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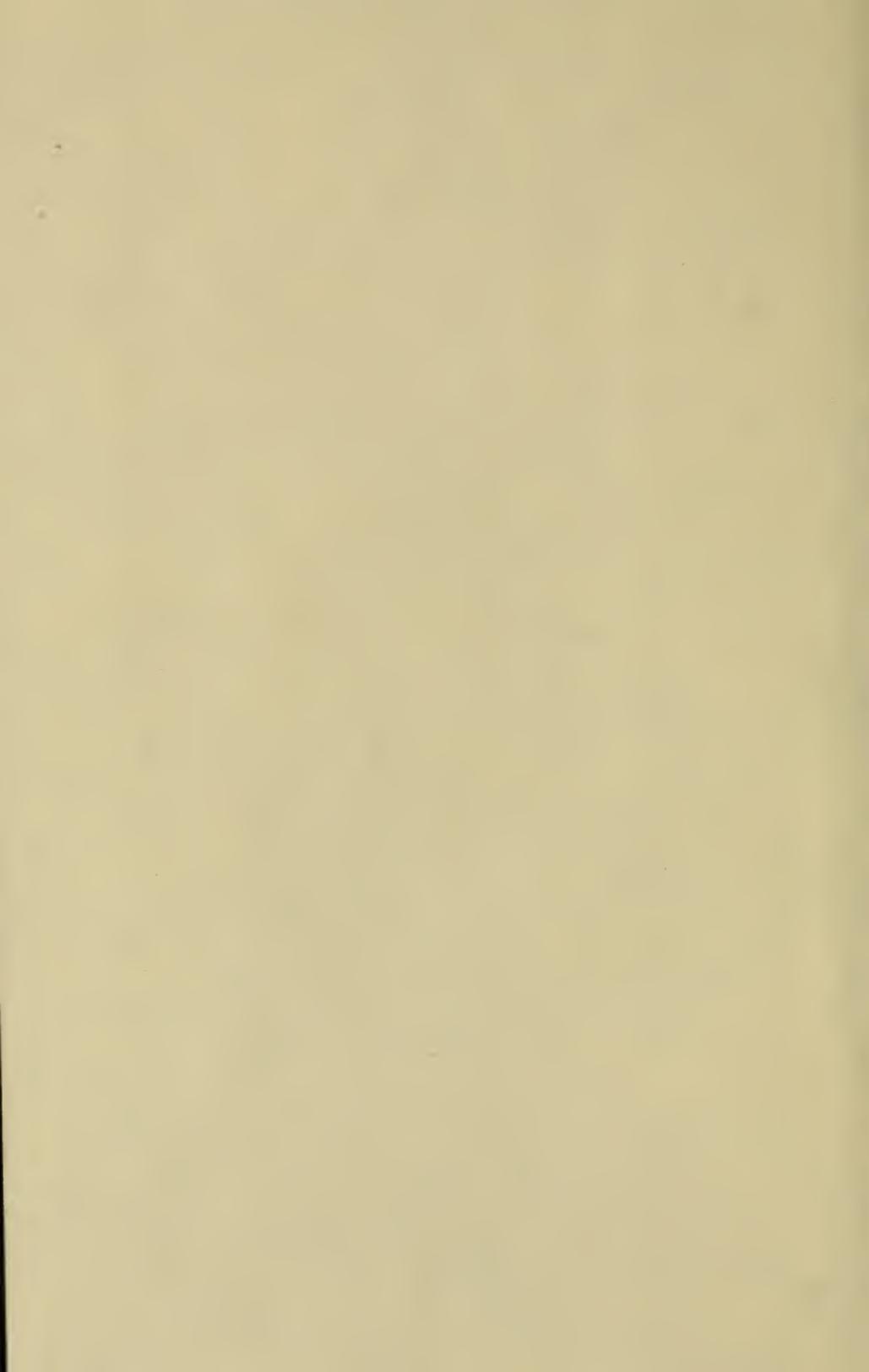
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AN
ESSAY OF INSTRUCTION,
ON
ANIMAL MAGNETISM;

TRANSLATED FROM THE FRENCH

OF THE

MARQUIS DE PUYSEGUR,

TOGETHER

WITH VARIOUS EXTRACTS UPON THE SUBJECT,

AND NOTES,

BY

JOHN KING, M. D.

PROFESSOR OF ANIMAL MAGNETISM.

NEW-YORK:

PUBLISHED BY J. C. KELLEY,
No. 70 BOWERY.



1897.

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Southern District of New-York, ss :

BE IT REMEMBERED, That on the ninth day of September, Anno Domini, 1837, John King, of the said District hath deposited at this Office, the title of a Book, the title of which is in the words following, to wit "An Essay of Instruction, on Animal Magnetism: Translated from the French of the Marquis de Puysegur, together with various extracts upon the subject and Notes. by John King, M. D, Professor of Animal Magnetism", the right whereof he claims as Proprietor, in conformity with an act of Congress, entitled "an Act to amend the several Acts respecting copy-rights."

F. J. BETTS,

Clerk of the Southern District of New-York.

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A N I M A L M A G N E T I S M .

Animal Magnetism is a subject which has given rise to many controversies in the literary and philosophical world; and its followers have been more or less the subjects of ridicule, insult, and persecution, ever since the days of Mesmer.

That the ancients were acquainted with Magnetism, is beyond a doubt; yet it was so veiled in mystery, and kept among the priests, who, in general were the physicians, that with their gradual extinction, this subject also gradually became less known. Cures were performed by the priests in various ways, by merely touching, and sometimes prescribing while asleep—no doubt in a state of somnambulism. And the prescriptions given in these dreams were recorded in the temples, from which Hermes, Galen, Hippocrates, and others, received great advantages. The sibyls, were but females in a true state of somnambulism, and we find that when they delivered oracles, verbally, that they experienced convulsions, &c., similar to many somnambulists of the present day. The Druids had also their sibyls, who were those females disposed to fall into fits of ecstasy. Many cases might here be given to prove the truth of what we have said, but the limits of this work, will not permit.

A German physician, named Mesmer, in about the year 1778, recognized in man the power of acting on the organs of his fellow creatures, by means, which depend on the will of the person who employs them. Since which, many talented persons have used it with success, among who may be mentioned Dr. D. Eslon, Professor de Jussieu, the Marquis de Puysegur, &c. the last mentioned of whom, had the good fortune to discover the state of Magnetic Somnambulism. Societies of magnetisers, have been formed in France, Germany, West Indies, Russia; and in Prussia, and Bavaria the governments have judged proper, to reserve the practice of magnetism to physicians only.

To satisfactorily explain magnetism, has thus far been impossible, though when it shall be done, I believe it will be found to be produced by galvanism. That it is not philosophically explained, will be no hindrance to men of intelligence, in testing its reality, and no person will, or rather ought to ridicule any subject, until he has experimented upon it himself. One who laughs at it, because others do, or because he does not understand it himself, is only a vain blockhead.

Myself was a skeptic, until I had proved it by a number of satisfactory experiments. In several of my first trials, I failed in producing any effects, but by perseverance, and a determination to discover its existence, I was soon repaid for all my lost labor.

That a somnambulist, can prescribe for his

own disease, and also that of any who may be presented to him, is an undoubted fact; but beyond this no reliance can be placed on his assertion, although many have spoken correctly: however, it is no rule for magnetisers to believe in, and they should be careful lest they get deceived.

The following is an article, translated from *La Revue Francaise*, and published in the *N. Y. Courier and Enquirer*, which is calculated to put all doubt upon the subject, at rest.

A REVIEW OF

“*The Report and Discussions of the Royal Academy of Medicine*” (of Paris) “upon *Animal Magnetism*”—1 vol. 8vo.

Animal Magnetism?—Does it exist?—and is it clearly proven, that by means of certain gestures (*gestis*) there can be established between certain persons, relations of such a description that one of them, can at his pleasure cause the other to fall into a profound sleep, and render him insensible to all external impressions? Is it possible, in fine, that in certain cases, a person thus put to sleep, may speak and act as if he were awake? That his senses, or at least, his *means of communication with exterior* objects acquire such a degree of perfection and subtilty, that he can see with his eyes shut, or even with the aid of his stomach (*epigastre*) sometimes by an *internal faculty*, the smallest details of his internal organization or that of the individual with whom this relation has been produced?

If these questions were put to us *a priori*, abstracted entirely from any connection with facts or experiments, we should not hesitate to resolve them with a prompt negative. We might even perhaps find them ridiculous and burlesque, and we are not sure but we might indulge in some pleasant raillery at the expense of those who were such charlatans or simpletons as to put them—or credulous and silly enough to give them a moments' serious examination.

Thus have, up to the present period, a goodly number of critics uniformly done, and we have a recollection of many articles, sparkling with the keenest and finest raillery, which were inspired by this same unlucky "*Animal Magnetism*" and produced by the Editor of one of our most celebrated Journals. What a Godsend, in fact, for the pages of a Journal was the description of the proceedings of the magnetisers and the magnetised, although in themselves—not very extraordinary! What an inexhaustible source of pleasantry were the miraculous results proclaimed by the true believers! Without reckoning the gratification one naturally derives from giving ones-self the air of an *esprit fort* and an intellect, superior to the delusions which deceive and delight the vulgar.

Unluckily this scepticism—amiable and in good taste as it is—will not assist us any longer. The authority of *facts* presses upon us with an irresistible weight; observations, experiments,—recent and undeniable—made in presence of

men, much rather disposed by their habits and position, to doubt and deny, than to believe with too *robust* a faith,—demonstrate that beyond question, there resides in the very bosom of humanity, a force or a faculty, unknown, or illy observed during a long period, which by *some sympathetic operation, quite indefinable but real, conducts certain persons by the action or at the will of certain others to a state of sleep, a crisis, more or less efficacious, for the relief of maladies.*: These experiments prove moreover, that this state of sleep is susceptible in some instances, of conferring on the subject of it, a certain *organic* perfection of vision, (*clairvoyance*) altogether beyond the ordinary laws of nature; and leave the faculty of acting and speaking, as if in a waking state, or even with more clearness and precision than in that state itself.

While these results were supported only by obscure experiments, often emanating from interested charlatanism, it was permitted to us to receive them with some distrust; but, at this day, when one of our societies of *Savans*, has bestowed its attention upon Animal Magnetism; at this day, when many of its most curious effects have been verified by a commission which offers all the guaranties of science and prudence; the duty of every sensible man is to examine without partiality as without prejudice, which is precisely what we are now about to undertake.

The first striking and conclusive experiments

made upon Animal Magnetism, are to be credited to the German—MESMER: This physician,^s—of a lively imagination and of a disposition, rather friendly to the marvellous, suspected, while yet young, some of the effects of this *secret force, the existence of which*, it would seem, we are at this day, no longer allowed to question. But, Mesmer, in the place of commencing with *observations* of facts,—aspired at once to penetrate the cause, and he published, on this occasion, a discourse entitled: “*De Planetarum influxu*,” in which he attributes a certain influence over animated bodies, to certain *currents*, emanating from the celestial bodies, and particularly an influence over the nervous system by the medium of an *universal current or fluid*. Some years after, and by consequence of this pre-conceived theory, *Mesmer*, persuaded that the action of this “*universal fluid*,” as he termed it, ought to resemble or to be connected with that of terrestrial Magnetism, or of the load-stone, boldly undertook to cure a convulsive disease by the application of magnetic rods.

He was not long in discovering, however, that the phenomena produced by his operations, were to be attributed to some other cause than the magnet, and this cause he pronounced to be the *influence of the will upon the nervous system*. After numerous disappointments at Vienna, *Mesmer* came to Paris: warmly received by some distinguished physicians—warmly censured by others, he very soon succeeded in

exciting a party in the highest society, then so excitable; in this society—where existed! I know not what thirst and necessity for the marvellous and for powerful emotions, which prepared it admirably for the almost supernatural attractions of the doctor's new science. One operation, made on a large scale, procured for him, a sum by subscription, little short of 340,000 francs; a vogue, thus established, soon called the attention of the Faculty of Medicine; commissioners were named to examine this new *Magnetism*, in all its relations. Of the three commissioners, two pronounced sentence against Magnetism; the third, the celebrated *Jussieu*, who alone had attentively pursued the experiments, made a separate report, in which he recognizes some facts, which demonstrates the existence of an *external agent*, independent of the imagination.

In spite of this condemnation, however, by two votes against one, Magnetism—as formerly *quinquina* and inoculation did also—continued to spread in reputation and gain credit. The political events, which soon succeeded, and which decimated or dispersed the classes of society in which *Mesmer* had found encouragement and disciples, arrested for several years the career of the new discovery: but the Magnetic Science still preserved some adepts, in the first rank of whom figured Mesmer himself, (who died only 1815,) the virtuous Puysegur and the respectable and learned M. Deleuze.

In the course of the ten or fifteen years which

preceded the death of *Mesmer*, the leisure of a long peace and the communications among the *Savans* of different countries, facilitated Magnetic observations, and hastened the propagation of this science, or rather *faculty*, still very ill understood. A great number of young persons brought up with the positive ideas and the *eclectick* spirit and doctrines of that era, discarded from their operations in Magnetism, all that marvellous and half-cabalistic apparatus, with which, perhaps by design, Mesmer had surrounded it. The experiments were made in private, and in the hospitals; it was evident, at length, that the time had arrived "to appeal from the Faculty prejudging, to the Faculty better informed,"—and to take off the moral interdiction which had been placed upon *Magnetism*, by the authority of the two members of the commission of 1786. A young Physician, M. Foissac, had the merit of taking the initiative in this measure: in a letter addressed on the 11th October, 1825, to the Royal Academy of Medicine, he requested that it would name commissioners to examine anew this question of Animal Magnetism. In spite of a strong opposition, a commission was named for the purpose of examining the question *whether* it comported with the dignity of the Academy to direct its inquiries to Animal Magnetism. Some months afterwards, the report of this commission was presented by Doctor *Husson*, who, a quarter of a century before, had contributed so much by his enlightened and persevering efforts, to

popularize the practice of vaccination—a subject also in the first instance of the most obstinate prejudices.

This report, in which the history of Animal Magnetism is traced with equal fidelity and talent, announced two facts of high importance, and well capable of inducing the Royal Academy of Medicine, to relax somewhat of the lofty disdain with which so many people receive matters which they do not understand. Those facts are: 1st, the “establishment at *Berlin*, by the authority of the Government, and under the patronage of the celebrated *Hufeland*, of an extensive *clinical* practice, in which the patients were treated successfully, with Magnetism.” 2ndly, the admission of Magnetism among the number of subjects proposed at Stockholm to the candidates for the degree of Doctor of Medicine. The report concluded with the nomination of a special Commission to devote itself to the study and examination of Animal Magnetism.

We shall not enter into the details of the animated, and even stormy discussion, to which this report gave rise in the Royal Academy of Medicine. Some men of the most indisputable science, of the best disposition—prepossessed to excess, in favor of the respect due to existing Medical Doctrines, proved furious adversaries of the proposed innovation: Others, whose names are not less justly celebrated, happily comprehended that before condemning, it was necessary to examine, and if among the oppo-

nents, we find the names of *M. Desgeuettes*; *Double* and *Laennec*, the contrary opinion may with just pride, point to those of Messrs. *Virey*, *Orfila*, *Marc* and *Magendie*, among its partisans. The result of this discussion, which occupied three sittings, was the appointment of a special commission, composed of Messrs. *Leroux*, *Burdois*, *Double*, *Magendie*, *Guessent*, *Husson*, *Thillage*, *Marc*, *Ilard*, *Fouquier*, and *Guenau de Mussy*.

For nearly *six years*, this commission devoted itself assiduously to the observation of the *magnetic phenomena* which have been submitted to it by Doctor Foissac, and different other persons.

The report upon these experiments, has finally been presented by Mr. Husson, at the sittings of the 21st and 28th of June: it was signed only by 9 of the members of the Commission, Messrs. *Double* and *Magendie* not having assisted at the experiments. Our space will not permit us to insert here the text of even their conclusions. The result of them in substance is, that "Magnetism is transmitted by certain movements, called *passes*,—sometimes by the mere will of the magnetiser, by fixing his eyes on the party—and even without the consciousness or suspicion of those who are magnetised: that Magnetism produces evidently slight convulsive movements, resembling electric shocks, a lethargy more or less profound—sighing—somnolency—and in a small number of cases, what the magnetisers call *som-*

nambulism—a state which gives rise to the development of some new faculties, known by the name of *clairvoyance*, *intuition*, *prevision interieure*—or which produces great changes in the physiological condition, as *insensibility*, or a *great and sudden increase of strength*:—that somnambulists are often insensible to the most violent external noises, and the most energetic odours; so that they can without being incommoded, respire *muriatic acid*, or *ammonia*: that for the most part, the insensibility of somnambulists is complete, and that they have been seen to undergo the most painful surgical operations without either the face, the pulse, or the respiration denoting the slightest motion: that somnambulists, have, with their eyes closed, distinguished objects placed before them, such as playing cards, and written characters: that some others have foreseen and announced with the most remarkable exactitude, and many months in advance, the day, the hour, the minute of certain crises of their disorder: that a somnambulist has been able to indicate the symptoms of the disorders of persons with whom they have been placed in magnetic contact or relation.” These conclusions are terminated by these two extremely remarkable paragraphs:

“Considered as an agent of physiological phenomena, or as a therapeutic resource, magnetism ought to receive a place in the store of medical knowledge, and consequently, physicians ought alone to superintend the employ

ment of it, as a medical agent, as is the practice in the north of Europe.”

“ The commission has not succeeded in verifying, because it had not the opportunity to do so ; the existence of some other faculties which the magnetisers had announced to have established in somnambulists ; but it has collected and communicates facts, as it believes, of sufficient importance to induce the academy to encourage researches into magnetism, as an extremely curious branch both of *psychology* and of Natural History.”

This report, which rests on the most rigorous experiments, was not of a nature to be defeated ; the academy limited itself to having it *autographed* ; and it has remained deposited in its archives. It is thence that Doctor Foisac has drawn it for the purpose of publishing. We do not hesitate to declare, that by this publication, he has rendered a veritable service to those who desire to decide only from a knowledge of causes, in adopting or rejecting a particular belief : a series of experiments made in the presence of such enlightened observers, and for the most part, of those in avowed disbelief of the phenomena which they were to examine, is surely doing enough to satisfy the most incredulous minds.

From among the numerous facts established by this *report*, we are now about to cite some which will give an idea of what is most astonishing and incomprehensible in the phenomena, hitherto so badly understood of Animal

Magnetism; but, before all, we believe we shall do what will be acceptable to our readers, if we place before them *in the* very words employed by the Commission, the process employed in producing magnetic sleep.

“The person who is to be magnetised, is seated upon a convenient sofa, or on a chair; the magnetiser, seated a little higher, in front and at a foot’s distance—appears to recollect himself for some moments, during which he takes the fingers of the individual magnetised, and remains in that position until he perceives that precisely the same degree of warmth is established between the fingers of the individual and his own. He then withdraws his hands, turning them outwardly, and places them upon the shoulders about one minute, then carries them gently, with a sort of slight friction, down the arms to the extremity of the fingers: these movements which the magnetisers call *passes*, are gone through with for five or six times; after which the operator places his hand above the head, holds them there an instant, then lowers them, passing them before the countenance, at the distance of one or two inches, to the region of the *epigastrium*, (stomach,) where he pauses again, sometimes resting his fingers on that region—sometimes not; and then descends gently, the length of the body to the feet.—These *passes* are repeated during the greater part of the sitting, and when he is on the point of terminating it, he prolongs them to the extremity of the feet and hands, shaking his

fingers at each time ; finally, he makes transient *passes* before the countenance and the feet, at the distance of 3 or 4 inches, presenting the two hands close to each other, and snatching them quickly away again."

Assuredly, if it were necessary to decide by appearances, nothing would have more of a ridiculous jugglery, than these gestures,—so singular that we might well believe they were invented rather for the purpose of imposing on the imagination of women and children, than to produce results worthy of the attention of serious men. Let us, however, look at the *effects*. From among a vast number of instances, we select the most prominent.

"*Mons. Petit, residing at Athis*, was put into a state of magnetic sleep ; the members of the commission declare that his eyes were completely closed ; that the eye lashes were even closed. In this condition, the somnambulist read with facility, different printed papers and manuscripts which were presented to him ; he played at cards with the greatest dexterity and without even committing a mistake ; when his eyes were bandaged with the greatest care, he showed himself conscious of the action of a *magnetic current* directed successively to different parts of his body.

"*Paul Villagram*, laboring under paralysis and attended at the Hospital of Charity, by Dr. Fouquier, one of the members of the Commission, was put to sleep in the presence of the Commission ; he predicted the day and hour at

which his paralysis should cease. The Commission was exact at the place of rendezvous. Paul betook himself upon his crutches to the Hall of meeting, and was magnetised. When he awoke he demanded his crutches: "But you have no need of them," some one answered him—"you have informed us you can dispense with them: rise up and walk!" On the instant the sick man stood up and returned, without his crutches, to his companions in the common hall, who were of course, overwhelmed with amazement!!!

But independently of these facts already so notorious, and which it seems to us impossible to explain if we do not admit the existence of magnetism, there is one still more important and direct, if we may so express it, in which all imposition and all trick are manifestly impossible. The fact is attested by *M. Jules Cloquet*, one of our most able and skilful physicians.

"A lady was attacked by an ulcerated cancer; an operation, always one of the most delicate and dangerous in surgery, had become indispensable; the patient could not hear it spoken of without manifesting the most lively alarms, and the most insurmountable repugnance; a *magnetic doctor* was employed to throw her into a state of somnambulism, when she immediately recognized the necessity of the operation, and even solicited it with eagerness; upon the day fixed for the operation, *M. Cloquet* found the patient dressed and seated upon

an easy chair, in the state of a person who had gently fallen into a natural sleep; she spoke with great calmness of the operation which she was about to undergo, and had prepared every thing that was necessary. *M. Cloquet* approached with his two assistants—during ten or twelve minutes, he was employed in making incisions, dissecting the tissues, and finally extirpating the tumour; during all this time, the patient continued to converse tranquilly with the operator, without giving the slightest symptom of sensibility to pain: not a movement was manifested in the limbs or the features, not a change in the respiration, or the voice, or the pulse! The patient remaining for forty-eight hours longer, in this profound magnetic sleep; she only awaked after the first dressings had been taken off. They then informed her she had been operated upon, and the consequence was an agitation so lively, that the magnetiser was obliged to put her to sleep again immediately!!!

Once more then, none of these facts can be denied; perhaps there may be found persons who will undertake to explain them, as our first military surgeon has, and who has not seen any better mode than that of calling his patient, the "*Commere*" of the magnetiser. But for all those who will not believe, that the desire of giving credit to an imposture, in the success of which, they who furnish the evidence are not at all interested, can go so far as to render pain unfelt, and flesh insensible, it will remain proved

to a demonstration that in certain cases at least, magnetic sleep operates a complete annihilation of sensibility—and then what a benefit—were it the only one that could result from Magnetism—what consolation for humanity—what security for science in thus being able to operate upon living subjects with as much calmness and *sang froid* as if dissecting a dead one!

The publication of the work of M. Foissac, it seems to us, should produce this result, to wit—that all sensible men will, at length comprehend, that *at this day, Animal Magnetism is placed in the class of incontestible facts*; that the reign of doubt ought to cease and that of observation to commence. In awaiting the period, if it can arrive, when facts, systematically arranged, shall be able to conduct us to the discovery of the law from which they emanate,—if any by way of controverting these facts, shall object that they cannot comprehend them—let them recollect that human reason for ages refused to be convinced of the motion of the earth—of the circulation of the blood—and of the utility of vaccination:—let them tell us, in fine, these men who rely so confidently on a test liable to so many errors,—let them declare if they do now comprehend the mystery of the germination of a single grain of wheat—or the production of the least insect that crawls upon the earth.

J. KING'S THEORY OF ANIMAL MAGNETISM.

1. The brain is a galvanic battery, constantly supplied with the galvanic fluid, from the surrounding atmosphere; and the nerves are the conductors to and from this battery.

2. No motion can be produced in man, except by the action of this battery, either voluntary, or involuntary, on the part of the individual; the action of striking, walking, &c., is a shock, or succession of shocks from this battery, voluntary; the winking of the eye lids, the collapsion and expansion of the lungs, &c., are also shocks from the same, involuntary.

3. A person possessing a great portion of this fluid, and a strong battery, can force a certain quantity of it into a person possessing it in a less degree, and with a weak battery.

4. A person in health, enjoys the quantity of this fluid, together with its action, in a state of harmony and regularity, necessary to preserve health.

5. A person diseased, does not enjoy the quantity of this fluid, nor its action in that regular and harmonious state, requisite for the preservation of health.

6. An individual in good health, by employing his will firmly and steadily on a person diseased, (willing, and being determined that such person shall be relieved from the disease by a magnetic sleep, or series of them,) calls into action his galvanic battery; its whole force is directed to the sick person, and he becomes

charged with the fluid; this fluid produces sleep, and in accordance with the laws of polarity in galvanism, and motion, (positive and negative attracting,) he becomes obedient to the will of his magnetiser.

7. While magnetising, the magnetiser loses a portion of his fluid, which is forced upon the magnetised; but being in health, he receives a constant re-supply from the atmosphere.

8. It is necessary for the magnetiser to believe, and have the faith, that the person magnetised will sleep, and be cured, otherwise no good effect can be produced; as a single doubt, destroys in a greater, or less degree, the force and regularity of action of the galvanic battery; in the same manner, as if the copper plates in a battery were continually removed and replaced, or, the galvanic action continually interrupted; thus producing no positive, or permanent effect.

9. The reason why a person in the magnetic state, can speak so truly, is as follows; the more perfect a man's brain is formed, the nearer to perfection is that man. Hence, a person whose phrenological organs are correct, having sufficient of each, in neither excessive, nor faulty proportions, is more talented naturally, than persons not so well formed. Then, as a person in the magnetic state, is nearer to perfection, than when awake; (the sensation in this sleep, being one, of which the others in a natural state, are mere modifications; if in the natural state, his brain is well developed, the nearer to perfection will he arrive in the magnetic sleep.

This accounts why some somnambulists can predict more truly on particular subjects, than others; owing to their particular phrenological developments, which are in a more perfect condition during somnambulism.

Summary of Objections to Animal Magnetism.

In an editorial article bearing the elegant and grammatical title of "An old Humbug *new-vamped*," the Journal of Commerce, on Saturday last, speaks very superciliously of the great excitement which has been created in several of the Eastern States, by the phenomena of Animal Magnetism. The testimony to the truth of this recovered science, which has been so frankly borne by the respected editor of the Nantucket Inquirer, seems to have caused much commotion in the sensitive viscera of the pious Journal, and it applies its hand to the tender part, as though it feared a similar attack of rationality. Indeed, it expresses its apprehension that the intellectual malady will spread all over the Union, like the Cholera; and as nervous people are peculiarly susceptible subjects of Animal Magnetism, we should not be at all surprised to hear that the editor of the Journal had become a decided case. He naturally wishes to avert the visitation, which he seems conscious, would be peculiarly severe; and for this purpose, fills eight columns of his first page with the most approved remedy he could find in the books. He says, he trusts that the public will not be deterred by the bulk of the dose from swallowing the whole, as it is admirably

calculated to do good, and "they who read it carefully will be likely to lose all power ever to exercise such faith as will admit them to the mysteries of the science."

This paralyzing antidote to faith, is an article which appeared in 1833, in the London Foreign Quarterly Review, and is well known to the students of Animal Magnetism, as a professed summary of all the objections to that revived branch of physiology, that men of science and prejudice have urged. The Journal admits, that "it gives the length and breadth of the philosophy and history of Animal Magnetism;" and it may therefore be fairly deemed one of the most formidable engines that the assailants of that science have constructed. It is nothing less than a review of a report made by a Committee of the French Royal Academy of Medicine, who were employed from the year 1826 to 1831, in testing the phenomena and pretensions of the science. To the evidence and opinions presented in this report, the review has added whatever facts, and falsehoods, perversions and prejudices, colourings and conclusions, he could collect from his own resources, which furnish some of these supplies not scantily. The article is by far too long for our columns, or we would transfer it to them with pleasure; but we pledge ourselves to give as impartial and comprehensive an abstract as our limits will admit, and to reply to it with perfect fairness and candour. We invite a perusal of it, as it appears in the Journal, that all who

feel an interest in the controversy may see whether we redeem our pledge.

After a trifling introduction, the reviewer says, "our article shall divide itself into three heads, I. A historical sketch of Animal Magnetism. II. An examination of its proofs. III. An inquiry into its practical utility." This therefore, is the spontaneous Cerberus which we undertake to decapitate. And its first head is by no means invulnerable. It says "1. *Animal Magnetism*, so called, because it is not Magnetism, and has never been known to affect any animal but man." We have only to remark, that the satire of this burlesque *sequitur* is obtained at the expense of truth. Did the learned reviewer or his indorser, the editor of the Journal never Magnetise a Cat? If not, let them make the simple experiment of smoothing down the fur of a full grown cat, until they see it rise in rough tufts after the vertebra, like the surcharged feather of an electrometer. This is Animal Magnetism; and if a cat thus filled with an excess of the magnetic fluid (spirit) from the operation, be taken into a perfectly dark apartment, its fur, on his repeating the friction of the hand, will emit galvanic sparks, both visibly and audibly. The distressed animal will become convulsed in all its muscles, and if not speedily released, will feel little delicacy in giving either of those gentlemen a dental demonstration of the folly of their transcendental scepticism.

But every animal exhibits proofs of magnetic influence. Van Amburg tames and controls his lions, leopards, and tigers by it, although he may be unconscious of the fact. Almost his first act of discipline, upon a tiger, fierce from the forest, is to stroke its skin, manipulate its ears, ribs, vertebra, and other parts which he has found by experience to be favorable to nervous communication, and which are known to physiologists to be anatomically so. The animal thus becomes so completely subdued to his will, that he can handle it as familiarly and confidently as we can the domesticated creatures that repose upon our carpets. He may even chastise and irritate his ferocious pupils, and they have no power to injure him, whilst he retains confidence in his own to subdue them; whereas, a person who had not acquired that control, or who might irresolutely assume it, would be torn in pieces. The power of snakes and of some other creatures, to secure their prey by animal fascination, which is but another term for Magnetism, is as well established as any fact in natural history; and the power of the human eye upon inferior animals, as also upon inferior men, is daily exemplified. And yet the superficial reviewer, so congenially admired by the *Journal of Commerce*, commences his formal refutation of Animal Magnetism, by asserting that it has never been known to affect any but the human species! In the experiment which we have suggested he would find a categorical answer.

This philosopher then goes on to say—"The disciples of any new and doubtful hypothesis are generally anxious to find as many traces as possible of it in universal belief." Certainly they are, and very naturally too; for such traces if not confirmations, are welcomed as agreeable associations, even at the sacrifice of the pride which accompanies original discovery; and "accordingly," says the reviewer—

"The magnetists have not been idle, but collecting all those incidents, formerly accounted for by sympathy, imagination, imitation, or credulity, they triumphantly bring them forward as undoubted evidences of the "influence" which they advocate, and commence their work with.—
"In all times and in all ages has popular belief admitted the existence of an universal principle, pervading all matter, and binding together all bodies. Plato speaks of the *anima mundi*, &c."

Very well; is it violently unphilosophical to contend that sympathy, imagination, imitation and credulity, are but effects of other causes? Are they original and unproduced principles, or are they effects, producing other effects? Is it not the peculiar province of sound philosophy to trace the occult causes of manifest effects? and is not this the distinguishing feature between philosophy and vulgar knowledge—between science and superficiality? Imagination, for instance, is a certain active and prolific exercise of the brain; Phrenology assumes to have discovered the organs of the brain upon which it depends, because it is observed that

those men who have the fullest development of the organs which are termed those of ideality, are most remarkable for power of imagination. But whether this discovery be genuine or not, it is admitted in every system of physiology, that all the operations of the brain, be what they may, depend upon its nerves; and that the nerves depend upon something else, for their functions and actions.—This something, has been termed a “nervous fluid,” “animal spirit,” the “vital principle,” and by others, “Animal Magnetism.” And what if it be said that this is but one of the many phenomena of “an universal principle pervading all matter,” which Plato termed the *anima mundi*?—There is nothing self contradictory or absurd in this ancient theory, and, like all others, it is true or false, according to the facts by which it can be sustained or overthrown. If we assert that magnetism is the cause of universal motion; and that the centripetal and centrifugal forces of Newton, are but the negative and positive, or attracting and repelling forces of magnetism, we assert nothing that is obviously false, and we appeal to the phenomena of astronomy for evidence. If we contend that these forces produce and operate throughout nature, causing all the forms and functions of vegetables and animals;—that they cause the upper part of a leaf to repel, and the under part to attract;—that they cause light to be in the positive state of magnetism and darkness to be in the negative;—that they cause the two organs of ideality

in the human brain to be the two poles of a galvanic battery, one attracting and the other repelling ideas, and creating partialities and antipathies, according to certain natural affinities which it is the province of philosophy to analyse and classify; that the two hands of the animal magnetiser are the conducting wires of a battery, conveying an additional quantity of magnetism into the nervous system of the patient, overpowering him with sleep, and endowing his brain with unwonted and extraordinary powers of action which it could not otherwise possess. If we assert these and a thousand other things which are unknown and untaught in the philosophy of the schools, we still appeal to a scrutiny of facts as the grand test by which every theory should stand or fall. It is no argument against this theory to say that it is occult and little known; for the calculation of comets and eclipses is occult philosophy to the multitude, even to this day; and before almanacs and school books were disseminated, such predictions were deemed supernatural. The time may come, and we believe is not remote, when animal magnetism will occupy an elevated and respected station among the established sciences.

But we have been carried away (by magnetism, we suppose) from our reviewers of beautiful history. He modestly declines adventuring into the dim porticoes and archives of ancient learning, upon this subject, and is shy even of poor Plato. He might have been beset by sundry ghostly convictions, had his learning enabled him, and his candour induced him to

commence his researches in the temples of Iris, Osiris, and Serapis. He would have found that magnetic somnambulism was the source not only of oracles, but of the art of medicine, in those ages. He would have discovered the meaning of those hands laid upon human figures, among the hieroglyphics. The inscriptions on the temple of Diana at Ephesus, might have led him to suspect that the son of Lucius was cured of his hopeless pleurisy, and the soldier Valerius of his blindness, by the seemingly miraculous virtues of Animal Magnetism. It is possible he might have perceived that the writings of Hyppocrates were gathered from similar inscriptions, and that Hermes of Cappodoce had copied his recipes from the temple of Memphis. In the discourses of Aristides, in honor of Esculapius and Asclepiades, he might have found a detail of cures to which the writer testifies from personal experience, and which in every respect coincide with those of modern magnetism. In Valerianus, he might have learned that the very index () now used in printing, once expressed the finger of the magnetiser, and might have guessed that the scripture phrases, "the finger of the Lord hath touched him," and "hath laid his hand upon him," which are so commonly used in reference to bodily afflictions, contains some meaning, not entirely mystical. In Monfaucons Antiquities, he might have beheld an Egyptian priest healing the sick by animal magnetism, or the "laying on of hands;" and that magnificent collec-

tion contains three other pictures representing that mode of cure in its different stages, as now practised. In the first to which we have alluded, the magnetiser has one hand on the breast, and the other hand on the head of his patient; in the second, one on the head and the other on the feet; in the third, his hands are on both sides; in the fourth, on the thighs. In the first the patient lies at full length; in the second he has moved; in the third, he sits up; in the fourth he rises to walk. The comparatively modern Cicero (*Cic de Divin. lib. 2, No. 133*;) might have led him to perceive that the somnambulism of Alexander, and the healing of Ptolomeus, are not more remarkable, if received as literally true, than the incontestible and undeniable effects of magnetism as now revived; whilst an attentive perusal of Plutarch, and of other writers on the oracles, might have led him to suspect that the stupendous temples which the most enlightened nations erected to their honor, were founded upon facts as well established as the miracles upon which we build the temples of our faith.

Our reviewer's respect for antiquity does not allow him to enquire into the mysteries even of the Druids. He perhaps considers the divinations, predictions, and cures of their priestesses, as recorded by Tacitus, Vospicious, and others, as exploded fragments, of a once popular superstition, or peradventure as results of supernatural agency, instead of natural operations of a somnambulists brain, and in nowise more inex-

plicable than the familiar phenomena of the mariner's compass. No; he opens his redoubtable history with the seventeenth century, and scarcely there; for beginning as he does with Kircher, whose cures were performed by the pulverized mineral magnet, he can scarcely be said to have approached the vestibule of his subject. He takes occasion to bestow a grin or two upon the rubishy recipes of Kenelm Digby, Paracelsus, and somebody who called himself Dr. Robertus a Fluctibus, (Dr. Bobby Fludd!) and upon the "weapon salve" of Parson Foster; and he does this, he says, because the wonders of these folks' remedies, prepared the public mind for the "marvellous cures performed by the stroaking of the hands of Mr. Valentine Greatrake's." The history of this old man's apparent but probably not permanent cures of scrofula and other diseases, is pretty generally known even at the present day; and it is adduced by the unwary reviewer as an evidence that as the effects of Greatrake's laying on of hands, were precisely similar to those of modern Animal magnetism, the latter have no higher pretensions than his. To this conclusion we cheerfully assent; for our opponent cannot and does not deny the reality of the one any more than the other; and gives no reason, either philosophical or historical, why both may not have been performed by the same natural agency! In our opinion, he has unwittingly brought evidence in behalf of a cause which he was aiming to subvert. That Greatrake's sin-

gular and notorious influence upon king's-evil, palsy, chronic headache, epilepsy, and other convulsive affections, was real and not fabulous; that epileptic patients fell down when he approached them, like the demoniacs mentioned in the New Testament; and that he considered them demoniacs, and "hunted the foul spirit up and down women's throats," with exemplary perseverance, until they were dispossessed, is matter of history. He was cited, for these exploits, before the Dean's Court at Lismore, and prohibited from "laying on his hands" any more, lest the miracles of scripture should be disparaged! He, however, continued his operations, and became as famous in England as in Ireland.

Now it is saying nothing against these historical events to say, as the reviewer does, that Greatrakes was an hypocondriacal Irishman, who gave himself up to gloomy meditations, visions and dreams; it is nothing to say that he was a superstitious old fool, for believing that epileptic fits were foul fiends, whom he chased through the labyrinths of the alimentary canal, and finally dismissed, without the means of obtaining another night's lodging. He was not a whit the worse animal magnetiser for all this, but probably a much more powerful one. His visions and credulity were the effects of an unusual quantity of the magnetic fluid (spirit) in his own nervous system, and he naturally possessed greater resources for communicating it to others, than any man of a less excited mind.

His system was distinguished by a highly magnetic idiosyncrasy, and hence the peculiar effect of his manipulations.

Having done with Valentine Greatrakes, the reviewer next alights upon the "Convulsionaries de St. Medard" of the eighteenth century, a set of sympathetically magnetised enthusiasts whom our readers may remember as having "cut up no small shins" before the tomb of some favorite saint, in Paris. They were in reality, but little more extravagant than people similarly affected at our country camp meetings and revivals; and we are not sure that the famous religious magnetist, Jedediah Burchard, did not magnetise his audience lately, in Chatham street Chapel, even more violently. The reviewer, however, heightens the actual occurrences to a monstrous extent, by introducing several broad fabrications which were jocosely made at the time. Animal magnetism, in a certain stage of its influence, does render its subjects so perfectly insensible to pain that the most severe surgical operations have been performed upon patients without exciting the least consciousness. Indeed, surgeons have not unfrequently thrown their patients into a magnetic sleep for this useful purpose. But our honest reviewer says that one of these "convulsionaries" received sixty blows from a heavy iron bar, laid on with the full strength of a Herculean fellow; and although it afterwards required but twenty five such blows to knock a hole through a stone wall, this delicate som-

nambulist was so delighted with sixty, that she exclaimed " Ah ! que cela est bon ! ah ! que cela me fait du bien ! Courage ! mon frere ; redoublez encore des forces si vous plait ! " The reviewer also states that one of the magnetised ladies became a perfect Salamander, and received great refreshment from reposing on a red hot brazier ! And it is with stories like these that he attempts to discredit the actual phenomena of animal magnetism ! But if these things did occur, he would require that science, and a great deal more, to account for them ; and if they did not, why does he adduce them against it ?

Having thus substituted broad grins for philosophical investigation, the self-complacent reviewer is quite satisfied to leave the contagious mania of the " Convulsionnaires de St. Medar," without any scientific explanation, and supposes he has arrived at a profound depth of sagacity when he concludes that the phenomena resulted from an excited imagination. They did so ; but what subtle influence acted upon the nerves to produce that excitement ?

Mesmer, the German physician, who first revived Animal Magnetism on the European continent, is the next object of our reviewer's ridicule and misrepresentation. Mesmer appears to have studied the occult sciences, more particularly the science of Astrology, to which the most learned and acute minds of the dark ages had been devoted, for the purpose of rescuing whatever gems of truth he might find among

the rude ore of absurd and mystical speculation in which they were imbedded. He rationally inferred that the human mind cannot be long and intensely directed to the physical sciences without discovering some truths of intrinsic and precious value. The Alchemists may not have discovered the art of transmuting other metals into gold, to any useful extent; nor did the old man's sons find the treasure which he said was contained in their patrimonial field; but they assiduously dug and delved it until it produced golden harvests of grain, and the researches of the Alchemists fallowed the rich field of modern chymistry. From their works, Mesmer brought much sound science, encumbered with many great errors, and his dissertation on the "Influence of the Planets on the Human Body," is a grotesque admixture of both. He maintains that, as the sun and moon, by direct action on our globe, cause the flux and reflux of the sea, so do the other bodies of the solar system, acting in connexion with them, influence the nervous mechanism of animal bodies, "producing in them two different states which he termed intension and remission, and which seemed to account for the different periodical revolutions observable in several maladies in different ages, sexes, &c. The property of the animal body which rendered it susceptible of this influence, he termed Animal Magnetism." This quotation is given in the words of the hostile reviewer, and we see nothing unphilosophical in the theory it describes, except that Mes-

mer goes directly to the planets for this influence, instead of first seeking it in the magnetism which notoriously surrounds the globe.—The planets, no doubt, modify the magnetism of our atmosphere, in various ways; and there is no transcendentalism, but perfectly mathematical deduction in saying, that every body in the universe exerts some influence upon the whole creation. Mr. Babbage, in the Ninth Bridgewater Treatise, just published, has a very eloquent and luminous passage upon this subject which we are sorry we cannot now extract entire. He says, “The principle of the equality of action and re-action, when traced through all its consequences, opens views which appear to many persons most unexpected. Aerial pulses, (magnetic currents) unseen by the keenest eye, unheard by the acutest ear, altogether unperceived by the human senses, are yet demonstrated to exist by human reason; and in some few and limited instances, by calling to our aid the most refined and comprehensive instrument of human thought, their courses are traced and their intensities measured. If man enjoyed a larger command over mathematical analysis, his knowledge of these motions would be more extensive; but a being possessed of the unbounded knowledge of that science, would trace even the minutest consequences of a primary influence; and supposing the interference of no new causes, the circumstances of the future history of the earth’s atmosphere (and of the earth itself, and of its inhabitants) would be

distinctly seen, and might be absolutely predicted for any, even the remotest point of time." Again he says, "The solid substance of the globe itself, whether we regard the minutest movement of the soft clay which receives its impression from the foot of animals, or the concussion produced by mountains rent by earthquakes, equally retains and communicates, through all its countless atoms, their apporportioned shares of the motions so impressed." This may be too abstractly mathematical for general perception, and so are the problems of Differential Calculus and the Summation of Infinite series, but they are not the less true to those who understand them.

Ordinary magnetic influences, however, are much more simple, more readily demonstrated by familiar facts, and the science of them is more immediately applicable to useful purposes, than those of them which demand elaborate calculations. In the Mariner's Compass, we behold a small strip of steel obeying an invisible influence whose concentrated force is many thousand miles distant. By the common electrifying machine, we obtain from the atmosphere an electro-magnetic force, adequate to, kill an ox; and this force more efficiently elicited, and properly modified, would propel the most ponderous fabrics of naval and civil architecture, and even rend asunder the solid mountains. From two or three pieces of copper and zinc, we obtain a similar force, communicating to iron the very negative and positive forces which

distinguish the north and south hemispheres of the earth, and moving machinery. If we apply the magnetic needle to the perpendicular rail of any iron palisade, we shall find upper and under ends in opposite states of magnetism, corresponding to that of the hemisphere in which it stands, and caused by the currents of the all-pervading influence. If we apply the same needle, in a certain manner, to the tegumentary and mucus surfaces of the human body, we shall also find them in opposite states of magnetism, varying in health and disease by laws as regular as those which keep the planets in their courses. If we dissect and display the nerves, veins and arteries of the human frame, and compare them with the fibres, tubes and branches of vegetable forms, we shall find them created by the same invisible power; and if we divide a scrofulous tubercle in a certain stage of advancement, and examine its circular divisions, we shall find them produced by the same forces which formed the rings of the planet Saturn, and, moreover, every tubercle will be found to have two poles, like the earth on which we live. In short, every thing attests the universality of magnetism, mineral, animal and vegetable. The laws of magnetism were the parents of Geometry, and constituted the foundation of all ancient science, which was so profound as compared to ours of the present day, that a single phonetic character, in some of the ancient inscriptions, conveys more distinct and compendious knowledge than a mo-

dern volume. The study of the laws of that universal principle, is destined again to elevate the human mind.

Why Animal Magnetism should be selected as an especial object of ridicule and opprobrium, we certainly cannot discover from any argument or illustration in the review before us. The writer's attempts upon the philosophy of Mesmer, crude and imperfect as it is, only exhibit his own ignorance of the causes of the most common phenomena. A well informed and candid writer, even if an opponent, would have seen something worthy of investigation in the "intensions and remissions" which Mesmer speaks of in the nervous system, for they are observed by every physician, although not described in the same terms. And did the learned reviewer never hear of medical electricity, nor of the class of diseases to which it is applied, in every medical college in the civilized world? Mesmer's magnetised bars, and Animal Magnetism, were predicated, and in reality acted upon precisely the same principles. The cures which the reviewer himself enumerates as having been effected by them, whether permanent or not, demonstrate the influence which he labors to disprove, and the utmost point that is attained either by this writer or by the French Committee who bestowed the keenest scrutiny upon the cases during a period of five years, was that the imagination was the most general medium of that influence.

The failures of Mesmer, and other magneti-

sers, in many instances, to produce the predicted effects of their experiments, are pointed out by our reviewer with as high an air of triumph as he could have exhibited had they never succeeded at all. The frank admissions of all magnetisers that their operations are not attended with invariable success; that, in such experiments upon the nerves, much must depend upon the physical and mental disposition of the operator as well as of the patient; and, indeed, that success, at all times, depends upon the strong and unembarrassed volition of the operator, as the exciting cause of that animomagnetic influence which he conveys, are all discarded and strided over with supreme contempt by this opponent, or rather, still more unfairly, employed as weapons of assault. And we can tell the *Journal of Commerce*, which has endorsed them, that some of the reviewer's arguments against Animal Magnetism, tell with equal force and fairness against something which he probably holds more sacred—against Christianity itself! He sneeringly adduces the importance of faith in the power of the magnetiser, to the efficacy of his influence upon his patients, more particularly in curing their diseases. He unhappily forgot that faith was almost invariably required by the Founder of Christianity, not merely as a facility, but as an essential qualification, in many of the patients upon whom he wrought cures which we are taught to believe were miraculous and accomplished only by divine power. "If thou hast faith thou canst

be made whole.”—“Dost thou believe I can do this thing?—“Go thy way, thy faith hath made thee whole.” “As many as believed were made whole,” are declarations of Christ to his patients, which we frequently find in the Scripture history of his benevolent mission. Nor is it quite harmless to Christianity to sneer, as the Journal’s reviewer does, at the admission of Mesmer and other magnetisers, that the presence of scoffing sceptics is unfavorable to a certain class of their experiments; for it is recorded of Christ himself, in more than one instance, that “He did not many mighty works there, because of their unbelief.” The Journal of Commerce should have reflected a little before it disseminated sarcastic objections of this kind, against animal magnetism.

Equally injudicious is the reviewer’s mention of the external influences which Mesmer called to his aid:—

“The house which Mesmer inhabited was delightfully situated; his rooms spacious and sumptuously furnished; stained glass and colored blinds shed a dim, religious light; mirrors gleamed at intervals along the walls; a mysterious silence was preserved, delicate perfumes floated in the air, and occasionally the melodious sounds of the harmonica or the voice came to lend their aid to his magnetic powers. His *salons* became the daily resort of all that was brilliant and *spirituel* in the Parisian fashionable world.”

So are our churches, every sabbath day ; and the spiritual magnetisers who attract these congregations, by no means disdain the aid of melodious sounds, nor of stained glass and colored blinds ; and if mirrors are not added, it is because they think that their hearers should not exercise the vanity of looking at any body but they. Had Mesmer occupied a rostrum, where he could have inflamed the feelings of his audience by fabulous hopes and fabulous terrors ; where he could have resorted to every kind of elaborate argument and vivid illustration ; where he could have poured forth a stream of honied eloquence or terrific expostulation, secure from contradiction and reply, and where he could have every thing his own way, he would have done no more for animal magnetism than our most approved and popular ministers are extolled for doing in behalf of the religion of the heart. We presume it will not be denied by any cool minded person, that the rich description of sulphuric scenery, and of the gamboling tortures of those who sport beneath cataracts of fire, in which many preachers indulge to captivate the tender imaginations of their hearers, are drawn more copiously from their own, than from the comparatively limited sources of sacred writ. And it may be doubted whether their perspective views of heavenly bliss, of angelic pic-nics ; tableaux, concerts and promenades, and of the geology and vegetation of the celestial landscapes in which they are held, at not more poetic than scriptural ; more like the visions of

a magnetic somnambulist, than the scrupulous statements of men who wish their hearers to be influenced only by the word of God. Indeed, one of the best theological writers and eminent preachers of the age, has frankly recorded it as his opinion and advice, that ministers should indulge in tasteful poetic descriptions of the heavenly state, as a means of cherishing devotion, and weaning the affections from things of earth. Why then should Mesmer be decried, for aiding his scientific experiments upon the nervous system, with the external appliances of sumptuous apartments, and fascinating music? That these were not absolutely necessary to the success of them, is evident from the fact that he often benevolently performed them in the abodes of wretchedness and the hospitals of disease; nor is the brilliant chandelier and the pealing organ necessary to the offices of religion in the chamber of the sick and the rural camp meeting; but to the luxurious and fashionable audiences which Mesmer drew to his saloons, and which crowd our "respectable churches," they are neither inappropriate nor objectionable. But a part of our reviewer's wrath is expended on the audiences themselves—

"They approach with imaginations heated by curiosity and desire; they believed because they were ignorant, and this belief was all that was required for the action of the magnetic charm. The women always the most ardent in enthusiasm, first experienced yawnings, stretchings, then slight nervous spasms, and

finally, a crisis of excitation, according as the assistant magnetisers multiplied and prolonged the soft passes or *attouchemens* by which the magnetic influence was supposed to be communicated. The emotions once begun, were soon transmitted to the rest, as we know one hysterical female, if affected, will induce an attack in all others similarly predisposed in the same apartments."

Now this description is equally applicable to the scenes that are quite commonly exhibited in our religious revivals, and no wonder, for the effects proceed directly from the same cause. That cause is the universal omnipresent, magnetic spirit—improperly termed fluid—excited and accumulated in the nerves of the brain, through the medium of some or other of the external senses, and affecting both the nervous and the muscular system. We have ourselves seen "assistant magnetisers," in these excited religious assemblies, some laboring to aggravate and others to assuage the strong emotions of their distressed patients, and have beheld all the ordinary phenomena of this branch of Animal Magnetism, as regularly and fully developed as Mesmer himself could have desired. In these assemblies, as in his, the energetic volition and confident perseverance of the chief operators, are the prevailing agencies in the effects displayed. Faith, all-conquering, ardently-sought faith, is even more strenuously insisted upon by the religio than by the animo-magnetizers, and the former are even more candid

than the latter, in attributing all failures to its absence or insufficiency.

Our reviewer dismisses Mesmer, by saying that he was annihilated by the Report of the Committee of the French Royal Academy of Medicine, who, as we have before stated, were engaged during a period of no less than five years, in observing his practice for the purpose of exploding it. Mesmer left France, it is true, shortly after the publication of that Report, but not in consequence of it, for Animal Magnetism spread much more rapidly afterwards, than before, and in the improved and much more instructive form in which it was continued by M. de Puysegur, it became still more worthy of scientific consideration.—Besides, Mesmer was presented with a sum amounting to nearly \$500,000, raised by subscription among his pupils and friends, and this, with the fees, acquired in his practice, enabled him to return to his native land, to spend his days in retirement from the exercise of his profession. But what was there in the Report, so very very terrific as to drive him away? We have it not at hand, but if we are to believe our reviewer's own account of it, it was most lame and impotent indeed,—He says, "It shows that there is no proof of the existence of an universal or magnetic power, except from its effects on human bodies."—Well it was for its effects on human bodies, that Mesmer and his disciples chiefly contended, and it was these which they most generally exemplified, although its effects on cats and other ani-

mals are too notorious and familiar to all, to require corroboration. “That those effects can be produced without passes or magnetic manipulations.”—

Certainly, the Committee made no new discovery in this, it was well known to all the students of the science before: a friend of our’s now in this city can throw epileptic persons into convulsions, by merely standing near them, and exciting the magnetic force in his nerves, by a strong exercise of his will; and this is no more remarkable than that a man should throw the same force into his flexor and extensor muscles, when he wills to strike a blow. “That those manipulations alone, are insufficient to produce the effects, if employed without the patient’s knowledge.” Now we can scarcely conceive how manipulations can be employed without the patient’s knowledge, unless he previously sleep; but if the Committee means by this that it is necessary in all cases that he should be informed of the effects that are to be produced him, we can contradict the assertion from our own knowledge and observation. In fact it is not requisite that he shall have heard a syllable about them before hand; let him sit still, whilst the magnetiser holds his thumbs, or moves his fingers upon his head, and he will, if at all of a nervous habit, soon experience effects of which he had previously never formed an idea. The last and grand deduction of the Committee from these several propositions, is “that, *therefore*, imagination will, and Animal

Magnetism will not, account for the results produced." Now if these profound *savans* had only ventured one step farther, which they should have taken in the first instance, and thus saved themselves five years labor, they would have discovered that which causes the imagination, if imagination it be, to produce the results which they are unable to deny. They would have found that it was the magnetism which exists in the human body, as in all other animal and vegetable bodies, excited by the will, and communicated by the nerves, to those of the recipient party. What these effects usually are, and the modes of producing them, we shall state hereafter.

MAGNETIC VISION.

It is a saying not less true than antithetical, that it is better to remove prejudice than to build a pyramid. Prejudice is almost invariably an obstacle to the progress of truth, and there is no truth, however sublime and important, which it may not for a while successfully oppose. In fraternal alliance with ignorance and superstition, it consigned Gallileo to the dungeon and the rack, for proclaiming that the earth and planets moved round the sun, which is a doctrine now irrefutably demonstrated, and universally established. All history is instructive testimony to its influence in retarding the advancement of every thing great and good, and to the present hour it is in active resistance to some of the grandest and most momentous discoveries in physical, moral, and intellectual

science. Among those which it has most effectually opposed for this last half century, is that of Animal Magnetism, which is one of the most beautiful and important of them all. Without being in itself much more mysterious or wonderful than many of those with which we suppose ourselves familiar, and which we receive with the most flattering self complacency, Animal Magnetism has been derided by men of sound knowledge upon other subjects, for the simple reason that they were unacquainted with its principles and laws. Both it, and all its present phenomena, aye, and many others not yet revived in these modern times, were well known to the most ancient nations, and are incorporated in the scriptures of our faith; yet the obstinate prejudice of ignorance has rejected them, as Pope Urban and his Council did the philosophy of Copernicus and Gallileo, although it was many thousand years older than Pythagoras.

We are gratified to perceive that the editor of the Commercial Advertiser, has been added to the number of influential men who have been induced to put the pretensions of Animal Magnetism to the test, and to honestly and candidly publish the result. That result has been what it would invariably be, after a full and fair investigation, a perfect conviction of the truth of this astonishing department of magnetical science. We extract the following from the Commercial Advertiser of last evening,

and regret that we can, at present, only add a few brief remarks:—

ANIMAL MAGNETISM.—We have had our time and times of laughing at Animal Magnetism. We shall laugh at it no more. There is something awfully mysterious in the principle, beyond the power of man to fathom or explain. Being in Providence on Saturday, Sunday and Monday, the 26th, 27th, and 28th of August, an opportunity was afforded us of seeing and taking part in a series of experiments, with a young blind lady, while under the magnetic influence, the results of which were not only marvellous in our eyes, but absolutely astounding. The exhibition was not public, and the parties were people of the first respectability, professional and otherwise. Having heard much upon the subject, and disbelieved all, the experiments were made before a private circle of ladies and gentlemen, at our own urgent solicitation.

We have written a narrative of the circumstances, comprising some fifty or sixty pages of foolscap; and we venture to say, that nothing hitherto published upon that subject, is so wonderful by far, as the facts of which we were witness—all of which we saw and part of which we were. We shall publish our narrative, on taking it to Providence for examination, provided we can obtain permission of the parties—who have hitherto avoided publications, or public exhibitions.

One surprising incident we will mention. On Sunday while we were in Providence, a small package was received from Mr. Stephen Covill, of Troy, containing, as he wrote to his friend, a note which he wished Miss B to read, while under the magnetic influence, without breaking the seal, if she could. Mr. C. had been induced to try this experiment, in consequence of having heard of extraordinary performances of the kind — which, of course, he doubted. The package or letter, was evidently composed of several envelopes. The outer one was composed of thick blue paper. On Sunday evening, Miss B. who, it must be borne in mind, when awake, is blind, was put into a magnetic slumber, and the letter given to her with instructions to read it. She said she would take it to bed with her, and read it before morning. On Monday morning, she gave the reading as follows:—

“No other than the eye of Omnipotence can read this, in this envelopement.—1837.”

We made a memorandum of this reading, and examined the package, containing, as she said, the sentence. She said then, on Monday morning, that there were one or two words between the word “envelopement” and the date, as we understood her, which she could not make out. We examined the seal with the closest scrutiny. The seal of Mr. Covill was unbroken, and to turn the letter or to read it without opening, with human eyes, was impossible.

After our return to the city, viz: on Wednesday last, we addressed a letter to Mr. Covill, to ascertain whether the reading of the blind somnambulist was correct. The following is his reply:—

“ *Troy, Sept. 1, 1837.*

Dear Sir—Your’s of yesterday I received by this morning’s mail, and as to your inquiry relative to the package submitted to Miss B. while under the magnetic influence, the package came to hand yesterday. The sentence had been written by a friend, and sealed by him at my request, and in such a manner as was supposed could not have been read by any human device, without breaking the seal. We think the seals have not been broken until returned. The sentence as read by Miss B. is:—“ *No other than the eye of Omnipotence can read this, in this envelopement*—And as written in the original, on a card, and another card placed on the face of the writing, and enclosed in a thick blue paper envelope, was:—“ *No other than the eye of Omnipotence can read this, in this envelope.*”—Troy, N. York, August, 1837.

Respectfully, yours, &c.

STEPHEN COVILL.

P. S.—We have just received a note from Providence, with permission to publish our own narrative. But as it is very long, and equally complex and wonderful, we shall first take it to Providence, for the examination of those who

were present on the occasion. We also left a note for the blind lady to read, sealed with seven seals. We have received it this morning, the seals unbroken, with the answer written on the outside. This answer is correct, as far as it goes. We were in great haste at the time of preparing the note, and having the odd title of a queer old book in our pocket, printed in a small italic letter, we wrote a part of the note with a pencil, and stuck it on two and a half lines of the small italic printing, with a wafer. The note, written and printed, as we left it, was in these words:—

“The following is the title, equally quaint and amusing, of a book which was published in England, in the time of Oliver Cromwell:—
“Eggs of Charity, layed by the chickens of the Covenant, and boiled by the waters of Divine love. Take ye and eat.””

The following is the answer, sent by Miss B. through an intimate friend:—

“The following is a title, equally amazing (or amusing) and quaint, of a book published in England in the time of Oliver Cromwell:—

“Eggs of Charity”—

Miss B. does not know whether the word is amazing or amusing. Something is written after the ‘eggs of charity,’ which she cannot make out.”

Thus much for the present. We make no comments. What we know to be true, we fear not to declare. Facts sustained by the evidence of our own senses, we trust we shall ev-

er have the boldness to publish. In regard to our narration, it is alike wonderful and inexplicable. As Paulding's black witch in Koningsmarke, says — "*I've seen what I've seen—I know what I know.*"

The phenomena here recorded are not, perhaps, so inexplicable as the editor of the Commercial Advertiser may imagine. The magnetic spirit, which is commonly and improperly termed a fluid, exists in every portion of matter, whether mineral, vegetable, or animal, and is probably as infinite as the universe. Innumerable experiments have demonstrated that there is no modification of matter so dense that it cannot penetrate it with the speed of thought. Place a compass needle upon a marble chimney-piece, and magnet underneath, it will be found that the magnetic influence has passed through the stone in an instant, and affects the needle. If any other substance be brought to intervene, the effect will be the same. Now a magnetic somnambulist can see through almost all opaque substances, because this subtle principle or spirit, is the medium of its cerebral vision, as light is the vision of the waking eye. The nerves of the brain, in both cases, are the powers of vision, although the media are different.

When awake, we can see through any substance, however hard, that admits the passage of the rays of light; and when in a state of magnetic somnolency, we can see through every substance that admits the passage of the

magnetic rays. There are certain exceptions to this rule already ascertained, which seem to have occurred in the above case, and further experiments may enable us to collect and classify many more. The magnetic medium, which we call and consider pure spirit, invariably operates upon matter with two distinct forces, the negative and the positive, which mutually attract and repel, and are mutually attracted and repelled by every material substance with which they come in contact. Thus the end of a piece of iron in what is termed a negative state of magnetism, repels another in the same state, and attracts one in a positive state, for it is an established law of the science that the negative repels the negative and attracts the positive, and that the positive repels the positive and attracts the negative.

We believe that both of these forces must exist in a pretty equal degree in every substance through which they pass, to afford even a magnetised somnambulist a perfectly distinct and transparent vision. If the substance be of such a nature as to favor the passage of one of these forces more than another, it would probably be proportionably unfavorable to vision. We should suppose, from its well known electrical agency, that sealing wax would be a substance, and we attribute the defective vision of Miss B., to that cause alone. We should suppose that she could read a piece of writing soldered up in lead, with greater facility than through a complete coat of sealing wax, and that she

could read it through a case of iron with greater ease than through either. We have much to say both of the facts and the philosophy of magnetism hereafter; and are in possession of truths in every branch of that science, that will be of the utmost interest and value to the public, and which we have, for a long time past, been preparing for publication.

The above able remarks, are from the pen of the editor of the N. Y. Era, who was present during the author's process of magnetising an individual, and can give testimony of its singular effects.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be clearly documented and supported by appropriate evidence. This includes receipts, invoices, and other relevant documents that can be used to verify the accuracy of the records.

The second part of the document outlines the procedures for handling discrepancies and errors. It states that any errors should be identified immediately and corrected as soon as possible. The document also provides guidance on how to handle situations where there is a disagreement or a dispute over the records.

The third part of the document discusses the role of the auditor in verifying the accuracy of the records. It states that the auditor should conduct a thorough review of all records and provide a detailed report on the findings. The document also provides guidance on how to handle any issues that arise during the audit process.

The fourth part of the document discusses the importance of maintaining the confidentiality of the records. It states that all records should be kept secure and accessible only to authorized personnel. The document also provides guidance on how to handle any requests for access to the records.

The fifth part of the document discusses the importance of maintaining the integrity of the records. It states that all records should be kept in a secure and accessible location and should be protected from tampering or destruction. The document also provides guidance on how to handle any issues that arise during the maintenance of the records.

The sixth part of the document discusses the importance of maintaining the accuracy of the records. It states that all records should be kept up-to-date and accurate. The document also provides guidance on how to handle any issues that arise during the maintenance of the records.

The seventh part of the document discusses the importance of maintaining the completeness of the records. It states that all records should be kept complete and should include all relevant information. The document also provides guidance on how to handle any issues that arise during the maintenance of the records.

The eighth part of the document discusses the importance of maintaining the consistency of the records. It states that all records should be kept in a consistent format and should be easy to read and understand. The document also provides guidance on how to handle any issues that arise during the maintenance of the records.

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The tenth part of the document discusses the importance of maintaining the accountability of the records. It states that all records should be kept in a way that allows for clear accountability. The document also provides guidance on how to handle any issues that arise during the maintenance of the records.

AN
ESSAY OF INSTRUCTION,
TEACHING THE METHOD OF
MAGNETIZING,
TRANSLATED FROM THE FRENCH,
OF
M. DE PUYSEGUR,
BY
J. KING, M. D.



CHAPTER I.

On the mechanism of Animal Magnetism.

Question. What do you understand by Magnetism?

Answer. The touching a patient at the diseased, or most sensible parts of his body, in order to produce in such parts, a sensation of heat.

Q. Do you believe that this heat, can penetrate into the body of a patient?

A. Yes, and the production of it, ought to be our aim; if this heat were only superficial, it would produce but little effect.

Q. How do you consider this heat?

A. As the effect of the acceleration of a tonic movement, existing in the body of a patient.

Q. Animal Magnetism, is, then, the art of accelerating the tonic movement in the bodies of our own species?

A. It is not an art, it is a faculty. (1)

Q. Have all men this faculty?

A. They all possess more or less of it, according to the degree of energy of their strength and health.

Q. All men, then, are able to Magnetize?

A. Without doubt, when they have the will. (2)

Q. Why do you add, "when they have the will?"

A. Because, men cannot resolve to do any act whatever, except, when they have the will to do it.

Q. Is Magnetizing, then, an action?

A. It is is an act as physical, as striking, caressing, pounding any article in a mortar, working at a difficult trade, or composing works, requiring industry, fortitude, energy, and application; as all acts, whatever may be their motives, inspire in us, the will to produce them.

Q. If all men have the faculty of Magnetizing, how does it happen, that it has not been sooner discovered?

A. Every thing certifies, that formerly, men were fully in possession of their magnetic power. The fables, mysteries, and ceremonies of the ancients, show traces of it; but probably, the forms,

the exterior proceedings for Magnetizing, suppressed very soon the spirit which had instituted them. The use of this faculty once gone, ignorance and superstition have constantly persecuted those, who at different periods, have announced its recovery.

Q. Once persuaded that we have the magnetic power, the question is then, that we must have, and exercise the will, in order to produce any effects?

A. Yes, in order to produce any effects, nothing else is required; but, to produce useful effects, and never injurious, it is necessary to act in a constant and regular manner.

Q. What do you mean, by acting in a constant and regular manner?

A. A comparison will explain it. It is by the action of the air on the wings of a mill, that its mechanism is moved; as this action lessens, or ceases, the stone of the mill slackens its motion, or stops on the instant; as the wind changes, or becomes too violent, the mechanism of the mill is immediately disturbed. Our magnetic action, is the wind which gives, or rather, accelerates the tonic movement in a patient; our will, is that, which gives to our action, its necessary and proper direction. (3)

Q. Can we produce injury, by magnetizing?

A. Undoubtedly. If we touch a patient, without attention or intention, we produce neither benefit, nor injury; but, if after having produced an effect upon him, we follow the first given impression, by another to the contrary,

we necessarily, occasion trouble and disorder. If, by indifference, or fear, we do not remedy this disorder, the most grievous results will follow. There is but one method of always magnetizing for useful purposes; it is, to will *constantly*, and *strongly*, the good, and the advantage of a patient, and never to change, or vary the direction of the will.

Q. But with a firm and constant will, to procure the most possible good to a patient, will we not sometimes, produce too much action in him?

A. Never.

Q. What, never? Yet the best medicines often injure, when they are administered without circumspection and discernment.

A. We ought never to compare the effect of medicines, to that of the magnetic action, as, the former acts immediately upon the organs, while the latter acts, always, immediately on the vital principle, to which it communicates the impression of a motion which is analogous to it, and which adds to the efforts that are unceasingly made to preserve the equilibrium, or health.

Q. Although all men have more or less of the magnetic power, do you not believe, however, that physicians may use it, in all cases, with more discernment than others?

A. That would be true, if animal magnetism was a science, or an art; but, as it is only a faculty, all men, without distinction, can equally use it to produce good.

Q. But are there not cases, where it is necessary to increase, or diminish the action of the vital principle in a patient.

A. Yes, certainly.

Q. In such cases, would it not be better to employ a physician, that he might judge of the progress, and whether it is necessary to increase or diminish the action of the vital principle in a patient ?

A. The science of observing the state of the vital principle in patients, joined to the knowledge of proper medicines, in order to procure the tone of movement necessary, is in reality, the art of ordinary physic; for this reason, physicians cure many diseases; but the most learned, and experienced among them, agree, that nature knows more than they.—Now, animal magnetism, being the agent of nature, it is very natural that it always acts more knowingly than they.

Q. Then is it not necessary to know the kind, or cause of diseases, in order to cure them by animal magnetism.

A. By no means; the magnetic action directed and sustained by a firm will, or determination to relieve the sufferings of a patient, will always give to his vital principle, that action which will be the most favorable for his disease,

Q. You do not speak about the universal fluid ?

A. It is useless.

Q. Do you believe that there is an universal fluid ?

A. I have never said that there was, or was not, an universal fluid ; I know not, moreover, whether there are magnetic fluids, electric, galvanic, &c. (4.) One thing of which I am very certain, is, that in order to magnetise well, it is absolutely useless to know whether or not there does exist a single one of these fluids.

Q. How do you admit the effect of the action of one body on another, without an intermedial, which communicates and transmits to it, its impulse ?

A. Animal magnetism, is not the action of one body on another, but the action of thought on the vital principle of the body. (5.)

Q. It is exactly that, which makes it less comprehensive still.

A. I agree to that ; besides, we need not seek an explanation ; *it is, because, it is ; thought moves the matter.* (6) It is this truth, that Virgil has so well expressed, by this fine verse of Eneid :

“ Mens agitat molem et magno se corpore miscet.”

Q. If thought moves matter, it is then of a superior nature to matter ?

A. I will not reply to this question, as it will merely give you my particular opinion ; every one ought to be free, to conclude, according to the measure and perception of his intelligence.

To end this first part of instruction for beginners, it will be sufficient to repeat that which

concerns the mode of expressing the reason of the principle of all our wills and actions; every man, who, with a wise mind, and compassionate heart, will believe in his magnetic power, and wishes to exercise it, will procure the sweetest enjoyments that he will possibly be able to relish.

CHAPTER II.

M. de Puysegur's opinion on the cause of the magnetic action of man.

The observation that I have made, that a ball rolls only when a hand, or agent, determines to it this movement, has brought me to the conclusion, that since the earth and all the planets roll in space, it must be, likewise, that some agent has communicated to them the impulse which determines their revolutions.

But a rolling ball stops at the moment, when the action of the impelling force which it has received, ceases; then, as the planets do not stop, it is proof to my mind, that the impulse of the principal agent of their movement, does not discontinue.

I see, at the most, a tonic or internal movement, as much in the whole mass of the earth, as in the different parts which compose it; winds, storms, tides, intemperatures, subterranean fires, meteors, &c., on one part; crystallization of minerals, vegetation of planets, generation of beings, &c., on the other, are to me sufficient proof; finally, every thing announces to me, a motion impressed upon matter, and the continuance of the principle action of this motion.

But, instead of admitting an agent, the author of the motion in matter, is it not matter itself, which is the cause and principle of all its effects? No, that is impossible; my intelligence, my senses tell me, that nothing can move of itself. From the time then, that matter is in motion, it is necessary to submit to the action of a principle, superior to it, and this principle, superior to matter is God, whom I cannot comprehend, it is true, being only one of the products of his almighty power, but of whose existence, I am certain.

Behold then, two realities for me: 1st, *God*; 2nd, *his action*. God, principle and cause; the existence of the universe, his action.

Let us see, at this place, what passes when I magnetise; the compassion which a patient inspires in me, creates the desire, or the thought of being useful to him, and the moment that I determine to attempt to relieve him, his vital principle receives the impression of the action of my will.

Here are two realities: 1st, *The principle of my will*; 2nd, *its action*; the principle of my will, otherwise, called my *soul*, cause of my action; the effect felt by the patient, is the result of this action.

The effect of the action of God, is motion in matter, *unlimited*.

The effect of the action of my soul, is motion in matter, *limited*.

From the similitude in the effects, I conclude that there is a similarity in the causes.

Then, God and my soul are of the same nature.

Now, God is superior to matter, in consequence of immateriality; then, my soul is also immaterial.

God, first cause, whose immaterial sense, is not enclosed in the limits of form, space, and time, having created, and formed all, may also destroy, or preserve all.

My soul, second cause, of which the immaterial nature is enclosed in the limits of form, space, and time, can neither create nor form any thing, and can only preserve, and restore.

I stop at this last observation of a metaphysical theory, which not only agrees with those I have heretofore given of the action and physical effects of Animal Magnetism, but which is, moreover, truly the proof and complement of it.

I leave it to minds more enlightened than mine, to deduct the certainty of the existence of God, and of our soul, the rules of our moral duties, political and religious; my aim is only to prove the reality of Animal Magnetism, and I will not depart from the bounds which I have prescribed.

CHAPTER III.

Of the proceedings necessary to Magnetise.

Question. What is the method to be pursued, in order to magnetise?

Answer. I told you, in the first part of this instruction, that, in order to magnetise, it is by no means, necessary to know whether or not

there exists a magnetic fluid ; I repeat again, it is perfectly useless ; nevertheless, the better to fix the attention in magnetising, we may admit the hypothesis.

Q. Why do you say, admit the hypothesis ?

A. Because, I am not certain of the existence of a magnetic fluid ; it is therefore, for me, only a hypothesis, and not a reality.

Q. The general opinion is, that there exists a magnetic fluid.

A. You may believe it also, if you please, there is no inconvenience from it. This conviction will likewise serve much, to fix your attention the better, when you magnetise.

Q. How so ?

A. Consider yourself a loadstone, of which your arms, and hands especially, are the two poles ; touch then, a patient, by placing one hand on the back, and the other in opposition on the stomach ; figure to yourself, then, that a magnetic fluid tends to circulate from one hand to the other, in crossing the body of the patient.

Q. May we not vary this position ?

A. Yes, we may place one hand on the head, without deranging the other hand and continue to pay the same attention and have the same will of doing good. The circulation of one hand to the other will continue ; the head and the lower portion of the stomach, being the parts of the body where the most nerves are placed, consequently, these are the two places, where it is necessary to carry the most action. (7)

Q. Is it necessary to rub these parts strongly?

A. That is not necessary; it is sufficient to touch them with attention, endeavoring at the same time, to observe a sensation of heat, in the hollow of the hand, which is always the proof, that an effect is produced.

Q. What is the most desirable effect to obtain, in magnetising?

A. All the effects are equally salutary, one of the most satisfactory, is somnambulism; but it is not the most frequent, and patients can be equally cured, without entering into this state.

Q. Ought we always to have the will of producing somnambulism?

A. No, for the desire of producing any effect whatever, is almost always a reason for not producing it. A magnetiser ought blindly to place his confidence in nature, that she may rule and direct the effects of his magnetic action.

Q. What are the indications, by which we may discover that a patient is susceptible of entering into the state of somnambulism?

A. When in magnetising a patient, we perceive that he experiences a numbness, or light spasms, accompanied with nervous fits or starts; if then, we see him shut his eyes, it is necessary to touch him lightly with the thumbs on the eyebrows, to prevent winking. Sometimes, it is not even necessary to touch the eyes, as the action penetrates with as much activity, at a little distance.

Q. What, is there nothing else to do, to put a patient in the state of somnambulism ?

A. No. In touching a patient in the manner I have indicated, with much attention, and with a firm will to do good, you will often obtain this satisfactory result.

Q. How may I be able to ascertain that a patient is in the magnetic state ?

A. When you see him sensible, at a distance, to your emanations, whether in presenting the thumb before the pit of the stomach, or in carrying it before the nose.

Q. Are there no stronger indications ?

A. A patient in the magnetic crisis, ought only to reply to his magnetiser, and ought to suffer no other person to touch him; the approach of dogs, and all animated beings, ought to be to him insupportable; and when by chance he has been touched, the magnetiser alone will be able to calm the pain which it has occasioned. (8.)

Q. Has the magnetiser an absolute empire over his patient, in a magnetic crisis ?

A. This empire is absolute in all which concerns the well being and health of the patient; he may also be able to obtain from him, things indifferent in themselves, as to make him walk, drink, eat, write, &c., even all that we could obtain by complaisance from a person in the natural state; but if we wish to exact things which will displease him, then we counteract much, and he will not obey. (9.)

Q. If we are obstinate in wishing him to do those things which do not agree with him, what is the result ?

A. After much suffering, the patient suddenly leaves the magnetic state, and the evil which it will cause to him, will be very troublesome for his magnetiser to repair.

Q. The magnetic state, otherwise called somnambulism, is a state, then, which demands the greatest discretion ?

A. It is necessary to consider man in the magnetic state, as a being the most interesting, who exists by affinity to his magnetiser ; it is the confidence he places in you, that has allowed you to be the master ; it is only for his good that you will be able to enjoy your power ; deceit in this state, to wish to abuse his confidence, is an act of dishonesty ; thus, by acting in a sense opposed to his welfare, we produce consequently, a contrary effect to that first given him.

Q. Are there different degrees of somnambulism ?

A. Yes ; sometimes, we procure from a patient, only a simple sigh ; in another, the effect of magnetism is to cause him to shut his eyes, without the power of opening them himself ; then he understands every thing, but is not completely in the magnetic state. This state of half crisis is very common. (10.)

Q. Are these two effects as salutary, as complete somnambulism ?

A. They are not as satisfactory, for the magnetiser, as he can learn nothing from his patient; but they are also very salutary.

Q. Are there any precautions to take, towards a patient who enters into the state of magnetic somnambulism?

A. As soon as you perceive that a patient shuts his eyes, and has manifested the sensibility to the magnetic emanations, it is not necessary at first to overwhelm him with questions, still less to wish to make him act, in any manner. The state in which he finds himself, is new for him, and it is necessary, so to speak, to let him be aware of it. The question ought to be, *How do you find yourself?* then, *do you feel that I have done you any good?* Then express the pleasure you feel in procuring it for him, and gradually come to the details of his disease, and the object of your first questions ought not to extend beyond his health.

Q. Why so.

A. It is your aim, in magnetising, to cure; all the faculties of the patient, turn towards the object which has interested you in magnetising him. (11.) His health alone, then, occupies his faculties; and being possessed of more or less sensibility, he is more or less clearsighted on his present state, as on his future cure. (12.)

Q. What conduct is necessary to observe towards a magnetic somnambulist?

A. To do every thing with safety, and not to contradict him; also, to consult him on the hours when he wishes to be magnetized, the

time he wishes to remain in the crisis, what medicines he will need, and to follow his indications, exactly, without missing even one minute.

Q. May not a person in a magnetic state, prescribe medicines, contrary to his health?

A. That can never be. Although the prescription of a somnambulist, may be different from the ideas that we may have received in medicine, yet, his sensations are surer than all the given results of observation; Nature expresses herself, if we may thus speak, by his mouth; it is a clear instinct, which dictates to him, his demands, and not to obey them to the letter, will be to miss the end proposed, namely, to cure him.

Q. How do we get a person out of the magnetic state?

A. When you magnetised him, your aim was to put him to sleep, and you have succeeded, solely, by the act of your will; it is also, by another act of the will, that you awaken him. (13)

Q. What, is it only necessary, that he opens his eyes to perform his awakening?

A. It is the principal operation; but, the better to fix your ideas upon the object which occupies your mind, you may lightly touch the eyes, *willing* at the same time, that he opens them and awakes, and this effect never fails to follow.

Q. Are there any other signs to observe in the conduct of magnetism?

A. It may sometimes happen that a patient has tremblings, or light convulsive motions, the first time that he is magnetised ; in this case, it is necessary for the magnetiser to cease his first action, and occupy himself in calming the sufferings of the patient. (14.)

Q. What means must be employed for that?

A. At first, will that his evils are quieted, and that he suffers no more ; (15) then, direct all your attention, your touches to the suffering parts ; spread, as it were, the *fluid* throughout the whole extent of his body, and do not abandon him, until he is in a calm and tranquil state.

Q. Can we always control these convulsions or sufferings of a patient ?

A. Yes, when they are caused by our magnetism, for you may recollect we have said, that Animal Magnetism taking always the character of the will of the magnetiser, ought to calm the accidental evils, proceeding from the first impression that we have given.

Q. And the habitual sufferings of a patient, are they also capable of being removed by the influence of magnetism ?

A. No, because, sometimes the disease has made so great progress, and has taken such deep root, that the influence of magnetism, cannot destroy the symptoms, but by dint of time and care.

Q. If, after having made all efforts to arrest the convulsions which magnetism produces, we do not put an end to them, what must we do ?

A. We must not become alarmed, but believe that the nature of the disease demands such a crisis, in order that the patient may be entirely cured; but this tranquillity ought to be entire, only when we feel innocent with regard to the conduct we have pursued towards the patient. (16.) In general, the case where a patient preserves his grievous impressions, notwithstanding his magnetiser, is very rare; it has only happened but once to myself; and when several times in succession a magnetiser is not able to arrest the convulsions which have shown themselves, we would always be in doubt with regard to his good disposition.

Q. Have you any thing further to teach me concerning the practice of Animal Magnetism?

A. No; it is sufficient for you to remember, the grand base on which is founded the doctrine of animal magnetism, as I have conceived it, and as I have taught you. Remember, that man always acts for his best interest; and rarely for good, if he does not find a great interest in it; and this is only a spiritual principle, emanating immediately from the creator of the universe, that he may feel the necessity of satisfying the continual cravings of his soul, which delights only in good, order, and truth.

(End of Puysegur's Essay.)

EXTRACTS FROM VARIOUS AUTHORS.

Question. What qualifications are necessary to magnetise well ?

Answer. First, belief is necessary, because it is foolish to try to do what we deem an impossibility. By granting a little confidence to your predecessors, keeping away doubt, as much as possible, wishing for success, and acting with attention and simplicity of heart, belief may be obtained. (17.)

Second.—Will, or a determination to produce the desired effect. It must be strong and permanent, and is the most difficult to acquire, and the most fatiguing to exercise. (18.)

Third—Benevolence, or a firm determination to do good. If you magnetise with an evil intention, your fluid producing that impression on your patient, would be immediately repulsed, and all confidence in you lost. [19.]

Fourth. Good health, if not an indispensable, is a most favorable qualification.

Q. What is the best time of life to become a good magnetiser ?

A. At that period when our frame has acquired its full growth, and the mind the full extent of its powers.

Q. Can females magnetise ?

A. Yes, they prove to be excellent magnetisers, as they generally possess more love, benevolence, &c., than males.

Q. What terms are generally made use of in magnetising ?

A. When magnetising for the first time, it is to *place yourself in relation*. Each motion of the hand, is a *pass*. To magnetise from head to foot, is, by *streams* or *currents*. To *magnetise at a distance*, is when your hands cease to touch the person.

Q. Explain the operation of magnetising?

A. Suppose that you wish to magnetise a patient; sit opposite to him, take hold of his thumbs, and look steadily at him, with a permanent attention and intention, or *will* to produce the desired effect. After four or five minutes, when his thumbs have acquired the same temperature with yours, place your hands on his shoulders, let them remain there two or three minutes, then draw them very slowly along the arms, and take hold again of the thumbs; do this three or four times in succession; then, place your hands on his stomach, in such a manner, that your thumbs may be in the centre, and your fingers on the sides; when you feel a communication of heat, slowly draw your hand down to his feet; then place them over his head, and slowly draw them again down to the feet, and continue in the same manner, taking care in raising your hands to his head, to turn them outwards, and extend them both sides. The precaution never to magnetise upwards, and to separate your hands when you raise them, is recommended as essential. (20.) Touch slightly and slowly, keeping your hands a few inches from the face, and scarcely even touching the clothes; use no muscular effort; let your mo-

tions be easy and supple ; your hand must not be stiff ; let your fingers be a little bent, and occasionally united, for it is from the end of the fingers that the fluid flows or radiates ; do not be impatient of producing effects ; give yourself up entirely to feelings of sympathy, and to the wish to relieve your patient. If he feels pain in particular parts, hold your hand some time on that part ; continue your operation, for about half an hour. As it is necessary that your attention should be permanent, a longer time would be fatiguing. In finishing the operation, make several long *passes*, and one across the eyes, to disseminate equally the fluid.

The *relation* once well established, contact is not necessary ; the action *at a distance* is often more beneficial and salutary, than that produced by immediate contact. (21.)

Q. What is the most favorable situation, in which to place a patient to be magnetised ?

A. The situation indicated is the most favorable, so much so, that the look of the magnetiser produces a great effect ; but this situation is not always possible ; a patient may be confined to his bed : — then you place your hands on his head, his shoulder, his stomach, down to his feet. There are many other means ; they are taught by experience ; sometimes guessed by the magnetiser, or indicated by the patient himself.

In swellings of glands, you may put a clean handkerchief on them, place your mouth upon it, and send your breath through ; it produces

a great heat, at first mechanical, then magnetic, which is very active. In sick headaches, or when the blood determines to the head, passes made over the legs are good to relieve it. If the pain is the result of a blow, keep your hand on the part affected for some time before drawing down. It may happen a pain felt in the shoulder is drawn to the elbow, then to the hands, and finally thrown out at the fingers, with some very observable perspiration.

Q. Can we always upon the first trial, place a patient in a magnetic sleep?

A. No, sometimes we have to continue to magnetise for several days, even to fourteen and twenty days, before sleep will be produced.

Q. When it is necessary to magnetise for several days, what rule must we observe?

A. We must magnetise every day at precisely the same hour. Periodical regularity seems to increase the effects.

Q. Is it dangerous to interrupt the treatment, when magnetism has produced an effect?

A. Yes, it would be better never to begin it, than to discontinue. It must be continued to the end.

Q. Can we always depend upon the answers given by a somnambulist?

A. Only as regards their health, and that of others, and treatment, to be pursued, beyond this, we cannot depend upon them. Although they have very often given correct answers yet it does not follow as a general rule, that they answer any question, correctly. Some magne-

tisers are often deceived by not being aware of this circumstance.

Q. How do you place a person in relation with your patient?

A. Let another person speak, or will, without speaking to the patient, and if he is in a complete magnetic state, he will not notice it; but if the magnetiser places him in relation with the patient, by merely, touching him with the end of his finger, the magnetised person obeys readily; and as soon as the magnetiser withdraws his hand or finger, the somnambulist immediately ceases doing whatever may have been required.

One thing infinitely satisfactory in the employment of Animal Magnetism, is to be able, with the aid of a somnambulist, to have an **INDICATOR**, not only of the seat of his disease, but also of the diseases of the various individuals who may be presented to him. (22.)—(*Puy.*)

“Magnetised water is one of the great means of *magnetic medicine*. A patient in crisis is the only person who can perceive the difference from ordinary water. I have no more idea of this fact, than of others I have cited, as it depends upon a sensation that I have never felt; but the reiterated experience that I have had among many patients, leave no doubt of its reality. It is not even necessary, that the water to be magnetised, be in a glass vessel.”—(23.)

“All my patients in crisis agree in advising this water in abundance to dropsical persons,

confident that it is more salutary to them, than my exterior touching." (*Puysegur.*)

"In order to magnetise a decanter or a tumbler full of water, hold it on the palm of the left hand, and place the right hand above with the fingers closed; open and shut them by turns; move them over the surface, at a short distance, to charge the water with the fluid, in the same manner as philosophers would charge with electricity, a Leyden bottle. This water sometimes produces surprising effects. Sometimes purgative, sometimes astringent; it will now cool the stomach; it will then warm it." (24.)—(*Du Commun.*)

"I believe that the magnetic action ought to be salutary to all men, in different degrees, and that it can never be hurtful. Whoever is in a state of perfect health, ought not to be susceptible to the magnetic influence. There are diseases, which, although very serious and dangerous, may repel, or refuse to receive the magnetic action for a certain time; this often discourages the magnetiser and patient. I also believe that such diseases which resist the action of one magnetiser, will yield more readily to the empire of another. I have had patients on whom I have never been able to produce the least effect, notwithstanding the great desire which they had of experiencing it, I attribute the cause to the little analogy existing between them and myself. Experience teaches me, that one man will cure certain diseases better than others; it may be owing to temperament, character, climate, country, &c."—(*Puysegur.*)

“Faith is necessary to the person magnetising, it is not to the person magnetised; true it is, that an absolute incredulity would trouble, and an invincible repugnance counteract the effects; but a sick person naturally wishes to be relieved, if he has not an implicit faith in the efficacy of the agent, he wishes it to be true; this disposition is sufficient to receive the beneficial influence.”—(*Du Commun.*)

“The hand of the magnetiser, at two inches distance, gives generally a sensation of heat, scarcely ever of cold. Frequently it excites a drowsiness, or heaviness of the head, which is not unpleasant. On the stomach it often produces the effect of a weight; pulsation becomes more lively and regular; perspiration is frequently very sensible, particularly in the hands and feet; the patient gets into a state of ease, and ceases to perceive the duration of time; he may fall into a slight slumber, which the least noise may destroy. Sometimes the eyelids are contracted, he cannot raise them, although perfectly awake.”—(*Du Commun.*)

“The only sensation that I experience in magnetising, is relative to the effect that I produce on my patient; if he is susceptible to the magnetic emanations, I feel a heat, more or less light in my hands, and an attraction more or less great, to continue to magnetise.” [8.]

(*Puysegur.*)

“The experience that I have acquired confirms me in the idea, that the *head*, and the *plexus solaire*, (plexus of nerves in the stomach)

are the parts of the human body, which receive most effectually, the magnetic emanations.—The eyes above all, appear to me more susceptible than any other organ. It is by a light friction on the eyes that I finish the *magnetic charge*, from whence results *somnambulism*; and it is also by a very light friction on the same organs, that I perform the *discharge*, from whence follows, awakening, and the natural state.

The immediate touch without pressure, is that which I prefer; it often seems to me, that the magnetic action is augmented, by a light friction.”—(*Puysegur.*)

“When magnetism produces somnambulism the being who enters in this state acquires prodigious faculties of perception; his exterior senses, particularly sight and hearing, are suspended, and the sensations are transferred inwardly; it seems that a new sense, which supplies all the others in him, is developed. The somnambulist has his eyes shut, and sees not with his eyes; he hears not with his ears, and he sees and hears better than in his natural state. He sees and hears but those with whom he *is put in relation*. He sees but the object on which he brings his attention. He is obedient to the *will* of his magnetiser, in all that is not in opposition to his ideas of justice and truth. He often feels the influence of the operator’s *will*, without the use of words. He perceives the magnetic fluid.

He sees, or rather he feels the interior of his body and that of others; but he observes commonly, only the parts which are not in a natural state, and the harmony of which is disturbed. He finds in his memory the recollection of things he had forgotten when awake. Time and space are no obstacles to him. He knows the past, foresees the future, and sees objects out of the reach of the sense of sight.—However, these faculties are limited in their extent.

The means a magnetiser has to excite in his somnambulist lively sensations, to calm his sufferings, to change the order of his ideas, to direct his attention upon such, or such an object, to put him *in relation* with other persons, and to destroy *that relation*, finally, the power of the magnetiser upon the magnetised, appears magical to those who see it for the first time.”
(*Du Commun.*)

The following are the best series of questions to be asked of a somnambulist. Do you sleep? Ho long do you wish to sleep? When, and at what hour shall I put you again in this state? How long will the crisis last? Do you see your disease? Do you see the cause of it? Do you see the remedy? Have I done you any good? Will animal magnetism cure you?—When will you be cured? Will you suffer much pain or convulsions in your next crisis? What course must be pursued to preserve your health, after your cure is effected?

NOTES.

1. Galvanism apart from animate beings, is a science ; with them, it is a faculty or power as natural as eating, sleeping, awaking, &c.

2. This employment of the will, puts the galvanic battery in motion and action, and produces those strange effects.

3. Thus explaining why a person should believe and have faith, when magnetising ; as by the contrary, he interrupts, and destroys the force, and regularity of action of his galvanic battery.

4. Magnetism, galvanism, and electricity are caused by repulsion and attraction ; either of them produce heat and light, and they are the same fluids modified by other matter.

5 Or rather, the action of my healthy and regular battery, on the deranged and unhealthy battery of the patient

6. The theory of galvanism, enables us to answer such questions. It is the effect of a strong and regular galvanic battery, constantly in action, upon a weak and irregular one.

7. Why is it so ? Because these nerves convey the fluid more rapidly to the brain, or battery.

8. This obedience is in accordance with the laws of galvanism, and motion ; positive repels positive, and attracts negative, and vice versa : the north pole of a magnet repels the north pole of another, and attracts the south, &c. In magnetism, the magnetiser possesses more of the positive fluid, or negative, than his patient, consequently, there is a continual attraction between them. And when another person, not placed in relation, approaches it has a tendency to destroy that equilibrium of positive and negative fluids, necessary to produce this attraction.

9. When we magnetise a person it is for his good : hence, as soon as we change this good intention for a contrary one, we produce a contrary effect, and the chain which held him, becomes broken. The galvanic fluid formed with a good intent, is repulsive to that formed with a bad one, hence it may be taken from the patient so suddenly, as to injure him seriously.

10. This depends on the health strength, and firmness of the magnetiser, or on the degree of debility to which his patient is reduced.

11. In obedience to the laws of galvanism.

12. This depends more particularly on his natural phrenological developments.

13. Having charged him with the fluid in a positive state to produce sleep, we now reverse it, and by a negative charge, his awakening is effected. Because, to constitute attraction between each, there should be positive and negative forces yet the positive being the force, or fluid in action, the contrary effect is produced.

14. These convulsions, are shocks from the battery, it being employed so strongly upon the patient, as to produce, as it passes along his conductors or nerves, light shocks.

15 By this, the force of the action is modified, and consequently the shocks cease.

16. That is, we have been steadily, firmly, and perseveringly in action, not wavering, doubting, or thinking of any other than the patient's good

17. This has been explained. There must be but one determined will, not broken in upon by disbeliefs, doubts, &c., to produce a positive effect from the galvanic battery. Disbelief, disorders, destroys the harmony of action in the battery, by dividing the will and no effect is produced.

18. This will, calls the battery into action.

19. As the attraction between your patient and self, is produced by two forces, yourself, the positive, the patient, negative; then he being naturally in the negative, the employment of a negative force, produces repulsion.

20. Some magnetise merely by holding the thumbs and looking steadfastly in the patients eyes, and some by forming circles on the stomach.

21. This may be with those who cannot receive the immediate shocks, without experiencing slight convulsions.

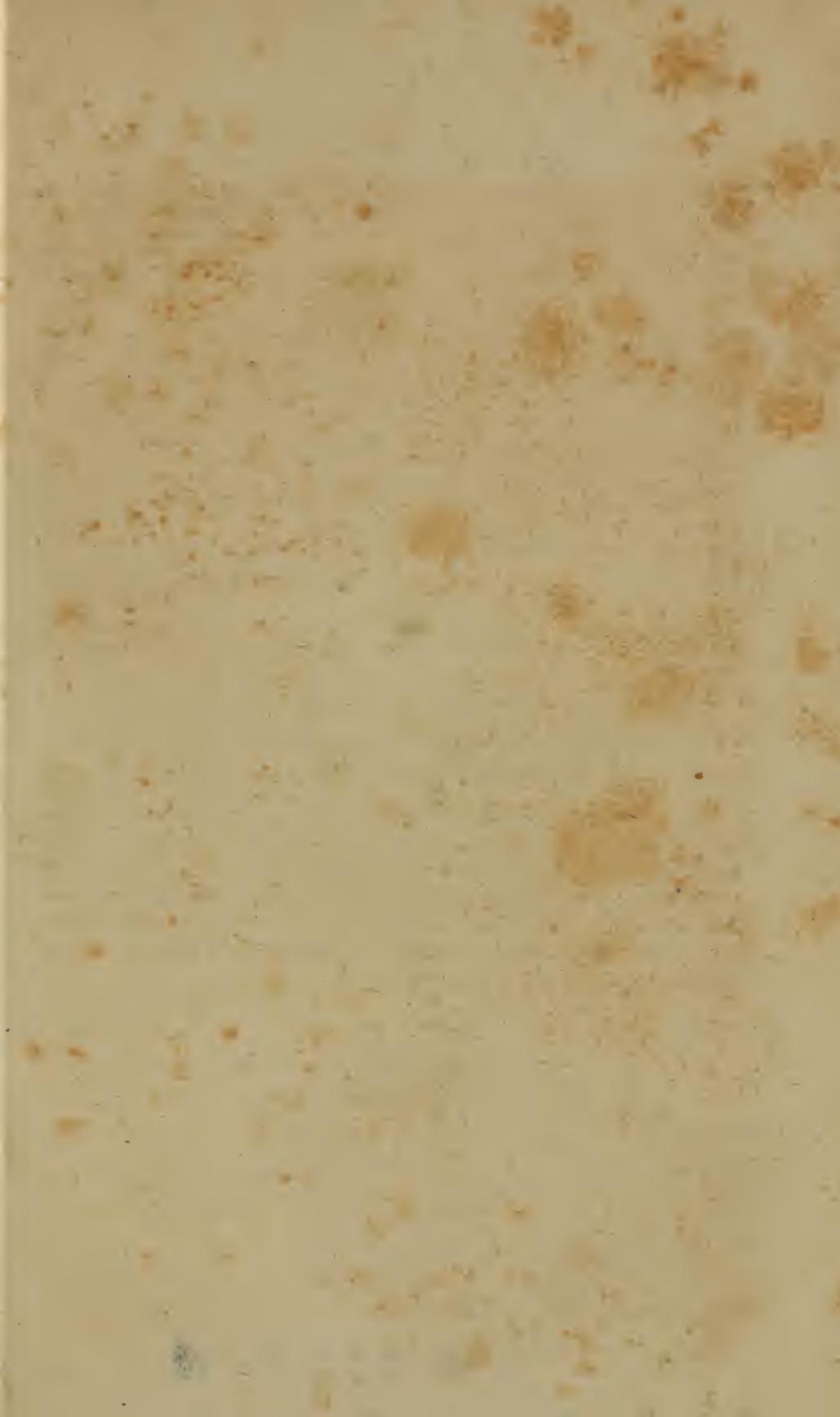
22. As before said, this is owing to the state of perfection in which the phrenological organs of the patient are formed: the nearer to perfection the more truly can he speak. A man possessing in the natural state perfect organs, will have the power of seeing and knowing the past, present and future.

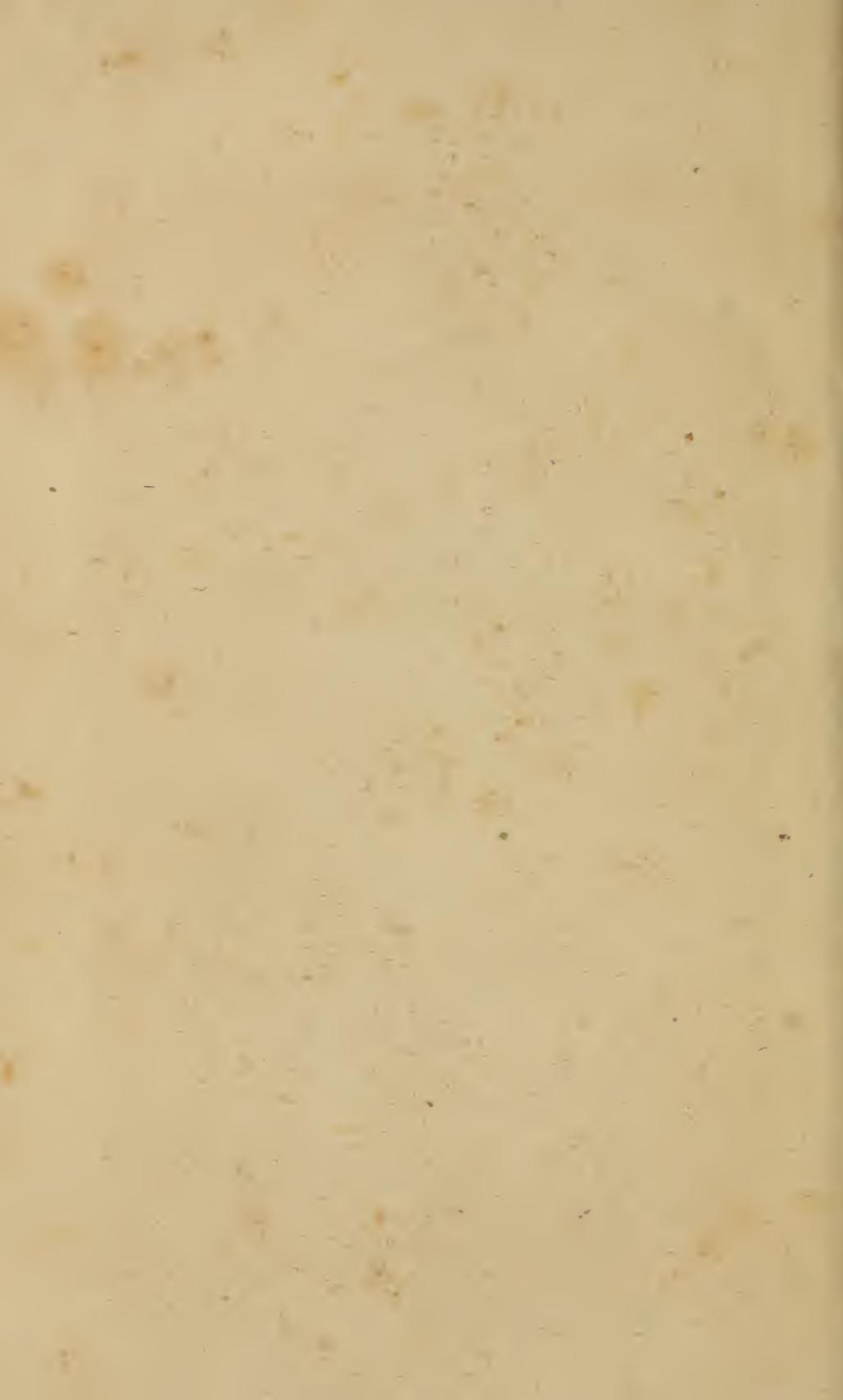
23. Thus showing the possibility of impregnating other substances, with the galvanic fluid from our own bodies.

24. Acting upon galvanic principles it produces the necessary effect on those parts where the fluid is in either too great, too small, or disordered quantities.

Dr. J. King, respectfully informs the public, that he Magnetises for the cure of the following diseases, at No. 13 Chrystie street: Asthma, Chronic affections of the Lungs, Livers and Kidneys, Convulsions, Cramps, Deafness, Diseased Eyes, Dropsy, Epilepsy, Fever and Ague, Female complaints, General Debility, Headache, Hypochondria, Hysterics, Jaundice, Palsy, Palpitation of Heart, Rheumatism, St. Vitus Dance, and all other chronic diseases, accompanied with nervous debility.

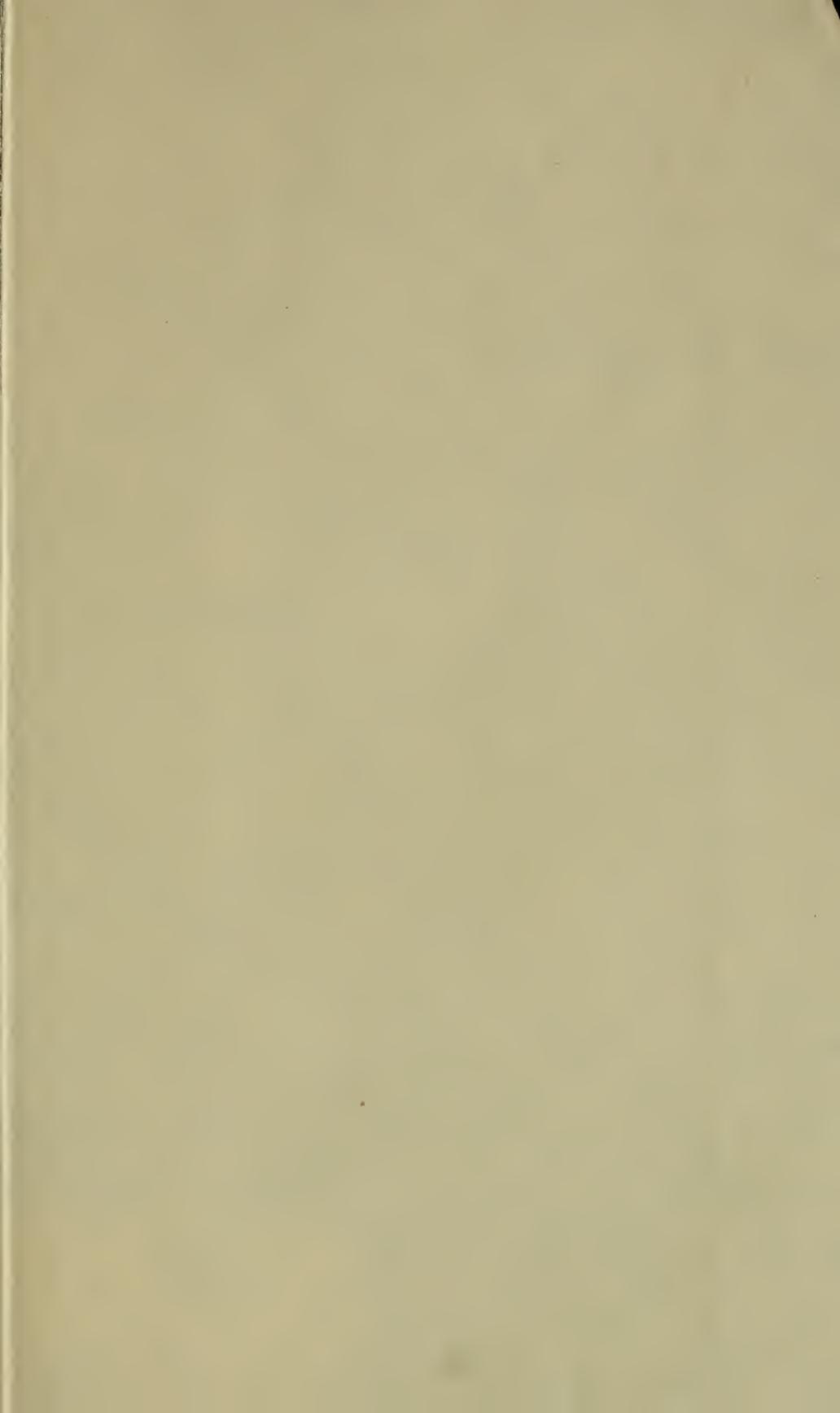
THE END.







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