for the time, and a form of exorcism is used. A nurse would not think she had done her duty, if, when her charge sneezes, she did not say, "Bless the child," just as the Greeks, more than two thousand years ago, were in the invariable habit of saying, "Zeus protect thee."

One general remark, however, it is important to make in regard to omens. An omen is not conceived to be a mere sign of what is destined to be—it is conceived as causing, in some mysterious way, the event it forebodes; and the consequence, it is thought, may be prevented by some counteracting charm. Thus the spilling of salt not only forebodes strife, but strife is conceived as the consequence of the spilling of the salt, and may be hindered by taking up the spilled salt, and throwing it over the left shoulder. Perhaps half the superstitious beliefs that yet survive among civilized and Christian communities group themselves round the subject of love and marriage—of such very intense interest to all, yet so mysterious in its origin, and problematic in its issue. The liking or passion for one individual, rather than any other, is so unaccountable, that the god of love has been fabled blind; it is of

the nature of fascination, magic, spell. And then, whether happiness or the reverse shall be the result, seems beyond the reach of ordinary calculation. All is apparently given over to mystery, chance, fortune; and any circumstances may, for what we know, influence or indicate what fortune's wheel shall bring round. Hence the innumerable ways of prognosticating which of two or more persons shall be first married, who or what manner of person shall be the future husband or wife, the number of children, etc. It is generally at particular seasons, as at the Eve of St. Agnes, and Halloween, that the veil of the future may be thus lifted.

The observation of lucky and unlucky days was once an important matter, and was often the turning point of great events. It is now mostly confined to the one subject of marriage. In fixing the wedding-day, May among months and Friday among days are shunned by many people, both in educated and uneducated circles; for in this matter, which is the exclusive province of women, and in which sentiment and fancy are in every way so much more active than reason, the educated and uneducated are reduced to a level.

A Book of Precedents, published in London in 1616, contains a Calendar, many of the days in which have the letter B affixed, "which signifieth such days as the Egyptians note to be dangerous to begin or take anything in hand, as to take a journey or any such like thing."

The ancients thought that some hours in the day were fatal to life, and modern testimony corroborates this theory. A writer in the 'Quarterly Review,' having ascertained the hour of death in 2,880 instances of all ages, has arrived at this conclusion: "The maximum of death is from 5 to 6 o'clock, A. M., when it is 40 per cent. above the average; the next, during the hour before midnight, when it is 25 per cent. in excess; a third hour of excess is that from 9 to 10 o'clock in the morning, being 17½ per cent. above. From 10 A. M. to 3 P. M. the deaths are less numerous, being 16 per cent. below the average, the hour before noon being the most fatal. From 3 o'clock P .M. to 7 P. M., the deaths rise to 5 per cent. above the average, and then fall from that hour to 11 P. M., averaging 6 per cent. below the mean. During the hours from 9 to 11 o'clock in the evening there is a minimum of 6 per cent. below the average. Thus the least mortality is during midday hours —namely, from 10 to 3 o'clock; the greatest during early morning hours, from 3 to 6 o'clock."

"Nail gifts" are white specks on the finger-nails; which, according to their respective situations, are believed to predict certain events, as indicated in the following couplet, which is repeated while touching the thumb and each finger in succession:

A gift, a friend, a foe,
A lover to come, a journey to go.

DREAMS AND THEIR INTERPRETATIONS.

To dream of—

A LION.—Portends future dignity. (Captive) Lasting friendship. (Surprised by one) Treachery on the part of a friend. (To kill one) Success, rapid fortune. (To overcome one) Great success. (To hear one roar) Danger.

A LIONESS.—Security, benevolence, watchfulness.

A LION'S CUB.—Friendship, protection.

A TIGER.—Fierce enmity. (To kill one) Great triumph obtained over enemies. (To pursue one) A trap laid which the dreamer will know how to avoid.

A LEOPARD.—Ostentation, wickedness. (To surprise one) Pride brought down. (To pursue one) Triumph over evil reports.

A BEAR.—Danger, persecution. (To kill one) Honor, dignity, and power. (To pursue one) Annoying persecution, from which the dreamer will find it difficult to extricate himself.

AN ELEPHANT.—Power. (To mount one) Foolish and injurious ostentation. (To feed one) A service which will be rendered the dreamer.

A ZEBRA.—Betrayed by a friend.

A WILD BOAR.—Bitter enemies. (To chase one) Useless labors. (To kill one) A victory gained by enemies. (Furious) Separation

AN APE.—Enemies, deceit.

A CAMEL.—Riches. (A Caravan) A quickly dissipated fortune.

A PORCUPINE.—Business embarrassments.

A TORTOISE OR TURTLE.—Delays and vexations in business. (To eat) Adjustment of affairs.

A SERPENT.—Ingratitude, betrayed friendship. (Uncoiled) Treason of some one under obligations to the dreamer. (Hydra-headed) Temptations, subtlety.

WORMS.—Contagious disease.

A HORSE.—Good fortune. (To mount one) Success in enterprises. (To kill one) Disunion, grief. (Black) Partial success. (White) Unexpected good fortune. (To see one wounded) Failure in undertakings. (To shoe one) Good luck.

A MARE.—Abundance.

AN ASS.—A quarrel between friends. (Reposing) Security. (Trotting) Disappointed hopes. (To hear one bray) Dishonor. (To see one's ears) Great scandal. (To kill one) Loss. (One heavily laden) Profit. (To shoe one) Hard and useless toil.

A MULE.—Obstinacy, loss of a lawsuit.

A COW.—Prosperity, abundance.

A CALF.—Certain gain.

A BULL.—Gain. (To kill one) Affliction. (To drive one) Gaiety. (Black) Deception, cheating. (In motion) A secret divulged.

(At work) Fortune. (Drinking) A theft. (Without horns) Peculation. (Fighting with another) Fraternal affection.

A GOAT.—(White) Prosperity. (Black) Sickness, an uncertain lawsuit.

A STAG.—Gain. (To kill one) Scandal propagated in the neighborhood. (To chase one) Loss through a failure in business.

A FAWN.—Peril.

A PIG.—Assured gain.

A RAM.—A shameless person.

A SHEEP.—Great gain.

LAMBS.—(In the fields) Peace, tranquility. (To keep them) Profit. (To carry one) Success. (To buy one) Great surprise. (To kill one) Secret grief. (To find one) Gain of a lawsuit. (To eat) Tears.

A CAT.—Treason. (To kill one) An averted danger. (Enraged) Family quarrels.

A DOG.—(To play with one) To suffer for former extravagance. (To hunt with one) Hope. (One running) loss of a lawsuit. (To hear one howling) Great danger. (To lose one) Want of success. (One frisking about) Loss of a friend. (Two fighting) A warning to beware of false friends. (One barking) Alarm, quarrels.

A HARE.—Fear, innocence. (To kill one) Profit. (One running) Great wealth quickly dissipated.

A RABBIT.—(Black) Trouble. (White) Friendship. (A warren) Expensive pleasures.

RATS.—Secret enemies, treason. (White) Triumph of the dreamer over them.

MICE.—Business affairs embarrassed through the machinations of dangerous friends.

A WEASEL.—Cunning.

A FOX.—A ruse to which the dreamer will fall a victim. (Killed) Triumph over enemies. (Petted) Abuse of confidence, unfortunate undertaking.

A WOLF.—Enmity. (To kill one) Gain, success. (To pursue one) Dangers averted or overcome.

A COCK.—Pride, success, power. (A fight between two) Expensive follies.

A HEN.—Profit, considerable gain. (Clucking) Consolation. (Laying) Good fortune, joy. (With chicks) Precarious favor.

A CHICKEN.—Lasting friendship, innocence. (To kill one) Delay in money affairs.

A DUCK OR GOOSE.—Profit and pleasure. (To kill one) Misfortune. (To catch one) Snare laid for the dreamer.

A TURKEY.—Injurious folly.

A PHEASANT.—Good fortune. (To kill one) Peril. (To carry one) Honor.

A PEACOCK.—Pride, vanity, unbounded ambition. (Spreading

its tail) Ostentation. (Screaming) An approaching storm, which will do some damage to the dreamer.

LARKS.—Riches. (Roasted) An accident in the dreamer's house.

AN EAGLE.—(On the wing) Ambition. (To kill one) Gratified wishes. (To eat one) Deep grief. (To see one dead) A loss.

A VULTURE.—A bitter enemy. (To kill one) Triumph over foes. (To see one devouring its prey) A good omen of returning fortune.

A FALCON.—Increase of fortune. (On the wrist) Pleasure.

A SPARROW-HAWK.—Undying hatred.

A SCREECH-OWL.—Near death of a relation.

A DOVE.—Happiness at home.

TURTLE-DOVES.—Fidelity, love.

A PIGEON.—Reconciliation.

A RAVEN.—Misfortune, bad omen. (A troop) Disasters. (Croaking) Mourning, sadness. (On the wing) Tidings of a death.

A CROW.—Refusal of an offer of marriage.

STORKS.—Robbery. (In winter) Some great misfortune.

SWANS.—Riches, if the dreamer does not reveal his dream to any one.

A CUCKOO.—A bad omen. (To hear one) Sign of mourning.

A SWALLOW.—Complete success in all enterprises. (To see its nest) Happiness and good fortune. (For it to enter the dreamer's house) Lasting friendship.

A BLACKBIRD.—Scandal, deceit.

A NIGHTINGALE.—A happy and well-assorted marriage.

A PARROT.—Slander, a dangerous neighbor.

BIRDS.—A journey. (Singing) Profit, pleasure, and success.

A NEST.—A happy omen, increase of fortune.

A CANARY.—Death of a friend, sudden departure.

REPTILES.—A cunning and dangerous enemy.

A CROCODILE.—A catastrophe.

FROGS.—Distrust. (To see them hopping) Annoyance, vexation.

TOADS.—Disgust.

BEES.—Gain, profit. (To catch them) Success. (To be stung by them) A loss at law.

FLIES.—Jealousy excited by the dreamer's success.

A SPIDER.—(At night) Success, money. (In the morning) lawsuit. (To kill one) Pleasure.

A BUTTERFLY.—Inconstancy.

FLEAS, ETC.—Weariness, disgust for life. (To kill one) Triumph obtained over enemies.

A LEECH.—Help, protection.

A GRASSHOPPER.—Loss of the proceeds of a harvest.

A COCKCHAFER.—Bad harvest.

WASPS.—Annoyance caused by enemies.

ANTS.—Idleness, negligence.

LIZARDS.—Ambush laid by distant enemies for the dreamer.

SNAIL.—Debauchery, infidelity.

FISH.—Joy, success. (Red) Delight, contentment. (Dead) Quarrels, suffering. (To catch them) Will be deceived by friends.

SALMON.—Deceit. (To eat) Disunion in the family circle.

TROUT.—Rays of hope.

MACKEREL.—Robbery, bad conduct.

SOLES.—Poverty, misery.

EELS.—(Alive) Labor. (Dead) Satisfied vengeance.

OYSTERS.—Disgust, gluttony. (To eat them) Low pleasures.

CRABS.—A ruinous lawsuit.

APPLES.—Gain, profit. (To be eating) Disappointment.

PEARS.—Treachery. (To eat) Tidings of a death. (To gather) Approaching festivities.

PLUMS.—Pleasure, happiness. (Green) Unchanging friendship. (Dried) Obstacles to the dreamer's wishes. (Out of season) Danger.

PEACHES.—Pleasure, contentment.

APRICOTS.—Health, contentment.

ALMONDS.—Peace, happiness.

CHERRIES.—Health. (To gather them) Deception by a woman. (To eat them) Love.

CURRANTS.—(Red) Friendship. (White) Satisfaction. (Black) Infidelity.

A POMEGRANATE.—Power.

FIGS.—Momentary pleasure. (Dried) Festivity. (Green) Hope. (To eat them) Reverses.

STRAWBERRIES.—Unexpected good fortune.

A MELON.—Hope, success.

CHESTNUTS.—Home troubles.

NUTS.—Gratified ambition. (If dry) Troubles and difficulties.

ORANGES.—Amusement. (To eat one) Pleasure.

MEDLARS.—Short-lived happiness.

OLIVES.—Dignities, honors.

GRAPES.—Rejoicings, enjoyment. (To eat them) Joy, gain. (To gather them) Considerable increase of fortune. (To throw them away) Loss, care, and bitterness. (To trample them under foot) Abundance.

THE VINTAGE.—Great gain.

FRUITS IN GENERAL.—Rejoicings, gain, profit. (To eat them) A sign that the dreamer will be deceived by a woman. (To throw them away) Troubles caused by the envy of others.

A GARDEN.—Happiness, bright days to come. (Well kept) Increase of fortune. (In disorder) Losses, failure in business.

FLOWERS.—Happiness. (To gather) Lasting friendship. (To cast away) Despair, quarrels.

A BOUQUET.—(To carry one) Marriage. (To destroy one) Separation. (To throw one away) Displeasure.

A GARLAND.—Hope.

ROSES.—Always of happy omen. (Full-blown) Health, joy, and abundance. (Faded) Success, prompt but dangerous. (White) Innocence. (Red) Satisfaction. (Yellow) Jealousy.

THORNS.—Pain, disappointment. (To be pricked by them) Loss of money.

MYRTLE.—Declaration of love.

ORANGE BLOSSOM.—Approaching marriage.

VIOLETS.—Complete success in all undertakings. (Out of season) Newly awakened affection.

LAUREL.—Honor, gain.

HOLLY.—Annoyance.

THISTLE.—Folly, approaching dispute.

CYPRESS.—Despair, death of a cherished object.

VEGETABLES.—Wearisome toil. (To gather them) Quarrels. (To eat them) Losses in business.

CABBAGE.—Health, long life.

CAULIFLOWER.—Sickness, infidelity.

BEANS.—Criticism. (Green) Considerable loss.

PEAS.—Good fortune.

ASPARAGUS.—Profit, success.

ARTICHOKES.—Pain, embarrassment.

TURNIPS.—Annoyance, disappointment.

CUCUMBERS.—Serious indisposition.

ONIONS.—Dispute with inferiors.

LEEKS.—Labor.

LETTUCE.—Poverty.

GARLIC.—A woman's deception.

RUE.—Family annoyances.

HERBS.—Prosperity. (To eat) Grief.

CORN.—Riches.

HAY.—Abundance, happiness. (To mow it) Grief.

WHEAT.—Money.

BARLEY.—Good fortune.

STRAW.—Poverty.

THE HARVEST.—Wealth gained by a country life.

A REAPER.—A picnic party.

MILLS.—A legacy from a relative.

TO GRIND.—(Corn) Abundance. (Pepper) Affliction. (Coffee) Sleeplessness.

A BARN.—(Full) Wealthy marriage. (Empty) Distress. (On fire) Considerable gain.

TREES.—(Green) Hope. (Shattered by a storm) Domestic quarrels. (Withered) Grief. (Leafless) Deceit. (In bud) Success. (Cut down) A robbery. (To climb one) Change of employment.

GREEN OAK.—Health, strength. (Cut down or dead) Heavy losses.

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