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MAGNETIC



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“ MAGNETIC MAGIC.”

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L. A. CAHAGNET, H.F.T.S.  
B. 1803. D. 1885.

# MAGNETIC MAGIC.

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A DIGEST OF THE PRACTICAL PARTS OF THE  
MASTERPIECES OF

L. A. CAHAGNET, H.F.T.S.,

“Arcanes de la future dévoilés,” and “Magie Magnétique.”

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NOW TRANSLATED FOR THE FIRST TIME FROM  
THE FRENCH BY THE EDITOR,

WITH

THE PORTRAIT OF THE AUTHOR.

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“If that which thou seekest thou findest not within thee, *thou wilt never find it without thee.*”

ALIPILLI.

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## PUBLISHER'S PREFACE.

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In the interest of the Work a short Bibliographical Notice, &c., of "Mental Magic," only incidentally mentioned by the Editor in the following Translation, will not be out of place.

"Mental Magic"\* was written by the late Mr. Thomas Welton, 1884, the Author of "Fascination," "Jacob's Rod," "The Planchette" (and analogous Magnetic Instruments), and embodying those Works; with an Appendix, entitled, "The History and Mystery of the Magic Mirror," being the Concluding Part of the Editor's Brochure, "The History and Mystery of the Magic Crystal," 1870, which is, I believe, one of the earliest Modern *resumes* of this most attractive and easily cultivated faculty.

Quoting therefrom in a contributed letter Mr. Welton says:—

"The late Mr. Oxley, Astrologer, had a very fine Crystal, not a glass sham, and of course asked all his female friends to try it; they, including my wife, all agreed that Mr. Oxley would be married a second time, and to a lady who liked HIM; but the Crystal; having been magnetised by his

\* And contains Col. Fraser's suggestive narrative of the mysterious sexive Mirror Dance of India: Making of the Bhatt—the two brides—the grooms: the Colonel and the Sheikh: the Hills of Mahadoe: the tripod and the test: the Mystic Dance—"O Sahib, it is only Lust and Hatred that keep closed the eyes of the Soul!—In those crystals we can see what takes place on earth, and in other worlds than this!" The trial and the test—extraordinary—a British Sceptic sees what takes place 12,000 miles away?—Its demonstration. "Mental Magic" is still occasionally procurable from Mr. Robt. H. Fryar, Bath, who invites correspondence on these subjects.



influence, the magnetism caused them to predict wrongfully, for he did not marry the lady, for he died,"—and they all (the Seers) saw simply his wish. What does this teach us? It proves beyond a doubt, the embodiment of magnetism in the Crystal besides its own native and natural Odic force. And also gives us some insight into the consequences of the promiscuous handling of any instrument made to develope, or show the various phases of magnetism, whether they be Odic, Mesmeric, or Spiritual. In short, my opinion strengthened by 21 years practise is, that the Crystal, Planchette or other instruments must be used by one person alone, or conjointly by two, and they must bear the same relation to each other, as Mesmerist and Clairvoyante positive and negative, in unity and not in discord.

"And now a few words, as to the construction and laws that govern the making of those instruments; and the Crystal in particular. It should be made of native material, and not prepared by art, the form is immaterial, but is usually spherical. It must be begun to be fashioned or shaped (as a rule) the first day of the new moon, in the third month of the year, put by in silk in the dark, until the next day of the moon in the ensuing month, and put by in silk as before, and on the consecutive month, still the first day of the new moon, finish it. This I cannot explain, but have repeatedly made instruments which never fail.

"In conclusion, glass is unfit, it burns the Seer's eyes, and causes distress and headache. Crystal, Cannel coal, Obsidian, Bloodstone, Water, all or any may be used, and remember, the charging, no matter what words be used, is Mesmeric, though I am inclined to think, that sometimes Spirits do assist in the dedication or charging, by the same law as the spiritual manifestations are produced. Flat pieces polished will frequently answer as well as spheres. (Light deteriorates them, by the same law as homœopathic medicines

are damaged and rendered inert). And to conclude his instructive remarks (quoting from a previous letter), he also says: "but I know that it is possible to charge the crystal, and that certain substances (see his previous enumeration) are better than others to gather and retain the property that causes the Seer to see."

Mr. Robt. H. Fryar, Bath, who in his "Trade Circular" on this subject disinterestedly admits, "ALL CANNOT use 'Seering Mirrors,' etc., (for being subject to the same laws as the 'Planchette' and other Vito-Magnetic appliances to demonstrate the existence and powers of Vital Force and Interior sight, the *best* results are *easiest* obtained by those NATURALLY Psychically constituted;") will supply on application written copies of an Old MSS. on "Crystallomancy, or the Art of Drawing Spirits into the Crystal," illustrating the entire Ancient process, with Curious Diagrams, Charges or Dedications for the Crystal, Tables of the Planetary Hours, Perfumes, &c.; also effective Models of the "Bhattah Mirrors" (imported by him from India, per ss. Chatterton, May, 1886), at a tenth their cost, and "Automatic Insulators," of which he was the Inventor in 1882.

The idea of the Automatic Insulator was suggested to his mind, by the difficulty usually experienced by novices (commencing Mediumistic development in the Writing or Drawing phases) to acquire with long and tedious sittings, the absolutely necessary physical passivity, without which the controlling Agency endeavours but vainly to satisfactorily manifest. Those persons who work "Planchette" will readily find the "Insulator" a still more available auxiliary to progress, insuring by its aid a perfectly free and easy movement of the arm, while the hand holding and using the pencil in the ordinary way, is rendered exquisitely susceptible to the slightest wave of psychical influence, and becomes for the time being a veritable "Human Planchette,"



while novices in Mediumism will find it an agreeable accessory leading them almost imperceptibly by its novelty from mere amusement often to a conscious exercise of the developed faculty itself.

On the use of Anæsthetics, a method with certain Orientalists, as a means of demonstrating the existence of the Soul, Dr. George Wyld says, partly in a letter to the Writer in 1885—

“The ideas and powers obtained through drugs are more Magical than from God, and they are apt to lead to degradation of the Spirit.”

“Fasting and Prayer and a perfectly pure life are the only legitimate roads to Theosophy, and it is not advisable that Man should from curiosity indulge in drugs.”

“But I call on all those who administer anæsthetics for surgical purposes to mark, learn, and inwardly digest all the thoughts and words uttered by those under this influence, for many pious Souls have thus had glimpses of Paradise.”

To conclude, “I have become convinced,” said Fouqué, “by repeated experience, that a guardian angel watches over books, places them in proper hands, and if not always, yet often, prevents them from falling into improper. In any case, he exercises an invisible guardianship over every work of true genius and genuine feeling, and with unfailing tact and skill opens or shuts its pages as he sees fit.”

To this guardian angel I commend our Cahagnet’s “Magnetic Magic.”

## INTRODUCTION.

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In the Year 1858, Monsieur L. A. Cahagnet published at Paris the second edition of a valuable work entitled *Magie Magnétique*, a book consisting of 516 closely printed pages. The greater part of this work is filled with cases which he has carefully extracted from old and new works having a range of many centuries in date, and which he uses in illustration of the various discourses into which he has divided his book, under the several heads of his subject. These cases though exceedingly interesting in themselves are not always well authenticated, and few care to wade through such a mass of historical incidents. We have however thought that a short summary of the work itself, with a translation of the practical part in full, would be welcome to those Students of what our author terms "Magnetic Magic," and we therefore offer the fruit of the work, on the lines that we have just pointed out.

Under the Title of "French Magnetists" an admirable bio-bibliographical sketch of Cahagnet and his Works, contributed by Wm. Howitt, is to be found in Vol. 3 of the *Spiritual Magazine*, New Series for 1868.

### I.—Magnetic Magic.

This portion of the work embraces a history citing those persons who have occupied themselves in Magic, in its higher and original meaning, in all ages, with the mention of certain curious phenomena, the development of which is the aim of the work.

### II.—On Fascinations.

The author in this Chapter advances the opinion that from the time of Moses these secrets have been known and put in practise in all parts of the world. In evidence of a certain kind of fascination to be obtained from the vegetable world he instances the virtues of the poppy, hemp, belladonna, laughing gas, ether, chloroform, and other narcotics. But it is in the power of the *true Will alone* to create or render objective the forms of all species of beings. He further specially directs attention to the faculty of Sympathy, yet but little Studied and little Known, which exists between all mankind, and which seems like the grains of powder, when the least spark inflames the heap.

### III.—Magic Mirrors.

This chapter treats of the manufacture of "Magic Mirrors," which formed a part of a treatise entitled "*Mental Magic*;" and which we will repeat, to some extent, here. Monsieur Léo Delaborde, in his work on the Orient, cites a Magician who used some species of black varnish in the palm of a child, aided by the aroma of certain grains thrown upon a burning brazier. Cagliostro used a goblet of water, aided by the laying of his hand upon the head of the young child that he employed. M. du Potet operated by using a morsel of charcoal of ordinary wood, with which he traced a circle of ten centimetres diameter, directing his patients to look thereon.





“Forms are talismanic;—that is, true forms made, by the knowing, with a purpose;— as letters—contrived and arranged by the skilful—are talismanic.”

*Hargrave Jennings.*

## MAGNETIC MAGIC.

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1. *Theurgic Mirrors.* Fill a glass with very clear water, place it upon a table cover with a white cloth, put at each side a small wax taper. Cause to kneel before this a pure young child; and invoke the Angel Gabriel, the light-bearer of Divinity, as is said, to send a good angel to guard this child, and to shew by an image in this water, that which it may please God to shew as an answer to the question. After some minutes attention to the centre of this water, the child either sees nothing, or sees his angel, in which case address the question to which a solution is desired. To this the angel answers either by allegorical images or by writing, as is found most convenient. This mode of Theurgic operation only differs from the other in the religious sense which is attached to it.

2. *Sorcerer's Mirror.* This practise has been perpetuated from time immemorial. The Manner of operation of the so-called Sorcerers is as simple as it is natural; the first Mirror that they have at hand serves for them; or a pail of water. In the first case they place their glass in a convenient place for the person who is to look therein, seating him a few feet distant from the Mirror, and reciting mentally, or in a loud voice, a conjuration of command to the familiar spirit of their family. The person either sees, or does not see. In the first case it is said that the Spirit summoned has power over the object, or the person appearing, and can consequently influence the result of the operation. For example, if the consultation is for something stolen, the thief appears at the demand, and is often compelled by the Spirit which has power over him to bring back the article stolen, if still in his possession. Other questions receive an allegorical solution more or less true. It is the same with the Mirror of a pail of water: the Sorcerer holds the consultation near it, the feet touching the vase or tub, and the head leant horizontally over its surface, plunging his looks towards the centre, where the desired image ought to appear. The conjuration of a familiar spirit is the same, likewise the result. The translator may add, that in Turkey he has heard of this latter Method being successfully used in a pit of water in a cave.

3. *Cagliostro's Mirror.* His Mirrors, like those of the Theurgists, were simply composed of a glass of very clear water, that he demanded where he found himself, and he took the first child near to him. Like the Sorcerers, he made a Mental conjuration, known only to himself, of his familiar spirit. He placed the glass upon a table, covered with a white linen cloth, lighted at the sides by two tapers disposed for that purpose; then he placed the child before the Mirror, directing him to look in this water, until



he perceived a spirit of such nature at its centre. He placed his hand upon the child's head with a certain gravity calculated to impress those assisting. As soon as the child reported that he saw the spirit demanded, the operator addressed his questions, to which the spirit answered by allegorical pictures, or the exact image of that which it was desired to know. The child did not always see this Spirit; but it saw at least some images which filled the assembly with astonishment. Cagliostro operated Magnetically, and his conjuration was, or was not indispensable.

4. *M. du Potet's Mirror.* This Magnetiser takes, as we have said, a morsel of charcoal of ordinary wood, with which he draws a circle of ten centimetres upon the *paraquet* of his *salon*; he then begs the persons who desire to try it to place themselves at some feet distant, and to fix their attention well upon the centre. After some minutes attention the vision has, or has not place. I am ignorant, if M. du Potet influences by his will the subject who desires to obtain a vision, which is probable; in either case this Mirror produces accidental effects; but, as in all other cases, these effects take place upon persons susceptible to this kind of vision; the seers perceive the fugitive images that the Magnetiser appears not to have called forth, fixed, and still less have these visions had for result the proof of a true sight to retrospective distance, or the future of facts interesting to know

All the pupils of M. du Potet, after the example of their Master, have set themselves to fabricate a hundred sorts of mirrors, by which they obtain similar effects, but not superior. One of these Mirrors, which appears to have outlived the others is a morsel of pasteboard formed into oval, of ten centimetres in its longest part, a leaf of tin is fastened upon one of its sides and a little black cloth upon the other side. The operator strongly magnetises this

mirror, carries it continually upon him, and, when he finds occasion, takes it in his right hand; holds it against the palm of his left hand, his fingers surrounding the edge, as being the Magnetic points by which the fluid escapes, he presents this mirror, from one side or the other, at the distance of a foot from the nose of the person who desires to look into it: ten minutes of fixed attention are sufficient to obtain the vision, if it takes place.

5. *Swedenborgian Mirror.* This is a Mirror said to have been drawn from Cahagnet's Clairvoyante Adèle, and dictated by the Spirit of Swedenborg. It is very similar to one possessed in the 18th century by a Jew of the name of Léon. Procure a piece of glass, as fine as possible; cut it the requisite size, place it over a very slow fire, at the same time dissolving some very fine blacklead in a small quantity of olive oil, to give it the consistency of a liquid pomade, which may easily be spread over the glass when well diluted. The glass being hot incline it from side to side, so that the mixture may be equally distributed over its surface. The glass must then be placed on something quite straight and flat, and let the mixture dry without disturbing it. In a few days it will become as hard as pewter, presenting a very fine dark polish; put it then in a frame, and after wiping well its surface, on which some dross will be found, hang it upon a wall as you would a looking-glass, but always in a false light. Place the person who desires to see a vision before this mirror, station yourself behind him, fixing your eyes steadily upon the hinder part of the brain, with the intention that the fluid which you project may unite with his to illuminate him. Pray, equally and mentally, that the Angel committed to guard this person facilitate this vision, if it is found convenient.

6. *Magnetic Mirror.* We give this Name to a round globe of crystal or glass, the capacity of a *litre* which is



filled with very clear water and strongly magnetised. It is placed upon a foot or stand made in such manner as to support it immovably; and the subject, as in the others, should look in it for ten minutes. Those magnetisers who do not believe that such visions are under the influence of spirits content themselves with the magnetic acts upon the person who seeks the experiment, and very often obtain the same results as the Spiritualistic Magnetisers who, during the work, implore by mental prayer the assistance of superior spirits, in whom they confide; but in this last case the visions are often more clear, more comprehensible, and less full of errors. In absence of these globes, which by their spherical form are preferable to all other vases in glass, we may use a decanter or drinking-glass, also filled with water which has been magnetised. I have remarked, that generally children see better in these mirrors than grown persons.

7. *Narcotic Mirror.* I give this name to similar globes in crystal, but full of a water distilled from Narcotic plants. In forming these crystals, Cahagnet says, he takes a strong pinch of the following substances, to wit:—Bella-donna, Henbane, Mandragora, and flowers of hemp, then a head of bruised poppy, and three grammes of opium, macerated for forty-eight hours in a glass retort, of the capacity of two *litres* circumference, a full moiety of good red wine, after which put all to heat upon a sand-bath to distill; a very clear water is thus obtained, with which fill the globes, to serve for these experiments. Care should be taken that this water is not swallowed, for without being mortal it would give much trouble. Operate in the same manner with these as the other mirrors.

8 and 9. *Galvanic Mirrors.* In regard to these mirrors, Monsr. Cahagnet relates the cause that induced him to make this experiment, which is noways of interest to the general reader. He caused a clock-maker to form him a



polished plate of zinc, of which one side was concave and the other convex, and which he found to give very beautiful images and full of life.

After submitting this mirror to a friend a second trial was made of another at his suggestion. Take red copper, as pure as possible, and cut a disc of 15 *centimetres* diameter, of the weight of 125 *grammes*. Then affix a similar disc of zinc of the same weight; give these discs to a smith to hammer them to a *centimetre* of their depth, so that the copper plate be concave and the zinc plate convex; then have them turned and polished that nothing more be desired, especially in the concave side. Let the magnetiser then magnetise this mirror during nine days, twice each day, for ten minutes at each time, and let him be careful before each magnetisation to call to his aid a spirit disengaged from matter, in whom he has faith for this operation. After these nine days, pose the convex or zinc part in the hollow of the left hand, and gaze very attentively at the centre of the concave or copper part with a strong desire to see there the object, the place, or the person, that one desires to see. The spirit who communicated this information at a Spiritualistic seance assured the enquirer that this would produce superior effects to any mirror yet known; in some cases it was satisfactory, in others it was too strong, and in others not approved.

Monsieur Cahagnet says that he is ignorant whether in all cases it is necessary to use invocations, but that he has made use of the following:—"Deign, O! my God, to spread upon me (or upon such subject) a ray of Thy divine light, in order to enlighten us in the study which we make of Thy holy mysteries, if Thou findest us worthy." When I address, says Cahagnet, myself to a being disengaged from matter, to inspire me, and conduct me in the operations that I am making, I make the request only to a spirit whose

conduct on earth is known by me to have been very pure, and whose affections respond to the studies I am about to make. I pray it, laconically and fraternally, to aid me by its inspiration, if it finds it useful, and God permits.

10. *Cabalistic Mirrors*. This description is but a speculation of Cahagnet's founded upon the Hermetic affinity of the seven metals with the seven planets;\* and their action upon parts of the body.

SATURN (or lead), dominates the spleen.

JUPITER (or tin), dominates the liver.

MARS (or iron), dominates the stomach.

SUN (or gold), dominates the heart.

VENUS (or copper), dominates the reins.

MERCURY (or quicksilver), dominates the lungs.

THE MOON (or silver), dominates the breast.

THE SUN (or gold), presides over the vital heat, and over the heart, which is the principle of life and animal movement.

THE MOON (or silver), governs the natural powers, and the parts which depend upon this faculty.

SATURN (or lead), has power over melancholy, and those parts which appertain to that humour.

JUPITER (or tin), has for its apanage the mass of the blood, and the vessels which enclose it, and perfecting the elements, and conversion of the blood.

MARS (or iron), has command over the bile.

VENUS (or copper), prepares the seed, and exercises its power over the vessels necessary to generation.

MERCURY (or quicksilver), works on the animal spirits; as its mission is constantly to revolve round the sun, it vivifies the breast, and stimulates the functions.

\* Whether or not attributable to the sympathetic action of Planetary influences, it is easy to demonstrate the existence of Odic and other properties in various Minerals, Crystals, Shells, Woods, Herbs, &c., that produce Clairvoyance and other Occult effects; but to prevent their experimental misuse by the uninitiated on persons susceptible or abnormally delicate, specific particulars, &c., can be only privately communicated. See end of Footnote, p. 7. *Publisher.*



Their power upon human actions is as follows:—

SATURN, distributes the treasures, and reveals secrets.

JUPITER, distributes dignities, honours, respect, and pleasure.

MARS, gives victory.

THE SUN, gives the friendship of kings, of princes, and the great.

VENUS, confers the love of women, peace, and concord.

MERCURY, gives the sciences, the good things of commerce, joy.

THE MOON, facilitates journies, and turns aside misfortunes.

But in order to facilitate the beneficent influence of the planets upon their corresponding metals, which are the Cabalistic globes of which we have spoken, it is necessary to make them orderly, the time when the planets have rule over them, and I believe that it is good Cabalistic Magic not to neglect this species of study, according to the times following:—

The Golden globe in the sign of the Lion.

— Silver in that of Cancer.

— Copper in that of the Bull and the Balance.

— Mercury in that of the Twins and the Virgin.

— Tin in that of the Archer and the Fishes.

— Lead in that of the Goat and of Aquarius.

— Iron in that of the Ram and the Scorpion.

These signs correspond, commence, and finish thus:—

Aquarius	commences	the 21 Jan.	and finishes	the 18 Feb.
Fishes	„	„ 18 Feb.	„	„ 20 Mar.
Ram	„	„ 20 Mar.	„	„ 20 Apr.
Bull	„	„ 20 Apr.	„	„ 20 May
Twins	„	„ 20 May	„	„ 20 June
Crab	„	„ 21 June	„	„ 22 July
Lion	„	„ 22 July	„	„ 21 Aug
Virgin	„	„ 21 Aug.	„	„ 21 Sept.

Balance commences the	21	Sept.	and finishes the	22	Oct.
Scorpion	„	„	22	Oct.	„ „ 21 Nov.
Archer	„	„	21	Nov.	„ „ 21 Dec.
Goat	„	„	21	Dec.	„ „ 21 Jan.

Upon the notions which I now offer, it will be advisable to use the SILVER globe on Monday, to comprehend the mysteries of creation, study metaphysics and to meditate upon the harmonies of nature.

I act the same in the making of the other globes; thus: IRON possesses precedent force, under the name of Mars, and governs, combats, quarrels, and troubles of all kinds, and should be invoked on Wednesday, which is its sympathetic day

The globe MERCURY, by the same power allegorically sympathetic, ought to serve on Thursday, for commercial and such like questions.

The globe JUPITER, represented by that in tin, should serve on Tuesday, to obtain notions upon the devotion of persons who serve you or to whom you are attached, as also in questions of possible success, or the obtainment of such employ or such favour.

The COPPER globe represents Venus, and should be used on Friday in all affairs of love, of unions, or of separations.

The globe SATURN, which is that of lead, should be consulted on Saturday in all questions of objects lost, or concealed, and all the secrets of nature.

The GOLD globe represents the sun, and should be used to comprehend the powers celestial and terrestrial, to enter into *rapport* with the superior spirits disengaged from matter, as also the great of our world who govern there, to obtain the support of one and the other.

I suggest, says Cahagnet, that the diameter of each of these globes be seven *centimetres*. I would place them upon a foot of wood, in which they would be encrusted, and bound



together by a light chain, of which a ring would be in copper interlaced with one of zinc, and united together by the entire length of this chain, which would begin with the gold globe placed in the centre and the others surmounting them, by the aid of a stem of wood of the height of twenty-one *centimetres*. These globes would be hollow, that of gold would be in iron strongly gilt. I prefer it thus for two reasons—of which the first is that it would be costly if made entirely of gold; and in the second, that this metal being joined to iron, with which it has much affinity, it will give out a galvanic current, upon which I calculate much to illuminate the vision.

The globe of the MOON, or silver, would be in very thin metal.

The globe of MARS, or iron, would be equally in this metal.

That of MERCURY would be in a glass filled with this metal, which is very difficult to fix upon spherical parts.

That of JUPITER, or tin, would be in that metal.

That of VENUS, or copper, would be in pure red copper.

That of SATURN would be of purified lead.

All these globes would be mounted, turned and burnished with precision. Their interiors I would fill with divers narcotic plants corresponding by their properties to those attributed to the metals.

Thus I would put in the SILVER globe the POPPY; in the IRON globe the HENBANE; in the TIN globe the HEMP; in the COPPER globe some grains of OPIUM; and in the LEADEN globe the BELLADONNA. The globe of gold has no need of any stimulant, having light in itself, and having the activity of Mars, with which it is joined.

The poppy invites to meditation; the henbane to disputes; the hemp to the sciences; opium to acts of venery; the belladonna to estimation; then I would saturate them,



always regularly in their day of domination, with a good dose of magnetic fluid, with the intention of studying each.

Ravet, a *lucid*, recommends the following Mirror:— Take a globe, balloon shaped, to distil, short-necked, of the capacity of a *litre*, fill it with clear water, then dispose at the bottom some very thin laminated plates, of five *millimetres* in width, and five *centimetres* long, of the different metals as follows: gold, silver, iron, mercury, tin, copper, and lead. In default of the laminated plates, we can replace them by flat metals, place them crosswise, one upon another, in this manner they make a rosace, in order that the galvanic rays which escape from their poles will form an *oreole* in the centre of the globe above mentioned, an *oreole*, very skilful, which is invisible to our eyes, but very beautiful and perceptible to the spiritual sight. Then pour three drops of mercury, in such manner as to make a little ball, which naturally seems to attach all these metals to their centre. We magnetise the water at each operation, and we suspend this globe to a platform by means of a thread, then we pray the seer to fix his sight upon the centre.

[The following, omitted in the “Indian Mirror Dance” so realistically narrated by Col. Fraser in “Mental Magic” (p. 166) before alluded to, appropriately concludes this Section. Also see Hargrave Jennings’ Letters, footnote, p. 69.

“Touchant, la secret renvoyée, qui est la redoutable force, qui est dite redresser la union des sexes, et la rite plus puissante, que les êtres de la terre peuvent employer.

Seulement est nécessaire, pour l’homme, avoir une femme intelligente et affectionnée, avec laquelle il est en rapport ample; et alors à la moment d’orgasm, l’un et l’autre, qu’ils veuillent absolument et qu’ils desirent la force ou quelconque ils desirent en vérité.

Serait il pour la clairvoyance; qu’ils veuillent à l’objet, qui est en vue à l’exclusion sans réserve autre entièrement.

Alors après cette union, le propriétaire, qu’il donne immédiatement la magnétisme à sa mirror

Cette est une secret Orientale.”

These things relate to the inner mysteries of “Occult Physiology” and are only fully imparted under the most sacred conditions, and but discriminately hinted at by Barón Swedenborg.]

#### IV.—Conveying—Suspensions.

Cahagnet devotes this chapter to old, and also to modern relations, in regard to the throwing of stones, and of persons who have been raised above the ground, and suspended in the air; and he instances the alleged case of Simon Magus, who was able to fly; also the alleged conveyance of Apollonius of Tyana from that place to Rome, with other more modern instances of the same nature.

He also mentions a pomade or ungent for provoking extacy, which he describes thus:—Take flowers of hemp, flowers of red poppy or the wild poppy, then five *grammes* of hashish in a *hecto* of lard; to be well covered for two hours over a fire in a vessel of boiling water, use the said flowers, in equal parts, as much as the vessel will hold; keep the whole properly, and use as needed. See how this pomade is employed: the evening, before going to bed, rub it behind the ears, descend along the neck to the carotid arteries, then use it under the armpits, and in the region of the grand sympathetic, which passes under the left breast. Then rub in the same manner the loins, the soles of the feet, the thick part of the arms, and the chest. I do not recommend that it should be rubbed over the solar plexus or the pit of the stomach. After this unction, sleep, well penetrated with the subject which you desire to understand, according to the nervous impressionability will be the order of the sleep.

Cahagnet adds, that to this pomade may be added a good pinch of pounded turnsol, which is also named garden sun. This pomade is very calming for the gout and rheumatism. After the hands have been used in this friction, they should be washed in the acidulated water of good vinegar and camphorated alchohol. He also mentions the habit of some magnetisers breathing upon the patient, with strong will, as having a powerful effect.



The book termed ANNALS OF MAGNETISM quotes Jamblichus, the ancient Theurgist, as saying that: "amongst the inspired, some are entirely in their body, but others only in some members, others rest in perfect tranquility, or *dance*, sing, or do all contrary. We see sometimes their body extended in width, in height, and even raised in the air. The sound of their voice is sometimes equal and prolonged, at others unequal and interrupted." Numerous instances are also given in which it is alleged that extatics have been seen to be raised in the air.

Korsk (our author says) in his *Deuteroskopie* mentions an amulet, which Madam K. in magnetic sleep explains to have been made by art, and it acted upon her in a magical manner. "She bore this amulet for three months on her back. When she gave it me, a year after, I found there: assafoetida, sabina tyranus, two grains of sementramoni, a very little loadstone, and a little slip of paper on which was written, 'It is to this that appears the child of God; that he may destroy the works of Satan.' This amulet had been given by a man reputed to have the power of curing this description of maladies."

A rather curious statement is made in this chapter by Cahagnet, that he had requested the Spirit of Swedenborg, through his clairvoyant Adèle, to magnetise for M. Renard a bottle of water, which was labelled by him as "Magnetised Water," the word "magnetised" twice disappeared, and was again written, but the bottle arrived without the word. The explanation given by the clairvoyant was that the water was designated by Swedenborg as spiritual or divine water, and the word "magnetised" disappeared in virtue of the real quality of the water.

## V.—Pacts.

This chapter treats of pacts and covenants, with a formula of invocation, used by the author of the book. It is an appeal that is made to a spirit, or the spirits, disengaged from matter, with the aim of receiving services, as we might request it, upon earth, of a person able to render it. It is an engagement to take and to render such services according to the conventions concluded. It is not required to confound conjuration with pact, as the one is an appeal without engagement, and the other is a convention assented to by one and the other.

Let us commence by invoking our good angel or guide, in order that he may manifest his presence, if it is possible, either during sleep, or in any state necessary to this manifestation. Make a fraternal appeal to him that he will come. See somewhat near the kind of conjuration that I make, and sign upon a simple scrap of paper, which I place with confidence under my ear with the firm resolution to put to a good end this experience:—"In the name of the all-powerful God, thy Creator and mine, I pray thee, angel committed to guard me, to appear to me this night, in order to prove to me the reality of thy existence."

Cahagnet affirms that this has succeeded with several persons who had the first edition of his book. As to his own experience: the first night he saw nothing extraordinary; on the second his arm was gently drawn outside the bed-cover, a more powerful force drawing his leg, and he came to the ground. After some days of tranquility, our author relates that he used the same species of conjuration for his departed aunt, and that in place of the aunt her daughter appeared to him; after the sound of three strokes in his ear, as if struck on a bell. This the translator may add is not uncommon in these trials. On another night the blows were made in a more forcible manner, and Cahagnet said: "If thou art my



good angel, thou hast a name; if thou comes to me with good intentions, it is advisable that I know how to call thee when I have need of thee, tell me then thy name." The word Azoon was pronounced three times, with such a prolonged intonation of breath, that I asked of God no longer to hear the name. Other experiences of a still stronger nature are related which it is not worth while to give.

A Conjunction for use against supposed malefics the author gives in these words: "In the name and in virtue of divine and human justice, I summon you, malefic spirits, not to bring any troubles upon my existence, if you do not desire that I have resource to that justice, and if you render me no satisfaction from these troubles."

When I had become intimate (says Cahagnet) with Colonel Roger, he confided to me that under the conduct of Adolphe, his famous *lucide*, in the knowledge of the Cabala, he formed, to the number of nine magnetists, a cabalistical circle, of which he allowed me to copy the design which had been executed by Adolphe in his magnetic sleeps.

They designed upon the paraquet this circle in the aspect of a similar one painted on the ceiling; nothing was spared in the making of this spiritual fortress. Each of the members of the circle adopted one of the demispheres with which the *tour* was furnished. The chief of the circle and the lucid place themselves in the centre, or the part reserved to Adam and Eve. There, armed with the cross, as a species of talisman, the chief of the circle was stronger than the prince of darkness. The *lucide* was placed under the direction of a spirit, who, one time or another, made him pay dear for the species of commandment that this somnambulist allowed himself to entertain, in the simple aim of calling to remembrance that man is under obligation to the spirits, and they oblige not. The species of contrary beliefs in which all the members of the circle entered led to a



complete nullity of the work which they had undertaken; the loss of their fortune, social position, and their health, was the consequence during several years that the circle lasted. There arrived, besides a hundred others of the same kind, the following scene:—One day when the spirit, that presided at this circle, had been rudely treated with sufficient disappointment, and, without doubt, to avenge himself, sought to retort: the cabalistical circle was seated in a fashion all peculiar and dangerous for its members. Without the power of the four names of the Archangels, which should protect the entrance, our poor Cabalists were assailed by a mass of projectiles, which were thrown from all corners of the chamber where they assembled, but very happily without any of the members present being bruised. This siege commenced by a hissing wind which extinguished all the lights at once. This wind was followed by a multitude of acute cries, which filled them all with terror; then came the siege which endured for a long time; see the state of the *lucide* who was, like the others, affrighted at what was passing. When they became calm, the uproar was ended by a commandment appropriate to this action. On the morrow they removed thirty pounds' weight of missiles of all forms from the besieged room. Three members of this circle are existing at this time, and can attest the veracity of the Colonel; these are M. Bordes, and Messrs. Revold, father and son.

The books which describe these circles speak thus: The Cabalistical Circles can be traced in an apartment with crayon or carbon, and outside is a knife or a baton; if space permit, we make the circle sufficiently large to contain the number of persons that ought to be enclosed in it. One acts in the name of all, in tracing this circle he simply uses these words: "In the name of God, the sole Creator of heaven and earth, I (or we) enclosed in this circle under his divine

protection and that of our Guides, as well as the Spirits (name the spirits), in whom we have faith and recognise to be our Guardians, in order that no ill may happen to us from the spirits with which we desire to enter into *rapport*." Then one writes at the four corners of the circle, on the inside thereof, the names of the spirits given in the tracing, spirits which ought to protect us; then each member takes his place in this fortress. They observe the greatest silence, leaving the care to the chief of the circle, as also to the *lucide*, if there is one, to conduct this operation in the name of all. Calmness in all experiments of this kind, is the safeguard of courage, and at the same time it disposes the spirit to visions.

In a little work by M. Lenain, he says that it is necessary in these operations to know the Geni, or Genies, who preside at the hours of the day or night. These Genies are seventy-two.

The Luciferians, in their work, are said to use a sombre forest. They trace the circle after having obtained the articles indispensable for such conjuration: these are: 1, some lights . . 2, some carbon . . 3, some flour of sulphur . . 4, some perfumes, as the grains of hemp-seed, coriander, resin, etc. If the good spirits are to be invoked they are served with incense of Myrrh, of Benzoin, etc. 5, the cabalistical habilaments enjoined, and if it is a question of some Pact, a piece of virgin parchment. The habiliment is a long robe of black stuff; a white or red girdle; a bonnet upon which we avoid to put the arms of St. Peter, but instead a death's head, surmounted by two bones crossed. When the circle is traced they light in the middle some bramble bushes, on which they throw some flour of sulphur, in making the first appeal to the spirit whom they desire to evoke, pronouncing his name distinctly; then they all hold the back to the wind of the sulphurous flame. It is very



rare that such spirit presents himself at the first call, although they love the aroma of sulphur; but we recommend to light this fire with coal, upon which to throw a good handful of perfumes, advancing under the wind to breathe the aroma themselves, and pronounce a second time the name of the spirit that they invoke. If at this second appeal he does not appear, it is necessary to make a third summons, throwing more perfumes upon the brazier. If no spirit appears they can go to sleep tranquilly. If, on the contrary, the spirit presents himself with hostile demonstrations, they command him to be more calm, and they enter upon the matter which is the object of the conjuration, being careful not to leave the circle, nor allow the spirit to enter it. If it is a question of written engagement, they present to him that which is written upon the parchment, and which they desire to obtain on his part, and throw it outside the circle, that he may sign it. He acts the same in regard to them, and they sign that which he exacts.

### Talismans.\*

Talismans have played a great *rôle* in antiquity as containing magical powers. Christianity, Magism, and Paganism, have equally preserved and transmitted the use of Talismans and Amulets. In Magnetism we do not use Talismans, in the usual acceptation of the word, but we have rings and magnetised objects, to which we accord the great power which we place upon them.

By the aid of Adèle, in magnetic sleep, the spirit of Emanuel Swedenborg, who was the most learned mineralogist of his time, and perhaps even of our days, has commented upon the virtues of precious stones. See then his revelations upon this subject, spiritual and physical.

\* Copies on prepared parchment of the beautiful Design on p. 13, may be obtained, see end of Footnote, p. 7.—*Publisher*.



The white DIAMOND. This stone is affectioned by the spirits of light, and in consequence puts us in *rapport* with them. In physics it influences the intelligence, that is to say aids the brain.

The RUBY. This colour is affectioned by spirits desirous of study and of knowing much; and influences in this way those who wear it. Physically it exercises an influence upon the blood.

The EMERALD. It is sought by clairvoyant spirits and in *rapport* with them; Seers in their spiritual state, they can influence *lucids* who wear this stone. Physically it enlightens and gives strength to the material eye.

The SAPPHIRE. This stone puts us in *rapport* with the spirits of societies, affectioning different studies, and yet united in one society. Its physical virtue is to strengthen the nervous fluid.

The AMETHYST. The spirits that affection this stone are less elevated, less advanced than the others; it puts in *rapport* with them. Its physical virtues are to influence the swellings of the spleen.

The TOPAZ. It is affectioned by wandering spirits in the sulphurous atmosphere of the earth, and puts in *rapport* with them. Its physical virtues are applicable to bilious troubles.

The CORAL. Like the ruby it acts on the heat of the blood in persons who have the figure of a red colour. It is affectioned by spirits of peace and calmness. Physically it is good against insomnia and light sleep.

The CORNELIAN. It is of little spiritual power. Physically the white is convenient for maladies of the eyes; pale red for weak blood; brown red for the heart; deep red for maladies of the liver; clear red brown for maladies of the spleen.

These stones ought to be pure, and worn upon the ring finger of the left hand, which is said to be preferable to

any of the other fingers, by its ramifications with the heart, seat of life.

The stones above named are supposed to have affinity with metals:—

The spiritual property of *Gold* is to put us in *rapport* with purity. Its medicinal or physical properties is all that is desirable, as it is the most pure of metals, and purifies all that it touches; and it augments the power of all others that are allied with it.

*Silver* affectionates the spirits of light, and allies well with the Emerald. Its physical properties are same as the emerald, and clears the sight.

*Iron* is the friend of strong spirits; it is vivifying; and its power is too strong to be allied with stones; it kills them.

*Mercury* is affectioned by turbulent spirits; its properties carries away obstructions, and insinuates itself in the least fibre; its nature is very cold.

*Tin* is not a free and pure metal, and is little affectioned by spirits; its medicinal virtues are unknown.

*Copper* is affectioned by susceptible spirits; it is less beneficent than we suppose; it is irritant, but being allied to other metals it loses its bad qualities and becomes better.

*Lead* is sought by meditative spirits, and it has no curative virtues.

The virtues of stones in the *Natural Magic* of J. B. Porta has been thus arranged in alphabetical order:—

*Agate* strengthens the heart, preserves from the pest, and cures the bites of venomous beasts.

The *Amethyst* paralyses magical charms.

*Angèlique* (the plant) cures malefics.

*Borax* passes for a sleep procurer.

*Cornelian*, assures victory.

*Chrysolite*, causes repentance of our faults.

*Chrysoprase*, strengthens the sight, rejoices the spirits, makes us free and joyful.



*Coral*, arrests bleeding, removes evil *Geniè*. According to Ficinus it removes panic terrors, preserves from the thunderbolt, and from hail.

*Crapaudine*, found in the head of the toad (crapaud); good for malefics.

*Copper*, according to Theocritus, chases away spectres and phantoms.

*Diamond*, combats insomnia, enchantments, and calms anger.

*Elossite*, calms evils of the head.

*Emerald*, cures the evil of decay. Its powder arrests dysentery, and cures the bites of venomous animals.

*Galachide*, or Garachide, a blackish stone, protects from flies and insects; put in the mouth it aids the discovery of other's secrets.

*Gedi*, changes the air, incites rain, winds and clouds. We do not know the form of this stone.

*Heliotrope*, a stone unknown to-day; passes to be able to render one invisible.

*Hyacinthe*, suspended to the neck, preserves from pest and lightening, fortifies the heart, augments riches and honours.

*Jade*, assuages grief of the loins, removes sand from the bladder; worn as an amulet it preserves from venomous beasts.

*Opal*, recreates the heart, preserves from all venom, and from contagion in the air, chases dulness, hinders syncopes, the evils of the heart, and malign infections.

*Perithe*, a yellow stone, cures the gout.

*Jamenius-Lapis*, prevents abortion.

*Strasite*, a fabulous stone, facilitates digestion.

*Syrrochite*, a precious stone, to which Pliny attributes the faculty to retain the shades evoked.

*Stone of the Eagle*, which is found in the nest of



that bird, makes discovery of thieves, and accelerates accouchments.

Cahagnet closes this chapter with a magnetic sachet, composed of a branch of thyme, one of rosemary, one of rue, put crosswise, and enveloped in cloth, and worn from the neck by a ribbon. His Adèle says that rue is the most powerful plant known, being possessed of a dominant spirit; this sachet, he says, gives a tranquil spirit; but that no talismans are so strong, as the Name of God, continually present in thought, and *mentally* written on the forehead. Each of us could, he says, if in a state of faith, of strength, and of energy, write a thought upon parchment, or upon a scrap of paper, animate this thought with all the energy in his power, then direct the person who desires this talisman to carry it continually upon him; the effect would be the same as that of the most cabalistic talisman in the world. Let this thought be clearly expressed in the manner following: "J., A. B., child of the Eternal, walking in his love and his justice, I command the malefic spirit, which troubles my brother in God, C. D., to quit at once his body and his residence, under pain of incurring in his turn, in a time more or less extended, the same troubles that he has occasioned my brother. I swear, to this effect, to aid C. D. to obtain in this world and in the next, that reparation that he has a right to expect from the Eternal Justice." (Signed A. B.) If several persons wish to add their signatures to that of the Operator, this talisman will be the more powerful. Before sending it to the sick person implore the benediction of God, by a prayer in common, and let each of the signatories carry it for thirty-six hours upon the heart; then send it to the sick person, who will equally wear it upon the heart, enveloped in a little sachet, until perfectly cured.

## Charming the Winds.

Cahagnet in this<sup>\*</sup> chapter advances the views of the ancients and moderns as to the ability of a certain class of men and women to regulate the winds and the weather. He gives many statements of new and old books from the time of Apollonius of Tyana to himself, to prove that this ability exists. Even the Church has, in some sort, accepted the dogma, by the ceremonies which it uses in our own days.

Believe it who will, Cahagnet asserts that he has proved his own ability to regulate the atmosphere. He says: When I feel *a very ardent desire* to experiment I go into a little garden that I have; there I collect myself a moment, whilst regarding the heavens and the clouds which more or less cover it. My imagination (or my *will*, as you wish) then exalts itself, and I extend the hands towards some clouds that I desire to arrest in their march. After some minutes of this action, and of this conviction, it seems to me that the clouds take the direction which I have imposed upon them; I say it seems, because I dare not say more.

## VI.—Convulsionnaires.—Possessions.

This chapter is consecrated to the study of Convulsions and Possessions. A number of cases are cited in proof of the reality of these states, such as the well-known cases at St. Médard and Loudun. There can be no doubt that the expert magnetiser is able to produce Possession of the vacated body of his patient, but as this chapter has nothing practical in it, we pass it over, especially as numerous books have details of the actions of the Convulsionnaires.



## VII.—Envoutements.

(Sorcery;—bewitching, perversion of the senses and intelligence;—obsessions—blows given and received at a distance;—Lingering illnesses, cause unknown;—occult assassinations;—tyeing the points;—pinning;—fastening of Beasts,—philtres;—etc.)

This is an unsavoury chapter altogether, but in a treatise upon Magic, Cahagnet was obliged to say something respecting the alleged doings of Wizards, Witches, and black Magicians. He begins his account with that of the images of wax which were used to induce disease and death in those who were obnoxious to the Magicians or their employers; the vomiting of extraneous objects said to be induced by witchcraft; the use of knots and ligatures with an evil intent. On admettait que cette pratique consistait, en ce que de vieilles femmes assistaient à la messe nuptiale, et pendant le passage de l'anneau au doigt, elles avaient une aiguillée de soie toute préparée à laquelle elles faisaient trois nœuds, prononçant des paroles appropriées à leur action, et pensant lier ainsi le prép . . . de l'homme, ou l'uter . . . de la femme. Of a similar nature are the ceremonies used to injure the feet of animals; and of *Chevillage*. But we have said enough upon a subject which none can read except to abominate it.

Cahagnet professes to have suffered by this species of magic and gives this counsel to others for a like case.

1, Consult different *lucides* who are strangers, by persons equally unknown to the *lucides*; and seek to surprise in *flagrante delicto* these Areopogistes.

2, According to the issue of the enquiries, debates, and probabilities, act in consequence; that is to say, employ the same means, or murderous arms, which they are using towards you.



3, If these are the creation of images, voice, or noises, return image for image, voice for voice, sound for sound; at the other end of the thread which supports these hallucinations, figure thou there to see one, or some other beings, without representing the images, for fear of deceiving thyself. Represent to them (the Sorcerers) this image; deafen them with similar cries; figure to thyself that they are before thee, without any other distance than that presumed distance which the conducting thread represents. Each undulation that the thread receives at one of its extremities, it can report at the other.

4, If the Areopagus is numerous, associate thyself with some devoted friends, ready on all occasions to undertake thy defense, rejoicing to join their power to thine to aid to vanquish thy enemies.

5, If these obsessions have place during sleep, assure thyself well of the state of thy nervous system, read some works treating of such matters, and see if the trouble arises from some lesion, or from daily causes such as are able to produce the like. Notice the hour when these hallucinations overtake thee, let it not find thee in bed, nor leave thy chamber, when the time arrives for them to come on.

In the case when the night and hour is known when an Areopagus functions against thee, assemble those which thou hast formed thyself, at this same hour, and respond energetically to their combat. Attack organ for organ, render grief for grief, hallucination for hallucination.

6, When *envoûtement* is made upon an organ, have resource to the same organ of the *envoûter*, and repass, with a *firm will* upon him, trouble for trouble, sensation for sensation; we have but to imagine that the two organs make but one, that they have but one movement, that but one pulsation animates them; that which can be produced at one end of the sympathetic thread can be repercussed at the

other end. Seek to live and feel in that organ which to thee is strange, thou wilt not be long in being delivered from thy sufferings, if they are due to *envoûtement*.

### VIII.—Magic of Speech.

The human voice is more powerful than is believed. Most of the Magnetists in their books at this day have public experiences which demonstrate the power of the word, or of the thought, which is all one, upon the sensible subjects of this action. This chapter concludes with some remarks upon *Sympathetic correspondence*; of which Cahagnet admits that he has not had much experience.

### Necromancy.

This branch of Magic is the art of invoking the shades of the dead, as it is commonly called. It is of the greatest antiquity, and found amongst all peoples of the earth; be it in their histories, legends, religious books, that this branch has been known and cultivated. The one obtains this result by the fumigations of certain plants; others by natural or artificial vapours; these by a combination of gasses; those by young people, isolated in the practise of their religion; others by gymnastic exercises, extacy or somnambulism, natural and cultivated, in short, by the Magnetic action of man; actions which then were a subject of *Initiation*, of great respect, and held secretly in all the Temples, as well as in the Schools where it was practised. Christianity admitted this faculty amongst mankind; in their religious books, in citing examples of such visions. In modern times this subject has been much abused by the aid of optical instruments; and if a person sees an image in a pail of water, or a mirror, he falls upon a theory of *Second Sight*, and concludes that he has seen a



shade of the dead. In these visions, which are but fugitive images, such Necromancy is far from equalling that of the Pythoness of Endor, and of Cagliostro, to whom is attributed the practise of this art.

To thee, who hast made some study of Magnetic Somnambulism I would say thus:—Pronounce the name of the family and the prename of the deceased whom thou desirest to invoke by means of thy *lucide*, and when he is in *rappport* with such deceased, question and reflect. But to those who do not understand Magnetism I would say:—Place your hand upon the front of the forehead and on the top of the head, and continue to do this for ten or fifteen minutes. If you see that the person closes the eyelids and begins to lack his ordinary relations; ask him how he finds himself? If he sees, having the eyes in this state, and what he sees? If he admits seeing in this state, as if he had the eyelids open, ask of him if he sleeps, if he hears the exterior noise, and if he is somnambulic; and as well, if he sees any object at a distance, or tells any one of your thoughts present or past. If he sees just the object demanded, or knows your thoughts, you have become the instrument of Necromancy, which will serve you to interpret the occult world of the *Mages*, the *Prophets*, the *Philosophers*, and the *Mystics*. Pray then to God that He will permit this *lucide* to be your medium of instruction upon the laws of the world beyond the tomb, or the spiritual world, in according him a pure sight of this world.

When you have told the *lucide* to call the deceased with whom you desire to be in *rappport*, having called, yourself, mentally by the name and prename, as has the *lucide*, and when this last has told you that he sees the being called, pray him to give you signal details of this deceased, as well as such recollections of his death as he is willing to give, his affections, and his habits upon earth, upon his



character, etc.; as to the exactitude of those relations which you obtain, be not too exacting in wishing to know the intimacies of his terrestrial existence. Do not argue upon the possibility or impossibility of his statements, or you will run aground in this study. Put good faith, belief, in the purity of the examination; take note of all that is said to you; later the things which appeared to you to be inadmissible may be proved to you by other revelations, or the perusal of books treating of the faculties of spirits disengaged from matter, and for the most ample instructions read the work on the *Arcanes de la vie future dévoilés*, (translated into English under the leading title of *The Celestial Telegraph*),\* as also the works of the Savant Emanuel Swedenborg.

\* To initiate your clairvoyant in this kind of apparition, first look out for a subject as independent as possible of your will; make no physical experiment wherein the communication of thoughts is often necessary. Seek for a natural voluntary clairvoyant, and not a sickly one, if possible. Conduct his speciality towards these communications, without ever demanding of him any but those appertaining to maladies. Begin by interesting him in an apparition, ask him if he would not be glad to see some departed friend who had been dear to him; he will be curious, his desire will be strong, and the person mentally demanded by you and by him will shortly present himself. Continue this kind of experiment, changing the personage as often as you can. As soon as you perceive that a view of a deceased being greatly affects your clairvoyant, that he appears delighted at seeing him again, tell him to ask this spirit to have the goodness to conduct him into the place he inhabits; he will readily do so, on one condition, which is that the clairvoyant shall descend again to earth, after a short interval of time, not exceeding ten minutes, according to the susceptible nature of the subject. To aid him in his departure, place him under the care of God and his guide; place your hand at some distance from the crown of his head, your fingers downwards and brought together to a point, desire them to attract and open the fictitious space necessary to the passage of the soul. When you see him leaning back, his arms languidly dropping down, his face flushed and assuming an expression of beatitude, leave him for the time agreed upon in this ecstatic contemplation. For prudence sake, ever keep your eyes fixed on the plexus, principally the solar or pit of the stomach, retaining by your will, sufficient life in the body to prevent all risk. If your clairvoyant should not return at the appointed time, and you perceive that his countenance is getting discoloured, assuming a dark sallow hue, proceed no further, death is at hand. Close the door upon him, making with a determined force of will, a few transversal passes over his head and before his face; if it be long before he answers you, don't be disturbed, do as if you were pulling from on high with a cord, blow warmly on his heart, and you will see him pass again into the ordinary magnetic state of sleep. Ask him what he has seen, do not laugh, or you will learn nothing. Be of good faith, see in his revelations an act of madness or truth without telling him of it, and think what you please. "Celestial Telegraph," Part I., p. 176.

If on the contrary, in the details which are given to you by the *lucide*, you do not recognize any exactitude in them, dismiss the spirit appearing by means of this simple command:—"In the name of the all-powerful God, I order thee to withdraw if thou art not the spirit that I demanded, or art sent on his part." The *lucide* will see this spirit depart at once. You will then demand anew the one which you desire; if this time you are not more successful do not conclude that this proposition is false, but wait a more favourable occasion. It may be, that you, your *lucide*, or the deceased, do not merit this favour; as he can also cause himself, if the *lucide* be not sufficiently elevated. Pursue this course during several days, and consult, as I have said, the writings upon this subject. When once you have a good *lucide* you will be able to pass all the books of Magic, both religious and philosophical, for under your eyes will be opened the book of universal knowledge. Take care not to compromise the security of your reason and of your soul, for you will have entered upon a road bordered with precipices. With humility and prudence, preserve your liberty of examination. So long as you are penetrated with respect for God and love for His works, you will have nothing to fear.

M. du Potet, the eminent Mesmeriser; expresses his belief in spirits, and says:—"We can sometimes enchain the spirit, that we have evoked, in the Crystal, and hold it there; it is that which excites the vision, and which, as a messenger, goes to seek those beings, dead or alive, that you demand and constrain to appear." I terminate, says Cahagnet, this discourse, in assuring thee that Necromancy will be no longer a science mystic and hidden, but a study preparatory and necessary to the religious instruction and morality of all men

Cahagnet concludes his work with the receipt for a



somnambulic liquor, which he has proved to have stimulating properties:—At the end of July, when the hemp is in flower, which is easily known if the powder is scattered by a light stroke on the stalk, which powder is the pollen of the plant; lop the top in such manner as to collect the most possible of these flowers and the powder, without any mixture of the leaves of the plant; let it dry some days in the shade, well spread out upon a sheet of white paper; then place a moiety of it in a jug, filled with good brandy, and expose it for forty-five hours to the action of the sun, the jug being well covered at the mouth. Draw out, and press the liquid free of the grounds, and keep it to serve thy needs. One to three spoonful of coffee with half-a-glass of good wine are sufficient to aid the intuition, and free the spiritual sight of the Magnetic Somnambule from the material clouds which hinder him. If thou puts the same quantity in an infusion of the lime-tree, in tea or coffee, take this mixture very warm and sugared, before going to bed, and thy visions will be very lucid. Thou canst use this mixture as it pleaseth thee, in coffee, in stimulants, or in soothing drinks. If thy temperament is warm and excitable, use it very moderately; on the contrary, this beverage being a dissolvent of the glaire, thou wilt find it good. Do not expect marked phenomena by its use, but hope for success, with an increase of intuition, just combinations, sound judgement, in fine, a comprehension otherwise extended of that which is presented to thee.

(Much in the foregoing should obviously be regarded as communications of a strictly private nature only confidentially imparted to the Subscribers; indeed with our Translator's promised important "Instructions" of Baron du Potet, they constitute an elementary initiation into "Experimental Occultism." *Verbum sat sapienti*).

PUBLISHER.



## CONCLUSION.

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A few words may be permitted by way of closing this sketch of the operations of Magnetic Magic. Monsieur the Baron du Potet, who has devoted his life to the developement of this science, to which he restores the name of Magic, has observed that "if the Knowledge of ancient Magic is lost, the facts remain on which to reconstruct it;" and he also quotes one of his first instructors in Magnetism, the Marquis de Puységur, who says, that to "Believe and will is the Key of Magnetism." Every man is to some extent differently constituted, and men's magnetic powers are as various as their minds. Hence those who give themselves up to the practise of this art, will each obtain, or may be expected to obtain, results differing in character. With some the result is ordinary hypnotism, which is the lowest grade of clairvoyance, and may probably be found to be a developement of the newly-discovered "X Ray;" and this is what we should expect from the Man of Science whose spirituality is extinguished by an abnormal developement of the intellect. From the spiritually-minded man we should expect to have a totally different and much higher developement, carrying his Lucid to the supermundane spheres. M. du Potet's practise was somewhat different to that of Cahagnet, and was really in its nature a developement of the old Magical Arts, and which the Baron actually declares it to be. We shall next reproduce the substance in English of M. du Potet's system,\* as we do here that of

\* This remarkable work, unveiling the principles and secrets of Ancient Magic, has until now remained a sealed book to the general public, on account of the prohibitive price at which it was first published (£4 per copy).

Cahagnet. In the meantime we give the following from the Baron's "Magic Unveiled," wherein he seeks to connect his system with the Mysticism of all antiquity. He says as follows:—

"For me the Bible even contains magnetism; on every page, in effect we find Seers, Prophets, Miracles, and we can easily divine the source of visions and prodigies; as the cause of the miraculous healings inscribed in the religious archives of past times.

"Greece with its Pythonesses and *Crisiaques*, its tripods and its Sybils, unveiled its Mysteries; Magnetism formed the base, it was that element which produced those facts in which the common people saw the presence of the gods.

"These evocations of heroes, who at times rendered themselves visible; the existence of temples where people went to obtain their health; all those *ex-voto*, offerings suspended on their walls, where the sick recognised the receipts given them by the god in dream; and a thousand other certain indications should serve to convince the most incredulous.

"Was not Egypt equally full of all these things? To-day even, although degenerate, she shews evident remains of the ancient beliefs: Magnetism is practised there by men who, alas! know not the elements of this Science, all divine at other periods.

"India offers equally irrefragible traces of an ancient Science which, allied to sacerdotalism, gives to their priests renown and power; this Science we are about to reconstitute. *It was, it will be*, for it is of immortal essence, and cannot perish.

"But let us not dwell on the middle age; let us forget its sombre history, written, above all, in human blood. The priests shewed themselves then as the evil genies;



“wherever they went the funeral pile was lighted; grief was  
 “in the families, intelligence pursued, fled away in terror.  
 “It was Magnetism, that agent of nature, which revealed  
 “itself in all the facts which were attributed to the devil.

“It was this which was the principal, and the cause  
 “of Sorcery; for the people in their ignorance of nature, and  
 “the forces which nature employs, saw above all the Demon.  
 “They did not undeceive them, on the contrary, they  
 “indulged these abominable beliefs by bloody holocausts;  
 “they punished the innocent.”

We will only add to these remarks of M. du Potet, that we perfectly agree with his statements. We live in happier times, when the facts of nature are better understood, and we are no longer, in publishing a book of this nature, exposed to the risk of being burned at the stake.

## *FINIS.*

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In his “Sanctuaire du Spiritualisme,” 1850, Cahagnet gives at great length the results of his experiments with hashish and its effects on himself and others, although his directions where it could be obtained are long ago obsolete.

It is said that a Turk who has a shop in the E . . . . . e Road, London, sells the drug in small porcelain jars “only to regular patrons.” The jars are very small and cost ten shillings apiece, and more when the Turk can take advantage of a new patron who is not informed concerning the price.—*Publisher.*



### Advertisement.

Among the Publications which are either arranged for or in contemplation are the following:—

“MAGIC UNVEILED,” being the substance in English of the “Instructions” of that Master of Modern French Occultists, Baron du Potet, only privately imparted to his Pupils, and first published at the prohibitive price of 100 francs (£4) a copy, with Portrait of the Author.

“CRUCIANA” or the Sign of the Cross, exoteric and esoteric, 5/- post free.

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“Referring to this Book Madam Blavatsky declared, “that when he (the Author) jocosely writes of Sylphs, Gnomes, Nymphs and Salamanders who might gain immortality if they could . . . . . he merely veiled behind his apparent mirth a very serious fact.” Her whole Article on “Spirits of Various Kinds,” in “Lucifer,” June, 1896, is well worth reading, as is also an abstract in Dr. Hartmann’s Article on “Demon Lovers,” in Stead’s Borderland, the same year.

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