SMITH (H.F.)

AN ESSAY

ON

HUMAN MAGNETISM:

OR,

THE INFANT MAGNETISM ENROBED IN ITS TRUE PANOPLY.

Box

BY

HENRY FOSTER SMITH,

JEFFERSONVILLE, INDIANA.

"The wondrous science that he strives to bring to life and light,
Is softly, brightly, breaking from the misty shades of night."

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PREFACE.

The subject of the following essay, I am well aware, is, in many places, one of the most unpopular that I could have chosen to advocate; and I presume, therefore, no one will doubt, that in thus appearing before the public in the capacity of an author, I have been prompted by an ardent solicitude to contribute to the promotion of human happiness. Those who have hitherto written upon human magnetism, have furnished us with interesting accounts of its wonderful developments, and of the application of its power to useful purposes. But few of them, however, have seemed willing to hazard their opinions as to the agent concerned in the production of its phenomena: and even those few have either left the subject unsatisfactorily explained, or enveloped it in still greater mystery than before. From my own experiments and observations, I have been forced to reject all the theories which I have read upon the subject, and pursue, in many respects, an independent course, having

"No beaten path to tread, no practised course to steer."

In this course one fact after another has developed itself, till all that was wonderful in the science has be-

come, to me, simple, interesting, and important; and I can now look upon it as a science founded in truth, and destined, from its very nature, to confer innumerable blessings upon the human family.

I have been repeatedly solicited, by gentlemen of talent who were acquainted with my views, to publish a work upon this subject. This I have hesitated to do, partly for want of that time which the importance of the subject demands, and partly through apprehension that some person, more competent to the task, might supersede the necessity of a work from me. In looking for this I have been disappointed, and, at length, thinking that I might place the subject in a new light, and clear away, at least in part, the mists that have hitherto shrouded it, I have concluded to yield to the solicitations of friends, and commence the important undertaking. But I find, to do justice to the science, would require more time than I can at present devote to the cause: and, on mature consideration, I have determined to publish my views in a number of pamphlets. The subject matter I have endeavoured to arrange so that each number will comprehend particular parts of the science, and be complete in itself. I have also endeavoured to avoid, as much as possible, all unnecessary technicalities, and to use the most simple illustrations, that all might easily comprehend the principles of the science, and that the work might thus be more extensively useful.

H. F. S.

HUMAN MAGNETISM.

CHAPTER I.

HUMAN MAGNETISM DEFINED, AND OBJECTIONS TO THE SCIENCE CONSIDERED.

THE present age is one peculiarly characterized for important discoveries. Perhaps no other century in the whole history of man has developed so many interesting facts, and witnessed such advancement of the human intellect, as the one in which we live. In the mechanical arts, that which a short time ago was in a crude state, and of but little use to society, has been carried to a high degree of perfection, while new principles have been discovered by which the known powers of nature are made more conducive to human happiness.

New methods have been developed by which certain portions of the mineral kingdom which in ages past were considered useless, are now made the sources of immense wealth. The rugged earth is made to bloom and groan beneath its luxuriance—in every direction is heard the busy hum of manufactures—merchandise, moving from port to port, is outstripping the winds, and the various nations, by human inventions, are brought together into one social circle.

Nor, in the sciences, have the discoveries been less important and remarkable. Such, indeed, have been the rapid strides in scientific discoveries within the last half century, that the indolent student has now to stand and gaze and wonder, while a large majority of civilized society are groping in relative darkness,

ignorant of the very first principles of well established sciences.

1. Such is peculiarly the case in reference to human magnetism. This science has claims of the highest importance, and for many years has justly excited great interest in different parts of Europe and America. Still but few, even of the educated, are as yet acquainted with its principles, and many of them would be unable to give any definite or satisfactory answer to the question, what is human magnetism? The same science has been denominated mesmerism, pathetism, and animal magnetism. I prefer the name that I have selected for reasons which will hereafter be mentioned; and suggest the following definition, as containing my own views of the subject.

Human magnetism is a science which exhibits the nature and operations of the medium of communication between mind and matter, and teaches the art of managing that medium for the production of human happiness. But for the benefit of those who have not informed themselves upon the subject, I will endeavour to give a more simple answer to the above question, by a brief statement of a few facts connected with the science. There is a certain independent medium through which communication is kept up between the mind and the body. By this medium, the mind is enabled to receive and send forth impressions, to invigorate or debilitate the human system, and to diminish or increase its pains and diseases. Through this same medium or agent, one person can exert a more or less extended influence over others by his volition, and with additional means, such as a riveted look with the eyes, passes, waves, touches, and grasps with the hands, &c., he may extend this influence so far as to put others into a state of somnambulism, called the "magnetic state." While in that state the senses of the subject are entirely suspended in their operation. His mind can act independently of the body, and receive impressions through any part of his own system, through

the senses of another, or direct from distant objects. Thus he can read without the use of his natural eyes, can tell the thoughts of others, describe their pains and diseases, and perform many other mental operations equally interesting. All his moral and intellectual faculties are exceedingly active, and he can transact business, with the consent of the operator, nearly as well generally, and in some cases better, than when in the natural state. Surgical and dental operations can be performed upon him without giving him the least pain. Many pains and diseases may be entirely removed from the system, and others greatly modified by the magnetic process, and, what is equally wonderful, all the mental manifestations and actions of the nervous system, common to the wakeful state, can be brought forth from the somnambulic person by mere contact, and frequently without contact of the operator.

When the subject is restored to his natural condition, he remembers nothing that transpired during his somnambulic existence, unless made to do so by the operator.

2. Human magnetism is a science so remarkable in its nature, and one which gives rise to so many wonderful phenomena, it is by no means astonishing that ignorance, self-interest, and prejudice, with all their malign powers, should at once be arrayed against it. Persons of narrow contracted views, and of very limited information, cannot be expected at once to enter into full belief of any wonderful discovery. Such persons generally hesitate in giving a favourable opinion, or perhaps virulently oppose and ridicule. Better things, however, might reasonably be looked for from those whose circumstances have placed them within the reach of scientific knowledge. But history shows too clearly that, not by the unlettered merely, but by those who boast of their high attainments in knowledge, every important discovery, whether in the arts or sciences, has been opposed in its

infancy. The useful discovery made by Galileo furnishes a striking illustration of this fact. Some marvelled, some ridiculed, while others vehemently opposed, with a determination to overthrow his whole system of astronomy. Galileo himself speaks very humorously of this opposition in a letter which he wrote to Keplar, one of his particular friends. "Oh! my dear Keplar," says he, "how I do wish that we could have one hearty laugh. Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly! And to hear the philosopher labouring before the grand duke, with logical arguments, as if with magical incantations, to draw the new planets out of the skies." "Professor Pisa," he says, "made many speeches to prove that facts are not facts." This opposition increased against Galileo, and at length was so strong that he was forced to the only alternative, recant what he had published, and bury the subject in profound silence, or to suffer the ignominious fate of pretenders to miracles. Newton, at a later period, as a reward of his toils and midnight observations, received the calumniations of the ignorant, and the ridicule and contempt of the learned. His principles were almost unanimously rejected, and even at a period of forty years after his death, according to Voltaire, he had not twenty followers. Harvey, for having made the useful discovery of the circulation of the blood, had the whole medical faculty, with all their eloquence and zeal, arrayed against him, to exclude him from society, as a disturber of their peace. He lost his practice as a physician, and was even ridiculed by many who had previously been his pretended friends. The immortal Bacon, after long and laborious research after truth, shared a similar fate, as a remuneration for his important discoveries. The

distinguished Doctors Gall and Spurzheim, were treated as deluded enthusiasts, or visionary aspirants after fame. They themselves were stigmatized with the insulting epithet of "head-feelers," and the science which they advocated, with the scandal of "bumpology." And many of the distinguished and pious advocates of geology were branded with infidelity, and scourged with all the lashes of opprobrium that envy, jealousy, prejudice and bigotry, could inflict upon them. Such has been the fate of all who have advocated the principles of any newly discovered science.

3. The grounds of this opposition are as unreasonable as the opposition itself. Some oppose through an apprehension that their own interests will be injuriously affected if the discovery be true; and rather than sustain a small personal loss, they vehemently array their opposition, even though the discovery might confer innumerable blessings upon millions of the human family. Hence they stand ready to seize upon every weapon that they can possibly wield to their own advantage. The least failure in experiments, with them, is sufficient to annihilate fifty well established facts. It has generally been as it was with Fulton, when he launched his boat and applied the steam, in high hope of stemming the current at the rate of six miles an hour. A slight breakage in the machinery caused the boat to stop. This being taken for a total failure, produced a loud burst of laughter among the gazing multitude, and the contemptuous and self-consoling sneers of many whose interests were in any way endangered by his success. One single failure in experiments to illustrate an unimportant principle, often, under such circumstances, has more force than fifty like failures would have, were the persons desirous of success. But an hundred failures in attempting to remove disease by calomel, afford no proof against its healing properties.

Some oppose because they anticipate great moral injury from the discovery, if it be true. This objection is made by those who have not investigated the

facts, and, whether it be offered from conscientious motives or not, it is too evidently founded in contracted views of the legitimate result of truth, as well as of true policy. God is just as much the author of nature, as of the Bible. The two revelations, therefore, must perfectly harmonize: and, as both are intended for the happiness of man, no discovery of truth in either, can possibly have an immoral or injurious tendency. Let facts every where be facts, and no danger is to be apprehended in discoveries of any kind. But if this class of objectors be conscientious, true policy ought to prompt them at once to careful and thorough investigation, that they might be prepared to counteract the evil which they apprehend. Every important discovery may be employed as an agent for evil designs, nearly, if not quite to the same extent that it may be applied to good purposes. All useful discoveries have thus been employed, and we may expect the same course will be pursued until the disposition of man be changed. Let these apprehenders of evil, therefore, instead of spending their time in opposing, seek a thorough knowledge of the facts, that they may turn them to good account.

Some object to any wonderful discovery merely because it is mysterious. Every thing in nature is a mystery till understood, and though all natural phenomena are intelligible, yet for want of sufficient understanding, a thousand facts come under our daily observation which we believe, but which to us, are perfectly mysterious. Who can explain how the mind takes cognizance of things through the senses? How it is that food taken into the stomach is formed into skin, muscles, nails, hair, &c.? How the same substance, when eaten by the quadruped, forms horns and hoofs, and when eaten by the bird, produces the bill and claws? If, therefore, we cannot explain the most common phenomena around us, why get up the cry of mystery when a new discovery is made? For one person to identify himself with another, so as to

make his own senses common to both systems, to bring the other's body under the control of his own will, and to enable his spirit, with the rapidity of thought, to visit places thousands of miles off, and again to return to its old habitation to communicate the desired information from those places, are remarkable facts; but merely so because we have not familiarized ourselves with the principles upon which they depend.

Much of the opposition to useful sciences in their infancy, originates in early prejudice, or preconceived opinions. There is generally a dislike to give up long cherished principles, whether right or wrong; or to yield opinions which are thought to be well grounded. Any discovery, therefore, which infringes in the least upon these principles or opinions is, of course, rejected at once; and generally, just in proportion to the opposition felt, there is an apathy or unwillingness to investigate the truth of the discovery: as in the time of Galileo, when the people absolutely refused to enter his house to see the satellites of Jupiter. With such dispositions, it is difficult for their opposition to be allayed. They call for proof, that they may be convinced, and then paralyze their own senses against evidence. With all the bitterness of their hearts they challenge a trial upon themselves, and if you fail, even under the most unfavourable circumstances, to restore to them an arm that has been amputated for ten years, they pertinaciously refuse to yield the least credence, and unhesitatingly attribute all the phenomena of the science to the agency of some demoniacal spirit, merely because they, forsooth, cannot understand them. A few of this class are honest enough, like Thomas of old, after he had thrust his finger into the side of his Saviour, to yield to the force of evidence, and acknowledge their error; while the majority of them continue to cherish their hardness of heart, and call for more proof. Furnish them with evidence, and they will brand you with "collusion:" and it is really amusing to see with what keenness some of these self-deemed philosophers

watch every experiment, as if their salvation depended upon their detecting some deception, where they have every possible reason to believe none was intended. Were one fourth the time spent in careful and candid search after facts, that is generally spent in opposition and ridicule, newly discovered truths would not, as is common, have to force themselves into credence, and the advancement of the human intellect would evidently be far greater than it now is. Such, then, has been the disposition of man to oppose the sciences in their infancy; and we may naturally conclude that what has been, will be again, and that the science of human magnetism will meet with much opposition before it shall be universally received. "To calumniate is the occupation of the many, and to be calumniated is the privilege of the few."

CHAPTER II.

A BRIEF HISTORICAL VIEW OF HUMAN MAGNETISM.

In tracing the history of human magnetism as a science, I cannot venture far into the past, since some of its fundamental principles have hitherto, so far as my knowledge extends, been undiscovered, and the nature of many of its most important phenomena has not been understood, even by those who have been most successful in developing them. I shall, therefore, attempt only to point out in brief what has been known, taught, and practised of the science, in different ages, and in different parts of the world.

1. A number of important historical facts connected with this subject, are to be found in the Bible; but as I consider a scriptural view of this subject a matter of

great importance, and one which requires separate consideration, I shall, for the present, direct my attention to other sources for information.

2. Retracing the history of man to a period nearly four thousand years ago, we find a faculty of medicine in Egypt, removing pains and diseases from others, by the application of a power which they possessed, but of the nature of which they were entirely ignorant. By the use of certain physical operations, such as a touch with the finger or toe, certain passes or waves with the hand over the person or part affected, and the like simple means, they were enabled to perform a variety of interesting cures, which they could not effect by the application of ordinary medicines. This was carried by them to a greater extent than it now is, in any part of the world. The priesthood of Egypt, also, were long famed for their knowledge of the healing art. Their deities they considered as endued with a healing influence, and from them they received power. They exerted the magnetic influence with great skill and success. They reduced the art to a system, and practised it with all the solemnity of a religious rite, and under the immediate supervision of their deities. According to Prosper Alpinus, they treated their patients by certain mysterious manual operations, or imposition of hands, often enveloping them with the skins of animals, which they deemed sacred, and carried them into the consecrated shrines, and other holy places, to be visited with dreams and pretended inspirations, which were supposed to come upon them through the agency of Heaven: and there, too, they had imparted to them a foresight of the results of their complaints, and disclosed to them the medicines and mode of treatment by which they were to be cured.

3. A like faculty of medicine in Chaldea, practised the healing art in the same manner, and with similar success. The dignitaries of the temple were the principal members of this faculty, and performed their cures with great solemnity.

4. The Psylli, a people of Lybia, in the north-east part of Assyria, are said to have performed great cures by personal contact. They stretched their bodies upon those of the sick, and sometimes administered water impregnated with saliva from their own mouths; by which means they effected the recovery of many. They were very successful by similar means, in curing the venomous bite of serpents.

5. The ancient Greeks, also, were famous for their mysterious practices in the curing of diseases, and for various other purposes. Many of their ceremonies at the cave of Trophonius, and at the shrine of Æsculapius, were mere exhibitions of that power which we now denominate the magnetic power. They invoked and received, in the temples of their gods, vague and equivocal communications respecting the healing of the sick, and other events, and performed many wonderful cures by the magnetic practice. The far-famed oracles at Delphi and Dodona, furnish us with striking exhibitions of the wonderful developments of this mysterious power. Through dreams and visions, and the inhaling of the "prophetic vapour that proceeded up from the earth," those who officiated in the temples were frequently enabled to point out the fates of individuals and of nations, to impose upon the credulity of princes and people, and thus to amass to themselves their millions of gold.

According to Plutarch, Pyrrhus, the king of Epirus, a few centuries before the Christian era, practised the magnetic art, in removing a variety of diseases. Diseases of the spleen he cured by placing his hand over the region of the viscus. Such were the important cures which he effected by his mysterious practice that he was held in the highest repute among the people. Even the touch of his great toe was generally believed to be attended with great healing virtue.

The Asclepiades, descendants of Æsculapius, for a long time practised the mysterious art of healing, which was attended with much success. They revealed the

secrets to but few, and those few they swore by Æsculapius, Hygiea, and others, not to divulge them to strangers. At length, however, information upon the subject spread over Greece, and the art was more generally practised.

Erasistratus of Stagira, who flourished about four hundred years before Christ, and who immortalized his name by discoveries in anatomy and the nervous system, reduced his practice of medicine to the following general principle:—that man inhales in respiration a spiritual substance which passes from the lungs into the arteries, where it becomes the vital principle of the human system. As long as this spirit moves about regularly, and in due proportion, persons are healthy and strong, but when it is impeded or made irregular, then debility, fevers, maladies, &c. are the result. He rejected altogether cathartics, and blood-letting, and prescribed dieting, tepid bathing, exercise, and friction with the hands. This celebrated physician, like many others, in his extensive observations erred in respect to the nature of the "vital substance," but in most respects conformed rigidly to the true principles of human magnetism, and consequently was remarkably successful in his practice.

6. Nor were the principles of human magnetism entirely unknown to the Romans. They believed in the salutary influence of personal contact with the sick, and practised, to a considerable extent, the curing of diseases by manual operations. Pliny, a distinguished naturalist of the first century, and one of the most enlightened of his age, contended for the principle that healing virtues were imparted from one to another by personal contact, and through the medium of the imagination. According to Celsus, a celebrated physician whose authority even Doctor Cullen, with all his prejudice against ancient authority, admits to be very good, Asclepiades actually soothed and modified the ravings of the insane by manual operations, and when he continued this farther he produced "somnambulence bordering on lethargy." In many cases he succeeded

in curing the insane merely by passes, touches, and friction with the hands. Asclepiades was the first to bring the art of medicine into reputation among the Romans, and, according to Pliny, he was peculiarly successful. On one occasion, when passing by a funeral train, he saw that the body conveyed to the funeral pile was not dead. He applied his healing powers, and manual operations, and soon succeeded in restoring him to life, to the great surprise of the by-standers. This cure and others of similar character, gave him much celebrity among the people, and enabled him to make an extensive application of those means which are now only a part of the magnetic practice of medicine. Vespasian, a king of the first century, is said to have been possessed of great healing properties, so that he could remove paralysis by the touch of his imperial hand, and restore the blind to sight by smearing their cheeks and eyes with his saliva.

7. Cælius Aurelianus, a native of Sicca, in Numidia, a writer of the third century, and who was a distinguished physician, and profound scholar, prescribed *friction with the hand* for pleurisy, and other diseases, and pointed out the particular mode in which it should be performed. For "epilepsy the head and forehead must be chafed, then the operator's hand must be carried gently over the neck and bosom, and at other times the extremities of the hands and feet of the patient are to be grasped, that the cure may be effected by the very act of holding the limbs." For the hydrophobia, he prescribed "friction" with "relaxing remedies."

8. Nor were the Germans, at a later period, a whit behind others in the practice of the mystical arts. They have long applied the mystic power in removing of pains and diseases from the human system, in giving prescriptions for the sick—in communing with their distant friends, and the departed spirits—and in discovering hidden riches. Nor was this confined to the priesthood, or medical faculty;—the power was exercised by the people quite extensively. To these facts many of the German writers give their testimony.

9. For a number of centuries past, the existence of this mystic power has been warmly advocated by many of the learned in various parts of Europe. In the fifteenth century Pomponatius, the most noted physician of his age, advocated the doctrine that some had the power to cure diseases by remediate emanation from their bodies through personal contact with the diseased, also that the physician could, by his own will, convey a valuable curative influence through the imagination of the patient without contact.

In the sixteenth century, the talented Agrippa of Cologne, and the famous Paracelsus, who was an indefatigable student of nature, supported, with great warmth, the same doctrine. At a later period, the celebrated Bacon, whose authority of itself ought to subdue the strongest prejudices, gave his sanction to the reality of "animal magnetism." Van Helmet, who was one of the most distinguished physicians of his day, though somewhat impulsive and eccentric, treats the subject with much interest. "Magnetism," says he, "is a universal agent, and only novel in its application, and paradoxical to those who ridicule every thing they do not understand, and attribute to Satan what they cannot comprehend. We can attach to a body the virtues we possess, communicate to it certain properties, and use it as the immediate means to operate salutary effects. There exists in man a certain energy which can act beyond his own person, according to his own will or imagination, and impart virtues and exercise a durable influence, even on distant objects." He also advocated the improvement of our intellectual powers by somnambulism. Unfortunately this celebrated physician incurred the enmity of a bigoted priesthood, and fell under the ban of the church, and the persecution of the inquisition, by curing diseases with friction, and other forms of magnetic operations. Numerous other facts might be adduced, in addition to the above, were it necessary, to show that human magnetism is not entirely of recent

origin; that the existence of this mysterious influence or power has been believed in, and that the magnetic processes have been used for many salutary purposes during several thousand years.

10. Hence, from these facts, we can see in what light to regard the far-famed Mesmer, to whom the *discovery* of the science is often attributed. He is by no means entitled to the honour of the discovery, although he exerted the magnetic power more extensively and successfully than any other single individual before him, of whom we have any knowledge. A brief history of his magnetical career may, perhaps, be interesting, and throw farther light upon the subject under consideration. He was a German by birth, and educated to the profession of medicine; a man of more than ordinary genius, and respectable attainments; but from an early age was quite impulsive, eccentric and visionary. His course was bold and daring. With well devised plans he pursued his way independently, and with reckless determination, sought only to gratify his own selfish and unprincipled ambition. Not satisfied to follow in the footsteps of his father and others who had been practising the mystical art, in the cure of diseases, and attributing all their success to a divine agency, Mesmer advocated the doctrine that the heavenly bodies were intimately concerned both in the production and cure of human maladies. "I had maintained," says he, "that the heavenly spheres possessed a direct power on the constituent principles of animated bodies, particularly on the *nervous system*, by the agency of an all-pervading fluid. I determined this action by the *intention* and *remission* of the properties of matter and organized bodies; such as gravity, cohesion, electricity, and irritability. I supported this doctrine by various examples of periodical revolutions: and I named that property of animal matter which renders it susceptible to the action of the celestial and earthly bodies, *animal magnetism.*" In 1774, he received from Father Hell, who was then a professor of astronomy in an institu-

tion at Vienna, a full account of the cure of rheumatism which he had performed upon himself by a magnetic process. This information, perfectly congenial with the views of Mesmer, aroused all his energies and gave direction to his future course. He immediately procured him numerous magnets of various sizes and forms, and operated at first gratuitously upon all who desired his medical aid. He distributed his magnets far and near to multitudes of persons who were willing to use them, so that he might carry on his experiments by wholesale. His fame increased and in a few years he became the notorious magnetizer. But at length, however, he brought upon himself what he justly deserved,—the contempt of the people. He became a mark of ridicule, which increased to persecution; to escape which, he retired from his native country to Switzerland, and afterwards to Suabia, in each of which places he made somewhat of a display. In 1778, he moved to Paris, where he found a more congenial atmosphere for his magnetic developments. He there published an able essay in defence of his doctrines, and in a short time his reputation became so imposing that he had almost perfect control over the minds of the people. A proposition was made him by the minister of the French court to endow him with an annual pension of $5,625, and, in hand, the additional sum of $56,250, accompanied with the insignia of the order of St. Michael, if he would reveal his mystical science to the medical faculty. This offer he rejected without hesitation, as a pittance too insignificant, and determined upon prosecuting business upon his own account. He selected for the purpose one of the most magnificent edifices in the most fashionable part of the city, and furnished it with the richest furniture that Paris could afford. His gardens were arranged with much taste, and beautifully ornamented with marble walks, flowers, orange-trees, statuary, urns, basins, and crystal fountains. He secured some of the best musicians, and for aids, some of the

handsomest youths of Paris. These he decorated in rich costume, and robed himself in fanciful oriental sumptuousness, to give him an antique and commanding appearance. Most of his patients were ladies from the most fashionable circles, and who kept themselves arrayed in Parisian elegance. With all this array, and with such subjects, the results of his operations, as might have been expected, were powerful. General excitement prevailed throughout the country, and, at length, it was found necessary that committees should be officially appointed to investigate the subject.

Accordingly, in 1784, two were appointed, one by the Royal Society of Physicians, and another by the Royal Academy of Sciences. Their reports were, of course, unfavourable, they being persons predetermined to condemn Mesmer as guilty, and annihilate, if possible, the system which he practised. Many facts, however, they were obliged to admit, although they could not account for them. But their decision, in a measure, checked the progress of the science. Mesmer afterwards became very unpopular, and retired again to Switzerland, where he died in 1815.

Another committee was afterwards appointed, which, after the lapse of six years' investigation, reported in some respects quite favourable, but in general they fell far short of the truth. Mesmer, in consequence of his reckless course, brought contempt upon the doctrines which he advocated, and in ridicule, the system which he practised was denominated "Mesmerism." But he was not the "inventor of the processes and devices he so successfully practised, or the original author of the doctrines he inculcated." He endeavoured to throw around the whole subject as much mystery as possible, and to palm himself upon the people as a wonderful discoverer of mysteries, which he was unwilling, for love or money, to reveal. His name should, therefore, never be associated with the science, except in the light in which a distinguished writer of Louisville has placed it, "a daring impostor."

11. But, notwithstanding the imposition of Mesmer, the unfavourable reports of the committees, and the general contempt of the people, truth was bound to prevail. The subject was of too thrilling importance to sink into oblivion. It soon merged from the comparative obscurity into which it fell, and in the course of fifteen or twenty years, many of the talented became its firm and decided advocates. The illustrious Marquis de Puysegur, Doctor Wienholt of Bremen, Professor Rieser of Leipsic, others at Berlin, and also the celebrated Cuvier and La Place became its firm supporters; and a number of journals in Germany and France, were devoted to the cause. The subject became of such general interest that three distinct schools were established to investigate and propagate its principles: one by the followers of Mesmer, who adopted his system and exhibited the phenomena by physical agency alone,—friction, passes, touches, waves, and grasps by the hands. These were called the genuine Mesmerists. The second school operated entirely by faith and volition, and were termed *spiritualists*. All physical means were rejected, or pronounced accessary only. By mere resolution or volition they operated upon their subjects, and consequently could effect their purpose at a distance as well as in contact. Chevalier de Barbarin founded this school at Lyons. He had many partisans in France, but flourished principally in Sweden and Germany. The third school was founded at Strasburg by Marquis de Puysegur. He took the middle ground, and combined the means of the other two. The *will* he regarded the principal agent, but in most cases used other means, such as passes, grasps, touches, friction, the eye, and any other cause, which would assist in producing the desired effect. His disciples were guided by observation, and called themselves experimentalists. In these schools the subject was carefully investigated, facts were discovered and many important principles of the science established. Its advocates have been rapidly increas-

ing, a number of interesting works have been published in its defence, and, at present, many eminent physicians, philosophers, naturalists, and indeed persons of all professions, in various parts of Europe and America, are not only firm believers in the science, but are applying it to useful purposes.

12. Nor is the magnetic power limited in its extent; it has been exerted for various purposes in all ages of the world, both by man and by the lower order of animals.

The American Indians, so long as we have any knowledge of their history, have used, and do still use it, not only for removing pains and diseases from the body, but for various other purposes. The facility with which many of them sooth the most excruciating pains, by what is usually called "pow-wowing," is too well known to require comment. Diseases of various kinds are readily driven from the system by them in the use of physical operations alone.

Hundreds of old men and women are to be found throughout the country, who are quite noted for their power to sooth and quiet down the pains of burns, scalds, and bruises, and to cure the tooth-ache by manual operations, connected, perhaps, with some mystical signs, saying over a certain form of words, repeating scripture, or enjoining secrecy. As useless as this additional set of means may be, to produce the desired effect, the power exerted is no other than the human magnetic power, and the results are the same. In fact, every person is in the daily exercise of this power. The little child accidentally falls upon the floor and bruises its head, the mother immediately runs to its relief, catches it in her arms, and instinctively *rubs her hand* over the part affected, and sooths down the pain. If one injures himself by a bruise, or feels pain about his system, his hand involuntarily seeks to quiet the pain by friction; and if one wishes to call into vigorous exercise his powers of memory, how natural it is for him to place his hand upon his forehead, and thus to

excite his organs of memory. In all our daily intercourse we are exerting, on a limited scale, the magnetic influence over each other. If one wishes to excite tender feelings in the breast of another, he takes him by the hand, and with a gentle squeeze or shake, and a mild look of the eye, without difficulty effects his object: or if he wishes to move him to any undertaking, to restrain him from any course of conduct, or to mould his character in any particular manner, he makes use of certain appropriate means through which he exerts over him the magnetic influence. This is the same power by which we control the brute creation. To gentle and tame down a wild, fractious horse, we rub the hand over his head and neck, or gently pat him upon the shoulder. To quell the ferocity of a dog, cat, lion, or any wild animal, we stand in a commanding posture, and look him steadily and firmly in the eye. He soon quails under the magnetic power, sneaks off, and rids us of apprehended danger. The same power, too, we often see exerted, even more extensively, by the lower animals over each other. The cat fixes her keen, penetrating eye steadily upon a bird, gently waves her tail, in anticipation of a certain object, and soon the bird is seen hovering around with hideous noise, unable to resist the spell, and at length to fall a prey to the devouring appetite of its charmer. The power of the serpent's charm over other animals is well known. Birds, quadrupeds, and even children have been made their resistless prey, under the control of the magnetic power. Such we find to be the influence which every person exerts over others more or less extensively: and that this power, when rightly understood, may be exerted more successfully, and for many useful purposes, none but the most stupid can doubt.

CHAPTER III.

THE DIFFERENT THEORIES WHICH HAVE BEEN ADOPTED ARE INSUFFICIENT TO ACCOUNT FOR THE HUMAN MAGNETIC PHENOMENA.

The fact that susceptibility to magnetism, and the power to exert this influence over others, are universal attributes of man, proves most positively, that these attributes are subject to some general law of nature, that they belong to some science, and that that science is founded in truth. Such has been the belief, for a number of years past, of many of the most talented, who have applied themselves diligently to ascertain the principles of the science, and who have been led to the adoption of a number of distinct theories to explain and illustrate the various interesting phenomena which they were enabled to develope.

Some of these theories I shall now notice for the purpose of a ready belief in the true principles of the science.

1. For many centuries, and until a very recent period in the history of man, not only the power exerted in the production of the magnetic phenomena, but even the phenomena themselves, were invariably regarded as the peculiar gifts of an overruling Providence. Among the heathen they were the gifts of their idols; and among the more enlightened, the blessings of Heaven, bestowed upon but few, and that for special purposes. And even at the present day many are to be found, among the ignorant and superstitious, who indulge in the same belief.

2. Another view of the subject, somewhat analogous to this, and equally erroneous, was advocated by the Asclepiades, who practised the magnetic art among the

ancient Greeks. They contended that the mystical knowledge was hereditary, and that parents imparted it to their offspring as a kind of family prerogative, or legacy. Galen, in his writings, supported this opinion. After this, the power was imparted to strangers by a formal initiation into the secrets of the mystic art. Hence Aristotle, at a later period, remarks, that "the knowledge of mysteries was regarded, for a long time, as an attribute of the Asclepiades." The same custom of enjoining secrecy, was established by the Alexandrian school, partly through belief of its being essential to the production of the phenomena, and partly to give character to their practice.

3. A belief somewhat similar to the above prevailed in the fifteenth century,—that certain persons exerted this power over others more or less extensively, by "an immediate emanation from the body." This was warmly advocated by Pomponatius and others. These views have now fallen into disrepute, except among a few of the more superstitious.

4. Not a few distinguished physiologists, to account for the magnetic phenomena, have adopted the theory that a "subtle fluid is secreted, or in some way formed by the brain, from the arterial blood with which that organ is copiously supplied, and, when thus produced, that it is made to pass, in magnetizing, from one brain to another, according to the different amounts of it possessed by different persons." This is quite an ingenious hypothesis, and well calculated to amuse, but far from being sufficient to account for many of the most interesting phenomena of the science, and easily proved to be without the least foundation. Those who adopted it, considered it, of course, the most reasonable, but those who now advocate it, are justly chargeable with folly. Numerous facts might be adduced to show its inconsistency, but I shall mention but one, deeming that, of itself, sufficient for the purpose.

Having put a person into what has been denominated the "magnetic state," his head may be restored to its

natural condition, while all the balance of his system remains unchanged. In this condition, he can converse, laugh, cry, or exercise any other faculties of the mind without the least inconvenience, but his will has no control over any part of his body below the head. Now if the fluid is made to pass by the *brain*, why not do it in this condition of the person, so as to enable him to raise the different members of his body? The same fact holds true universally with the person operated upon; any part of his system can be taken from under the control of his will, by the operator, and again restored in almost a moment's time, which could not be true if the above hypothesis were true. The same fact is farther illustrated by severing the heads of some of the lower orders of animals, as the turtle, for instance; the body exhibits life for some length of time afterwards: but if this agent were elaborated in the brain, the body would instantaneously die. This hypothesis, therefore, will not answer the purpose.

5. Others have supposed that there is a "subtle, intervening aura or ether, which is in actual contact with the brain of each person, and whose presence is discoverable only by its effects;" that this aura "exists formerly in the atmosphere;" and that it "is universal in the planetary system." Such an aura might serve as a medium of communication for one mind to act upon other minds, and account for some of the psychological phenomena developed in human magnetism; but it is utterly impossible, by this, to explain the wonderful phenomena of magnetic attraction, paralyzation, and many others equally interesting. And that theory cannot possibly be founded in truth, which fails in the most important part of that for which it was intended.

6. The theory most commonly adopted at present, I believe, is, that electricity is the agent concerned in the development of the human magnetic phenomena, and that "this is *excited upon the operator, and made to accumulate upon the subject* in greater or less quantities, by which all the phenomena are produced." This view

of the subject clearly accounts for many of the results of the human magnetic power; but it is far from being sufficient in all cases, and is directly opposed to many important facts.

(1.) If the subject is filled with electricity, he is less susceptible to the "magnetic state."

(2.) If the subject be placed on an isolated stool, it is much more difficult to "magnetize" him.

(3.) When a person is put into the "magnetic state," his senses are entirely suspended, and his will loses control over his system.

In all these cases, if the above theory were true, the results would be directly the opposite. The subject being filled with electricity would be far more susceptible to the magnetic phenomena—being placed on a glass stool would require a much less quantity of the fluid to produce the effect—the medium between the mind and body being increased, the will would have greater control over the system, and the senses would bear impressions to the mind with greater facility and distinctness. These facts, I think, are sufficient to show that the theory is not correct.

7. Another theory of a recent date has been adopted by a respectable number, and requires some notice. Mr. Laroy Sunderland, of New York, has very ably and learnedly advocated it in a work which he has published. He advocates the principle that there is in the human system "a distinct class of organs," which he denominates the "sympathetic and antipathetic nerves;" that these being operated upon by certain means, "are heightened, while the other nerves are suspended," and give rise to the phenomena which he classes under the head of "pathetism." In respect to this theory, it requires no great depth of thought to ascertain the fact that the whole *premises* are *assumed.* No discovery of any such nerves is pretended: the only evidence to prove their existence, is a certain class of phenomena which are supposed to be the results of such a nervous system; but all these phenomena may be as clearly

and more satisfactorily accounted for upon other principles, and that, too, without the necessity of assuming the existence of what can neither be proved nor disproved, by observation or actual experiments. The theory, therefore, for want of better evidence to sustain it, cannot possibly stand. But suppose such a nervous system to exist, what is their specific office? —to form a conductor of impressions between the mind and the body?—to enable the will to communicate motion to the different members, or receive impressions from the external world? These offices are all supplied without this new set of organs. Perhaps it may be said that "they form a link between the present system of nerves and the external world." Still we are left in difficulty; for we are under the necessity of supposing another medium between the "sympathetic nerves" and the mind, and between the nerves and the external world: these "sympathetic nerves" must come in contact with every object from which an impression is received, or else there must be some medium between them and the objects through which impressions may be borne. The said nerves, if in existence, must be a part of the organized body, and consequently cannot pass out of that body into another. But it is found that the agent concerned in the production of the human magnetic phenomena, is capable of being transferred from one body to another. That agent can, evidently, be no part of the organized body, but the sympathetic nerves are. This theory, therefore, fails to solve the difficulties, and leaves us just as much in the dark as before, in respect to the magnetic phenomena. Hence we are, in justice, bound to reject it, and look for a better.

8. It may not be out of place here, perhaps, to notice one other method adopted to account for the phenomena of human magnetism. Many are disposed to consider the whole as the result of *imagination.* In reply to this, I would inquire, in the first place, what is imagination? But very few probably who are in the

habit of using this word are able to give it an intelligible meaning. There is no such distinct faculty of the mind as *imagination.* Philosophically considered, imagination is the mere result of a certain condition of a part or of the whole of the brain, just as obviously so as the solution of any mathematical problem. If this be the meaning as used by those who attribute to it the magnetic results, then they approximate somewhat towards the truth; still they leave us in doubt by a view of the subject far too limited. But it is presumed that not one in a hundred of them use the word in this sense. The greater part of its employers attach to it no definite meaning, unless they imply by it a delusion, a whim, a mental phantasm, or something else equally undefinable. But if such be the case, how can we account for the same results, when produced in little children of one and two years of age? How can we account for the same or similar effects when produced by a cat or a serpent upon other animals? And how can we explain the fact of subjects, while busily engaged in conversation with persons in one room, being put into the somnambulic state by a person in another room, through the partition, and at the same time unconscious of any such design towards them? Such facts ought to be sufficient to stop the mouths of those who would regard as a mere *whim* the most important results ever yet effected either in the mental or physical economy.

The above-mentioned theories we find insufficient to solve the difficulties attending the subject under consideration. Some other method, therefore, must evidently be adopted to explain its wonders. To be told that "the subject is involved in mystery, as many other subjects are," is a mere country school boy's objection, implying nothing more than that we are ignorant of its principles. There is nothing mysterious when perfectly known. All the laws of nature may be understood. Human magnetism is founded upon a law of nature: in the light of philosophic discovery it

is now regarded, a *science;* the cry of *mystery* therefore in reference to its phenomena cannot satisfy the inquisitive mind: and when we reflect for a moment upon the practical utility of the science, as seen from what it has already accomplished under the disadvantageous circumstances which have attended it, we become at once enthusiastic to ascertain its true principles, that we may be enabled to direct this master engine to the promotion of human happiness. Though not much as yet has been accomplished still more has been effected than was ever before effected in the same length of time by any other science in its infancy. Every thing at first in the arts and sciences is in a crude and imperfect condition, and is of but little use in comparison to its more full and perfect state. The art of printing, at first, was confined within a very limited sphere, and but few could enjoy its benefits. It struggled through many difficulties, but at length has risen in its glory, and is now shedding its benign influence over the whole earth. Commerce in its infancy accomplished but little, not daring to venture out sight of land. For years she was impeded in her progress by many obstacles, but she too at length has triumphantly spread her wings over oceans and seas, and, outstripping the winds in her flight, now bids defiance to the fury of the storms. The same has been true of all the sciences in their infancy. After the discovery has been made, in every instance, years have elapsed before the obstacles could be removed that prevented its successful application to useful purposes. What else, then, can be expected from the science of human magnetism? But in this instance, however, the progress towards a complete triumph has been more rapid than in most other cases; and far more rapid would this progress have been, had the fundamental principles of the science been understood. But these principles, I flatter myself in the belief, are now discovered, and the science established upon an unshaken foundation. This I shall endeavour clearly to show to the understanding of the feeblest

intellect. In view of these facts, therefore, we have no reason to fear or doubt the ultimate triumph of human magnetism. It is destined to force its way into notice, and ere long to occupy, as it justly deserves, the first rank among those hitherto discovered. As has been said by a bold advocate of the cause, "it is the master element in the philosophy of man," being itself "an exposition of the true anatomy and physiology of the brain and nervous system." "A new and important epoch is about to open on us, not only in philosophy and the treatment of the nervous system," but in the improvement of the moral and intellectual faculties. Opposition, however, we expect. Prejudice and self-interest are powerful antagonists when in the possession of the talented. Astronomy, chemistry, geology, and phrenology have been met by hosts of the bitterest enemies, ridiculed, scoffed at, and contemned; but though persecuted almost to martyrdom, they have risen in triumph, and now, towering aloft, eagle-like, are proudly waving their laurels of victory to the chagrin of their inveterate, but vanquished foes. Such will be the proud triumph of *human magnetism.*

CHAPTER IV.

PRINCIPLES OF MAGNETISM OR ELECTRICITY.

HAVING noticed, in the preceding chapters, the history of the human magnetic phenomena, and the different theories adopted to explain and illustrate them, I shall now endeavour to establish what I conceive to be the true principles upon which these phenomena depend, and which give rise to the science of human magnetism. The idea of human magnetism, whether it be an appropriate name for the science or not, would

seem to indicate that magnetism or electricity is the principal agent concerned. This I shall endeavour to prove, by a variety of facts, beyond the possibility of a reasonable doubt. Many of the facts which I shall adduce in support of this principle, I have ascertained by my own observations, though they may, for aught I know, have long since been known by others. For many years I have been a close and careful observer of the operations of nature, and though I have arrived at some important conclusions quite the reverse of those to which my mind had been previously directed by the study of *books;* yet these conclusions are the simple and uniform results of numerous experiments which it is not necessary to detail, though a few of them I shall notice in their proper places. The subject of human magnetism I have given a thorough investigation; and having performed a great variety of experiments upon a large number of men, women, and children, I find no difficulty either in establishing the principles, or in illustrating the wonders of the science. All appear perfectly simple, and no more matter of wonder, than hundreds of facts that daily come under our observation.

The effects of electricity are equally visible in the mineral, vegetable, and animal kingdoms. Its nature, power, and operations are as yet but partially understood, though sufficiently to enable us to account for a variety of interesting facts which would otherwise appear wonderful and mysterious. All the crystallizations, petrifactions, and most of the metallic veins in the mineral kingdom, owe their origin to the moving powers of this element. All the mineral formations, from the pebble to the towering mountain, are solely indebted to this agent for their solidity, which it gives by producing in them an affinity to absorb carbon, the only crystallizing property of matter. Those beautiful forests and landscapes, as they are sometimes denominated, composed of oxides, and often seen in rocks when broken open, the delightful *moss*, as it is called,

sometimes formed in agates and crystals, the curling of frost in a cold winter day, the branching of ice upon the congealing water, and a variety of other similar phenomena, are produced by the active energies of electricity. It is the same agent that carries intelligence, in the twinkling of an eye, from Washington to Baltimore,—that guides the wave-tossed and storm-beaten mariner to his destined haven, by giving direction to the needle, and that lights up the heavens in the deep darkness of midnight thunder-storms, leaping from cloud to cloud, darting from heaven to earth, and making wild destructive sport of the very elements through which it passes. This universal element, which for centuries produced consternation to multitudes of the human family, but which the genius of a Franklin disarmed of its terror, is the same that, on a more extensive scale, by its attractive and repulsive energies, balances the stars in the centres of their systems, that gently turns the planets, satellites, and comets upon their axes, and around their respective suns, and that binds together, in one grand universal harmony, the unnumbered systems that diversify the empire of God.

In the vegetable kingdom, electricity is that agent by whose plastic hand the trees, and shrubs, and moss, and grass all receive their form and direction. It is concerned with all the germinations, propagations, and amalgamations in the vegetable kingdom, and is absolutely essential to the production, growth, and formation of every variety of vegetable substance. Quickening its energies, it bears along up the cellular tissue from the earth, those particles of matter which deck the fields in lovely green and roseate hues, perfumes the air with sweet and delicious odours, and gladdens the hearts of millions with luxuriant and inviting fruits.—And again, diminishing its powers, it disrobes the earth of its vernal loveliness, fills the air with autumnal miasma, and casts a dreary mantle over all animated nature.

But let us confine our observations to a more limited sphere, and notice a few general principles which I shall bring to bear in the investigation of the science of human magnetism.

1. All material substances in the universe possess more or less galvanism or electricity, as really as they possess the element of heat. Some substances contain it in large quantities, while in others it is so sparingly diffused as almost to elude the observations of the most skilful experimenter.

2. As heat may remain in a passive state, requiring only certain peculiar circumstances to make it active, so also electricity may exist in a passive or active state, and when passive, it requires only a favourable combination of circumstances to make it active. Thus, in the galvanic battery, the zinc and copper plates must be placed in a certain position to each other, and separated by a definite liquid. Under these circumstances the passive energies of electricity may be easily aroused into activity, and conducted off at pleasure by means of rods. Thus, too, in charging a battery, the state of the atmosphere, the temperature, and the condition and position of the instruments, all being favourable, electricity is readily excited to action. In some substances it is more easily excited, and when excited flows more freely than in others. Hence some substances are said to be good and some bad conductors of electricity. The best conductors being those along which the fluid passes most freely.

3. Heat is favourable, and a certain warmth of temperature is necessary to the free and easy development of electricity. Hence, at certain times, it is more difficult to make magnets or excite electricity than at others; and magnets are much stronger at one time than at another. It is on this account that in cold climates there are no thunder-storms except in the summer, that lightning is seldom seen in cold days, and that eruptions of volcanoes, and large fires are usually attended with frequent and vivid forked lightning.

4. Electricity in its active state is a fluid, and may be made to pass in currents of any size or quantity, not only along substances themselves, but from one substance to another, and that too when at great distances from each other, and separated by intervening objects. The rapidity with which it thus passes from one point to another is almost beyond calculation:

"Nullum tempus occurret."

"A wheel revolving with celerity sufficient to render its spokes invisible, when illuminated by a flash of lightning, is seen for an instant with all its spokes distinct, as if it were in a state of absolute repose; because, however rapid the motion may be, the light has come and already ceased before the wheel has had time to turn through a visible space."

5. A current of electricity may be made to assume any direction, either in straight, curved or circular lines.

Cause a current of the fluid to pass upon a rod or conductor, it will follow that rod in the direction in which it was caused to pass on, and continue so to do, whether the conductor be straight, curved, or circular. The same directions may be given to the fluid in its passage through the atmosphere without the conductor, by means of attracting and repelling forces of other currents. Hence, we can easily account for all the interesting phenomena of the aurora borealis.

6. When once the direction of a current is established, the substance along which it passes becomes a magnet, and will remain such permanently and perpetually, unless its electric fluid be counteracted by another current stronger than itself, or made passive by the unfavourable circumstances in which the magnet is placed. A current of the same force cannot change it, as may be seen by placing two magnets of equal strength with their two positive ends together, both in the same line of direction; or by causing currents of equal force to pass on at the two ends of the same rod. These equal currents meeting, will bound off together,

and seek some object for which they have a particular affinity. When trees, struck with lightning, are shattered to pieces, it is usually produced in this way, by two antagonizing currents; the one upwards, from the earth, and the other downwards, from a cloud.

7. There is a tendency, however, in electricity, the same as in other fluids, to assume an equilibrium so that the fluid will pass from a substance which is in the positive magnetic state to one which is in the negative.* This tendency (cæteris paribus,) will be in proportion to the difference between the positive and negative. Hence currents of the fluid may be directed out of their course, or destroyed by the negative condition of surrounding substances. It is on this principle that lightning rods are constructed.

8. Electricity may be made to pass on and off at any point or points of a rod or substance. In the process of making artificial magnets this principle is fully illustrated. Take a magnet and draw it over a rod or piece of steel from end to end with friction, then raise it and carry it back in a curved or circular line, and draw it over as before. Continue this process, and soon the rod or steel will become a magnet, with its current of electricity passing, in the direction in which the magnet was drawn, on at one end and off at the other. Reverse, now, the process, and make the passes in the opposite direction, and soon a reverse state of the magnet will be produced. The electricity will flow on and off at different ends from what it did before. Again, take a magnet and make the passes from the *centre* or any point in the rod, towards, and off the two ends, and soon the rod will become a magnet with both ends positive, and the point from which the passes were made the negative, or with the electric currents passing from that point and off at the two ends. By opposite passes, the two ends may be made negative poles, and any point in the rod positive of

* Positive and negative I use as relative terms, meaning a greater or less quantity of active electricity.

both parts of the rod. Thus, the same rod may be made a magnet with two positive, or two negative poles. On the same principle a ring may be made a magnet, with positive and negative poles.

9. The natural tendency of the electric fluid of a spherical body is outward, in a direct line from the centre, and off every imaginable point of its surface. This may be clearly illustrated by exciting electricity upon spherical bodies, or by passing a current of the fluid perpendicularly upon the centre of a circular steel plate covered with white paper upon which are strewed some filings. The filings will arrange in lines radiating from the centre towards the exterior of the plate. Such is the fact in case of the earth. Electricity has a tendency to flow outward in lines from the centre of motion, and off at every point of its surface. It is on this account that a rod or bar of steel, standing or hanging for a length of time perpendicularly to the earth's centre, becomes a magnet. The fluid passes upward, and creates a current upon the rod. The direction of this current becomes established, and makes the rod a magnet. For the same reason tools hanging in the mechanic's shop are generally good magnets, as also, frequently, shovels and tongs, and a variety of articles about a house, are magnets. Hence, too, vegetables grow in that direction in preference to any other. And the same principle may be farther illustrated by the following interesting experiment. Plant seeds in the exterior of a wheel, and then put it in motion with sufficient celerity to counteract the force of the earth's attraction, the seeds will sprout and grow, the roots inward, and the tops outward, in a line direct from the centre of motion. If, now, electricity be made to pass on the wheel at the centre of motion, it will flow out and off in the direction in which the plants grow.

10. Electricity will pass off from points rather than from a plain surface, and most freely from those which are farthest from the centre of motion. Thus, in de-

veloping electricity upon cylinders of different forms, wherever there is a point or part farther from the centre than any other, the fluid will pass off that part: and if the cylinder be elliptical, with the equator farthest from the centre, the electricity will flow more readily from that part than from any other. Hence, in case of the earth, electricity flows more freely from towering mountains, than from valleys or plains; also from tall trees, than from those which are low. For the same reason it passes more freely from the equator than from any points of equal height approaching the poles.

11. Two or more currents of electricity have a tendency to unite and form one and the same current. Take two magnets and place them near each other, side by side, with the positive of the one to the negative of the other—the currents of the two passing in opposite directions will unite, and form one continuous current, flowing regularly round in the direction of both, off the positive of the one and on to the negative of the other. This tendency of the currents to unite, will attract the two magnets towards each other. If the currents are running in the same direction, the two magnets, if a short distance apart, will repel each other, either by the force of opposing currents from opposite points, or else by reverse action in the exterior of the main currents. But if the magnets are in contact, or near together, they will attract each other by reason of the current's tendency to unite. If the currents be opposite, and running in the same line of direction, the smaller will yield to the larger, and both take the same direction. Hold a large magnet to a small one, directly in the line of both currents, but with the currents flowing in opposite directions, or with the positive of the one to the positive of the other, and in this position, the larger will attract the smaller magnet, because of the tendency of its fluid to follow the best conductor, and will keep it in its position by the force of the larger current; but the smaller current will

yield to the greater, change backwards its course, and be borne along by the greater, like the little rivulet flowing into the river. This change in the direction of the smaller current may be temporary, during the time the magnets are kept in that position, or permanently, according to the difference or inequality of the two currents. A very powerful current of electricity meeting one that is very weak or small, sometimes will instantaneously and permanently change the established direction of the weaker current, and consequently the polarity of the rod or substance along which the current passed. It is on this principle that electricity from a cloud occasionally destroys the power of magnets, or changes their polarity — sometimes deadens trees and kills animals down which it passes.

If we now combine a few of the principles which I have stated, we shall arrive at another important conclusion in reference to the earth. Electricity has a tendency to pass outward in direct lines from the centre of motion — to flow more freely from those points the most remote—the earth being elliptical, electricity passes off more freely at the equator, and less freely at each imaginary point, proceeding towards the poles—two currents of electricity have a tendency to unite into one, and the lesser to merge in the greater; there must consequently be a tendency of electricity to flow from the poles of the earth towards the equator. Such is the fact with an elliptical cylinder, and such appears to be the case in reference to the earth: and on this principle may be accounted the fact, that if a rod or bar of steel be placed in the line of that direction, it will become a magnet in the same way as one suspended perpendicularly to the earth, with the fluid passing towards the equator. This also accounts for the needle or magnet assuming the direction of that line. From the foregoing principles, too, we see why thunder and lightning are more frequent and terrific in mountainous regions than elsewhere.

12. A magnetized body may have its quantity of

electricity increased or diminished, or it may be entirely discharged of the active fluid, and again recharged at pleasure. Take two pieces of steel, pass one over the other from end to end, as above directed, in making a magnet, and soon both will become magnets; continue the process, and their power will be increased.—Reverse, now, the process, and the power will gradually diminish till neither shall have the slightest appearance of magnetic power. In this case both are discharged of active electricity. Continue this last process, and they will both gradually acquire magnetic power, and soon become good magnets again; but they will be in a reverse magnetic state, or their polarity will be opposite to what it was at first. The same principle is seen illustrated in the relative position of magnets to the earth. Magnets placed in either of the lines of direction from the earth's centre outward, or from the poles to the equator, so that their currents shall pass in the direction of those of the earth, will always remain magnets, and never lose their power while their relative position remains unchanged. But if these magnets be reversed, their currents of electricity will be in opposite directions to those of the earth, and as the lesser will always yield to the greater, they will gradually diminish till the magnets have become discharged; and at length opposite currents will be established, and the polarity of the magnets be changed. But if magnets which have points or poles off which electricity may pass, be placed in any other position than those above mentioned, they will gradually lose their magnetic power and become discharged of active electricity. Hence the *polarity of magnets depends on their relative position to other magnets whose currents of electricity are stronger than their own, while the repulsive and attractive powers of magnets depend on the direction of their currents of electricity.* Hence the stronger the currents of electricity, the more powerful the repulsive and attractive forces. Hence, too, the fallacy of *two kinds* of electricity, "positive and negative," or "vitreous and resinous."

13. In recharging a magnet the process may be continued till a stronger current than it had before is produced, and thus the magnet be made more powerful, provided the magnet with which it is recharged have itself a stronger current.

14. A magnet, by being discharged and recharged frequently, acquires susceptibility to the magnetic influence, so that after the operation has been once performed, the effect can be produced with less difficulty at another time; and this susceptibility to the influence is increased by habit.

15. The same magnet may be discharged and recharged easier at one time than at another, owing to circumstances already stated.

16. A magnet acquires power by using it to charge and discharge others.

CHAPTER V.

THE PRINCIPLES OF HUMAN MAGNETISM.

THE foregoing principles of magnetism, are all that I deem necessary to state for present purposes. We will now direct our attention more particularly to the subject under consideration, where, by application of these principles, we shall not only be enabled to see striking analogies between the nervous influence, electricity, galvanism, magnetism and human magnetism, but, that all their phenomena are produced by one and the same agent, brought into action by different means, and operating under different circumstances. In the animal kingdom it is concerned in the same way and for many of the same purposes, as in the mineral and vegetable kingdoms. Here it is in its most active state and seldom passive. It is common to all parts of the nervous

system, the medium of communication between *one* part and *another*, and that upon which all nervous action depends. It is concerned in respiration, digestion, secretion and the circulation of the blood—the only bond of union between the mind and the body, and the agent that bears impressions to the mind through the medium of the senses—it is the medium of communication between mind and mind, between one disembodied spirit and another, and the grand rail-road upon which the desires of intelligent beings are borne from the altar of prayer to the throne of Omnipotence, and upon which celestial cars descend richly freighted with the fruits of Paradise.

This agent exhibiting itself in the animal kingdom, I denominate the human magnetic fluid, because it here exhibits all the properties of the magnet, is directed mostly by different means, and gives rise to many interesting results which differ widely from any thing developed by the same agent in the mineral and vegetable kingdoms. It might perhaps with some propriety be denominated the nervo-magnetic fluid, or nervous force. This, however, would seem to confine its operations within limits too contracted for the numerous effects which it produces. It is an agent common to all animals, and many of its manifestations are the same among the lower orders of animals as among men. It is on this account that the science has been called "*Animal Magnetism;*" but its most interesting and useful parts are limited to intelligent beings. Here I shall confine my observations, and apply the principles already established to what I have denominated human magnetism. In doing this I should be gratified could I follow in the same line of direction with those who have advocated the cause before me. But, yielding to the stubborn influence of facts, I must occasionally take my leave of the beaten track, and endeavour to straighten the crooked paths of the pioneers.

It has hitherto been believed and warmly advocated by those who admit electricity to be the agent con-

cerned, that in transporting a person into the "magnetic state," we "*supercharge the system with electricity,*" or in other words, the operator causes the fluid passing from himself to accumulate upon the subject in greater or less quantities, by which means the different phenomena are exhibited. I have already endeavoured to show the inconsistency of this view of the subject, and shall only repeat, that if this fluid be a medium of communication as above stated, and generally admitted, then to increase the quantity would, at the same time and to the same extent, increase the control of the mind over the system, strengthen the bond of union between the mind and the body, and cause the five senses, with greater activity, to bear impressions to the mind from different parts of the system; all which is directly opposite to truth in reference to the subject of the human-magnetic experiments. What then is that influence which we exert over the subject operated upon? Or what do we effect when we transport a person into what is usually called the "magnetic state?" This is the important question which has hitherto been found difficult to solve, and the true answer to which clears away all rational doubts as to the truth of the science, and renders its "insolvable mysteries" perfectly simple, as well as remarkably interesting. In reply to this question, let us inquire what is to be effected upon the subject on whom we operate? In the mineral and vegetable kingdoms we have found that electricity naturally tends upward in the direction of lines from the earth's centre of motion, so that mountains, trees, shrubs, &c. become conductors of the fluid which passes up and off, radiating into the surrounding atmosphere. The same principle holds true in the animal kingdom. The magnetic fluid passes up the human system, by natural tendency, bearing impressions to the mind, thence radiates into the surrounding atmosphere, or is borne off by some other conductor, or by the mind is made to change its direction, and carry back the mandates of the will to the different members of the body.

The human system therefore is already charged with the human magnetic fluid, and the mind is dependent upon the upward passage of this fluid for all its impressions from the body.

1. If now we deprive the system of this upward passage of the fluid, we remove the connecting link, and cut off all communication between the mind and the body. This is what we effect in the subject of our magnetic experiments. Instead of charging or "supercharging" his system, therefore, we *discharge* it of the human magnetic fluid. We counteract the currents which are flowing upward to the brain, and that carry impressions to the mind. Thus we transport the subject from the active into the passive magnetic state. We here effect the same that is effected in discharging an artificial magnet, and the same that is often effected by electricity passing from the cloud down the tree, or lightning-rod, or magnet when it deprives it of its magnetic power. Hence it is that we use the downward passes, waves, friction, &c., to counteract the upward tendency of the magnetic current.

2. This discharging of the system may be effected partially or entirely, as with an artificial magnet, and all the phenomena developed will vary accordingly. The fluid being slightly checked in its upward passage, the subject feels drowsy or sleepy; continue the process of discharging, and he feels a calm and soothing influence stealing over him, and, at length, passes into a quiet and happy state of existence, from which he dislikes to be aroused. The fluid being stopped in its upward passage, the nerves of sensation cease to perform their office, the mind loses her power to receive impressions through the senses, and consequently, wounds inflicted upon the body have not the slightest impression upon the mind. The link which bound the mind to the animal part is cut, and she can now sit and manifest herself through the body, or quitting her old habitation can tower aloft, and spread herself upon angelic wings at her pleasure. If the process be con-

tinued, the entire system will at length be discharged of the fluid, vital action will cease its manifestations, and perfect unconsciousness or the condition of trance will be produced. In this unconscious or dormant condition, persons may remain for a long time, and again be restored to the active energies of the natural state. In the same or similar state, serpents, insects, and certain quadrupeds remain a considerable part of the winter season.

3. By pursuing the same course adopted to discharge the system, or to put it into the passive magnetic state, it may be surcharged, or put into the reverse magnetic state. Thus opposite currents will be produced, and the polarity of the system, for the time being, be changed, the same as with artificial magnets. In this state, the mind of the subject can send impressions to the different parts of the body, but can receive none in return. But these reverse currents, however, may be increased, till the whole system becomes paralyzed, when the mind loses all control over the body. A few sudden passes down over the subject, will frequently render him perfectly rigid—sometimes by a single pass of the hand over persons in the passive magnetic state, I have paralyzed them in the act of walking, talking, singing, or speaking, and reduced their bodies to perfect statues; and again, in less than half a minute, by checking the magnetic current, caused them to pursue that in which they were engaged. Thus, in the magnetic process, a person may be carried from the wakeful state through every degree of discharging the system, until perfect insensibility or unconsciousness is produced; and by pursuing the same process, he may be carried on through every degree of surcharging the system until perfect paralyzation be effected, provided the operator have sufficient magnetic power. The subject, however, cannot be surcharged with a stronger current than that with which the operator is charged, unless by the use of extra means, such

as magnets, galvanoids, &c.—Hence, no danger is to be apprehended under judicious management.

4. But the process may cease at any point or degree of the discharging or surcharging of the system; and the subject being once carried to any degree or condition, acquires susceptibility for that condition; so that when he submits to a second trial, he will have stronger affinity for that degree or condition than for any other. The susceptibility for that particular state will increase, and shortly become a condition of being or state of existence, in which there will be a disposition to remain. Hence we see what is, or rather, what may be the "magnetic state." Persons are usually said to be "magnetized," when they are carried so far as to suspend the operation of their senses, and render their minds capable of acting independently of their bodies, while they have no control over their systems, except at the option of the operator; or, in other words, when we have deprived their systems of the upward passage of the human magnetic fluid, or put them into the passive magnetic state. There may be, however, as we have seen, a great variety of other states or conditions produced in the process of magnetizing.

5. In putting a person into the passive magnetic state, quite a change is frequently produced in the circulation of the blood. Sometimes the pulsation is increased to a hundred and forty and even fifty a minute. The heart itself is powerless without the magnetic fluid. It is kept in motion by the alternate charging and discharging of the different parts, and the muscles thus contracting and relaxing, cause the blood to rush out to different parts of the body. Hence as the fluid is increased or diminished, so is the circulation of the blood, and the consequent beating of the pulse. But in the process of discharging the system, the passes, waves, &c. made downward; this being the same direction in which the fluid passes from the brain to the heart, while discharging the system ge-

nerally counteracting the upward current, the nerves distributed to the heart may be more highly charged, and consequently, the pulse be more rapid, which will continue till an equilibrium be restored,—or the circulation of the blood may be made to cease almost entirely, and the action of the heart apparently stopped, in the process of discharging,—or it may be made to cease almost entirely in one part, while it flows freely in all other parts of the system. Highly surcharge any part, and the blood in that part will cease to flow. Hence it is that by a shock of lightning, or one from a powerful battery, the natural current of the magnetic fluid to the heart is interrupted, the action of the heart stopped, and death produced. The circulation of the blood, therefore, in the magnetic process, depends much upon the magnetizer.

6. There is also a peculiar tendency in the magnetic fluid to pass from one who is in the active magnetic state to another who is in the passive state. This tendency produces between the magnetizer and the subject what is called magnetic attraction; and is more or less powerful in proportion to the susceptibility of the subject to receive, and the power of the magnetizer to impart the magnetic fluid. Between the subject and the operator there is sometimes not the slightest indication of attraction, while in other cases it is so strong that by holding his finger to the end of the subject's finger a short time, he can not only raise up the arm of the subject, but actually draw him from his chair, and lead him about the room with his arm extended, merely by the force of attraction. Sometimes the operator, by placing his hand over the subject's head, can thus raise him upon tip-toe by the same power—placing it one side or front or back of his head, and then withdrawing it slowly, the head will follow.—The feet of the subject may be attracted in the same way, and not by the operator merely, but by those put in communication with the subject. A magnet held near the head of the subject, will sometimes be attracted from its position on the same principle.

7. Having overcome the upward tendency of the magnetic fluid, it may be made to pass regularly round through the magnetizer and the magnetizee, a tendency of the fluid in that direction be produced, and thus a partial or entire community or identity be established between them. This being effected, the senses of the operator perform their functions for both himself and the subject. What he feels, tastes, and smells, are felt, tasted and smelt by the subject, and that just in proportion as the identity is more or less perfect. The medium of communication between the mind and body of the operator are made by him, common to both systems, thus enabling him by his will to act upon the body of the subject, on the same principle that he acts upon his own. Sometimes this community is established between persons in their active magnetic or natural state. Such was the fact with the twins whose case was presented to the Royal Academy of Medicine, by M. Cayentre. Every ill of one was common to both. In 1831 both had two molar teeth come at the same time—in 1832 both had the bronchitis—in 1834 the ear-ache and intermittent fever; and in all these cases the symptoms and different stages of the diseases were simultaneous in the two systems. Other cases of a similar character are upon record. But seldom is the identity so perfect between persons in the active magnetic state, as is frequently established between persons, one of whom is in the active, and the other in the passive magnetic state. Here it is sometimes rendered so perfect that the pulsations of the subject conform in their beating to those of the operator. Hence we see how it is that pains and diseases are transferred from the operator to the subject, and from the subject to the operator. It is on the same principle that they are transferred from one part of the same system to another. I have often taken a violent headache, as well as other pains, while removing them from others. I have frequently, too, transferred pains from one part of the system to another, and from one person to another

by the magnetic medium. In the magnetic process, the operator may or may not thus identify himself with the subject.

8. A number of magnetic currents may be made to pass in different directions in the body of the subject, which currents antagonizing with each other, will give rise to almost every variety of neuralgic affections, taking their character from the direction, uniformity and momentum of said antagonizing forces.

If we produce currents passing down the arms of the subject from the top of his head to his fingers, and then clasping his hands in ours, suddenly counteract those currents by others passing down our own arms, we shall thus produce in the subject trembling, spasms or convulsions according to the momentum of the two forces.

The same may be illustrated by letting the subject pick up a load stone, or the positive end of a powerful magnet. The subject here causes a magnetic current to pass down his arm to give him strength to pick up the article, that current is resisted by an opposing current from the load stone or magnet which produces the effect. The convulsions produced by the galvanic battery are on the same principle.

9. The nerves are the appropriated conductors of the human magnetic fluid, and though it may be made to pass in other directions, yet it will follow the nerves or pass in the line of their direction, in preference to any other. Thus when a person is partially or entirely discharged of the magnetic medium, nervous action is to the same degree more or less suspended. If now I conduct the fluid from the point of my finger, or by a magnet, or by any other means whatever, to any nerve in his system, the parts to which that nerve is distributed will resume their action, and the organs perform their office with greater or less activity, according to the quantity of the fluid I cause to pass upon the nerve. We find the same fact developed invariably when by any means electricity is applied in cases of suspended

nervous action. If we cut one of the nerves of voluntary motion, the member to which that nerve is distributed will soon have lost its power of action. Cause now a current of galvanism to pass down that nerve, and action is again resumed.—Sever the nerves of involuntary motion, which are distributed exclusively to the organs of nutrition, and digestion ceases. Cause the fluid to pass upon these nerves, and the organs will again perform their office more or less actively in proportion to the quantity of the fluid.—Cut the par vaga, which distributes itself to the organs of secretion, and secretion will stop. If a current of galvanism be made to pass down that nerve, the organs will resume their action.—Sever any nerve of sensation, and the part to which it is distributed will lose its power of sensation: and by a current of galvanism passed upon that nerve sensation is again restored: and in all cases, if the current of galvanism be interrupted the organ depending on the nerve for a supply will refuse to perform its office. The action of the organs will vary according to the quantity of the fluid by which they are charged. The numerous experiments of Sir William Philip, Sir Charles Bell and Sir William Johnson, with rabbits and cats, satisfactorily establish this principle.

These and other similar facts, prove that the agent concerned in the production of the human magnetic results is no other than that for which I have contended, and that the nerves in the human system are the appropriated conductors of the fluid.

Hence we see how to account for the great activity of the nervous temperament, and for the sluggishness of the lymphatic; why it is more easy to discharge the latter than the former;—and why, in the process of discharging, sensation may be suspended without much affecting the organs of nutrition.

10. Thus we can very easily account for the increase and diminution of animal heat in magnetizing. The magnetic fluid acting through the nervous system, causes the blood to pass from the heart into the arte-

ries, thence into the veins, darkening its colour and increasing its heat during the process. Hence if a nerve is cut, that part of the system to which it is distributed cools very rapidly, commencing at the extremities. The same is effected by discharging the system, or any part of it, of the magnetic medium. The extremities sometimes become quite frigid in the operation, and the whole body much reduced in its temperature. But when the nerves distributed to the heart are unusually supplied with the fluid, the opposite effect is produced. So, also, by antagonizing forces of the magnetic fluid, the temperature may be increased in different parts of the system.

A simple experiment will illustrate the same principle still farther: cause a current of electricity to pass through blood, drawn from an animal, and it will darken its colour and increase its temperature in the same manner. Hence we arrive at the conclusion that animal heat is kept up through the nervous system by the magnetic energy.

11. By similar experiments it is found that impressions are borne to and from the mind in the direction in which the magnetic fluid passes at the time, and in no case against it.

12. Different parts of the human system may be successfully treated without much affecting the other parts. When a person is in the passive magnetic state, we may conduct the fluid at pleasure to any part of his body, so as to influence that part separately from any other. This class of experiments, which has been subjected to much ridicule from prejudiced and uninformed opponents, who are perpetually crying "collusion," at the development of every thing which they do not understand, is remarkably interesting, and all the consequent phenomena perfectly consistent with true philosophical principles. The subject is discharged of the magnetic medium, I form a conductor by my finger, or a rod, or something else, from my own system which is charged, to the nerve or

nerves distributed to the part of the subject which I wish to affect. That part is, accordingly, charged, and being charged, is called into action, while all the other parts remain discharged. In this way, I may produce in the subject nearly every variety of actions and feelings common to a human being.

Again, we may cause the same fluid that is conducted to the nerve of one person to pass to the corresponding parts of any number in the passive magnetic state, so that all shall simultaneously be influenced in the same manner.

Many persons who are not in the passive magnetic state may also be successfully treated in this way. An arm, a leg, and sometimes one entire side of a person may be discharged, and put into the reverse magnetic state, while the balance of the system remains in its active magnetic state. I was informed, a short time since by Mrs. Day, wife of Captain Day, United States army, that she had submitted several times to human magnetic operations, and each time her entire left side, from head to foot, was discharged, while the other side was not affected in the least. Her mind had no control over that part, nor could she feel pain from any wound inflicted upon it, any more than if by some unknown cause she had been put into a state of paralysis hemiplegia. As we found in the case of magnets, so we find here, the fluid is made to pass on and off at certain points, between which a current passes in one direction, while, in the balance of the system, it continues in its natural but opposite direction. Thus any condition of paralysis or palsy may be produced. In the same way the quantity of the fluid may be diminished in almost any part of the body to any degree short of discharging, or it may be increased to a very great extent, in almost any part of the system without affecting any other part. In persons who have been magnetized this may be done very easily, as well also, as in some very susceptible persons, who have not been subjects of magnetic experiments.

A person in the positive magnetic state may thus operate with success upon one who is in the negative; but the greater the difference, the more powerful, generally, will be the effect. One who is highly positive, holding his hand a few minutes over and near the hand of one in the negative state, will be enabled to raise that hand by the attraction of his own. Also, by contact of his fingers, to excite the organs of his brain, and give rise to a variety of interesting phenomena, on the same principle, and with nearly as much ease, as if the said subject were in the passive magnetic state.

By use of extra means, such as magnets, batteries, &c., almost any person may be successfully operated upon in this way, and the effect produced will vary according to the balance of the magnetic force in favour of the operator.

Thus, by the simplest of means, the operations of that agent, which is concerned in every action and feeling, may be increased or diminished in the human system, or any part of it at pleasure.

13. Having shown what is effected by the process of transporting a person into the passive magnetic state, it will not be difficult to understand the nature of restoring him to the active magnetic state, or his natural condition. All that is to be done is to recharge the system with the magnetic medium of which it has been discharged. The same as when we wish to restore the power to a magnet, which we have discharged of electricity. The fluid is made to resume its natural direction, which is accomplished by means directly opposite to those used to discharge the body. Rigidity of the muscles, numbness, frigidity, &c., produced in the process of magnetizing, are removed upon the same principle.

14. As in the case of magnets, so also in recharging a person, the process may be continued till the fluid shall pass more freely than it did before, provided the operator possess more of the magnetic force than

the one operated upon, and in such case the subject feels refreshed, invigorated, and stronger than before. This is one principle on which the simple process of discharging and recharging the system, is beneficial to the sick and debilitated.

15. Any part of the system may be recharged with the magnetic medium while the balance remains discharged. Recharge the head without the body, and the subject can talk, sing, laugh, &c. without the least inconvenience, but is unconscious of pain from any wounds inflicted upon the body, and is unable to get up, or move a single member of the body below the head. Then restore or recharge one arm—he has power over that, to lift and move it about, but the balance of the system is still beyond the control of his will. He may raise the discharged arm with that which is recharged, but the moment he lets go, the discharged arm suddenly drops, as if it had been palsied for years. Recharge the other arm, and the balance of the system still remains beyond the control of the subject's will. Thus you may continue recharging, part by part, till the whole body has resumed its natural strength and vigour.

These experiments are amusing, and, indeed, remarkable to those who do not understand them, but by no means mysterious, when the principles of the human magnetic medium are understood. In the first place, the whole body of the subject is in the passive magnetic state, discharged of the sole agent which bore up impressions to the mind, then the body is partially surcharged, or a downward current is produced While, therefore, the fluid has a tendency to pass down the whole system, by recharging the head, a current is made to pass upward from the neck. Here then, are currents flowing in opposite directions from the neck, one down and the other up, and the mind, not being able either to receive or send impressions, except in the direction of the currents, is thus cut off entirely from the body. She cannot receive impressions from

the body, because the fluid is passing downward from a point below the mind. She cannot send impressions to the parts of the body, because the fluid is passing upward from a point above the body. If we now recharge one arm, we cause a current to pass up and join that which is flowing from the neck, and thus connect that arm with the mind, and so on with the other parts, till the mind has resumed her control over the entire system.

CHAPTER VI.

THE POWER OF THE WILL OVER THE HUMAN MAGNETIC FLUID.

THE human magnetic fluid is, to a certain extent, subject to the control of the mind. Our Creator, by his own will, controls this universal element to the governing of his empire. Having "made man in his own image," he has delegated to him a portion of that power, to enable him to regulate and control his own system, and exercise an influence over others, and especially over the lower classes of animals. Numerous facts might be adduced to prove and illustrate the power of the human mind over this fluid, to retain its natural directions through the system, and its consequent strength, vigour, and activity, or to cause it to pass off from the system, leaving it almost destitute of vital action;—to cause it to flow from one part of the system to another, to strengthen and invigorate that particular part, or to direct it over others, to stimulate, control, and subdue, as occasion may require.

1. One of the most striking illustrations of the power of the human will to discharge the system of the magnetic fluid now upon record, is the case of the honour-

able Colonel Townsend, of the British army. For a number of years he had suffered by an organic disease of the kidneys, and had become much enfeebled. He stated to some of his friends that he possessed a singular power, by which he "could die, and come to life again" when he pleased. The experiment was tried under the most favourable circumstances, and the fact fully tested by Doctor Cheyne, assisted by Doctor Baynard and Mr. Skirne. Every necessary precaution was taken by them, to prevent deception. One placed his finger upon the pulse, another his hand upon the heart, and the other held a mirror at his mouth, and occasionally all together examined the different parts of his body. Colonel Townsend, as he had frequently done before, having composed quietly on his back, caused himself to pass gradually into a complete state of trance, simply by effect of his own mind. Respiration and the circulation of the blood, as to all external signs, entirely ceased—his senses were suspended—his face became colourless—his eyes rolled back and became fixed, glazed, and ghastly—his whole system became cold and rigid, and his mind, ceasing to manifest itself, passed into perfect unconsciousness. In this condition he would sometimes remain for hours, and then gradually return to his natural state. Those who examined him, were all "astonished to the last degree," and were unable to account for what they considered a singular and unheard of phenomenon. But history furnishes us with a variety of cases of similar character. Cadmus, who flourished about five hundred and twenty years before Christ, and who acquired considerable celebrity as a writer, said that he could, by exertion of his own will, pass into a state of perfect insensibility. Tertullian, a writer of the second century, mentions a woman, who "would occasionally pass into an extatic swoon," (or the passive magnetic state,) and then "predict future events, commune with angels, discover the most hidden mysteries, prophesy, read the secrets of the heart, and point out remedies when consulted by

the sick!!!" St. Stephen gives account of a young man who would pass into a swoon, and then prescribe for the sick. Having remained some time in that state, he prescribed for a disease which he himself had—bathing in salt water—he followed it and was cured. St. Austin mentions the case of one, who, by effort of his will, could also pass into a state of unconsciousness. Burton alludes to cases of the same kind, and says, the celebrated Cardan boasted that he "could separate himself from his senses when he pleased." Celsus, to whom allusion has already been made, makes mention of a priest, who possessed and exercised the same power. Cases of this kind would be far more common, were not persons prevented, through ignorance or fear, from exercising a power which they possess more or less extensively.

2. The power of the will to increase the quantity of the magnetic medium, or to concentrate its force upon certain organs or parts of the system, is far greater than what people generally have the least idea of. Avicenna, the most distinguished of the Arabian faculty, and the first physician of his day, describes the case of one whom he examined, who "by an act of his will, could *paralyze his own limbs.*" St. Austin states the case of a man, who "could *perspire* whenever he *willed* it." Many persons can do the same, and also shed tears at their pleasure, merely by effort of the mind, directing and increasing the human magnetic fluid. Even those most hostile to the science are forced to admit this fact. A physician near Baltimore, examining a lady's arm which had been paralyzed by a magnetizer, and finding that her pulse had ceased to beat in that, while they were regular in the other, declared to the audience "that was no proof of magnetism, because many persons could do the same in the wakeful state,—*there were cases of the kind upon record, well authenticated.*" He wanted "better evidence than that to convince him of animal magnetism;" though he "believed that persons might be put into a state of

coma or stupidity, so as to be partly insensible to pain, because the medical faculty of Philadelphia had thoroughly investigated the subject, and had tested that fact." Mirabile dictu! To what extent will not blind prejudice lead a man! But here, as is frequently the case, his very objection was proof of an important principle of human magnetism.

Nor is it now a very singular phenomenon for a person to paralyze parts of his system. A gentleman who has been for some time lecturing, and quite successfully too, upon "animal magnetism," told me, not long since, that one of his subjects "could paralyze any part of himself whenever he pleased," that he had "seen him do it," and that "it had shaken his faith very much in the science!" It is well that all men are not constituted alike, if they were, such important facts as these, instead of leading to useful discoveries, might be subjected to perpetual burial in the thick mists of ignorance.

3. The will has power to a very great extent to suppress pain and disease, or transfer them from one part of the system to another by the magnetic fluid.

The celebrated Khant, who spent nearly his whole life in the study of the mental faculties and powers, assures us that he could "suppress pain by resolution of the mind and voluntary exertion."—He was "most successful in spasmodic affection, and especially in cramps." It is a well known fact that persons, with firm resolution, can easily endure pains, which to the timid and sensitive, would be almost excruciating. The truth of the matter is, the impression of pain is upon the mind, borne to it by the nervous energy or magnetic medium. Without the magnetic fluid therefore there can be no pain—and just in proportion as this fluid passes from the part affected to the brain more or less freely, so will be the impression upon the mind, or the intensity of the pain; and as the mind has power to increase or diminish the quantity of the fluid, and direct it to different parts of the system, it is not difficult to

see how pain may be increased or suppressed, and transferred from one part of the body to another, or how various diseases may be augmented in their ravages, or driven from the system, merely by determined resolution of the mind. A striking illustration of the power of the mind in locating pain in any part of the system, came under my observation a few months since in Hollidaysburg, Penn. The case was related to me by the Rev. Mr. Bell; but I afterwards had an interview with the subject himself. A Dutchman of that place had one of his arms amputated near to the shoulder. Afterwards he continually complained of pain in his *wrist, hand* and *finger* of the amputated arm; but he could feel no pain at the point of amputation! Such cases are not uncommon.

4. The power of the mind to receive or reject mental impressions, from external objects, by means of the magnetic medium, is a very common phenomenon; but in reality as much cause of wonder as the paralyzing of an arm by the same means. Every one is familiar with the fact that when the *attention*, or rather when the mind itself, is directed to one of the senses, with determination to receive impressions through that sense, those impressions are far more distinct than when the mind is not thus attentive. The mind sometimes, in receiving impressions from one direction, or through one of the senses, is so intent as entirely to reject all impressions from other directions, or through the other senses. In such cases the impressions received are in general remarkably vivid: just the same as when a considerable current of the galvanic fluid is made to pass upon the particular nerve through which the impression is received. This power of the mind is forcibly illustrated with persons in the passive magnetic state. The results to which it gives rise are peculiarly interesting; but no part of the subject appears to be less understood, and numerous errors, and I might with some propriety say blunders, have consequently been made here, calculated to confuse and perplex the mind. But these principles

ought to be understood, and I shall not timidly conceal the truth upon these points, because of its striking at the very root of some long since supposed to have been established principles in mental philosophy.

It is an important question, in what relation does the mind stand connected with the senses. If the mind is dependent upon them for its impressions, then the more interesting and important points of human magnetism cannot be true. In order therefore to set this part of the subject in its true light, I shall point out particularly the peculiar condition of the senses of the person in the passive magnetic state. The senses are the appropriated conductors of the human magnetic medium, which bears impulses from the external world to the brain, and thence to the mind, and also from the mind reversely to the various organs of the body. Independent of that agent they become passive, and no impression of pain or pleasure, can the mind receive through them from the body, or the external world. In the magnetic process we interrupt this agent in its course, and turn it in another way, thus suspending one sense after another, as in the process of death, till the last has completely ceased to perform its office. Feeling is usually the first to be affected. The extremities become numb, after which the whole body participates in the dormant influence of retiring energy. The eyelids usually close very soon after the first effects are produced; but in certain cases they continue to wink, or perhaps quiver for some time, and the eyes not unfrequently remain unsettled, and occasionally open, after the power of sight has departed. Hearing is usually the last to surrender, and sometimes continues till after the subject has been operated upon a number of times.

During the process also (a fact which we often witness in the sick and dying) a part of the senses are *increased* to nearly the last, and then suspended of a sudden. This is on the same principle that some persons having lost one or more of their senses, have usually greater power with the others. The mind which

has control over the magnetic medium, increases the currents that flow in that direction. Hence we see why some are so very sensitive to noise, and others to unpleasant smells during the magnetic process.

But when perfectly in the passive magnetic state, the whole body is rendered insensible to feeling. Ice or boiling lead held in the hand, or a lancet thrust into any part of the body, make no impression upon the mind of the subject. The eyes are shut, the pupils are turned back more or less, and remain set as if dead. The strongest light will not affect the pupil of the most sensitive, or make the least impression upon the optic nerve. Things of the most disagreeable taste, may be put into the mouth without effect. Bitter and sweet are one and the same to them. Snuff, and even the gum of ammonia, may be crowded into the nose of the subject, and pistols fired at his ears, and not the slightest sensation of smelling or hearing produced. They are dead to the voices of those around them, and cannot be moved by their threats or tears or entreaties.

But impressions may be borne to the minds of subjects, either through their senses, or any other part of the body. Thus the touch of the operator is instantly felt, and recognised by the subject; himself being charged, and the subject discharged, the fluid is conveyed from him to the subject's mind, where the impression is made.

The voice of the operator, when directed to them, they hear distinctly, but when directed to others, they either hear indistinctly, or not at all—the reason is obvious—when the operator directs his voice *to* the subject, he causes the magnetic fluid to pass to the auditory nerve, and thence to his mind, but when not directed to him, the fluid may or may not pass to his mind. The same facts hold true with those put in communication with them. These impressions may be borne to the subject's mind also by other means. Thus a galvanic current passed along the optic nerve, produces the sensation of sight—applied to the auditory

nerve, produces hearing—to the olfactory nerve, produces smelling, and to the lingual nerve, gives rise to the sensation of taste. The same may be done by the use of magnets, or by the operator's finger directing the fluid.

But the mind is not dependent upon the senses for impressions. It may receive them through other parts of the body, while in the passive magnetic state, as well as through the senses, by causing a current of the magnetic fluid to pass through that part to the brain—on the same principle that the impression of sound may be borne to the mind by contact with the teeth.

Thus some subjects will see out of the forehead, the top or back part of the head, the nose, chin or fingers. Some hear out of the back, or stomach—some hear, feel, taste, smell and see all from one particular part of the body. The reason of this is obvious on principles already established. Electricity may be made to pass in any direction, on and off at any points, and when the direction is established, will continue the same. Here the magnetic fluid, is made to pass from a particular part of the system to the brain, conveying impressions to the mind. This direction becomes established, and consequently a habit is formed, and the points from which the fluid passes, form substitutes for the senses themselves. This habit of receiving impressions from those points will be increased, so that in a little time, impressions conveyed through them will be as distinct as those received through the natural senses in the wakeful state. The senses therefore may be transferred from one part of the system to another.

The operator may cause impressions to pass through his own senses to the mind of the subject, and when the two bodies are identified with each other, the senses of the operator become the common vehicles through which impressions are borne to the minds of both, and thence to corresponding parts of the two systems. Hence, prick, pinch or cut any part of an operator's body, and the impression of pain

is made simultaneously upon both minds, and located the same in the two bodies. Give the subject a hat and tell him to put it on *his own head*, and he will immediately place it on the head of the operator, thinking it his own. If the operator drinks, the subject moves his lips, swallows and thinks himself drinking. Hence if the subject's throat is dry, so that he cannot talk or sing easily, the operator drinks, and the subject's throat is cleared of its dryness. If the operator eats, the subject chews and swallows, and thinks himself eating the same thing that the operator has in his mouth. If he give to the subject an apple, and himself eat an orange, the impression of an orange is made upon the subject's mind, and he believes he is eating such. If the operator eats and is satisfied, the subject is satisfied though he may not have taken a mouthful. If the operator puts snuff, ammonia or any thing else to his own nose, the subject feels the same sensation as he, and as keenly.

The impressions thus made upon the mind of the subject are usually of the same strength as upon the operator's. Hence if the operator withstands or braces against the pains produced upon his body, the sensation will be slightly felt by the subject. The same is true also in respect to the other senses. Great care therefore is necessary in experiments of this kind to prevent error.

Here then we have a simple solution of the interesting, but much ridiculed phenomena of what is usually denominated "The Transposition of the Senses." Nor are the phenomena of *Delusion* in the passive magnetic state any more difficult of explanation. They are exhibited upon the same principle, and go still farther to illustrate the relation of the mind to the senses. The impressions being borne to both minds through one and the same vehicle, by one and the same agent, under the control of the operator's will, must of course be one and the same in both cases. Whatever impression therefore is made upon the mind of the operator, whe-

ther it be received from a real, or imaginary object, is in like manner made upon the mind of the subject, and the consequent perception of the object also the same. Hence if the operator places in the hand of the subject something that is *cold*, for a thing that is *hot*, the subject will receive the impression of hot upon his mind, and cast from him the article as such. Place in his hand a *soft* substance, telling him it is *hard*, and the impression of *hardness* is made upon his mind. Give him a stick or piece of paper, and tell him it is an *infant*, he will nurse it as such. Present him with a bouquet, for the hand of a beautiful young lady by the name of Miss ——, and he will go through with all the ceremonious etiquette, as if it were really Miss ——, and he in his wakeful state. Give him *water* for *wine* or *brandy*, he drinks it with the belief that it is such, and receives the same impression upon his mind as if it were real. Give him a poppy for a tulip, and he smells a tulip.—Smell is delicious or offensive; taste is sweet or bitter; hearing is pleasant or unpleasant, and the sight is delightful or disagreeable, just according to the impressions upon the operator's mind, or as he chooses to make it. These phenomena, wonderful as they may appear to some, are perfectly simple, upon the principles which I have endeavoured to establish, and we here have positive proof by direct experiment, that the mind can receive impressions by the magnetic fluid independent of the senses.

5. A person may, through the magnetic medium, by the power of his mind, transfer the relation that exists between cause and effect, from the *real* to an *unreal* or *fancied* cause, so as to be effected by the unreal or fancied cause the same as he would have been, were the real cause present and active. Hence it is that medicines often produce the effects which the mind intended them to produce. It is on this principle that Sir W. Ellis, was salivated by bread pills. The hypochondriac is a striking illustration of this state of the mind. Very often, if persons *think* they see, hear, feel

or smell any thing, the effect is the same as if what they thought had been real. A person fancies he sees food, and the salivary glands are excited as if he had seen it. Some fancy others their enemies, and the effect on themselves is the same as if they were really such. The timid, sensitive young lady, who fancies she sees a ghost, robber, or a poisonous and destructive animal, is not unfrequently overcome by fainting, convulsions, or perhaps something still worse, when there is no real cause to produce the effect. It is on this principle that some persons, having been put into the passive magnetic state in a certain chair, a number of times, by sitting in the same will soon pass into that condition. Hence, too, under the same circumstances, and by the same means to which the subject has been accustomed, he is more easily effected than under any other circumstances, or by any other means. On the same principle, holding or looking at a ring or substance, which the subject supposes to be magnetized, will sometimes produce the passive state of existence. Also, on the same principle, some persons have been put into that condition of being, by reading a letter from a magnetizer, stating that the reading of it would produce that effect. This power of the mind is strikingly illustrated by persons in the passive magnetic state. Give them almost any substance for a certain medicine, making them believe that it is the said medicine, and the effect will often be the same as if it were real. So also if they desire any thing, give them something else for the thing they desired, and it satisfies them as if it were the thing itself. I was once requested by a subject to give her some hot coffee to strengthen her. I magnetized a glass of cold water, and told her I had procured what she desired, but it was so hot that it would cause her very blood to rush into her face. She drank it with as much cautiousness as if it had been boiling. It immediately caused an unusual redness in her face, and actually gave her the physical strength for which she desired the coffee.

In all these cases, however, there is no proof against the existence of the real causes, but directly the reverse. There can be no effect where no *real* cause exists, and in cases of this kind the mind has only transferred the relation from the real to a fancied cause.

6. This power to receive or induce effects from an unreal or fancied cause may become a fixed habit of the mind, so that the *fancied* cause shall invariably produce the same effects as if it were the *real*. This accounts for the singular fact, that in some cases the same thing invariably produces opposite effects upon different persons. Thus certain kinds of food, peculiarly delicious and nutritious to some, are often offensive and powerful medicines to others. Certain animals and other objects in this way become, to some persons, the causes of very deleterious effects, while to others they are very agreeable: some can scarcely endure the sight of a dog, cat, rat, spider or snake, while others pet them with delight. Erasmus, it is said, would always tremble at the sight or smell of a fish; Blake, the celebrated astronomer, would become paralyzed in his limbs at the sight of a live hare; Lord Chancellor Bacon would be thrown into a fit by an eclipse of the moon; the philosopher Boyle could never endure the sound of water drawn from a cock; and La Mollie la Voyer received equally unpleasant sensations from the sound of music.

7. By the same medium a person may induce effects merely from a mental apprehension of the real cause.

Thus some persons are sea-sick at the thought of sailing upon the ocean. Some have nauseous feelings at the thought of an emetic. Some, having procured a dose of medicine, lay it aside, and are benefited by it, the same as if they had taken it. Sometimes the toothache is cured by sight of the forceps.—Poverty and various other misfortunes, and numerous diseases, are brought on in this way. In times of epidemics, some, in the very act of fleeing from danger, are overtaken by disease, while the resolute and brave expose

themselves with impunity. The case of the family at the Harlem poor house, is a striking illustration of this fact. A little girl became convulsive, which returned by regular paroxysms: soon one of her sisters who witnessed it was taken in the same manner—then followed others, boys and girls, till quite a number became subjects of the same affections. Even death itself is sometimes induced in this way.—Thus the noted criminal died at the thought of bleeding to death, when not a drop of blood was taken from his veins. The fiction to the experimenters was reality to him. Thus, too, died the young lady, who had been told by a "fortune teller" that at a certain hour she would be a corpse. The warning voice that she heard on her way home,—the image of a coffin that she saw in the well—the winding sheet, that was folded in her drawer, were all lively realities to her. The consequent change in the beat of her pulse, and the colourless visage which she beheld as she gazed in the mirror, determined her fate. The words of the old woman were too true. The hour arrived and the spirit of the unfortunate girl departed. Sometimes in this way a state analogous to death is produced, in which state many persons have probably been buried in the belief that they were really dead. Sometimes persons are put into the passive magnetic state in the same manner. Such was the case with some of Mesmer's subjects; and yet, strange as it may seem, this interesting fact increased the skepticism of his opponents, and puzzled and perplexed the minds of those who were appointed to investigate the principles which he advocated.

8. From what we have seen of the power of the mind or will over the human magnetic medium, it is not a startling fact, that one person can, by his will, control to a certain extent this agent in the bodies of others. But however this may appear, it is certainly true, that persons have been, and can be again, transported into the passive magnetic condition merely by the will of another. I have done it, and seen others

do it, and that, too, when the subject and operator were at considerable distance from each other. When persons are in that state, in many cases they can be affected by the will of another, nearly as well as by contact. He can contract and expand their muscles, render their limbs rigid, and frequently paralyze their bodies by resolution of his own mind.

9. Besides this, one person may unite the power of his own will with that of another, and accomplish, by the combined power of their wills, what neither could do alone. Thus, in discharging an individual of the magnetic medium, if his mind, and that of the operator, are kept steadily fixed in anticipation of the result, he can be discharged much easier than by the will of the operator alone. And after the subject is in the passive state of existence, the two minds may unite, and act upon a single part of the subject's system, directing the magnetic agent to that part, and giving it an unnatural degree of strength and activity. The entire strength of the two minds may thus be concentrated upon a single part of the subject, or be distributed through his whole system at pleasure. I have enabled subjects in this way to perform feats of strength, which would cause the strongest skepticism to surrender. A muscle, under the power of one will, can support 100 lbs., which, when separated, would be torn asunder by the weight of 10 lbs. The same, under the power of the two wills, may be made to support nearly twice that amount: and it is not unfrequently the case, in performing experiments, that one or more of the subject's senses is much increased or heightened. Thus, taste or feeling, for instance, is sometimes increased to an astonishing degree, so as to enable the subject to distinguish what the operator himself could not. This is frequently occasioned merely by the attention of the subject being directed to one particular thing, to the exclusion of all others—and it is also sometimes occasioned by the operator uniting his own mental powers with those of the subject; thus acting in harmony,

by their combined mental force, increasing the quantity of the magnetic fluid in a particular direction, they receive, upon the mind of the subject, impressions of that acuteness or distinctness, which neither could do by his own powers alone. And this is on the same principle as that on which the two minds unite in giving strength to any part of the subject's body.

Such, then, is the power of the mind or will over the human magnetic medium. I have been more particular upon this part of the subject, in hope that I should be able clearly to illustrate some interesting phenomena which have hitherto been much ridiculed: and from the foregoing principles, we can readily see why it is difficult to discharge or unmagnetize a person against his will,—why, also, it is more difficult to affect some than others, when they are willing. The greater the momentum of the magnetic fluid, the more difficult it is to counteract it. This is true not only of persons, but of *Magnets*. We see too why it is more difficult to discharge the same person at one time than at another. Circumstances may increase or diminish the quantity of the fluid to be counteracted,—the mind may hold on to it with greater tenacity at one time than at another, or the operator himself may possess less of the magnetic force, at one time than a tanother.

CHAPTER VII.

THE DEVELOPMENT OF THE PASSIVE MAGNETIC CONDITION.

HAVING, in the preceding chapters, endeavoured to establish the true principles of human magnetism,—to explain the nature and operations of the magnetic agent, and to illustrate the power of the human will

over this agent, I proceed to point out some of the methods of transporting persons into the passive magnetic condition, and of restoring them again to their natural state. But before I describe these methods, I deem it necessary to notice some of the circumstances which are found to be more or less favourable to the success of the magnetizer.

1. Nearly all the phenomena of nature require certain peculiar circumstances for their easy and ready development. This is especially true in human magnetism. Some persons may be successfully operated upon by certain other persons in almost any situation. But it is not so generally. There are certain causes which, in most cases, would very much retard, if not entirely prevent those results, which, differently situated, might be easily produced. And here I venture to state, as a general rule, that a combination of those circumstances, which are the most favourable for natural sleep, and for experiments with the electrometer, are the most conducive to the development of all human magnetic results.

For successful experiments, it is quite necessary that ourselves, as well as the subjects, should have our persons dry, be in a dry place, still atmosphere, and moderately warm.

The place, also, should be as quiet as possible. Most subjects, owing to causes already stated, are exceedingly sensitive to noise while being put into the passive state of existence. Whispering, laughing, spitting, coughing, or moving of persons, and sometimes even the tick of a watch, will very much annoy them, and hinder the desired effect. Continued noise, however, such as that of a steam-boat, factory, or water-falls, is often very favourable. Soft, agreeable, and continued music at a distance, is, in most cases, conducive to the desired results.

All intervening objects more or less impede the effect. Hence, thick clothing upon the subject is not favourable, especially if it be a non-conductor of elec-

tricity. On the same principle, non-conductors placed under the person operated upon, will very much retard the discharging of his system. A person being placed upon non-conductors, the fluid has not the same opportunity to pass off, and consequently it will be much more difficult to discharge him, than if differently situated. Iron or steel about the subject, will also frequently retard the effect.

If the subject be a lady, one or two judicious persons favourable to the results, had better be present; in other cases, generally, it is not so well to have persons about, unless it be perfectly agreeable to all parties. We should always avoid being surrounded by persons who are incredulous, or opposed to the results. Both the operator and the subject, are affected by the sympathies and antipathies of those around them, especially if they are in contact; and serious injuries sometimes occur from the antipathies of skeptics. In all cases let the circumstances be such that there will be no interruption.

As to the time for the experiments, there is no material difference, provided it be when the mind is calm, and the stomach is not loaded with food. A little before meal-time is better than afterwards. The evening is commonly the most favourable, there being less noise, and less anxiety of mind than during the day.

These circumstances are all favourable to the results, but in public the experimenter must do the best he can, as he will always have to put up with more or less inconveniences. He should, if possible, secure the good will of his audience, so as to have them co-operate with him by their wills, or at least be favourably disposed to the results. It is better, generally, to make a trial upon a person first, under the most favourable circumstances.

2. There are also certain qualifications requisite to make a person successful in the practice of human magnetism. Every individual possesses the magnetic power, which he may use for the benefit of others, and

nearly every one may succeed in transporting others into the passive magnetic state. But there is a vast difference among persons in this respect. Some can discharge almost any one merely by their own magnetic force, while others can successfully operate upon but few without extra means.

The bilious, nervo-bilious, sanguine, or nervo-sanguine temperament is better for magnetizing, than the lymphatic, or nervo-lymphatic. It is generally difficult for one person to discharge another whose temperament is the same as that of himself, and he can operate more powerfully and successfully upon those of opposite temperaments to his own. The greater the contrariety in this respect the better.

Health is also a necessary qualification. No person should attempt to experiment upon others, under ordinary circumstances, unless he enjoy good health; for, as we have seen, diseases and pains may be readily transferred from the operator to the subject, and those diseases, too, which are not usually considered contagious. Hence persons who are sick or debilitated, should generally defer their magnetic experiments, till they have first healed themselves.

In some cases persons can be successfully treated by physical means alone, but a certain power of volition or of willing an effect, is very requisite, and the more of it, generally, the better. Firmness, self-confidence, patience, perseverance, and tenderness of feeling, are all conducive to the effects, and to a considerable extent necessary. From the commencement we should continue calm, deliberate and determined upon the results. All excitement should be allayed, and the mind not allowed to become the least ruffled or agitated. Excitement of either body or mind, and especially of the latter, will diminish our magnetic power, and very frequently do serious injuries to the subject.

Purity of motives is also very necessary. A desire to do good gives determination of purpose, and conse-

quent success, while evil motives beget fear, want of self-confidence, agitation of mind, and excitement of the nervous system, all which are detrimental to the production of human magnetic results.

As to the age best adapted to magnetic experiments, the same principle holds true here as in other cases where physical and mental power are required. In the youth and the aged this power is soonest exhausted, and generally their magnetic forces are sufficient only for the purposes of their own systems. Hence the vigour of manhood is best, when a person can endure the greatest fatigue of body and mind. This is especially true when attempting to effect cures upon the sick. For the same reasons, the male sex are usually more successful than the female, though many of the latter are powerful and skilful operators.

Ability to adapt oneself to the condition and views of the subject, is in all cases beneficial. By this means a variety of circumstances will join in to assist in producing the result. Aptness for the work is also necessary here as in other cases; though skill in applying the magnetic power is acquired by practice, on the same principle that a mechanic acquires skill in the particular branch to which he devotes his attention.

Faith is beneficial, but not absolutely necessary in producing the passive state of existence. Some of the greatest skeptics in the science, have succeeded in transporting persons into the passive magnetic state, and thereby been convinced of its truth. My own experience will testify to this fact. But still, whatever a man firmly believes he can do, he will undertake with determination, and be likely to accomplish; while, if he doubts the reality of the very thing for which he labours, he will not be likely to put forth much effort, either physical or mental. And, in the present case, *mental* effort is one of the principal means used in producing the effect. Hence, it is very necessary that we should have faith in the science.

Nor is this all: no person should ever undertake to

perform magnetic experiments upon others, unless he first *knows* what he is going to undertake. One profoundly ignorant of this, and almost every other subject, having witnessed the process, peradventure, in attempting the same, may succeed in transporting a person into the passive magnetic condition, where he may perform with him a variety of interesting experiments, and again safely restore him to his active magnetic state! So may a person ignorant of the properties of medicine enter the apothecary shop, deal out drugs to a patient, and chance effect a cure! But who that knows the danger in either case, is willing to trust himself with a quack? It would be difficult to tell in which case there would be the greater risk. Let an individual, then, before he attempts to experiment upon others, first become acquainted with the *nature* of the magnetic agent. In addition to this, if he would be a successful magnetizer, he must acquaint himself thoroughly with the *nervous system.* The nerves being the appropriated conductors of the fluid, it is very important to understand their situation, direction, and respective functions. And again, if he wishes to perform experiments in phreno-magnetism, or to apply the magnetic power to the cure of mental diseases, he must become well versed in phrenology. A knowledge of these branches is indispensable; for without it a person with innocent intentions, may produce serious injuries to the nervous system, permanent mental derangement, and even death itself, or something tantamount to it. If a single gush of the electric fluid, in its passage from the cloud to the earth, can shatter into splinters the stubborn oak, what disastrous consequences may not the same agent produce, when antagonizing its forces upon a delicate "harp of a thousand strings?"

It is necessary, too, that the balance of the human magnetic power be in favour of the operator. The upward tendency of the fluid must be counteracted by a stronger force than itself, or else no effect will be produced. We should, therefore, possess more of the fluid

than the subject, if we make use of physical means alone. But if we combine physical and mental means, and the subject do not oppose with his mind, we may succeed with less quantity than that of the subject. For, in this case, the magnetic agent of the subject, to a considerable extent, yields to the control of our will. If the subject oppose his mental effort, or is unwilling to be put into the passive state, it will require a strong mental effort, and a large quantity of the fluid, or in other words, it will take a strong magnetic force to produce the desired effect. But if the subject surrender, and at the same time possess a small quantity of the fluid, while the one who operates has a large quantity, and strong powers of volition, then there will be no difficulty in producing the effect in a few minutes.

A person, by frequently exerting his magnetic power over others, will increase its momentum, so that after a while he will be able to succeed with some whom at first he could not effect; and a pass of his hand over a subject will be forcibly felt, and easily distinguished from those of persons who are unaccustomed to magnetizing. This is in part to be attributed to acquired skill in applying his magnetic power, but only in part; for by using himself as a magnet to operate upon others, he actually increases his magnetic force, the same as the power of an artificial magnet is increased by using it to make other magnets.

3. There are certain conditions, also, which render persons more or less susceptible to the magnetic influence. Every person may be made a subject for successful development of magnetic states; though there is a great difference in the time and effort necessary to produce these states in different persons. Some, the first attempt may be put into the passive magnetic state in two minutes or less, while others may require fifty trials of an hour each. This difference in the susceptibility of persons to the magnetic influence, is the same that we witness in many other cases. Some can never expose themselves to slight changes

of the weather without sickness, while others can endure almost any exposure, and not suffer from it the slightest inconvenience. Some are very difficult to be affected by medicine, while in others, the very smell, and sometimes the mere thought of it will produce powerful results. Hence, in medicine it has become a maxim, "that every thing depends on the idiosyncracy of the patient;" or the peculiar condition of different individuals, which makes the same remedy act differently on different persons.

In respect to the susceptibility of persons to the magnetic power, their temperaments make an important difference. The sanguine, bilio-sanguine, and highly nervous, are usually difficult subjects to discharge, unless they are considerably debilitated. The lymphatic, nervo-lymphatic, and bilio-lymphatic temperaments are generally discharged without difficulty. But there are a variety of circumstances which may render persons of the strongest temperaments even more susceptible than many whose temperaments are of the lymphatic composition.

The age of persons makes quite a difference in their susceptibility to the magnetic influence. Infants and very old persons are easily affected, but not readily transported into the passive state of being. This is owing, probably, to the difficulty in keeping their minds calm and composed. Although I have succeeded with a number under two years of age, and a few over forty-five. In the prime of life there is more of the magnetic force than at any other age, and consequently greater power is required to discharge the system. From the age of ten to twenty-five, persons are generally more susceptible to the magnetic influence, than at any other period of life. In this period, the mind is more calm and free from cares and anxieties. Persons have less fear of consequences, and greater disposition to yield to the influence. For the same reasons, women are usually more easily affected than men. Young ladies who are free from cares, of quiet habits,

and accustomed to but little bodily exercise, are commonly very susceptible. And generally young persons of amiable, mild, and quiet dispositions, and free from mental anxiety, most readily yield their magnetic power.

The peculiar state of the subject's health renders him more or less susceptible to the influence. There is no difficulty in succeeding with persons of perfect health, but generally sickness and debility, (cæteris paribus,) are favourable circumstances. Persons who are very much reduced by disease, however, are sometimes difficult to affect, owing to pain of body or restlessness of mind. Bodily pain is frequently a great obstacle, but not insurmountable. I recently succeeded, the first time, in putting a lady into the passive state, in less than two minutes, who, at the time, was in almost excruciating bodily pain.

Restlessness of mind is a still greater obstacle to be overcome. The patient, if possible, should be divested of all excitement, be perfectly submissive to the influence, and unconcerned about the result, or the means used to produce it. Much anxiety to be put into the passive magnetic state, also, produces impatience, which may very much hinder the desired effect, if not prevent it altogether. Hence, previous to the first trial upon a person, his mind should be prepared. I have sometimes been obliged to stop in the midst of the magnetic process, and request the subjects to allay their anxiety and be passive. Roving of the thoughts, is, in like manner, unfavourable. For this reason, idiots, or those labouring under great mental derangement, are not so easily affected as others.

Faith, or belief of the subject in the truth of the science, is not indispensable, though favourable to the results. I have discharged of the magnetic medium a number of profound skeptics, who challenged me for a trial, and some of them would not have believed it then, had I not recharged their *heads* without their bodies, and challenged them *to get up if they could.*

4. But few persons, however, go perfectly into the passive magnetic state, the first trial. Hence patience and perseverance are requisite to both parties. The time of continuing the process should vary according to circumstances. In no case should it be so long as to weary out the patient. If but little effect is produced within a half hour, or at least three quarters of an hour, it is better, usually, to stop, and try again after a few hours, or on the next day. If the repetition be the same hour of the day and under the same circumstances, it will generally be more favourable than otherwise. Some advancement will be made each trial, and the susceptibility of the subject will be increased each succeeding time, on the same principle that a magnet acquires susceptibility to the condition of a magnet, by the process of charging and discharging it. Owing to certain circumstances, however, there may not be so sensible an effect produced the second or third time as the first. No person's condition is uniform and steady. A delicate constitution varies nearly every hour, and at every change of the atmosphere; the quantity of the magnetic fluid is greater, and passes more freely at one time than at another; consequently, the effort required to discharge a person will be different at different times.

A person having been once discharged of the magnetic medium, can be more easily affected under the same circumstances at another trial, and if it be frequently repeated, the time required to produce the effect will continue to shorten, till, by a wave of the hand, a look, and sometimes by a mere effort of the will, the said person can, almost instantaneously, be put into the passive magnetic condition.

If it should so happen, after repeated trials under favourable circumstances, that we fail to produce any effect upon a certain person, we should not be discouraged, and give up the work in despair, but hand the subject over to one possessed of greater magnetic force, and try another. Physicians do not effect cures in every case; and sometimes they fail in producing the slightest effect upon their patients.

5. I come now to speak more particularly of the process of discharging persons of the magnetic medium. As we have already seen, the tendency of the fluid is *upward.* To discharge a person, therefore, we must counteract this upward tendency. This may be done in a variety of ways, and we may adopt either, as our judgment shall dictate, under the existing circumstances.

In many cases we may succeed with persons by mental effort alone, their minds co-operating with ours. The subject, placing himself in some easy position, is directed to look the operator in the eye, or at some object across the room, or upon the floor, steadily, in anticipation of the *result,* while the operator himself fixes his eyes upon those of the subject, and *wills the effect,* which he wishes to produce. In this process, probably as much is effected by the subject as by the operator, and, in many cases, even more. But few are so yielding of the fluid, as to be discharged *solely* by the *will of another,* until they have been first discharged by the use of additional means; though there are some cases of the kind. In these instances we bring our will to bear upon what we wish to accomplish, in the same manner as we will any thing else, which we desire and intend to have. By a strong determination of the mind, in this way, we may frequently effect our object some distance off, and at our first trial.

Sometimes persons may be readily affected, by laying their hands in their laps, palms down, and arms extended, while the magnetizer places his hands upon theirs, produces a quivering motion in the direction of their arms, looking and willing as above directed.

The manipulating processes, however, are generally the most successful. The subject seats himself, (or in case of sickness reclines,) in a comfortable position,—directs his eyes steadily to some object on the floor, across the room, to the eyes of the operator, or to some part of his person,—a little elevated or depressed is better, with his hands in his lap and his mind patiently

fixed upon the certainty of the result. The operator takes his position facing the subject, standing or sitting, a little elevated above him, lays his hands upon those of the subject, or holds his wrists, with his thumb lightly pressing upon his pulse, or what is better, takes hold of his thumbs, so as to have the balls of the two come together, to equalize their temperatures. In this position, with his eyes fixed upon those of the subject, and his mind bent upon the effect which he wishes to produce, he may continue until he has effected his object: Or after a few minutes he may raise his hands, and from the top of the subject's head, make a few passes down over his face, as far as his waist or lower, as he chooses, then off, widening their distance, and in a curved or circular line, raise them to the top of the head, and again pass them down as before. If he chooses he may carry both hands down, and out to the right or left of himself; or in their upward passage he may turn both inward towards himself. In the latter case he will identify more perfectly the two systems. All the manipulations should be in curved or circular lines, and the wrists and elbows should be limber, so as to revolve easily. When making the downward passes, the fingers should be loosely extended, and the ends off which the fluid passes, should be carried near to the subject; but when making the upward passes, they should be turned the other way, and carried farther from the subject. These manipulations he may continue till he has effected his object, or a part of the time he may hold one hand as at first, and with the other make his passes, occasionally laying it gently on the forehead a moment or two, then down and round as before. Either of these methods may be continued or varied at pleasure. It is not necessary to touch the subject with the hand or hands in the passes, but the nearer the ends of the fingers are carried to the face of the person in the downward passes, the better. Passes *slowly* made are usually most effectual, as those which are quick create currents of air, which are unfavourable.

Sometimes both hands pressed lightly upon the head, or upon the extremities of the shoulders, in the downward passes, or light friction along down the inside of the arms to the hands and off, or from the back part of the head along front and down as far as the eye-brows, or from the top down over the temples, and the balance of the way without friction, will often facilitate the result. Sometimes, in the downward passes, gently grasping the arms or hands, pressing the fingers upon the pit of the stomach, or holding them to the eyes for a moment or two, will accelerate the effect. The operator, if he chooses, may sit by the side of the subject, hold one or both of his hands awhile, and then with one make his passes; or standing by his side, lay one hand on the top of his head, and the other on his forehead, and occasionally pass one downward over the face and person, as above stated;—or let the subject's head lean back and rest in one of his hands, and with the other make the passes, occasionally laying it on his forehead: or he may stand in front, and gently wave or pass one or both hands downward, as above directed. In this way some persons can be discharged at a distance. If, during the process, the arms of the subject become rigid, as they sometimes do, the passes should be made over the face and body.

The foregoing are some of the simple methods which we may continue, or change from one to another, at our pleasure. But generally it is better to use one set of means invariably, for the same person.

Persons may be discharged of the magnetic medium, by means of a magnetic machine, a galvanoid, large magnets, or by pressing the fingers upon certain organs of the brain; but by these ways there is greater liability to do injury, and the above named methods had better be adopted. Small magnets, however, if used cautiously and skilfully, will often be great assistants. The subject may lay them upon his breast, or in his lap, or hold them in his hands, or let one end rest upon the floor, and the other against his knees, or

in his hands;—and in every case let the point off which the fluid passes be downwards;—or the operator may hold them in his hands while making his passes, or perpendicularly over the subject's head, a little above, with the positive points next to the subject. The opposite position of the magnets will retard, or prevent discharging a person. Sometimes, if the operator magnetize any substance, and let the subject hold it, it will facilitate the results, or produce the effect alone.

After the relation is perfectly established between the two parties, the one can discharge the other at a distance from him with the greatest ease, often without his being sensible of the intention, and in some cases contrary to his wishes. Dr. Nott, president of Union College, tried the experiment upon a young lady, who was engaged in conversation with another gentleman, and ignorant of the Doctor's intentions; in another room, with the door shut between them, the Doctor, in less than five minutes, put her into the passive magnetic state. This has frequently been done, and may be done again; and that too, not only when the subject is in another part of the house, but when in another part of the city or district of country from that of the operator. The subject, also, may discharge himself by means of magnets, and in some cases by his will, as we have seen.

6. Thus far, in the process of discharging persons of the magnetic medium, I have spoken of the methods to be used with individuals only: but the magnetic power may be successfully exerted upon a large number at one and the same time.

The experimenter may exercise his power upon a whole audience while standing, or sitting at a short distance from them. He directs them to look steadily at him, or at some object which he points out, and continue their attention to the article named, with calmness and willingness of mind, anticipating success. He being a little elevated in position, fixes his eyes

upon them, and with determination of mind, wills what he wishes to effect. Thus continuing twenty or thirty minutes, under favourable circumstances, some one or more will, most likely, be seriously affected, and perhaps some ten, fifteen or more, be transported into the passive state; or, in connexion with his power of volition, he may make a few passes or waves with one or both hands over the audience generally, or in the direction of some individuals, whom he may think quite susceptible to the influence. This method should not be resorted to, unless under the most favourable circumstances.

The operator will meet with more general success, if he select some dozen or more, and form a *magnetic line.* Let them be seated in a line, and give them directions as above stated. Place a long rod, or large wire in their laps, and have them all clasp it with both hands; if the rod is a magnet, it will be better than otherwise. While thus sitting, he may lay his hand upon the hand or forehead of one of them a few minutes, and then make passes over them from the top of their heads to the rod, and off towards the positive pole, willing the effect which he wishes to produce. This is often a very successful method.

Another method is the *magnetic ring.* This I have found very seldom to fail under favourable circumstances. Let any number sit down in a ring or circle, clasping each other's hands or thumbs, so as to have the inside or balls come together, and all look steadily at some place upon the floor. The operator, standing in the circle, holds one of their hands in his, a few minutes, then makes passes over them from one to another around the ring, with one or both hands, occasionally laying his hand upon the forehead of some of them, as in the previous case. Great care should be taken in making the downward passes over one, not to make *upward* passes over others behind. As soon as some are affected, he may direct his attention more particularly to them, and in the course of thirty or forty

minutes, or as soon as he has effected his object on a sufficient number, he may disconnect their hands from the ring, make a few passes over them, and let the others silently withdraw.

In forming the ring, all skeptics, and those opposed to the effects, should be kept out, as also those who are disposed to laugh, be restless, or inattentive. Attention to this rule may prevent a perfect failure. If the magnetizer direct certain persons in the ring to join their volition with his, the effect, generally, will be more powerful.

A *magnetic chain* is still more effectual, and is certain to succeed, unless under very unfavourable circumstances. This is formed in the following manner. Let some ten, twenty, or more, select their subjects, each one for himself;—all sit down, so that a connected chain may be formed,—the operators at the right side of their subjects, (unless they are left-handed,)—all join hands, as in forming a ring, with the superintendent inside. Thus seated, the subjects are directed, the same as in other cases, each operator to bring his volition to bear upon his own subject,—the superintendent puts himself in communication with them by holding his hand upon one of their hands or foreheads a few minutes, and then with a rod, magnet, or his fingers, directed in a line somewhere about the waist, passes round the chain several times, carrying the point near their bodies. He thus produces a magnetic current passing round from one to another, and establishes its direction in that line. He then makes passes over any of the subjects he pleases, carrying his hand from the top of the head down to the circular current which he had produced, and then bearing them a few inches in the direction of that line. This he may continue for some ten minutes, applying his power in different parts of the chain. Then all the operators, still holding on with their left, carefully loosen their right hands, and with them make passes over their own subjects, the same as the superintendent had done.

This being continued a few minutes, all carefully join hands as at first, and the superintendent proceeds with his passes for a few minutes, then each one carefully disconnects himself from the chain, and proceeds as in individual cases. This may be continued a longer or shorter time as circumstances shall dictate. Some in the chain will perhaps be in the passive condition in a few minutes, and with them it is necessary only to make occasional passes to keep them in that state. In the magnetic chain a large number can be tried at once, and some be affected who could not be alone. So powerful is the magnetic current sometimes passing around the chain, that distinct shocks will be felt in their hands and wrists.

There is one other method that I have found very convenient in difficult cases, which is the MAGNETIC BATTERY. Select three or four good magnetizers, of different temperaments, and let them all join in a circle with the subject, and concentrate upon him the combined force of their magnetic powers. In this way they can accomplish much more than either could do alone. But they must be united upon the one effect which they wish to produce, if they would cause the stubborn oak to yield.

We can generally tell when we have carried the process of discharging sufficiently far for the purposes which we desire. The subjects, if inquired of judiciously, in most cases, can inform us in what condition they are, or to what degree they are carried. Sometimes, however, they are unable to speak, when thus inquired of, their wills having no control over the lingual nerves. In such cases we should make two or three passes with the thumbs or two fingers, from the centre of the lips and neck outward; and partially charge the tongue, by touching it with the finger. Asking them a few questions, in respect to their *senses*, will enable us generally to decide. When these are all suspended, as we have seen, the natural tendency of the magnetic currents is entirely counteracted. In

the passive magnetic existence we may have the subjects remain, if we choose. For the purposes of health, and even for experiments generally, it is not best to carry them farther. And we should bear in mind, that the fluid has a tendency to accumulate, and resume its natural direction, and the subjects to "wake up."

This tendency is very different with different persons. Some will arouse in a few minutes, and others in a few hours. Hence, to prevent this, and keep the subjects perfectly in the passive magnetic state, occasional passes over them are generally found necessary. For want of this, *frequent failures* have been made by magnetizers.

2. When we have transported a person into the passive state of being, new relations are established, and additional and weighty responsibilities rest upon us. By mismanagement, or unskilful treatment, all our experiments will be rendered more or less imperfect, and, as we have seen, serious injuries may result to the subjects, physically, intellectually, and morally. A few suggestions, therefore, in reference to the management of the subjects, may not here be considered out of place.

In cases where persons submit to the magnetic process for the sake of experiments, or to illustrate the principles of the science, nothing should be attempted which is disagreeable to them, or contrary to what they have previously directed.

Seldom should many experiments be attempted upon persons the first time they are put into the passive magnetic condition. They are then introduced into a new state of existence, and in that state are but children; some of them merely *infants*, quite unconscious, and not sensible of ever having lived in any other condition. The second or third time we may enter upon a course of experiments, beginning with some of the more simple, and afterwards proceeding to others of a more interesting and important character. This rule should be carefully observed, if we are going to experiment in public.

Skeptics, and those who are offensive to the subjects, or opposed to the results, should not be allowed to participate in the experiments, and seldom should have any thing to do with the subjects. For the purpose of illustrating the importance of this precaution, suppose an experimenter, in order to convince me or others of the truth of the science, shall allow me to take the hand of his subject in mine, feel his pulse, press and bend his rigid arm, lay my hand upon his forehead, &c., or, as is very customary, he shall appoint me "a committee to examine his subject;" now, I being offensive to the subject, or a skeptic, what must be the legitimate consequence? If I am offensive to the subject, every psychological experiment, or such as are connected with the mind of the subject, must of course be more or less imperfect. The subject will refuse to perform what I desire, or if he performs, will do it imperfectly, as his natural disposition shall prompt him under such circumstances. If I am skeptical, or opposed to the results, and am thus allowed to come in contact with the subject, I can cause most, if not all the physiological experiments, or such as are performed upon the body, to be total failures. The subject being discharged of the magnetic medium, while I am charged, in many cases immediately, and generally in a few minutes, I can establish a communication between myself and him, so as to have nearly as much control over his system as the magnetizer himself. Hence, in examining the arm, leg or body, I find it, (or rather *make* it) and thus show it to the audience, not quite so rigid as he supposed, and in reality had made it. This may be done without any intention on my part, simply from the fact that the fluid passes from my body to that of the subject, and produces results opposite to those effected by the magnetizer. But if I *choose* to produce failures, I will do it more successfully, by exerting *all* my magnetic force to counteract his. Hence the inconsistency of appointing a prejudiced committee to try the experiments, and test the truth of the science for a whole

audience, or perhaps community. It is better for the magnetizer to manage his own subjects, and let skeptics be convinced in some other way.

If a subject is discharged in a ring, chain, or battery, he is more or less in communication with all connected, and consequently more or less influenced by them. All therefore should keep calm and composed. Should any become frightened, the subject will be affected by it, perhaps thrown into convulsions, or some other state equally bad. Hence no person should be admitted into the ring or chain, who is liable to become frightened at any thing which he might witness. Care should also be taken that they do not wake the subject, as they may very easily do. Sometimes, by a part of them laughing, a subject through sympathy will be aroused to his active energies. All therefore should be calm and sedate.

In experiments with the subjects, let every thing be done *deliberately*. Always give them sufficient time, and never weary them by too long continuance.

Always treat them as *rational beings*. Motives are to be resorted to, the same as if they were in the active magnetic or wakeful state, to get them to do any thing which depends at all upon themselves. Their disposition being the same, it is useless to expect success in experiments upon any other principles. We should never presume, that, because we have gained new and perhaps additional control over them, we can by this means force them into measures contrary to their natural dispositions. Nor should we injure, or allow them to be injured, by overloading their stomachs with food, and other things, as if they were mere freight packets, into which every thing might be jammed with impunity, or allow their flesh to be pricked, pinched, and cut, as if they were invulnerable to injuries. While in the passive state, they are insensible to the pain or injury; but when restored again to their active condition, the consequences of such ill treatment will be nearly if not quite equal to what they would

have been, had the injuries been inflicted while in the wakeful condition.

In all cases of rigidity, whether in the entire body or any part of it, occasioned either in the process of discharging, or intentionally, after the subject is discharged, we may easily remove it by passes opposite to those which produced it. One or two slow passes, with a little friction, up the arm or part of the person made rigid, will generally produce the effect. We should be careful, however, not to carry the passes up over the face or head, unless for the purpose of waking, or restoring him. The rigidity is caused by changing the polarity of the parts affected. Care should be taken therefore to counteract, and no more than counteract those currents, that the subject be left in what I have denominated the passive magnetic state.

Sometimes, when requested, the subjects are unable to walk, or even to stand. This may be owing to their having become rigid in the process of discharging; if so, it may be removed, as I have above stated. But more commonly it is occasioned by producing a point off which the fluid passes from the system, leaving all below that point still in the natural state. In such cases, the mandates of the will cannot be sent below that point, because that would be sending impressions against a magnetic current, which is impossible. That current must be counteracted, which may be easily done by making a few passes down as far as the feet, and off.

When persons are magnetized for removing pains, or diseases, they should never be troubled with experiments, or wearied with unnecessary questions. If rightly managed, they will be able to describe their case without difficulty or injury to themselves. They should not be put in communication with others who have pains or diseases, because their own are enough for their native energies to remove, without the addition of others. They can tell, too, how long it will be best for them to remain in that condition, and when they should be treated again. After a few times, they

will also be able to point out the progress of their improvement, and predict the time of their restoration, as also, in many cases, to prescribe for their cure. They should be questioned with sincerity, as if their statements were solely to be relied on. And if any other course is taken than that which they have pointed out, or to which they have given their consent, it should not be made known to them. Sometimes, especially in cases of children, it may be necessary for us to exercise our own judgment, as to the time of sleep, or the prescriptions, if any. A number of hours every day will not injure a person, if properly managed. In all cases restore the subjects to their wakeful state when they request it, unless by easy persuasion, they can be prevailed on to continue longer in the passive state.

3. I will now point out briefly a few directions to be observed in restoring the subjects to their natural condition. Generally it requires but little time and effort to recharge the system.

Immediately before it is done, the subject should be apprized of the intention, that he may not be too much surprised, when first coming to the exercise of his natural senses. Should he be unwilling to be restored, as is frequently the case, persuade him to it, or let him remain awhile. If, when we are about to restore the subject, we tell him to wake up, we shall find it much easier for ourselves: for then, he will exert his own will in connexion with ours. In many cases the subject's will is sufficient, if he is told some time previous, to wake at a certain time.

We should also remove all excitement from the room, and have surrounding circumstances nearly the same, if possible, as when we commenced. It is quite unpleasant for one who has submitted to a trial, in a quiet room, with two or three friends present, to be restored to his natural senses in the midst of a multitude of loud laughing spectators. This should be guarded against. If persons are admitted after the subject is in the passive state, they should leave before

he is restored, unless their presence is very agreeable to him.

The system should also be regulated, before any attempt is made to recharge it. If the polarity of any part is changed, remove the reverse action of the fluid; if antagonizing currents have been produced, regulate them; and if any organ or organs of the brain are excited by currents, opposite to the natural direction of the fluid, allay that excitement, and have the whole system in the passive state, calm and composed.

To recharge or restore one to his natural condition, in general, we should adopt means directly opposite to those used in discharging him. The best and most common method however is, by "reversing the passes." With the palms upwards and the fingers near the subject, let the hands be carried from the feet upward to the top of his head and off, then round in a circular or curved line, and up again, and off as before. A very few such passes will generally recharge, or wake up the subject. They should be carried somewhat quicker than the passes in discharging. Some of them may commence midway the person, or a little below his head. Sometimes placing the balls of the thumbs under or over the eyes, and carrying them a little up and outward with friction, or placing the palms of the hands on the sides of the head, or on the forehead, then carrying them up and out quickly, or quick passes made up over the frontal regions, or slight friction along the arms from the fingers upwards, or laying one hand over the back part of the head, and with the other making passes up over the face and temples, and occasionally from down towards the feet,—*either*, will facilitate the recharging of the system, and often be sufficient of itself. If any part of the body has become rigid, or frigid, make the upward passes with friction, clasp that part with one or both hands, bend it a little, and breathe upon it along upward, as if making a pass with the mouth. To restore one part of the body at a time, the passes should be made from below that part upward, and then off as in other cases.

Magnets may be successfully used in recharging persons, their position being opposite to that in discharging, or such as to cause the fluid to pass up the system. These of themselves are frequently sufficient for the purpose.

Care should be taken that the whole system be restored to its active magnetic condition, and all numbness, stiffness, and unpleasant feeling removed, which may in all cases be ascertained by asking the subject. When a number of persons are put into the passive state together, recharging one will usually recharge all at the same time.

Generally there is little or no difficulty in restoring subjects, unless perhaps in cases of some who have been experimented upon by unskilful persons, or by some who have become frightened. In such instances, however, under proper management, no danger need be apprehended. Allow no person who is frightened to be present, and the farther they are removed the better. Let a skilful, judicious magnetizer put himself in communication with the subject, by holding his hand, or laying his own on the subject's forehead,—then make a few passes downward, as in the process of discharging, and if possible, get him to converse,—after which he may proceed to restore him, as in ordinary cases. If, however, he should find difficulty in restoring him, let him keep calm, and rest awhile—fear would only increase the difficulty.

Persons highly susceptible, who fall into the passive magnetic condition voluntarily, may be prevented by putting them into that state, and then directing them particularly not to fall into it again. Get them to promise that they will not; then restore them, and whether they remember it or not, the direction will generally be obeyed.

4. When subjects are restored to their wakeful condition, the sudden transition generally produces in them considerable surprise.

If they wake of themselves, they commonly attribute

their waking to the first impression made upon the mind through the senses. If snuff, for instance, has been put into their nose, and, on being restored, the mind first receives an impression from that, they will attribute their waking to the snuff; and so generally, the first impression they receive through the senses, is considered by them, the cause of their waking.

When restored, they seldom remember what transpired during their passive magnetic existence. Sometimes they have a faint recollection of certain things; but this is owing to their having been only partially discharged, when those things occurred. They may be made to recollect any part, or all that occurred, by exciting the organs of memory, and directing them to recollect what has transpired, and sometimes by directing them merely.

When they are in the passive magnetic condition, they generally have a distinct recollection of every thing that has previously occurred in that state; unless it be certain things done under the excitement of the phrenological organs, in which cases they seldom remember any thing, until under the same excitement again.

The above named facts and directions, I have considered necessary to be known and observed, by all who would be practical magnetists, and therefore have been particular in detailing them. That evil consequences may result to the subject, who submits to frequent magnetic experiments, I know full well from the nature of the agent concerned; and that some injuries may have been produced by magnetizers, is very probable; for, as I have already stated, nearly every variety of neuralgic affections, may be produced in the process of discharging and surcharging, and by creating and establishing antagonizing currents in the system. If, for instance, in my experiments I become alarmed or excited, that state of mind is communicated instantaneously to the subject, and he, being in a condition peculiarly susceptible to effects by mental apprehension,

may, by his own mind, bring upon himself convulsions, or epilepsy, or catalepsy, or he may pass into a state from which I might be unable readily to restore him: or while in a calm state of mind, I might produce the same, or even more disastrous consequences, if I were ignorant of the agent concerned in human magnetism. These injurious effects, however, are to be attributed not to any evil tendency which the science may have, but to the bad management of those who tamper with it. Under skilful management there is no danger. But even if there were evil effects sometimes produced under the most careful treatment, it would be no more than what we might reasonably expect. In the practice of medicine, and in the application of steam, great evils frequently occur, and we reject neither the one nor the other, but endeavour to become acquainted with the peculiar causes which produced the evil. Let us pursue the same course in the present case: for human magnetism is a science, established in truth, and destined to be universally received.

In the preceding pages I have endeavoured, and I think successfully, to do something towards establishing the true principles of human magnetism. I have conformed as much as possible to the views of others, who have advocated the cause; but in many respects, following the dictates of truth, I have been obliged to pursue an independent course, and cut my way alone through a wild untrodden forest.

"Yet must he brook the idle jest, the cold and doubting sneer."

In whatever light the view which I have taken of the subject may appear to others, it is certainly the only correct one that can be taken. We here find the human system charged with the magnetic fluid, which passes upwards, and bears impressions to the mind—thence it is conducted off, or radiated into the surrounding atmosphere, or under the control of the mind, is distributed through the nervous system, to enable the different organs of the body, in perfect harmony,

to perform their respective functions;—to the muscles, it gives rise to muscular action,—to the organs of nutrition, it produces respiration, circulation, and digestion,—to the organs of thought, it gives rise to mental manifestations; and in proportion as the fluid passes more or less freely, and regularly, so will be all the impressions upon the mind through the senses, the impressions of the mind upon the body, and the manifestations of the moral and intellectual faculties. The mind not being able to receive, or send forth impressions without this fluid, or in any way, except in the direction of its currents, if I discharge a person of the upward passage of said fluid, I at once suspend the action of his senses, and deprive his will of its power to control his system. Having thus far proceeded, the fluid with which I am charged, is made to pass, by my finger, or some other means, to the whole or any part of the discharged body, which is thus brought under the control of my will, so that I act upon it through the same medium, and in the same manner that I act upon the different parts of my own body. His senses being suspended, I cause the fluid that carries impressions through my senses to my mind, to pass thence directly to his mind. Thus the two minds receive impressions by one and the same medium, through my senses; and there being no backward or reverse currents of the fluid, no impression, of course, can be received through his senses upon my mind. So that the singular phenomenon of the operator's senses being common to both himself and the subject, while no impressions are borne through the senses of the subject, either to his own mind or that of the operator, is easily accounted for, and not difficult to be understood. The phenomena of deluding, or deceiving the subject through the operator's senses, and the describing the pains of others by the subject, are also perfectly philosophical. The two minds, through the same senses, by the same medium, receive the same impressions, and by the same power bear them again to corresponding

parts of the two systems. In exciting the sympathetic points of the body, we cause the fluid in like manner to pass to those points, and all other parts sympathizing with them, or to all parts to which are conductors of the fluid from the points touched. All the wonders of phreno-magnetism, clairvoyance, mental transfer, mental sympathy, and other branches of the science, are easily and satisfactorily accounted for upon these principles. And what, perhaps, to many, is still more interesting and important, the true agent concerned, mediately or immediately, in the production of all physical and mental diseases, is evidently found here; and consequently the true scientific method of treating diseases. Upon these points, however, I will not now comment, as I intend to treat them separately hereafter, as well also as the application of the science to useful purposes; provided no other more competent to the undertaking shall supersede the necessity. Having now swelled this essay to as large a compass as I intended, I will submit it to an inquiring community, and especially to those fond of scientific investigations:—not to call forth criticism, for it has been hastily written, and I have not had time to revise it,—nor to challenge unnecessary discussion, but for useful purposes; hoping, whether I should or should not appear before the public again in this manner, that this "infant magnetism enrobed in its true panoply," may, of itself, awaken a new interest upon the subject; that those now in the field, combating the deep-rooted prejudices of self-conceited and would-be philosophers, may take fresh courage; that others, able and talented, may be excited boldly and independently to advocate the true principles of the science, and that the sun which has already risen above the horizon, shall continue to increase in splendour, dissipating the thick mists of ignorance, superstition, and fanaticism, till it shall have arrived at its meridian glory, and all the human family shall delight to bask in its illuminating, health-giving, and heart-cheering radiance.

THE END.