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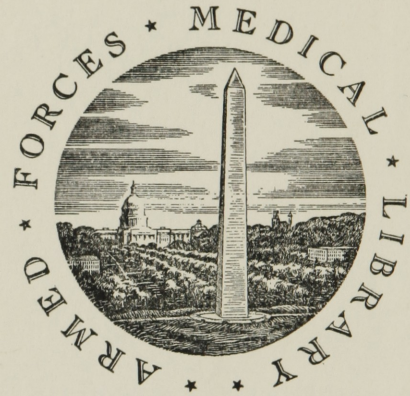

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PRACTICAL INSTRUCTION

IN

ANIMAL MAGNETISM.

BY J. P. F. DELEUZE.

TRANSLATED FROM THE PARIS EDITION,

BY THOMAS C. HARTSHORN.

Part I.
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TO THE MARQUIS OF PUYSÉGUR.

Sir—Permit me to place your name at the head of a work intended to make more generally known the principles announced in your writings, and the consequences of the facts you have observed. Without you, Magnetism would have been forgotten after Mesmer, as it was after Van Helmont. No one would have engaged in it, if the most active charity had not given you the courage to sacrifice your time, to despise criticism, and finally to brave all obstacles, to establish a truth that enlightens us in relation to the faculties of our own soul, and upon the means of employing these faculties in curing or in soothing the distresses of our fellow-men. To you I owe the knowledge I have acquired, as well as what I have imparted, and the little good I have had the happiness of doing.

Accept, my Lord,
this offering of gratitude,
and respectful attachment,
from your disciple,

DELEUZE.

INTRODUCTION.

SEVERAL persons have requested me to publish upon the subject of Magnetism, plain and simple instructions, free from all theory, and proper in all cases to direct those who are convinced of the reality of the agent, and who are at a loss how to make use of it. I am now going to fulfil this task, solely with the view of being useful.

It is not the object of this work to convince men who, otherwise well informed, still doubt the reality of Magnetism; it is intended chiefly for those who are not engaged in medicine, physiology, or physics, who believe upon oral testimony, without having seen any person magnetized, and who, being persuaded that I know more than themselves upon the subject, wish to try my method in order to succeed, as I have had the happiness of doing, in healing and ameliorating the ills of their fellow-creatures. I shall lay down principles which I believe true, without entering into any discussion to prove their truth. I shall avoid pronouncing upon that which appears doubtful: and if I err in the mode of explaining things, my errors, appertaining solely to the theory which I have adopted to connect the phenomena by referring them to the same cause, will not affect the indication of the means to be taken to produce these phenomena, and derive advantage from them. I shall not stop to detail

facts in support of my doctrine : I shall limit myself to the citing of a few of those which I have myself observed, whenever examples shall appear necessary to the better understanding of my subject.

For the purpose of obtaining a more orderly arrangement, I shall divide this instruction into chapters.

I shall first lay down certain principles, in order to make my instructions more plain and simple. If my manner of announcing these principles be somewhat hypothetical, there can be no change in the results. Thus, I shall employ the expression *magnetic fluid*, because I believe in the existence of a fluid, the nature of which is unknown to me ; but those who deny the existence of this fluid, who compare the action of magnetism in living beings, to that of attraction in inanimate bodies, or who admit a spiritual influence without a particular agent, cannot, on that account, contradict the consequences to which I shall arrive. The knowledge of the processes and of all the conditions necessary for the efficient use of magnetism, is independent of the opinions which serve to explain the phenomena, and of which, up to the present time, none are susceptible of demonstration.

My first chapter shall contain an enunciation of the principles which are general and applicable to all cases.

In the second chapter, I shall teach the various processes which are employed in magnetizing, when somnambulism does not take place.

In the third, I shall speak of the indications which the first perceivable effects afford for the choice of processes.

In the fourth, I will give information concerning the auxiliary means by which the force of magnetism may be augmented, either by communicating the magnetic virtue to

certain bodies, or by putting magnetism in motion and circulation, so that several persons may at the same time experience the action, under the direction of one magnetizer.

In the fifth, I shall treat of somnambulism, and of the manner of proceeding with somnambulists.

In the sixth, I shall speak of the precautions which the patient ought to take in choosing a magnetizer.

In the seventh, of the application of magnetism to various diseases, and of its association with medicine.

In the eighth, of the dangers of magnetism, and of the means of preventing them.

In the ninth, of the methods of developing and fortifying in one's self the magnetic power, and of drawing from it all the advantages possible.

In the tenth and last, I shall speak of the studies which are appropriate to those who wish to acquire a profound knowledge of magnetism.

Persons who read these ten chapters in course, will observe that some things said in the first are repeated in the others, in almost the same terms. I would have avoided these repetitions, if I considered my work as a literary production : I have left them thus, that those who consult only one article, may find all the advice relative to the subject in question, without my being obliged to refer him to what has been already said.

If in some places I permit myself to speak in a dogmatic style, it is not because I hold my own opinions in too great esteem : it is merely for the purpose of being more clear and precise, and of not leaving in uncertainty whoever shall consent to take me for a guide. No person feels the imperfection of the work more than myself, since there must

be in it many omissions. I will receive with gratitude any critical observations addressed to me, and will profit by them in the correction of my faults, and in adding to my second edition whatever may appear to be wanted in this first essay.

Among the men who have devoted themselves to the practice of magnetism, there is a great number who have more intelligence and more knowledge than myself. I have a lively desire that the reading of this work, may determine them to execute the plan I proposed to myself, better than I have been able to do it. I invite them to take, in my instructions, all that appears to them worthy of being preserved, and not to quote me except to rectify the errors which may have escaped my diligence. Our wish is to do good; this wish unites us, it identifies us, so to speak, one with another. When success is obtained, let us enjoy it equally, whoever may be the author of it. It is possible for self-love to be gratified in the discovery of a truth, but never in having done good deeds.

A physician who has already become celebrated, would perhaps increase his reputation, by publishing a good work upon magnetism: he would call attention to an order of phenomena which belongs to animated nature; he would found a school; he would find disciples among his brethren in the profession. This kind of success is impossible for us: our adversaries condemn us without examination, and they exercise a great influence upon public opinion. We have no partisans except among those to whom we have rendered service, and the greater part of them dare not raise their voice. Happily their number increases every day: and that should sustain our courage and our hopes. Let us continue then to work in concert to spread abroad

the knowledge of magnetism, without disputation, without fear, and without the spirit of system. Let us banish the abuses and the dangers which may attend the use of it. Let us collect the materials of a beneficent science : the time will arrive when a man of genius will reunite all these materials, and rear an edifice which time cannot overthrow.*

* This was written in 1825. Since that time, in 1831, the Royal Academy of Medicine, through their committee, whose report is worthy of study as a model of accurate philosophical investigation, pronounced upon the subject an opinion, which has changed the popular feeling in France in relation to it. Its existence, as a peculiar faculty of the human mind, is no longer a matter of question among men of science who have witnessed its phenomena. The extent of its utility is now a question worthy of profound investigation, and not to be settled by men who never think, and who decide without looking into its merits. The evidences in favor of its utility are so abundant in European works of high authority, that an ignorance of its true history, which is not to be found in the Encyclopedias, may be deemed singular in men of good information ; and disgraceful, if they suffer themselves to oppose it through incurious prejudice. In this vicinity, it receives the support of medical practitioners of unquestionable skill. It should always be in the hands of such, or administered under their direction. To promote this object, and to recal the public attention from the curious phenomena to the true use of it, the translator has given the instructions of the venerable Deleuze an English dress.

ANIMAL MAGNETISM.

CHAPTER I.

GENERAL VIEWS AND PRINCIPLES.

1. Man has the faculty of exercising over his fellow-men a salutary influence, in directing towards them by his will the vital principle.

2. The name of magnetism has been given to this faculty: it is an extension of the power which all living beings have, of acting upon those who are submitted to their will.

3. We perceive this faculty only by the results; and we make no use of it, except as far as we *will* to use it.

4. The first condition of action, then, is to exercise the will.

5. As we cannot comprehend how a body can act upon another at a distance, without there being something to establish a communication between them, we suppose that a substance emanates from him who magnetizes, and is conveyed to the person magnetized, in the direction given it by the will. This substance, which sustains life in us, we call the magnetic fluid. The nature of this fluid is unknown; even its existence has not been demonstrated; but every thing occurs as if it did exist, and that warrants us in ad-

mitting it, while we are indicating the means of employing magnetism.

6. Man is composed of a body and a soul; and the influence he exerts, participates the properties of both. It follows that there are three actions in magnetism: first, physical; second, spiritual; third, mixt action. It will soon be seen how easy it is to distinguish the phenomena which belong to each.

7. If the will is necessary to direct the fluid, belief is necessary to induce one to make a firm and steady use of the faculties he possesses. Confidence in the power we possess, makes us act without effort and without distraction. As to the rest, confidence is only the consequence of belief: it differs in this only—one believes *himself* to be endowed with a power, whose reality he does not doubt.

8. In order that one individual may act upon another, there must exist between them a moral and physical sympathy; as there is between all the members of an animated body. Physical sympathy is established by means which we shall indicate: moral sympathy by the desire of doing good to one who desires to receive it; or by ideas and wishes which, occupying them both equally, forms between them a communication of sentiments. When this sympathy is well established between two individuals, we say, they are in communication.

9. Thus the first condition of magnetizing, is the will; the second is the confidence which the magnetizer has in his own powers; the third is benevolence, or the desire of doing good. One of these qualities may supply the others to a certain point; but to have the action at the same time energetic and salutary, the three conditions must be united.

10. The magnetic fluid may not only act directly upon the person whom we wish to magnetize, but it may also be conveyed to him by an intermediate body, which we have charged with this fluid, to which we have given a determinate direction.

11. The direct action of magnetism ceases when the magnetizer ceases to will; but the direction given by magnetism does not cease in that case, and the most trifling circumstance sometimes suffices to renew the phenomena which it first produced.

12. A constant will supposes continued attention; but attention is sustained without effort when one has entire confidence in his powers. A man who makes towards a designated goal, is always attentive to avoid obstacles, to move his feet in a proper direction; but this sort of attention is so natural to him as to be easy, because he has first determined his movement, and feels in himself the force necessary to continue it.

13. The action of the magnetic fluid, being relative to the direction given it, will not be salutary only so far as it is accompanied with a good intention.

14. Magnetism, or the action of magnetism, springs from three things: 1st. the will to act; 2d. a sign, the expression of that will; 3d. confidence in the means employed. If the desire of doing good be not united to the will to act, there will be some effects, but these effects will be irregular.

15. The fluid which emanates from the magnetizer, exercising a *physical* influence upon the patient, it follows that the magnetizer ought to be in good health. This influence exerting, in the course of time, an effect upon the moral condition of the patient, it follows that the magnetizer ought

to be worthy of esteem for the uprightness of his mind, the purity of his sentiments, and the honesty of his character. The knowledge of this principle is equally important for those who magnetize, and for those who are the subjects of magnetism.

16. The faculty of magnetizing exists in all persons; but all do not possess it in the same degree. This difference of magnetic power in various individuals, arises from the superiority which some have over others, in moral and physical qualities. Among the moral qualities, are, confidence in one's own power, energy of will, facility in sustaining and concentrating the attention, the sentiment of benevolence which unites us to every suffering being, strength of mind enabling one to remain calm in the midst of the most alarming crises, patience which prevents uneasiness in a long and painful struggle, disinterestedness which makes one forget himself and devote himself to the being whom he attends, and which banishes vanity and even curiosity. Of physical qualifications, the first is good health, the next a peculiar power, different from that which raises burthens or moves heavy bodies, and of which we recognize the existence and the degree of energy in ourselves, only by the trial we make of it.

17. Therefore there are men who have a magnetic power very superior to that of others. It is so great in some persons, that they are obliged to moderate it.

18. The magnetic virtue developes itself by exercise, and a person uses it with more facility and success, when he has acquired the habit of exerting it.

19. Although the magnetic fluid escapes from all the body, and the will suffices to give it direction, the external

organs by which we act are the most proper to throw it off with the intention determined by the will. For this reason we make use of our hands and of our eyes to magnetize. The word which indicates our will, can often exert an action when the communication is well established. The very accents of the magnetizer being produced by the vital energy, act upon the organs of the patient.

20. The magnetic action can be conveyed to very great distances, but it acts in that manner only with persons who are perfectly in communication.

21. All men are not sensible to the magnetic action: and the same persons are more or less so, according to the temporary dispositions in which they are found.

22. Magnetism generally exercises no influence upon persons in health. The same man who was insensible to it in a state of good health, will experience the effects of it when ill. There are diseases in which the action of magnetism is not perceived; there are others in which it is evident. We do not yet know enough of it to determine the cause of these anomalies, nor to pronounce beforehand, whether magnetism will or will not act. We have only certain probabilities in regard to it: but that should not create an objection to the reality of magnetism, since at least three-fourths of the patients feel the effects of it.

22. Nature has established a communion or a physical sympathy between certain individuals: it is for this reason that many magnetizers act much more promptly and more efficaciously upon certain patients than upon others; and that the same magnetizer does not agree equally with all patients. There are even some of them who are better calculated to heal certain diseases. Some persons think

themselves insensible to the action of magnetism, because they have not met a magnetizer congenial to them.

23. The magnetic virtue exists equally and in the same degree in the two sexes; and women ought to be preferred as magnetizers of women, for several reasons which we shall mention.

24. Many persons feel much fatigue when they magnetize; others do not feel any. This is not owing to the movements that are made, but to the loss of the vital principle or magnetic fluid. He who is not endowed with great magnetic force, would exhaust himself in the course of time if he were to magnetize every day for several hours. Generally speaking, every one in good health and not enfeebled by age, might undertake the treatment of a single patient, and give him a sitting of one hour each day. But every one has not the strength necessary for magnetizing several persons, nor several hours in succession. As to the rest, the more one exercises himself in it, the less he is fatigued; because he employs only just as much force as is necessary.

25. Children over seven years of age magnetize very well, when they have witnessed the operation. They act by imitation, with an entire confidence, with a determined will, without effort, without being distracted by the least doubt, or by curiosity, and they very well and very quickly remove a casual ailment. They learn to magnetize as they learn to walk, and they are moved by the desire of soothing him for whom they have an affection; but they ought not to be permitted to do it, because it would injure their growth and weaken them.

26. Confidence, which is an essential condition with the magnetizer, is not necessary in the person magnetized:

one can act equally upon those who believe, and upon those who do not believe in magnetism. It suffices if the patient yields himself up passively, making no resistance. Nevertheless confidence contributes to the *efficaciousness* of magnetism, as it does to that of most remedies.

27. In general, magnetism acts in a more sensible and efficacious manner upon persons who have led a simple and frugal life, and who have not been agitated by passions, than upon those with whom the course of nature has been troubled, either by habits of luxury, or by remedies. Magnetism does no more than to employ, regulate, and direct the forces of nature: the more the course of nature has been interrupted by foreign agents, the more difficult it is for the magnetizer to re-establish it. Magnetism therefore cures much more promptly and much better, persons who reside in the country, and children, than those who have lived in the world, who have taken much medicine, and whose nerves are irritated. Nervous persons, when magnetism has once gained empire over them, present the most singular phenomena, but much fewer cures, especially radical cures.

28. Magnetism having for its object the developement of what physicians call the *forces medicatrices*, that is to say, the seconding of the efforts that nature makes to relieve itself, and the facilitating of the cures to which it is disposed, it is essential to act with constancy in aid of nature, and never to oppose it. Whence it follows that people ought not to magnetize through curiosity, nor to exhibit the power with which they are endowed, nor to produce surprising effects, nor to convince the incredulous; but solely for the purpose of doing good, and in cases where it is thought to

be useful. It follows also that the magnetizer ought to employ his power gradually, and by little and little. He ought to be exempt from vanity, from curiosity, from interest: one only sentiment ought to animate him, the desire of doing good to him whose cure he undertakes, and with whom he ought to occupy himself wholly, all the time he is magnetizing him. He ought not to search out any extraordinary effect, but to know how to take advantage of the crises which nature, sustained by magnetism, produces of itself for promoting the cure.

29. Although the choice of this or of that process is not essential in order to direct the action of magnetism, it is useful to adopt a method, and to follow it habitually without thinking of it, so as never to be embarrassed, and to lose time in searching what motions it is most proper to make.

30. When one has acquired the habit of concentrating his attention, and of abstracting himself from every thing foreign to the object he has in view, he will feel in himself an instinctive impulse to convey the action to this or to that organ, and to modify it according to circumstances. It is necessary to obey this impulse without searching into the cause of it. When the patient yields himself entirely to the action of magnetism, without being distracted by other ideas, it often happens that a similar instinct causes him to indicate the processes which are the most proper for him: the magnetizer should then suffer himself to be directed.

31. Magnetism often excites pain in that part of the body where the seat of the disease is found: it renews old and slumbering pains: these pains are produced by the efforts

which nature makes to triumph over the malady. We ought not to be troubled on their account; they are but transient, and the patient always finds himself better after having experienced them: this is what distinguishes the pains which are called critical from those which are produced by the progress of the disease.

32. When any crisis takes place, it is very dangerous to interrupt or trouble it. We will explain what we mean by crises, and designate the various kinds of them.

33. Before undertaking a magnetic treatment, the magnetizer ought to examine himself: he ought to ask himself whether he can continue it, and whether the patient or those who have influence over him will put any obstacle in the way. He ought not to undertake it if he feels any repugnance, or if he fears to catch the disease. To act efficaciously, he should feel himself drawn towards the person who requires his care, take an interest in him, and have the desire and the hope of curing, or at least relieving him. As soon as he has decided, which he should never do lightly, he ought to consider him whom he magnetizes as his brother, as his friend: he should be so devoted to him as not to perceive the sacrifices that he imposes upon himself. Any other consideration, any other motive than the desire of doing good, ought not to induce him to undertake a treatment.

34. The faculty of magnetizing, or that of doing good to our fellow-creatures by the influence of the will, by the communication of the principle that sustains our health and life, being the most delightful and most precious that God has given to man, he ought to regard the employment of

magnetism as a religious act which demands the greatest self-collectedness and the greatest purity of intention.— Hence it is a sort of profanation to magnetize for amusement, through curiosity, or through the desire of displaying singular effects. They who demand experiments to see a spectacle, know not what they demand ; but the magnetizer ought to know it, to respect himself, and to preserve his dignity.

CHAPTER II.

OF THE PROCESSES IN ANIMAL MAGNETISM.

The principles we have given in the preceding chapter are essential, invariable; and, in all cases, the power and efficacy of magnetism depends upon their application. The processes of which we are about to speak are not alike employed by all magnetizers. Many of them follow peculiar ones; but, whatever method they pursue, the results are nearly the same. The processes however ought to be diversified according to circumstances: we are often determined in the choice, not only by the kind of disease, but by a regard to convenience and other circumstances, and even by the desire of avoiding what might appear extraordinary. What I am about to say, is useless to persons who have acquired the habit of magnetizing. Let them continue to follow the method which has constantly issued in the comforting or the curing* of their patients. I write for those who, not yet knowing any thing about it, are embarrassed in the exercise of a faculty whose existence they do not doubt; and I am about to teach them the manner of magnetizing which I adopted after having received instruction, and after having collected and made observations during thirty-five years.

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* I add the words comforting and curing, because every method having for its object the production of surprising effects, or to show the power of the magnetizer, is essentially vicious.

When a sick person desires you to attempt to cure him by magnetism, and neither the family nor the physician make objection to it, if you feel the desire to second his wishes, and are resolved to continue the treatment so long as it shall be necessary, settle with him the hour of the sittings, make him promise to be exact, not to limit himself to an attempt of a few days, to conform himself to your advice in relation to regimen, and not to speak of the undertaking except to persons who ought naturally to be informed of it.

When you are once agreed, and determined to treat the thing seriously, remove from the patient all persons who would be troublesome; do not keep near you any except necessary witnesses, (one only if it can be so,) and request of them not to occupy themselves at all with the processes you employ, nor with the effects that follow, but to unite with you in the intention of doing good to the patient. Arrange things so as not to be too cold nor too warm, so that nothing shall interfere with the freedom of your movements, and take precautions to prevent all interruptions during the sitting.

Cause your patient to sit down in the easiest position possible, and place yourself before him, on a seat a little more elevated, so that his knees may be between yours, and your feet by the side of his. Demand of him in the first place that he give himself up entirely, that he think of nothing, that he do not trouble himself by examining the effects which he experiences, that he banish all fear, and indulge hope, and that he be not disquieted or discouraged if the action of magnetism produces in him temporary pains.

After you have brought yourself to a state of self-collectedness, take his thumbs between your two fingers, so that the inside of your thumbs may touch the inside of his. Re-

main in this situation five minutes, or until you perceive there is an equal degree of heat between your thumbs and his: that being done, you will withdraw your hands, removing them to the right and left, and waving them so that the interior surface be turned outwards, and raise them to his head; then place them upon his two shoulders, leaving them there about a minute; you will then draw them along the arm to the extremity of the fingers, touching lightly. You will repeat this *pass** five or six times, always turning your hands and sweeping them off a little, before reascending: you will then place your hands upon the head, hold them there a moment, and bring them down before the face, at the distance of one or two inches, as far as the pit of the stomach: there you will let them remain about two minutes, passing the thumb along the pit of the stomach, and the other fingers down the sides. Then descend slowly along the body as far as the knees, or farther; and, if you can conveniently, as far as the ends of the feet. You may repeat the same processes during the greater part of the sitting. You may sometimes draw nearer to the patient so as to place your hands behind his shoulders, descending slowly along the spine, thence to the hips, and along the thighs as far as the knees, or to the feet. After the first passes you may dispense with putting your hands upon the head, and make the succeeding passes along the arms beginning at the shoulder: or along the body commencing at the stomach.

When you wish to put an end to the sitting, take care to draw towards the extremity of the hands, and towards the

* I employ here the word pass, which is common to all magnetizers: it signifies all the movements made by the hand in *passing* over the body, whether by slightly touching, or at a distance.

extremity of the feet, prolonging your passes beyond these extremities, and shaking your fingers each time. Finally, make several passes transversely before the face, and also before the breast, at the distance of three or four inches: these passes are made by presenting the two hands together and briskly drawing them from each other, as if to carry off the superabundance of fluid with which the patient may be charged. You see that it is essential to magnetize, always descending from the head to the extremities, and never mounting from the extremities to the head. It is on this account that we turn the hands obliquely when they are raised again from the feet to the head. The descending passes are magnetic, that is, they are accompanied with the intention of magnetizing. The ascending movements are not. Many magnetizers shake their fingers slightly after each pass. This method, which is never injurious, is in certain cases advantageous, and for this reason it is good to get in the habit of doing it.

Although you may have at the close of the sitting taken care to spread the fluid over all the surface of the body, it is proper, in finishing, to make several passes along the legs from the knees to the end of the feet. These passes free the head. To make them more conveniently, place yourself on your knees in front of the person whom you are magnetizing.

I think it proper to distinguish the passes that are made without touching, from those which are made with the touch, not only with the ends of the fingers, but with all the extent of the hand, employing at the same time a slight pressure. I give to these last the name of *magnetic frictions*: they are often made use of to act better upon the arms, the legs, and the back, along the vertebral column.

This manner of magnetizing by longitudinal passes, directing the fluid from the head to the extremities, without fixing upon any part in preference to others, is called *magnetizing by the long pass*, (magnétiser à grands courans.) It is more or less proper in all cases, and it is requisite to employ it in the first sitting, when there is no special reason for using any other. The fluid is thus distributed into all the organs, and it accumulates naturally in those which have need of it. Besides the passes made at a short distance, others are made, just before finishing, at the distance of two or three feet. They generally produce a calm, refreshing and pleasurable sensation.

There is one more process by which it is very advantageous to terminate the sitting. It consists in placing one's self by the side of the patient, as he stands up, and, at the distance of a foot, making with both hands, one before the body and the other behind, seven or eight passes, commencing above the head and descending to the floor, along which the hands are spread apart. This process frees the head, re-establishes the equilibrium and imparts strength.

When the magnetizer acts upon the patient, they are said *to be in communication*, (rapport.) That is to say, we mean by the word *communication*, a peculiar and induced condition, which causes the magnetizer to exert an influence upon the patient, there being between them a communication of the vital principle.

This communication is sometimes established very soon, and sometimes after a long trial. This depends upon the moral and physical conditions of the two individuals. It is rare not to have it established at the first sitting. Experienced magnetizers generally perceive it in themselves when this takes place.

When once the communication is well established, the action is renewed in the succeeding sittings, at the instant of beginning to magnetize. Then if you wish to act upon the breast, the stomach, or the abdomen, there is no utility in touching, provided it is not found more convenient. Ordinarily magnetism acts as well and even better in the interior of the body, at the distance of one or two inches, than by the touch. It is enough at the commencement of the sitting to take the thumbs a moment. Sometimes it is necessary to magnetize at the distance of several feet. Magnetism at a distance is more soothing, and some nervous persons cannot bear any other.

In making the passes it is unnecessary to employ any greater muscular force than what is required to lift the hand and prevent it from falling. The movements should be easy and not too rapid. A pass from the head to the feet may take about half a minute. The fingers ought to be a little separated from each other, and slightly bent, so that the ends of the fingers be directed towards the person magnetized.

It is by the ends of the fingers, and especially by the thumbs, that the fluid escapes with the most activity. For this reason it is, we take the thumbs of the patient in the first place, and hold them whenever we are at rest. This process generally suffices to establish the communication; to strengthen which there is also one other process. It consists in placing your ten fingers against those of the patient, so that the inside of your hands are brought near to the inside of his; and the fleshy part of your fingers touch the fleshy part of his, the nails being outwards. The fluid seems to flow less copiously from the back of the hands than from the inside; and this is one of the reasons for

turning the hands in raising them, without carrying them off too far from the body.

The processes I have now indicated, are the most regular and advantageous for magnetism by the long pass, but it is far from being always proper, or even possible to employ them. When a man magnetizes a woman, even if it were his sister, it might not be proper to place himself before her in the manner described; and also when a patient is obliged to keep his bed, it would be impossible to make him sit, in order to sit in front of him.

In the first case, you can place yourself by the side of the person whom you wish to magnetize. First, take the thumbs, and, the better to establish the communication, place one hand upon the stomach, and the other upon the back, then lower the two hands opposite to each other, one down the back and the other at a distance down the forepart of the body; one hand descending to the feet. You may magnetize the two arms, one after the other, with one hand only.

In case the patient cannot raise himself, take your station near his bed in the most convenient manner; take his thumbs, make several passes along the arms, and, if he can support himself upright, several along the back; then, not to fatigue yourself, use only one hand, placing it upon the stomach, and making longitudinal passes, at first slightly touching through the clothes, then at a distance. You can hold one hand fixed upon the knees or upon the feet, while the other is in motion. Finish by passes along the legs, and by transversal passes before the head, the breast, and the stomach, to scatter the superabundant fluid. When the communication is established, one can magnetize very well by placing himself at the foot of the patient's bed, and in

front of him ; then directing at that distance both hands from the head to the feet, dashing them aside after each pass so as not to conduct the fluid to himself. I have produced somnambulism by this process, without establishing the communication by touching.

This is what I have to say about magnetism by the long pass, with which it is always proper to commence, and to which a person may confine himself until he has a reason for employing other processes.

Let us now consider the circumstances which point out particular processes.

When any one has a local pain, it is natural, after establishing a communication, to carry the magnetic action to the suffering part. It is not by passing the hands over the arms that we undertake to cure a sciatic ; it is not by putting the hand upon the stomach that we can dissipate a pain in the knee. Here are some principles to guide us.

The magnetic fluid, when motion is given to it, draws along with it the blood, the humors and the cause of the complaint. For example, if one has the headache, owing to the tendency of the blood to the head, if the forehead be hot and the feet very cold, by making a few passes from the head to the feet, and others along the legs, the head is relieved and the feet become warm. If one has a pain in the shoulder, and the magnetizer makes passes from the shoulder to the end of the fingers, the pain will descend with the hand : it stops sometimes at the elbow, or at the wrist, and goes off by the hands, in which a slight perspiration is perceived : before it is entirely dissipated, a pain is sometimes felt in the lower part of the bowels. Magnetism seems to chase away and bear off with it what disturbs the equilibrium, and its action ceases when the equilibrium is

restored. It is useless to search out the causes of these facts, it is sufficient that experience has established them, for us to conduct ourselves accordingly, when we have no reason to do otherwise.

The following rules, with some exceptions, may thence be established.

Accumulate and concentrate the magnetic fluid upon the suffering part; then draw off the pain towards the extremities.

For example, do you desire to cure a pain in the shoulder? hold your hand upon the shoulder for several minutes, then descend, and after having quitted the ends of the fingers, recommence patiently the same process. Would you cure a pain in the stomach, place your hands several minutes upon the stomach? and descend to the knees. You will accumulate the fluid by holding your hands still; by bringing them down, you will draw away both the fluid and the pain at the same time.

If your patient be troubled with an obstruction, place your hand upon the seat of it, leave it there for some time, either immovable or making a circular motion, and draw it along towards the extremities. If the obstruction does not occupy a great space, present your fingers near without uniting them, because it is principally by the points that the fluid escapes. Turn them aside when you bring them away, and then wave them towards the extremities. You may be assured that the motions you make externally, will operate sympathetically in the interior of the patient's body, wherever you have sent the fluid into it.

If any one has received a blow behind the head, producing a contusion, take the head between your two hands, conveying the action of your will to the seat of the injury.

Then bring your hand down along the back, if the contusion is behind the head ; or down the forepart of the body to the knees, if it is in the front of it ; or along the arm, if it is on the side. You will thus prevent the blood from tending to the head ; you will avoid the danger of inflammation, and probably render bleeding unnecessary. If you wish to cure a burn, chilblains, or a felon, follow the same process. The examples I have just cited may be applied to most cases. I think that, in general, contact is useful to concentrate the action, and that passes at a short distance, are preferable for establishing and maintaining the magnetic currents. Magnetic frictions are employed with advantage in pains of the limbs.

In the headache, if the pain is very great, and if there be heat, after having placed your hands upon the head for some time, withdraw them as if you believed the fluid you have introduced to be united to that of the patient, that the mingled fluid stuck to your hands, and that in separating your hands and shaking your fingers, you could draw it off again : it is in effect what you will see verified. If the headache proceed from the stomach, this process alone will not succeed ; it will be necessary to act upon the stomach. If the blood tends to the head, it will be requisite, as I have said, to draw it down, and repeat the passes over the legs and over the feet.

I have said that the fingers brought near and pointed towards the part, act more powerfully, and concentrate the fluid better than the extended hand. There is one other process, the action of which is much stronger, and which may be employed with success for local pains and for obstructions.

Place a piece of linen several times folded, or a fragment of woollen or cotton cloth, upon the suffering part; apply the mouth above it, and breathe through it: it excites a lively sensation of heat; and the breath, which is charged with the magnetic fluid, introduces it into the system. It is also observed that the heat is not merely at the surface, as that of hot iron would be, but it penetrates into the interior. After having employed this process, make the usual passes to draw off and expel the pain.

Blowing cold air from the mouth at a distance, produces a refreshing effect. It helps to dissipate the heat, which is withdrawn by presenting the fingers, taking care to separate them as you draw them off, in the usual manner.

The head may also be cooled by putting the palm of the hands upon it, and holding the fingers elevated and separate: the fluid passes off at the ends of the fingers.

It is often impossible to draw a pain far from the part where it is fixed; and you will succeed solely by driving it off progressively, by little and little. A pain upon the top of the head, will be lessened at first in the centre, by waving the hands downward and outward, on the right and left. At every pass a portion will be dislodged and carried off. It will take more or less time to dissipate it entirely.

I will not here relate the details given by M. Kluge, Professor in the Medical School of Berlin, upon the various kinds of manipulation.* What has been said suffices to indicate the processes that may be employed when no sensible effect has been produced. I will merely add that the action is more lively and penetrating by the digital manipu-

* In the German work, entitled "*Animal Magnetism as a curative means.*" Vienna, 1815.

lation, that is, when one presents the end of the fingers, than when he presents the hands open and the fingers straight, so as to have the fluid pass from all the interior surface. Manipulation with the open hand at a distance, is a process generally used to soothe ; it is often sufficient to appease the sharpest pains. The fingers united to a point, concentrate the action upon the part towards which they are directed.

I am now going to recapitulate, in few words, what I have said upon magnetism with the long pass, by indicating the processes which are the most convenient at the commencement, during, and at the termination of the sitting.

1st. Establish the communication by holding the thumbs, placing the hands upon the shoulders, and making passes along the arms with a slight pressure, and placing the hands upon the stomach. 2d. Direct the current from the head to the feet, or at least to the knees. Touching is useless. 3d. Make passes, or else magnetic frictions along the legs to the extremity of the feet ; soothe the patient by several passes at a distance with the open hand ; and finally throw off the superabundant fluid by a few transversal passes. The first sittings ought to be about an hour in duration, when there is no reason to prolong or to abridge them. I say the *first* sittings, because a part of the time is consumed in establishing the communication. As soon as that has been once well established, the action of magnetism is manifested at the first moment ; then a sitting of half an hour or three quarters, provided the labor commenced is duly sustained, will be sufficient.

It is necessary to order the treatment in the most uniform and regular manner possible. The sittings must be periodical, and equal in duration : the magnetizer must be calm

and self-collected; all foreign influence must be banished; all curious persons excluded, and also every other witness except the one chosen at first. There must be a similar degree of magnetic power exerted at each sitting, and the mode of procedure first adopted must be continued. Nevertheless when the patient experiences sensations, these often determine the operator to vary or to modify the processes. This then is the place to speak of these effects, and of the indications they afford of the manner of proceeding.*

Before entering upon the details, I think it important to combat an opinion which appears to me entirely erroneous, although it is maintained by men well versed in the knowledge of magnetism; viz. that the processes are in themselves *indifferent;* that they serve only to fix the attention, and that the will alone does all. People have been led to adopt this idea at the sight of a phenomenon which some somnambulists present, and by the application of a particular case to a general theory.

There are some somnambulists perfectly concentrated, whose interior faculties are so energetic as to act upon themselves by their own power, and conformably to the will communicated to them by their magnetizer. The magnetizer causes a head-ache, or a side-ache, to cease, simply because he *wills* it. There are likewise men endowed with such magnetic power, that they can act upon patients who are very susceptible and in perfect communication with them, while directing the action upon this or that part, by

* Many magnetizers experience sensations which ought of necessity to govern them in the choice of processes. But as this precious faculty is not common to all, I shall in another chapter speak of the means of developing it in ourselves, and of the advantages arising from it.

the thought and by the look : but these cases are extremely rare, and no conclusions can be drawn from them for ordinary practice.

The processes *are* nothing if they are not in unison with a determined intention. We may even say they are not the *cause* of the magnetic action ; but it is indisputable that they are necessary for directing and concentrating, and that they ought to be varied according to the end one has in view.

Somnambulists point out for themselves processes altogether different, according to the seat of the disease ; and when they advise a patient to have recourse to magnetism, they take great care to prescribe to him the processes he ought to employ. It is certain, that by proper processes, and not by the will only, one is able to displace a pain, to make it descend, to accelerate the circulation of the blood, to dissipate an obstruction, and to restore the equilibrium. There are cases when one does much good by placing his hands upon the knees, though he would do much injury by holding them long upon the stomach. Numbness, heaviness, disagreeable sensations, are produced by charging the head too much. It is often essential to spread out the magnetism at the close of a sitting, and to withdraw the fluid by the extremities, in order to relieve him who is overcharged with it.

When I said that a method different from mine might succeed equally well, I intended to say that each one might modify the processes according to his own views and practice ; but not that he could omit them, or employ them in a manner contrary to the general rules. For example, various magnetizers act equally well by passes, more gentle or more rapid ; by contact, or at a distance ; by holding the

hands to the same place, or by establishing currents. But it is absurd to believe one can cure chilblains on the feet, by placing the hands on the breast.

There are some general processes that are employed at the commencement: there are others that are suggested by circumstances, or by the effects first produced. We shall discourse of these in the next chapter.

NOTE I.

I have often remarked that persons who are not in the habit of magnetizing, think they ought to exert a great deal of force. For which purpose, they contract their muscles, and make efforts of attention and will. This method is not good: it is often injurious. When the will is calm and constant, and the attention sustained by the interest we take in the patient, the most salutary effects ensue, without our giving ourselves the least pain. There *are* cases when it is necessary to make a violent effort, to oppose a false direction, to vanquish an obstacle, to sustain or terminate a crisis: we may then have need of extraordinary power; but it is never at the commencement of a treatment, that we are obliged to have recourse to it. A person ought not to fatigue himself by magnetic processes: he will experience fatigue enough from the loss of the vital fluid.

NOTE II.

I have said that at the close of each sitting, it is proper to relieve the patient of the superabundant fluid, by making transversal passes, and passes beyond the extremities: and

I have hinted that it is sometimes better to draw off the fluid from the patient, instead of charging him with that of another; but I neglected to insist upon this point, and to show the case where that negative method is of great importance. I will explain my views on this subject.

When there is a great excitement of the nervous system, a great irritation, or a tendency to inflammation, you will always produce a soothing effect in drawing away the fluid. It also frequently happens that the ailment is drawn away with the fluid. Thus in the inflammation of the brain, it is proper to begin the passes at the lower part of the head, to draw it out either by the sides, or by the top. I will cite a remarkable fact, to which I was an eye-witness.

M. H***, a mate of a vessel, went several days ago to see M. N***, of whom I shall soon make mention. About five years ago, he had a stroke of the sun, (coup de soleil,) and since that period, he has frequently felt violent pains in the head. One day when this pain caused him intense suffering, M. N*** thought of filling a glass with magnetized water, of covering it with linen cloth, so that in turning it over, the water might not spill out; and he applied it, thus inverted, to the back part of the head of M. H***, who leaned down for that purpose. Then he made passes from the head to the tumbler, to draw off the fluid and make it enter the water. M. H*** felt something pass from his head towards the inverted glass. He told me it was just like drawing out a fine stream of water. In five minutes the pain ceased entirely. I do not know whether it will ever return; but there is no doubt that the same means will succeed in causing it to disappear.

You might, in many circumstances, apply this process, which ought to be accompanied with the proper intention.

I believe that if, after the operation, any one had drunk the water contained in the glass, he would have experienced very disagreeable effects from it.

NOTE III.

A short time after Mesmer, who explained all the phenomena of magnetism by causes purely physical, some persons going into the opposite extreme, substituted in the place of his theory, a system of spiritualism. *M. le Chevalier de Barbarin*, a very pious man, but probably too much devoted to mystical ideas, pretended that all processes were useless, and that faith and the will, were sufficient to operate prodigies. Those who adopted his opinions, had recourse to prayers at the patients' bed-side, and often succeeded in curing them. The success they obtained proves nothing to support their principles; and the state of concentration, which this method demands, might give rise to bad consequences. Our spirit is the principle of voluntary movements; it gives impulse to the nervous fluid: but so long as it is united to organized matter, it is destined to act externally by the aid of the organs, either immediately, or by the emanation which is conveyed to a distance, like the rays from a luminous body. I have interdicted myself from all theory, and I would have been silent upon the opinions of the spiritualists, if there were not at this time men of good intentions, who, disdaining magnetism, undertake to treat patients by practices which they think more powerful, and more efficacious. They obtain cures, undoubtedly; they produce ecstatic somnambulism; and their somnambulists are persuaded they are inspired. This may lead into errors, and disturb the imagination not only of the patients, but also

of those who consult them. Let any one recal the singular ideas entertained by those who witnessed the somnambulists of Suède, and he will see that nothing can be more contrary to reason. Let us not then consider somnambulism as a supernatural state, in which they have celestial visions and inspirations; but let us see in it the extension of our faculties, and perhaps the developement of an interior sense, which is active when the external senses are slumbering. Let us employ magnetism as a means of aiding nature, of reanimating strength, of establishing the equilibrium, of facilitating the circulation; and let us not imagine that man can give to himself or to others, the power of working miracles. If no other advantages were derived from the processes than that of curbing the imagination, it would still be necessary to make use of them.

CHAPTER III.

OF THE EFFECTS AND THEIR INDICATIONS.

Of the effects by which the action of Magnetism is manifested, and of the modifications which the observation of these effects indicates in the processes.

There are some patients upon whom magnetism does not act, owing either to peculiarity of constitution, to the kind of disease, or to a want of analogy with the magnetizer: but this is very rare. It is less rare that the communication cannot be established until after several sittings: whence one cannot presume that magnetism does not act, till after a trial of five days.

In order to found this presumption, even after this lapse of time, it is not enough that the patient has felt nothing when you have attempted to magnetize him; it is to be considered whether he has experienced no change in his condition, whether he does not find himself better, or whether his disease is not rendered worse by pursuing the ordinary course. It frequently happens that magnetism gradually re-establishes the harmony of the system without producing any sensation, and its influence is perceived only in the restoration of health. In that case you ought to continue zealously to follow the processes I have pointed out, without troubling yourself about the manner in which the magnetism acts, and without seeking for any apparent effect. By making efforts of the attention and of the will, and trying processes which are thought more active, you would fatigue

yourself uselessly, and perhaps disturb the gradual and peaceful course of nature.

The happiest thing that can happen to him who for the first time attempts to magnetize, is, to encounter a subject who is not insensible to the action of magnetism, and who nevertheless feels only slight and gradual effects from it. If the first patient whose case is undertaken is absolutely insensible to the action, one is apt to imagine he has not conducted the process aright, or else he doubts his own power, and in proportion as one doubts it, it really becomes enfeebled. If one were at first to see wonderful effects produced, he would be apt to yield to curiosity and enthusiasm ; and the attention would be drawn from the essential object, which is a cure. To magnetize well, it is necessary to be very attentive, to be surprised at nothing, and to observe the effects produced, only the better to direct the action of magnetism.

The instruction which I here give, has for its principal object, to prevent false ideas and exaggerated opinions, to which persons are liable to be exposed, for want of experience. They who adopt my principles, will not lose confidence in their powers because they have not at first succeeded ; they will not be precipitated into exaggeration because they have seen surprising things. They will know how to modify both the influence of their will, and the processes which they first employed.

There are patients in whom the influence of magnetism is displayed in two or three minutes ; others, who do not feel it for a long time. There are some in whom the effects are constantly increasing ; others, who experience at the first time all that they will experience in the course of a long treatment. We sometimes meet with persons who obtain

from it, the first day, results the most remarkable and salutary, but who finally become accustomed to it, and receive not the least advantage nor the least impression.

The effects by which magnetism manifests its action are greatly varied ; sometimes only one effect takes place, sometimes several show themselves together, or successively, in the same patient. When these effects have been once produced, it is very common to have them promptly renewed at each sitting. They change sometimes, in proportion to the change wrought in the malady.

I will now describe the effects which are most commonly exhibited.

The magnetized person perceives a heat escaping from the ends of your fingers, when you pass them at a little distance before the face, although your hands appear cold to him, if you touch him. He feels this heat through his clothes, in some parts, or in all parts of his body before which your hands pass. He often compares it to water moderately warm, flowing over him, and this sensation precedes your hand. His legs become numb, especially if you do not carry your hands as low as his feet ; and this numbness ceases when, towards the close, you make passes along the legs to the toes, or below them. Sometimes instead of communicating heat, you communicate cold ; sometimes also you produce heat upon one part of the body, and cold upon another. There is often induced a general warmth, and a perspiration more or less considerable. Pain is felt in the parts where the disease is seated. These pains change place, and descend.

Magnetism causes the eyes to be closed. They are shut in such a manner that the patient cannot open them ; he feels a calm, a sensation of tranquil enjoyment ; he grows

drowsy, he sleeps; he wakes when spoken to, or else he wakes of himself at the end of a certain time, and finds himself refreshed. Sometimes he enters into somnambulism, in which state he hears the magnetizer and answers him without awaking.

As the state of somnambulism ought entirely to change the manner of magnetizing, and as it does not take place except in a small number of cases, we will speak of it in a chapter by itself. Now, we are merely describing what occurs when there is no somnambulism, and pointing out the conduct to be observed in various circumstances.

I said in the preceding chapter that one of the most ordinary effects of magnetism is to dislodge the pain, and make it pass down in the direction of the current given to the fluid. If when this is dislodged it does not at first reach the extremities, you will succeed in forcing it thither in the subsequent sittings. But there are cases, when this result requires uninterrupted action.

For example, if the gout were seated in the head, and if in descending it is arrested at the breast or the stomach, it is essential to continue the action until it is conducted to the feet.

The displacement of the malady is always a proof of the efficacy of magnetism; but this displacement sometimes produces very sharp pains; instead of being troubled about these, it is necessary to magnetize during the succeeding days until they are entirely dissipated. I once saw a lady who had a catarrh with a severe cough. At the first sitting the catarrh was cured; but there remained in her limbs violent pains, which lasted three days, because she did not again have recourse to magnetism.

The action of magnetism is sometime accompanied with nervous movements, and very often a disposition to yawn:

sometimes the patient experiences pains at the stomach, and nausea, which is even followed by vomiting ; at other times he experiences colic pains.

These crises ought to give the magnetizer no disquiet. He ought to know how to calm those which are nervous, and to aid the tendencies of nature.

It sometimes happens that the patient desires to have the sitting prolonged, sometimes to have it suspended, because he feels a species of irritation. In these cases it is well to follow his inclination as far as possible.

I here repeat, that what I have just described are insulated effects, exhibited in various circumstances, with various individuals, at different times ; and are rarely united in the same case.

Now let us see what modifications the observation of these effects ought to suggest in the processes.

If the patient feels the sensation of heat or coolness from your fingers, content yourself with magnetizing with long passes. If the action of magnetism excites pain in any organ, concentrate the action upon that organ, in order to draw it away afterwards.

If there be manifested any heat or heaviness at the head, attract it to the knees.

If magnetism produces a sense of suffocation, or an irritation of the lungs, make passes beginning below the breast, and continuing to the knees.

If colics take place, and if they indicate, as they often do with women, that the circulation ought to be accelerated, avoid letting the hands stop at the breast, or even at the stomach ; carry the action to the sides and below them ; make passes along the thighs, and let the hands remain some time upon the knees.

If the patient have pains at the back, make passes along the vertebral column.

If you see any nervous movements, calm them by your will, first taking the thumbs or the wrists, and afterwards making passes at the distance of several inches or even of several feet, with the open hand.

If magnetism seems to act too powerfully, moderate the action, and render it more soothing, by making the passes at a distance.

If the patient sleep, let him sleep tranquilly while you continue to magnetize him. When you wish to rest yourself, take the thumbs of the patient, or place your hands upon his knees.

If the sitting has been long, and you are obliged to quit, rouse the patient gently, by telling him to wake, and by making passes sideways across the eyes.

If the eyes are closed fast, not attended with sleep, open them by some passes sideways, but not till the termination of the sitting.

If after being roused, the patient feels anew the desire of sleeping, you will leave him to sleep alone, taking precautions that no one shall trouble him.

Here I ought to observe, that the magnetic sleep is of itself essentially restorative. During this sleep, nature unassisted works a cure; and it is often sufficient to re-establish the equilibrium, and cure nervous complaints.

When you have ended the sitting, you will agree with the patient upon the hour when the next one shall take place, and you will endeavor to be exact. It is advantageous to magnetize every day at the same hour, and above all not to change the hour agreed upon for many days in succession.

Should the patient whose treatment you have undertaken, appear to have any contagious disease, you will take care to be always active while near him, so as always to impart, and not to receive: that is to say, to sustain your attention, and employ your will, that you may constantly throw off the fluid from you. You will also avoid, as much as possible, immediate contact. After each sitting, if you have the opportunity, you will cause yourself to be magnetized for some minutes to free yourself from the bad fluid with which you may be charged. If you cannot do this, you should pass your own hands along your arms to withdraw it and shake it off. If you experience fatigue, the open air, and especially the sun, will in a few minutes restore your energies.

You should not magnetize when you have eaten heartily, and during digestion: but it is often useful to take something before the sitting to increase your strength. He who undertakes a treatment, ought in general to live temperately, avoiding all excesses, and to guard as much as possible against all things which tend to interrupt or disturb the exercise of his physical and moral powers.

I have laid it down as a principle, that when magnetism produces crises, it is dangerous to interrupt them. I will now explain what is meant by crises.

Physicians give the name of crises to every sudden change which, supervening in a disease, modifies its progress or character, and enables us to forsee the result of it.

These crises appear to be the efforts of nature to free herself of the morbific principle. They are salutary when they operate completely; they are injurious when the patient has not strength to sustain them. They are manifested by symptoms; such as a removal of the seat of the

malady, a remarkable change in the pulse, evacuations, excretions, eruptions, the gathering of humors, pains in certain parts, nervous motions, &c. In acute diseases, these crises generally operate on determinate days, which are called the critical days.

Mesmer says there are no cures without crises. If, by this, he meant that the patient does not recover his health except by a change of state, it is so clear as to require no notice. If he meant that the cure is wrought by a sudden change manifested by evident symptoms, it is not always true. For many diseases are cured by slow and gradual amelioration, without any one's being able to mark the moment when they assumed a favorable character. A fever diminishes day by day and entirely ceases ; and a hundred other diseases are soothed and disappear when no one can determine the cause of the cessation, any more than that of the attack. But it is true that in most acute diseases, the cure takes place by an evident change, which occurs all at once, in the state of the patient.

Magnetizers have given the name of crises to the remarkable changes which the action of magnetism produces upon those who are subjected to it, or to that state which is different from the natural one, into which they are thrown by its influence : and as, of all the changes of state which are produced by magnetism, somnambulism is the most singular and most characterized, they have generally designated it as a crisis, and they have called somnambulists, *crisiacs*.

This expression, thus limited, loses much of the signification usually given to it by physicians ; but it suffices to be informed of it, that it may not be mistaken.

I thought this explanation necessary in order to let the reader understand the principle I have laid down. We come to the application.

The magnetic action has put your patient into a state different from the ordinary state, which displays itself by divers symptoms, such as sharp pains in a part of the body, the sense of suffocation, nervous movements, spasms, a considerable perspiration, the impossibility of opening the eyes, drowsiness, sleep, somnambulism. You ought to allow the crisis time to develope itself, to calm the spasms by degrees, to concentrate the action upon the seat of the pain, then to draw it off, taking care that nothing check the perspiration, to dissipate by little and little the drowsiness or the sleep, if it be too much prolonged. But you ought never to wake your patient suddenly, nor permit any one to trouble him, nor ought you to quit him until the singular state into which you have thrown him, has entirely ceased.

The term magnetic state has been given to every state different from the natural one, and resulting from the magnetic influence : this word is more general than the word crisis, and is not equivocal. You ought to avoid leaving the patient so long as he is in this state, during which a crisis really occurs. It is essential not to disturb the process of nature.

When a patient is put into a profound sleep by magnetism, if he is touched by any one who rouses him roughly, he feels much evil from it. I have seen this thing produce convulsions or violent pains, render the return of somnambulism impossible, and even change to such a degree the condition of the patient, that he could not afterwards endure the action of magnetism ; and it was necessary to leave his restoration to time and regimen.

Persons who have been for the first time put into somnambulism, have been known to lose all at once the faculty of entering into it again, by being rudely roused from it.

GENERAL RULE.—Whenever any crisis is manifested, the magnetizer ought to develope it, to second the work of nature, and not to quit the patient until the crisis is at an end, and until he is brought back to his natural state.

It is important to have the magnetizer free from anxiety on account of the pains which he may excite in the abdomen, and which are often renewed during several sittings; these critical pains will disappear of themselves when nature has re-established harmony, and triumphed over the obstacle which is the cause of them.

I ought here to speak of an effect happily very rare, but of which it is proper to forewarn those who are commencing the practice of magnetism, so that if it takes place, they may not be alarmed, and commit any act of imprudence.

It often happens that the first impression of magnetism, produces a crisis accompanied with convulsive motions, stiffness of the limbs, and fits of laughing or of crying.

In this case it is essential that the magnetizer be not alarmed. He ought first to take the thumbs of the patient, and tell him to be calm: then he should make passes along the legs and feet, and withdraw himself in order to magnetize him at a distance by the long pass. If he keeps himself collected, suffers no one to approach, takes merely the necessary precautions, and trusts in his own powers, and the action of his will, the crisis will terminate, and the person magnetized will not be fatigued, and perhaps retain but a faint recollection of what has passed.

If he wishes to continue to magnetize him, which will be very proper, he must, at the next sitting, as soon as he has

put himself in communication by holding the thumbs, magnetize him by the long pass, with the intention of soothing, and not augment the action too fast, taking care not to shake the fingers. Above all, it is important for the magnetizer to have a mind free from all inquietude, to act as if the patient were as free from it as himself, and to banish all witnesses who might trouble him.

The effect of which I am about to speak is so rare, except in nervous and convulsive diseases, that I have not produced them myself but three or four times, in the course of a practice of thirty-five years. I know very well that it has taken place many times, and been attended with bad consequences ; but it was in the hands of persons who magnetized to make experiments, to exhibit phenomena, and not with calmness and the pure intention of doing good.

I should hardly have dreamed of noticing this effect, if I had not recently seen an example of it which I am going to give an account of, the better to make myself understood, although this work is not intended to report facts in support of what I advance.

I was desired several days ago, to instruct a lady who wished to magnetize her daughter, while laboring under a slight but long-seated disease, the cause of which was unknown. I caused the mother to sit by my side, and, to show her the processes, I attempted to magnetize her daughter, who experienced not the slightest effect.

The mother having told me that she herself had been once magnetized, and had felt the necessity of closing her eyes, I wished to see if I could act upon her.

After trying the long pass four or five minutes, and placing my hand upon her stomach, she cried out, " O, what

an agreeable sensation!" One minute after, she was seized with convulsive movements, her limbs were stiffened, her neck became swollen, and she threw her head back, uttering shrieks. I took her thumbs; and repeated to her several times with a tone of authority, "be calm." I made passes along the legs. I then withdrew a little, to magnetize by the long pass: finally, keeping at a distance, I attempted to make transverse passes, in order to draw off and chase away the fluid. Her appearance then changed, but a laughing fit succeeded which lasted several minutes. She gradually became calm. She told me she felt very well, and that she did not believe she had suffered.

Now if I had called in any one to hold her, or if I had been frightened, it is probable that the lady thus magnetized would have suffered for several days.

If it is rare to produce convulsive movements by the method generally employed, after the instructions given by M. de Puységur, it is not rare to meet with persons upon whom magnetism produces a nervous irritation, which leaves them after the sittings, in an uneasy state of feeling. When you meet with subjects who are thus susceptible, it is proper to make use of the most soothing action, and to act from a distance. If, after three or four sittings, the same effect takes place, you may presume that magnetism is not good for the patient, or that the fluid of the magnetizer does not agree with him; and you ought not to persist in it. One might merely try two or three times other magnetizers.

Many things remain to be said about the indications which may direct one in the choice of processes. These indications are of two kinds: the first are furnished by the state of the patient, and will naturally find their place when

I speak of the application of magnetism to various diseases ; the others belong to the sensations which a practised and attentive magnetizer frequently experiences. I shall not discourse of these last, until I have mentioned the details relative to the employment of magnetism, to the crises it produces, and to the precautions that ought to be taken to obtain salutary results. But before ending this chapter, I ought to say a word upon the advantages one might obtain from a very feeble magnetic action, exerted by persons who have no idea of it, and by processes much more simple than the ones I have described.

We often see, in the most laborious class of people, patients to whom we presume that magnetism would do the greatest good, and whose treatment it is impossible for us to undertake. I will now explain how, and to what extent we can make their relations and friends supply our place for their service.

Although I have thrown all the light I could into the explanation of the processes, it would be useless to cause it to be read by peasants and laborers, who are never occupied in any thing but their work. They would not understand it, or at least they would not know how to apply it. But one might give them verbal instructions which they will perfectly comprehend, and which will suffice to put them in the way of doing more or less good to the patient who inspires them with a real interest. Here is the way to effect it.

Say to the person who appears to you to have the greatest affection for the patient, and who is with him the most, that he can soothe him by making slight frictions ; that these frictions make the blood circulate ; that the heat which escapes from the hand is salutary ; that by holding the

hand upon the suffering part, the pain is lessened; and that by passing the hand over the body, he may draw off the disease. Tell him that one person may communicate health to another who is sick, as we communicate disease to a well man, when we ourselves are diseased. You can even assure him that the heat produced by breathing through a linen cloth, is very good to relieve an obstruction; and that blowing from the mouth at a distance, assists in soothing a local inflammation. You may add that the processes you are teaching produce no effect, when the person who employs them is thinking of anything else. If the persons to whom you address yourself are pious, you have a sure means of sustaining their attention, of directing their will, and of exciting their confidence. It is, to recommend to them to pray to God for the restoration of the patient, while they are engaged in acting upon him. When they are persuaded that you give such advice through goodness, and that you do not doubt its efficacy, you will have little trouble in making them follow it. Then show them how they ought to put it in practice, by magnetizing for a quarter of an hour, and gaining the assistance of the person you are instructing. While you are making this essay, guard well against seeking to produce any phenomenon. Try only to soothe pains, to bring heat to the extremities, and ease to the patient. Finally warn them that, if the patient should fall asleep during the operation of passing the hands over him, they must not awaken him. It is desirable that no phenomenon may be manifested so remarkable as to astonish the one who is magnetizing him, but merely such effects as augment his confidence. Among the persons whom you have thus instructed, you will meet with some who, after

a few days, will magnetize very well, without any suspicion of what they are about.

Ignorant people being often disposed to have faith in the efficaciousness of certain practices, one might point out to them as a curative means, a particular sign, or a form of prayer, objects which have received the benediction of a priest, or a sort of amulet. But this is what no one ought to do, because it is practising deception upon them, and the paramount obligation, is, to say nothing which we do not believe to be true; besides, the abuse of means, innocent in themselves, may keep up ignorance, and favor superstition.

I have frequently obtained the most happy results from the sort of instruction which I have just proposed. The action of magnetism thus directed, is doubtless more feeble than it would be in the hands of one who is acquainted with the power of it; it does not produce surprising effects, but it is salutary, and is accompanied with no danger. I have often seen a man soothing the pains of a wife, and a wife soothing those of her husband, by conforming with simplicity and confidence to the directions I had given them. Two examples may be cited.

1st. Oudin, an old soldier, whose case has been described by M. Ollivier, in his work "On the Spine and its Diseases," was paralysed from the hips to the feet. He could walk only by the aid of crutches, and his legs trembled continually. He had most violent pains in the loins. He had been treated unsuccessfully at the Hotel-Dieu, afterwards in the fourth dispensary of the Philanthropic Society, when I directed his wife, (although she was very feeble,) to make slight frictions, almost without touching, from his hips to his feet. From the first day, the feet which were

very cold and white, grew warm and red, as when sinapisms are applied, and a few days after, the legs ceased to tremble. The pains in the reins were always very sharp, when the physicians apprised me that the disease originated in the spinal marrow. I then told the woman to apply frictions along the reins, drawing towards the legs, and very soon the pains were entirely removed. Oudin is not cured of his paralysis, but he suffers no more ; he can even make use of his legs, and is infinitely better.

2d. The wife of the man who takes care of my apartment, was confined to her bed by violent pains, attended with fever. I went to see her, and perceiving she was very sensitive to the action of magnetism, I pointed out to her husband how he ought to proceed in order to relieve her. The benefit which he at first produced, imparted confidence to him, and in fifteen days his wife was cured. She then came to thank me. I asked her if she still suffered pain ; she replied, " Only in the shoulder. When it was very severe, her husband caused it to pass away ; but it returned, and he had not time every day to bestow care upon her." I then placed my hand upon her shoulder, and was much surprised to see her close her eyes ; and, a few minutes after, fall into the state of somnambulism. I spoke to her ; and this is a summary of our conversation :

Are you asleep ?

Yes, sir.

Why do you sleep ?

I do not know.

Do you see what the matter is with you ?

(After a little reflection,) Nothing is the matter with me but my pain in the shoulder.

What must be done to relieve you?

You are now doing what will cure me.

In how long a time?

Three days.

If, when you are awakened, I tell you to come three or four days successively, will you do it?

Yes, sir.

I then caused this woman to come four days. The first and the second day, somnambulism was renewed; the third day she suffered no more, and it was difficult to produce an imperfect sleep. The fourth day she experienced absolutely nothing; and since that time, she has not been ill.

It is very remarkable that the husband, who had no idea of somnambulism, did not cause it to occur, although his wife was much disposed to it. I did not produce it myself the day I went to see her; because I did not intend it, and because I avoided acting upon her head.

The kind of instruction which I have given is particularly appropriate to mothers who have young children. What they are taught seems to them analogous to what they are naturally prompted to do, in order to soothe them when they suffer; and as they identify themselves with the object of their solicitude, and as nothing can withdraw them from the will to do good, it is enough to excite their confidence, and they will unite all the qualities requisite to the efficacy of magnetism.

NOTE.

Among the effects of the magnetic treatment, there is one of which it is proper to be premonished, and which I omitted to mention. I will now supply that omission.

When a patient has an issue, it frequently happens that it closes after several sittings. This ought to give the operator no anxiety : it is a proof that the humors have taken another course. I directed the treatment of a lady who had been very ill for many years. Two issues which she had been advised to keep open, closed in a few days. She was at first alarmed at it ; but very soon she found herself better, and in six weeks she was restored to health.

CHAPTER IV.

OF SOMNAMBULISM, AND OF THE USE TO BE MADE OF IT.

It is a well known fact that certain persons walk, speak and act in their sleep; and that when they are awakened, they have no recollection of what they have been doing. These persons are called somnambulists; that is, sleep-walkers; and the state in which they are, is called somnambulism. The disposition to walk in the sleep, has been considered as a nervous affection which we should endeavor to counteract, because of the accidents which might spring from it.

The apparent resemblance between spontaneous somnambulism, and the crises which are often produced by magnetism, has induced men to call the latter *magnetic somnambulism*. A more appropriate name might have been found; but as this has been received for forty years, it is useless to change it.

Magnetic somnambulism, which we call, simply, *somnambulism*, because that term cannot be equivocal in this work, is a mode of existence during which the person who is in it appears to be asleep. If his magnetizer speaks to him, he answers without waking; he can also execute various movements, and when he returns to the natural state, he retains no remembrance of what has passed. His eyes are closed; he generally understands those only who are put in communication with him. The external organs of

sense are all, or nearly all, asleep; and yet he experiences sensations, but by another means. There is roused in him an internal sense, which is perhaps the centre of the others, or a sort of instinct, which enlightens him in respect to his own preservation. He is subject to the influence of his magnetizer, and this influence may be either useful or injurious, according to the disposition and the conduct of the magnetizer.*

Somnambulism presents phenomena infinitely varied. A description of them may be found in a great number of works published upon this subject. This is not the place to describe them. My design is solely to teach the means of obtaining the most useful results from this crisis, without exposing one's self to the least inconvenience.

Of all the discoveries which have excited attention, from the remotest antiquity, that of somnambulism certainly gives us the most insight into the nature and the faculties of man. The phenomena to which it has drawn our attention, demonstrate the distinction of two things; the two fold existence of the *internal* and the *external* man in a single individual: they offer a direct proof of the spirituality of the soul: they make evident the truth known to ancient sages; and so well expressed by M. de Bonald, that *man is an intelligence served by organs.* This advantage cannot be too highly appreciated, especially in an age when audacious minds do not fear to employ the researches of physiology to shake the certainty of the interior sentiment which reveals to us the dignity of man, his supremacy in the order of creation, and his moral liberty; a sentiment which is the basis

* There are exceptions to the character here given, but they are extremely rare.

of social life, and which engages to the practice of virtue, by pointing out to us in a future life the developement of our earthly existence, and the recompense of sacrifices made to obey the dictates of conscience. On the other hand, somnambulism makes known to us the means of curing diseases which are curable, and of relieving those which are not: it serves to rectify the errors of medicine as well as those of metaphysics; finally it points out the origin of a great number of opinions prevalent anterior to the experiments which have confirmed their correctness: and it restores to the order of nature, a multitude of facts which philosophers have disdained to examine, either because ignorance and credulity had altered some of their circumstances, or because, in the dark ages, they were made to serve as the foundation of superstition.

Yet the discovery of somnambulism having been made, or rather renewed in our time, without our being prepared for it, and the application which can be made of it, demanding a meditative mind, great prudence, severe manners, religious dispositions, gravity of character, positive knowledge, and other qualities which do not accord with the amiable levity and excitable imagination of Frenchmen, it may be doubted whether its sudden propagation has not produced as much evil as good, and whether it would not have been better that this marvellous phenomenon had not been at first observed, and that people had confined themselves merely to magnetism as Mesmer taught it, and as many persons before him practised it, without knowing whether they employed a particular agent, or a faculty common to all men. But it was impossible that they who devoted themselves to the practice of magnetism, should not be struck sooner or later with a phenomenon which would not fail to present

itself. It was equally impossible that they should not have been seized with enthusiasm at the sight of the wonderful things which accompany it, and made it a secret. It was, finally, impossible that men who were strangers to the true principles of magnetism, should not seek to produce the same wonderful things, to exercise their power and satisfy their curiosity, and should know how to confine themselves within proper bounds to avoid dangers and errors. Hence it has resulted that magnetism has often been employed, not to cure diseases, but to procure somnambulism. And as somnambulists have faculties and means of knowledge which we have not, people have imagined they ought to know every thing, and have consulted them as oracles. If instead of yielding to enthusiasm, they had examined the phenomena by the lights of physiology, they would have perceived the danger of pushing too far a state during which an inexplicable change occurs in the functions of the nervous system, in the play of the organs, and in the manner of perceiving and transmitting sensation ; that the more the sensibility is exalted, the more ought they to be on their guard against what might increase that exaltation : that at the extremity of the course which nature has marked out for herself, and which she has strength to run over, preserving the harmony of all the faculties and the control of reason, an immense field is open to the imagination, in which illusions take the place of truth : that somnambulism is only a transient crisis, of which it is necessary to make use without wandering from the design for which nature has produced it ; and that somnambulism too much prolonged, would give us habits which would not be in accordance with our ordinary destination, and of itself would become a disease.

I will not insist upon these considerations, the developement of which would carry me to a great extent. I propose to teach what it is necessary to know in practice, without entering into any discussion.

Somnambulism is known; it presents itself often in the magnetic practice; let us see what are the means of always deriving from it the greatest advantage, and avoiding all misuse of it.

The first advice I shall give, is, that you never seek to produce somnambulism, but to let it come naturally, in order to profit by it when it takes place.

Many magnetizers, in order to produce it, charge the head very much; and by this means, they often succeed in obtaining a forced slumber, a reflux of blood towards the brain, and partial crises which are of no utility: this method is not without danger. It is much better simply to employ magnetism by the long pass, and not to charge the head more than the other parts. If nature is disposed to this crisis, the fluid will, of itself, be carried to the brain, and the tendency to somnambulism will be manifested by the patient's being in a state of tranquillity, by his closing his eyes, and by his sleeping. You may then, without any inconvenience, pass the extremities of your fingers five or six times at a short distance before his eyes, in order to give more intensity to his sleep.

You may then ask him, how he is; or whether he sleeps well. Then one of these three things will take place; he will wake, he will not answer, or he will answer.

If he awakes, somnambulism has not taken place; and you must not think any more respecting it, in the course of that sitting. If he continues to sleep, without answering, there is reason to suppose he is entering into the somnam-

bulic state. If he answers without waking, and, after his waking, has no recollection of your speaking to him, the somnambulism is real.

In case the patient continues to sleep without hearing you, you will continue to magnetize him as I have pointed out; and you will wait, before you put him a second question, until the moment before that at which you think the sitting should be terminated.

If he makes no more answer to this question than to the first, you will leave him to sleep tranquilly, or if you judge it necessary to rouse him, you may merely make transversal passes at a distance, bidding him to awake, in a gentle voice, and not commanding him with a tone of authority.

If the patient makes a sign that he understands you, yet without answering, you will beware of urging him to speak. It is a happy thing for him to be by himself, to collect himself, and accustom himself to his new condition, and to arrange his ideas. You will merely ask him to let you know by a motion of the head, whether he desires to be awakened, or to sleep longer; and you will conform yourself as much as possible to his wish.

You will continue in the same manner during the succeeding sittings. Yet if this state of mute somnambulism is prolonged, you will inquire of him whether he hopes very soon to acquire the faculty of speaking: whether you magnetize him well: if he finds himself better for it: and you may make all inquiries of him which he can answer by a sign and without effort.

Have a perfect command of yourself, and beware of employing your will to influence your patient to speak, or to make his somnambulism more profound. Have but one intention; entertain but one wish, that of facilitating the

cure ; and leave nature to employ, of herself, the increase of power which you give him.

It may happen that his somnambulism will not proceed further ; but this is of no consequence ; it is not your object to render him a somnambulist, but to cure him. If somnambulism were necessary, if his constitution rendered him susceptible of it, this state would spontaneously develope itself. Merely observe what peculiar precautions this demi-somnambulism requires ; such as, not suffering those to approach him who are not in communication with him, not to oppose him, not to awaken him roughly, and to continue to occupy yourself about him.

If your patient speaks, and to the question, "*Do you sleep?*" answers, "*Yes ;*" he is a somnambulist, but it does not follow that he is endowed with clairvoyance.

Some persons have distinguished many degrees or shades of somnambulism. It is useless to occupy your time with all that, and there is no need for me to enter into this examination, to point out to you the surest and the most simple path, and to instruct you how to draw all the advantages possible from somnambulism, at whatever degree it may occur.

When your somnambulist shall have given an affirmative answer to your first question, "*Are you asleep?*" you may address others to him. These questions should be simple, clear, well adapted, and concise ; they should be made slowly, with an interval between them, leaving the somnambulist all the time he wishes to reflect upon them. If you have been able to suppress your curiosity, which is always more or less injurious, if you do not suffer yourself to be astonished to see one who is asleep answer you with propriety, if you have no other end in view but the doing of good,

if you do not think of collecting observations, you will put only those questions which are necessary. The response made to the first one, will suggest others to you, always in relation to the means of curing the patient.

The following may serve as an example of the series of questions to be first put to your somnambulist.

Do you feel well?

Does my manner of proceeding agree with you?

Will you point out any other mode?

How long shall I let you sleep?

How shall I wake you?

When shall I magnetize you again?

Have you any directions to give me?

Do you think I shall succeed in curing you?

These questions will assuredly be enough for the first day when somnambulism has been induced. At the next sitting it ought to be induced sooner; but you will not try to bring it on immediately, by charging the head. You will first employ magnetism by the long pass, and when your somnambulist assures you that he is sleeping, you will let him have a little time longer to collect himself.

Then, after having repeated some of the preceding questions, you may ask him whether he sees where his disease is; if he says *yes*, you may request him to describe it; if he says *no*, you may persuade him to look for it, observing to keep his attention to the point. You will take care not to form your questions in such a manner as to suggest replies which he can make without reflection, through indolence, or the desire of pleasing you; you must let him be occupied wholly with himself, with his disease, and with the means of cure.

When he has once explained to you what he thinks of the nature of his disease, of its causes, of its consequences, of the crises he expects, you should ask him to search out the remedial means proper to be pursued in connection with magnetism. You should listen to him attentively ; you should take notes of what he tells you, if you are fearful of forgetting it. You should ask him whether he is very sure of the effect which his prescriptions will produce. And if in them there is found any thing which appears to you improper, you should make known to him your objections.

You should especially take care to inform yourself well of the crises which are to bring on the cure, that you may not be alarmed at such as he has announced, and that you may know well the mode of soothing them.

You must be exact in magnetizing him at the hour indicated by him, and by the processes which he judges most appropriate. You must ask him what things you ought to let him forget, what things it is proper to warn him of, and what means it is proper to take to induce him to follow out his own prescriptions.

When he is awake, you should let him be entirely ignorant of his being a somnambulist, and not let him suspect that he has spoken, provided he has not of himself expressly recommended that you should inform him of it, either to inspire him with confidence in regard to any thing that disturbs him, or to induce him to follow a course of regimen, or to do something useful, which when he is awake is counter to his inclination. But, in this case, you will merely tell him what he believed absolutely necessary to know, and you will entreat him not to speak about it to any person. It is very rare that a patient has the curiosity to be informed of what he has said in a state of somnambulism : I believe,

also, that it never happens, when the magnetizer, during somnambulism, has forbidden him to meddle with it after waking.

I have indicated the kind of conversation you ought to hold with your somnambulist. I cannot insist too much upon a point on which chiefly depends the developement and the direction of his faculties. I cannot give any advice in relation to the details, because it would not be equally applicable to all cases. But there is a general rule from which you ought never to depart; which is, never on any account, to permit any question of curiosity, any attempt to prove the lucidity of your somnambulist; to speak to him solely of his disease; to direct all his attention to the means he ought to adopt for the restoration of his health. His cure is your essential object, your principal aim; you should not desert it for a moment.

I know that one may sometimes profit by the confidence of a somnambulist to combine with him the means of correcting his faults, and of rendering his conduct more regular, to break off dangerous associations, and in fine to apply to his ordinary state, the elevated moral sensibility which he exhibits in somnambulism. In this, one will not depart from the rule I have prescribed; he merely gives it a greater extension. For it is then, in effect, a question about preventing or curing a moral disease, more destructive than a physical one, and which often aggravates the latter. You are doing right, since you have really no other object in view, no other idea, than the intention of doing good to him whom you magnetize; and do not engage him except in that which is most essential to him.

The faculties of somnambulists are limited: their surprising penetration may be regarded as the effect of a concen-

tration upon one single class of sensations, upon one order of ideas : the more their attention is distracted by various subjects, the less of it will they give to the essential object.

If your somnambulist appears to meddle with things which do not promote his return to health, employ your will to withdraw him from them ; do not hear him ; and especially do not appear as if you were astonished at the proofs which he affords of his lucidity. You will excite his vanity, and that is very dangerous ; for when you have once awakened in him this sentiment, to which somnambulists are in general very much inclined, you can no more depend upon any thing.

In the state of somnambulism, the moral sensibility is ordinarily much more lively, and the somnambulists are often disposed to abandon themselves to the ideas or the sentiments which have affected them in their common state. Endeavor to withdraw them from these, or at least do not say or do any thing which might favor this disposition.

There are some somnambulists endowed with a surprising clairvoyance which is extended to objects which are very distant, and entirely foreign to what interests them in the wakeful state : but these somnambulists are rare, and it is only with a great deal of precaution and reserve that we should have recourse to them. I shall return to this subject after having finished what I have to say about ordinary somnambulists.

It would be advantageous to the somnambulist to be alone with his magnetizer. As in most circumstances that would be inconvenient or improper, you will be careful to have only one witness, who is always to be the same person, and who takes an interest in the patient. You will banish all useless witnesses, all who are excited by mere curiosity, and

especially all the incredulous. All such must of necessity distract your attention. He who is conscious that another is watching his motions, does not act with the same single-mindedness and the same freedom, as he does who thinks himself alone. The idea of the judgment which the spectators will form, seizes him from time to time in spite of himself, and that prevents him from concentrating all his faculties upon a single object. The more you are observed, with the less advantage will you magnetize.

If there is a physician to whom you have imparted your attempt to pursue a magnetic treatment, and whom you have also engaged to attend when wanted, you will certainly have a desire to let him see your somnambulist, either to convince him of the effects which you produce, or to give him an opportunity of forming an opinion upon the character of the disease: but guard well against yielding to this conceit, which appears to have a useful purpose, though it really has its source in vanity. Nothing is more hurtful to a somnambulist than the presence of a physician who is not familiarized to the processes and the phenomena of magnetism. The physician and the somnambulist do not speak the same language: they do not see in the same manner. Your somnambulist would wish to convince the physician; he will conduct his conversation with much address; he will seek to answer all difficulties; he will lose that simplicity which is necessary for his clairvoyance; he will depart from the line which nature has traced out for him; he will make use of all the resources of his mind; and, in the same degree, he will cease to have the faculties which are really useful to him. Give an account to the physician of what takes place, and you will do well; but limit yourself to a simple and sincere relation of facts. What he does not

believe on your authority, he will believe no better when he sees it, unless he has made experiments, and every experiment is extremely injurious.

To the reasons which I have given for excluding all kinds of witnesses, I can add another which is stronger than the others.

There is in most somnambulists a developement of sensibility of which we can have no conception. They are susceptible of receiving influence from every thing that surrounds them, and principally from living beings. They are not only affected by physical emanations, or the effluvia of living bodies; but also, to a degree much more surprising, by the thoughts and sentiments of those who surround them, or who are busy with them.

If you are alone with a somnambulist, and any one is permitted to enter, the somnambulist generally perceives it. Sometimes the person who enters is indifferent to him; at other times he feels for him either a sympathy or an antipathy. In either case it diminishes his concentrativeness. If he entertains a sympathy, his attention is divided; if an antipathy, he suffers. If the stranger is incredulous, and suspects the sincerity of the somnambulist, or makes a jest of what he sees, the somnambulist is troubled and loses his lucidity. If many witnesses surround the somnambulist and are occupied about him, the fluid of each one of them acts upon his organization, and as these various fluids are not in harmony, he experiences discordant effects from them. If you have around you only the persons who desire the cure of the patient, and if you magnetize them all to put them in communication, and all are in good health, the somnambulist may not be in the least disquieted. But it will be difficult to prevent many of the spectators from often occupying

themselves with other things besides the patient. For, every time they occupy themselves with something else, they will break the communication, and these interruptions produce shocks, (secousses,) which disturb the tranquil reign of somnambulism. There is sometimes among the spectators, some one who inspires the somnambulist with a particular affection, of the most exalted kind ; and that would turn him aside from his attention to himself; the will of the magnetizer being no longer active, he does not exert the same control, and the somnambulism takes an irregular character. The greater part of somnambulists, even in the hands of good magnetizers, have lost a portion of their faculties, because many persons in succession have been permitted to see them.

At the close of the preceding chapter I said that in a magnetic treatment, there ought to be only one will active, to which all the others ought to be subordinate. This rule is especially to be observed when you have somnambulists. M. de Puységur has not failed to call attention to this ; and yet many well-informed magnetizers do not pay sufficient regard to it. As to those who try it for the first time, it is almost impossible that they should feel the importance of it, and that even the desire of enlightening themselves upon the means of doing more good, should not mislead them from the path which would conduct them most surely to the accomplishment of their object.

It is proper to enter into some details upon this head.

When a person who has no experience, obtains for the first time some of the singular effects which generally precede lucid somnambulism, he thinks it would be useful to get acquainted with an experienced magnetizer. If he finds one, he entreats him to come and assist at the sittings, to

give him instructions. This conduct, which is inspired by a very praiseworthy motive, is nevertheless in need of precaution, and I cannot point out the precautions except by recalling attention to two phenomena, the reality of which a great number of magnetic experiments demonstrate.

1st. Somnambulists, or the persons who are in a magnetic state, feel the influence of those who approach them, especially of such as have an active will.

2d. Persons who are in the habit of magnetizing, naturally emit the fluid from them, and act powerfully, even without a determinate intention, upon those who are in the magnetic state.

From this it follows that the presence of a magnetizer is never a matter of indifference, and that in certain circumstances it might be more hurtful than that of one who comes out of curiosity. If the magnetizer disapproves of any of your processes, if he counteracts your action in any manner whatever, he will do an injury to your somnambulist. This inconvenience can always be avoided if he provides against it, if he is attentive to himself, and if, on your part, you take the necessary precautions.

When then you desire to consult with a magnetizer, and call him in to see your somnambulist, this magnetizer must put himself in communication with you, must submit his will to yours, must beware of acting alone, must occupy himself only in concurring to the good you wish to do, must not seek the reason of the processes you employ, must not pretend to direct you in any thing, so that nothing shall affect your somnambulist except through you. When the sitting is ended, the magnetizer can make his observations and give you advice ; and, after having reflected upon the principles he has given you, you can adopt and make use of them.

In my *Critical History*, book first, chapter fourth, I have related what took place the first time I produced somnambulism. I was a mere novice. I invited a magnetizer, a pupil of Mesmer, and who had great power, to instruct me how to make my somnambulist speak. He came to see him ; he did not touch him, and yet he exercised such an influence upon him, that the course of the somnambulism was entirely deranged, and my young somnambulist who had exhibited for several days the most extraordinary clairvoyance, ceased to manifest his different faculties, to acquire suddenly that of expressing himself by words, and made no progress afterwards. May the instruction which I now give, cause others to avoid the numerous faults I committed before I acquired experience of my own !

I might here enter into many details relative to the essential character of somnambulism, the general cause of the innumerable modifications it presents, the distinction between the states of wakefulness, sleep, and delirium ; and to the transitions from one of these states to another ; but I resolved to abstain from all theory, and limit myself to the giving of precepts, which I believe correct, without explaining the reasons of my adopting them. I will then simply say :

If your patient becomes a somnambulist, have near you only the witness whom you admitted at the commencement, and who is in communication with you. Refuse absolutely to show him to any curious person, and let no one approach him except when it will be of utility, and with the precautions which I shall soon indicate. Put no questions to him except such as relate to his health, and graduate these questions so as not to fatigue him. Do not seek for wonderful effects : refrain, by all means, from relating those which

you have seen. You can give yourself this satisfaction when the treatment is ended: but until then you ought to think only of the cure.

If your somnambulist prescribes remedies for himself, you will contrive with him the means proper to be followed to induce him to take them when he is awakened.

If among the remedies there are some that you cannot procure, or whose application presents too great difficulty, you will induce him to substitute others. If he requests you to magnetize him at an hour or under circumstances which render it impossible to you, you will explain to him the reasons that oppose it, and determine him to search out the means of supplying your presence, at the moment when he thinks it would be necessary to him.

Some somnambulists, after having announced that their condition is very serious, consider it with a sort of indifference, and do not wish to give themselves the trouble of looking for a remedy. Others manifest a reluctance to examine their disease. The sight of the disorder which they perceive in their internal organs, affrights them. When this is the case, you must not partake of the fears of your somnambulist. You must exert the power of your will to determine him to a very scrupulous examination of his complaint, to consider without affright the interior of his own body, as if it were not his own, and to make efforts to discover the means of cure. If you are calm, and know how to exert your will, your somnambulist will certainly obey you; he will recover himself, and explain to you the actual danger, and the means of removing it. Perhaps you will not succeed in curing him; but you will procure him all the soothing influence possible, and you will know to what you ought to direct your efforts. Do not lose hope, even

when he assures you that his disease is incurable. Somnambulists have often said at the first sittings, that it was impossible to rescue them from death, and afterwards have found the means of restoration to health.

When your somnambulist gives you a description of his disease, you must listen without interrupting him. You may afterwards request him to explain more clearly and more in detail, what you were not able to understand. You may interrogate him about things which you ought to be acquainted with in order to perform your own duty well, but you should go no further. Ask him no anatomical questions. He perceives the seat of his own disorder; he sees the lesion which exists in one part, but it is rare that he sees the situation, the form, and the tissue of his organs, especially of those which are not affected. If you make him talk beyond this, you will obtain from him only vague and perhaps erroneous views. He will not make a mistake either in foretelling a crisis, in pointing out a remedy, or in describing the effects it will produce: but he could easily give you explanations, which would be ridiculous in the ratio of the interest you display in hearing them. You do not interrogate your somnambulist to dissipate your doubts, for you ought not to have doubts; if you have, you would magnetize very badly: nor is it to satisfy your curiosity, for this would withdraw you from the principal object: nor is it, finally, to acquire a knowledge of physiology, anatomy or medicine; for, what a somnambulist says, is not applicable to any but himself. Confine yourself to the knowledge of what is requisite for *his* restoration, and take care not to let his imagination dwell upon things foreign to this object. If he busies himself about persons absent, bring him back to what concerns himself, without permitting yourself to won-

der at the faculty he possesses of seeing at a distance, and without seeking new proofs of this faculty.

Some circumstances authorize the magnetizer to admit some one to his treatment: there are also some which make it his duty to do it. I will give examples, and show how one ought to conduct himself in such cases. If your somnambulist often mentions to you a person who interests him, and desires you to bring him in, and you see no inconvenience in doing it, you may yield to his wish. Thus a woman in the magnetic state might be continually dwelling upon her daughter, whose state of health gives her anxiety, and to whom she wishes to give advice: do not refuse to let her enter, and put her in communication. The same might be said of a husband, or an intimate friend.

If your somnambulist gives proofs of remarkable lucidity, and affirms that he is able to know the disease of another, as well as his own, and if a consultation would not fatigue him, you could consent to it, in order to render service to one who desires it, and has confidence. But these consultations ought to be rare, and you ought never to permit two to be held the same day. You ought also to avoid trusting the direction of many patients at a time to a somnambulist. He can hardly take the same interest in all, identify himself alternately with each, and manage them well. As to the rest, it depends upon the faculties of the somnambulists.* In all cases, it is necessary to avoid fatiguing them.

Before introducing a patient to your somnambulist, you will let him touch something that the patient has worn, so

* The sensibility, the clairvoyance, the power of attention, differ prodigiously in different somnambulists, and in the same somnambulists, at various times.

that he may tell you whether he feels any repugnance to it, and whether he sees any danger in being put in communication with him. When you have introduced the patient, you will require of him to speak only of his health, and if the conversation takes another turn, you will oppose it.

You will not permit any one to give your somnambulist any token of gratitude; he should not be moved by any other desire than that of doing good.

You will not suffer your somnambulist to be magnetized indiscriminately by any person. The somnambulists who are in communication with several magnetizers, end by losing their lucidity.

If indispensable business forces you to interrupt the treatment of your somnambulist, have an understanding with him to find some one to supply your place. Should the interruption be only for a few days, the magnetizer taking your place, should act only in your name, according to your views and your method, and under your direction. If the interruption is to be of long continuance, you should give up your somnambulist entirely.

If your somnambulist has caprices, you will oppose them by letting him know your will, without dispute. Never suffer him to get the upper hand of you. You ought to yield all that will conduce to his good, and resist his fantastic notions. You are for him an attentive and benevolent, but just and inflexible Providence.

If your somnambulist has pangs of conscience (péines morales) which aggravate his malady, seek with him the means of easing them. You will console him, and profit by his confidence to soften his chagrin, and destroy the cause. If he has any inclinations which you disapprove of, employ your ascendancy in vanquishing them.

You must avoid most carefully, penetrating into the secrets of your somnambulist, when it is not evidently useful to him to have these secrets known to you. I need not add that if he tells you things which he would not have told you in the ordinary state, you will never permit yourself to impart it to any person, not even to your most intimate friend.

I have already said, that if the somnambulist prescribes for himself, remedies which appear improper for his state, the magnetizer ought not to depend upon his first suggestion. I ought to insist upon this point.

It is infinitely rare that a somnambulist orders for himself a remedy which would be injurious to him, and mistakes in regard to the doses; yet this may happen, for there are instances of it; and though it happen but once in a thousand times, it would be a sufficient reason for taking the greatest precautions. I am going to explain the possible causes of mistakes, and the means of preventing the consequences.

The state of somnambulism is not always accompanied with a perfect clairvoyance; and that clairvoyance, when it is manifested in the most surprising manner, is often relative to a certain order of ideas, and variable in its intensity. For the proper exercise of it, the somnambulist must concentrate his faculties upon a single object, without distraction, without trouble, without the intervention of any foreign influence to change the direction of his mind. It is necessary that the interest he takes in the object which occupies his mind, should determine him to make efforts of attention, to vanquish his indolence, and free himself from all the prejudices of his ordinary state. One might tell me that the interest which the somnambulist takes in his own health, will prevail with him over every other consideration: that he will see his own body more distinctly than any thing

else : and if there be in him an instinctive faculty, he will exercise it upon his own wants. This would appear to be the case, but it is not always so.

Many somnambulists, either through vanity or excess of benevolence, are more fond of being busy about others than about themselves. Others are unwilling to examine their own disease and the consequences it may have ; others again seem to set little value upon their cure ; they think they shall be more happy, when their souls shall be freed from the bondage of matter. The magnetizer, instead of being amazed at this species of exaltation, should employ all the power of his will to bring it to an end, and to induce the somnambulist to be occupied only with his own health. All that I have said in this chapter tends to show the importance of these principles, and if my readers have confidence in me, they will keep themselves free from enthusiasm, which is much more dangerous than incredulity.

But suppose a somnambulist is occupied only about his own physical state, and his own cure; suppose his clairvoyance is real, and he speaks from his actual perceptions, and not from anterior impressions ; he may nevertheless commit an error in the treatment he prescribes for himself. This is owing to a cause to which it is proper to call attention.

It often happens that a patient when put into a state of somnambulism, is afflicted at the same time with several very dangerous diseases ; and that the treatment which is proper for one, is not proper for another. The somnambulist at first is employed upon the organ the most affected, the most severe and painful malady ; he fixes his attention upon that which gives him the most uneasiness ; and in consequence prescribes remedies for himself, without exam-

ining whether they are not otherwise injurious. I have lately seen an instance of this. A somnambulist whose lungs were affected, and whose stomach was much impaired, ordered for her stomach, a remedy which would have probably aggravated the disease of the lungs. The magnetizer made some observations to her about it; she agreed that these observations were just; she put off the use of the remedy she had prescribed for herself; and fifteen days afterwards she cried out of her own accord, "How glad I am that you did not permit me to take the medicine I thought of taking; now the state of my lungs allows me to make use of it." She was in fact cured. She would not have been, if the magnetizer had been less prudent. It may be laid down as a *general rule*, that when the somnambulist is attacked by several diseases, he is naturally induced to fix his attention upon that which appears to him the most serious.

Some precautions will now be given by which you may be sure of preventing the dangers springing from too much precipitation, or from blind confidence.

When your somnambulist prescribes for himself a remedy which appears to be unsuitable to his condition, you will make your objections to him; you will engage him to examine the state of his organs successively, and with the greatest attention, and give you an account of them. You will request him to explain the reasons which have induced him to choose the remedy in question, and to describe accurately the effects he anticipates from it. You will present him the medicine and make him touch and taste it. You will request him to tell what a dose should be, not only by the name of the measure or weight, but by showing you the quantity which he wishes to take. If, after all these precautions, he persists, you may depend upon him.

It seems impossible to me that, in the state of somnambulism, an individual should entertain the criminal project of putting an end to his own existence; and I could not believe that, after having carefully examined a deleterious substance, he would not reject it. Yet if it should happen that the prescription of a somnambulist may put his life in imminent danger, the magnetizer, it is evident, ought not to conform to it. Repeated proofs of great clairvoyance and purity of intention, are doubtless powerful motives of confidence. But they do not give us the entire certainty, which alone may authorize us to make use of an unknown means, where an error would be attended with fatal consequences.*

Somnambulists often prescribe for themselves remedies which they have heard spoken of, or of which they have formerly made trial; in place of which one might substitute others much more efficacious. You should then call their attention to that which appears more proper for them, and discuss the motives of their choice.

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* An epileptic patient who was under magnetic treatment at the Saltpetriere Hospital, declared the only means of curing her, would be to excite in her, in the most critical circumstances, and by violent means, a sudden fright, which would naturally put her life in the greatest danger. For three months she insisted upon the same thing. They finally resolved to follow her advice, and the result was a cure. But they who did this were able physicians. They knew the desperate state of the patient; they had never seen her make mistakes; they judged that the shock indicated might produce a salutary crisis, which could not be obtained by any other means; and their profession authorized them to calculate the chances of danger and success. A magnetizer, who was not a physician, would not have been able to assume such a responsibility.

Many things might be added in relation to the direction of somnambulists; but I think they will be naturally deduced from the principles which I have laid down.

I return to the manner of applying the processes when somnambulism has been induced.

The somnambulist always indicates the processes which are proper for him; so that there can be no uncertainty about them. These processes are sometimes very laborious and very fatiguing to the magnetizer; they demand from him patience, courage, and devotedness: yet they are indispensable to develope and happily terminate a crisis essential to the cure; but this is very seldom. The greater part of the time, nature labors alone during somnambulism, and you have no need of doing any thing more than to hold the thumbs of the somnambulist, or place your hand upon his knees, or even to be busy about him.

You need not magnetize him longer than he judges useful, on the days, and at the hour he intimates. If it is essential not to interrupt a crisis at its commencement, it is often injurious to prolong it beyond the necessary time.

There are somnambulists who fear the impression of too strong a light. I have seen some of them who caused themselves to be bandaged across the eyes; but there are others who experience fatigue by closing the eye-lids, and who request to have their eyes opened. The magnetizer succeeds in doing this by making passes across the eyes, without its diminishing the intensity of somnambulism.

The somnambulist then seems to be in his natural state; but it is necessary to watch over him with the precautions he indicates. There are cases when this non-apparent somnambulism can be very useful, as we shall soon see.

When we wish to ask the somnambulist a question, it is necessary to explain our will by words. Good somnambulists understand the will without our speaking to them. But why should we employ this mode when there is no need of it? It is an experiment, and it is a rule which every one ought to adopt, to interdict all experiment. I agree that there are cases where it is expedient to employ only the influence of the will. For instance, there may be near you a third person, and you perceive your somnambulist, who thinks himself alone with you, about to say things which this third person ought not to know; you will impose silence by your will.

At the close of the sitting, when you wish to waken your somnambulist, you will first make passes along the legs to free the head, then you will make some across the eyes to open them, saying to him, *wake!* The eyes often remain shut after the somnambulist is awakened. You will bring them from this condition, by patiently passing your fingers many times across them. Then you will disperse the fluid from the head, and from the rest of the body, by passes made crosswise at a distance, in order to scatter and shake it off. You will have the precaution to continue this until your somnambulist shall be perfectly roused from sleep.

It is of the very greatest consequence to establish a line of demarkation, well defined, between the state of somnambulism, and the natural state of wakefulness. The somnambulist, when he is awakened, ought to preserve nothing, positively nothing, of the sensations which he experienced, nor of the ideas which occupied him in somnambulism. Somnambulism, prolonged beyond the necessary time, imparts a nervous susceptibility which is attended with great inconveniences; it ought to cease after the cure. If it

should continue and renew itself spontaneously, it would itself be a disease.

I have already noticed that it would always be expedient, as far as possible, to let the patient remain ignorant that he has been a somnambulist; and that, excepting certain very rare cases, it is proper never to repeat what he may have uttered. For it would establish between the ideas of the natural state, and those of somnambulism, a relation which is contrary to the natural order; and which equally alters the habitual faculties, and the somnambulic faculties. If you know how to control yourself by your own will, your patient will never be informed of any thing which you think ought to be kept from him.

Somnambulists perfectly abstracted, whose interior faculties have acquired great energy, are often found in a frame of mind of which you might avail yourself advantageously to make them follow a course of regimen, or to make them do things useful for them, but contrary to their habits and inclinations. The magnetizer can, after it has been mutually agreed upon, impress upon them, while in the somnambulic state, an idea or a determination which will influence them in the natural state, without their knowing the cause. For instance, the magnetizer will say to the somnambulist, "*You will return home at such an hour: you will not go this evening to the theatre: you will clothe yourself in such a manner: you will take your medicines without being obstinate: you will take no liquor: you will drink no coffee: you will occupy yourself no longer in such a thing: you will drive away such a fear: you will forget such a thing.*" The somnambulist will be naturally induced to do what has been thus prescribed. He will recollect it without suspecting it to be any thing more than a recollection of what you have

ordered for his benefit; he will have a desire for what you have advised him, and a dislike to what you have interdicted. Take advantage of this empire of your will and of this concert with him, solely for the benefit of the patient. Your will probably acts merely in modifying his, and you might obtain from him the performance of indifferent things to which he would devote himself to please you; but this would be contrary to the spirit and design of magnetism.

You may often find it in your power, while your patient is in the somnambulic state, to induce him to take a medicine for which he has a repugnance. I have seen a lady, who had a horror at the sight of leeches, cause them to be applied to her feet during somnambulism, and say to her magnetizer, "Prevent me from looking at my feet when I awake." In fact she never suspected that any one had applied leeches to her.

Many somnambulists are endowed with inconceivable address, and can perform certain operations as well as the best surgeons. I am acquainted with a lady, who, in the state of somnambulism, opened a swelling beneath her breast, and dressed the wound until it was healed.

This address of somnambulists, can be useful to others as well as to themselves, especially when it is accompanied with clairvoyance; there are some cases even, when they can render the greatest service. I will instance a midwife who, having become a somnambulist during a disease for which she caused herself to be magnetized, preserved the same faculties after her restoration to health. When she is called upon to exercise her profession, if the case appears to present any difficulties, she goes to her magnetizer, who puts her into somnambulism, and opens her eyes. She declared to me, that in this state, she could act with much

more address, strength, and certainty. In January last, she in this manner very successfully delivered of three children, a woman whose state was very dangerous.

Among the phenomena which somnambulism often presents, there is one from which persons might, under certain circumstances, derive a great advantage. It is that of absolute insensibility. There are many somnambulists that one could pinch and prick very hard without their feeling it. One of the somnambulists that was in the Saltpêtrière Hospital, received no impression from a bottle of sal volatile applied to her nose : and when experiments in magnetism were made at the Hotel Dieu Hospital, moxas were applied to two somnambulists who were not awakened by them. Persons have concluded from these dangerous experiments, that if a surgical operation were necessary to a patient susceptible of magnetism, it might be done without causing pain : and it is true in certain cases. But although this insensibility is displayed by nearly all somnambulists, which have been at the Hotel Dieu and the Saltpêtrière, it is far from being general. I am even inclined to think it would never occur, if the magnetizers did not overcharge their subjects, and if they took care to preserve the harmony of the system. My somnambulists have never exhibited it to me : on the contrary, their sensibility was more delicate than in the natural state ; the contact of a body not magnetized was disagreeable to them ; and the touch of a stranger gave them a great deal of pain. I am also certain that somnambulists have experienced convulsions, and have been awaked by having been roughly touched by some one who was not in communication.

I know that a magnetizer can by his will paralyze any limb of his somnambulist ; but he ought never to permit

himself the trial of this experiment. As to the rest, if a patient has need of an operation that is painful, we should learn from him whether it ought to be performed during somnambulism, or during the natural state, and what precautions ought to be taken to insure success.

The absolute insensibility of the organs of sense and of those of motion, united to the exaltation of sentiment and of thought, are sometimes symptoms that life is drawing towards the brain and the epigastrium. The spirit seems then to disengage itself from the organs, and the somnambulist becomes independent of the will of the magnetizer.

This state, to which the name of *ecstacy*, or *magnetic exaltation* has been given, and which many German authors have considered as the most elevated state of magnetism, is exceedingly dangerous. You could not suddenly wake one who is in it, and if you should succeed in doing it, he would remain in a state of excessive weakness, and perhaps of parlysis, which you could not put an end to without great exertion. I know not how then to recommend too highly to magnetizers to oppose the developement of this crisis. I believe even that it would hardly ever present itself, if the somnambulist were to busy himself only about his own health, and if one were to take care to free the head and to re-establish harmony, when he sees the limbs stiffen and become insensible. I shall return hereafter to this subject.

The details into which I have entered, appear sufficient to make you acquainted with somnambulism, as it frequently presents itself in the course of a magnetic treatment, and of the means of directing it to a useful purpose, and of avoiding its inconveniences. I have also said with sufficient distinctness, that this crisis, if you oppose the workings of nature, might become as hurtful as it would be salutary if you

have the wisdom to listen to her and aid her. I know that some instances of success obtained by imprudent rashness, might be cited; but these instances are rare. Wise cautiousness can never be a disadvantage; and when we desert it, we expose ourselves to the greatest dangers. There remains, then, nothing essential to say upon the application of somnambulism to the treatment of diseases; and when I commenced writing this chapter, it did not enter into my plan to go farther.* I resolved to pass over in silence the extraordinary phenomena. I thought that those who had not seen analogous ones, would regard me as a visionary; and that such a reputation would not only be afflictive to me, but might also put an obstacle in the way of my doing the good which I wish to do; for people will be guided by the counsels of a man subject to illusions, no more than by those of a man void of good faith. But after having devoted reflection to it, I thought it my duty to yield to more important considerations, and to elevate myself above the fears excited by self-love. I am determined then to

* Various somnambulists exhibit very different phenomena; and the only distinctive and constant character of somnambulism, is, the existence of a new mode of perception. For instance, there are abstracted somnambulists; there are others who are not. Some of them exhibit a species of attraction like magnetic needles; others have only the internal faculties. Some of them have all the sensations concentrated at the epigastrium; others make use of some of their senses. There are, finally, some of them, who, after waking, preserve for a certain time the recollection of the impressions they have received, and of the ideas they have had during the crisis. I was obliged to limit myself to explain what takes place most commonly, and to teach what it is necessary to know to assist nature, and to derive from somnambulism the greatest advantage.

speak of a very singular state, because it may be presented to others as it has been to me and to many of my friends, and which it is important to know, that it may not be confounded with the exaltation of which I have already pointed out the danger, and that its developement may not be counteracted.

I am first going to describe the species of somnambulism of which I wish to speak. I will then tell how one ought to conduct himself with those who have reached that state, if he would derive any advantage from it, to them or to himself.

In this state the circulation is regular, the heat is equal through all the body, and the members preserve their sensibility. The somnambulist is so thoroughly in communication with his magnetizer as to read his thoughts, but receives no impression through the organs of sense. It is no longer the sensation which produces ideas; on the contrary it is the ideas which produce sensations. In the ordinary state every thing parts from the circumference to reach the center; in this, every thing parts from the center to reach the circumference; and this circumference sometimes extends to illimitable distances. But it is not this which characterizes the degree of somnambulism of which I speak. It is the absolute indifference to what appertains to terrestrial objects, to the interests of fortune or of reputation. It is the absence of the passions and the opinions by which one is governed in the ordinary state, and of even all acquired ideas, of which they can very well preserve the recollection, but to which they no longer attach importance. It is the little interest that they take in life; it is a novel manner of viewing objects; it is a quick and direct judgment, accompanied with an intimate conviction. The som-

nambulist appears to have lost the faculties by which we are directed; the impressions and notions which come from without, do not reach him; but during the silence which he observes in regard to what is foreign to his soul, he feels within himself the developement of a new light, whose rays are darted upon all that excites in him a real interest. At the same time the sentiment of conscientiousness is aroused, and determines the judgment which he ought to form. Thus the somnambulist possesses at the same time the torch which gives him his light, and the compass that points out his way. This torch and this compass are not the product of somnambulism; they are always in us; but the distracting cares of this world, the passions, and above all pride and attachment to perishable things, prevent us from perceiving the one, and consulting the other.

When the somnambulist has reached this degree of exaltation, his manner of speaking is almost always different from that which he has in his ordinary state. His diction is pure and simple, elegant and precise; his manner unimpassioned; every thing announces in him a state of tranquillity, a distinct view of that of which he speaks, and an entire conviction of its reality. You perceive in his discourse not the least of what is called excitement or enthusiasm; and I insist on this point, because those who have spoken of this state without having seen it, have supposed it to have a character opposed to what it really has, and which even serves to distinguish it.

In this new situation, the mind is filled with religious ideas with which perhaps it was never before occupied. He sees every where the action of Providence. This life appears to him only a journey, during which we ought to collect what is necessary for us in our everlasting mansions. The

independence of the soul, the liberty of man, immortality, are to him evident truths. He is convinced that God hears us; that prayer is the most efficacious means of obtaining his aid, and dissipating the ills around us, or at least of turning them to our advantage. Taking care to make our labors on earth, as well as the troubles we experience, acceptable to God, appears a means of converting them into good works.

Charity is for him the first of virtues; that which affords us the easy means of expiating our sins, and which often suffices to obtain their remission. He is so much penetrated with it, that he forgets himself for others, and no sacrifice for the sake of doing good costs him too much. This sentiment of benevolence is extended to all, and he makes supplications for those who hold opinions the most opposite to his own. Sometimes the prodigious difference he perceives between his new manner of viewing objects, and that which he had in his ordinary state, the new lights which shine for him, the new faculties with which he finds himself endowed, the immensity of the horizon which is spread before his eyes, persuade him that he is inspired; what he says seems to be dictated by a voice from within; what he sees is shown to him; he regards himself as the organ of a superior intelligence; but this does not excite his vanity. He delights to reflect in silence, and he speaks to you only to say things useful for your moral direction.

Happy the man who has chanced to meet a somnambulist of this kind; for there is no means of bringing forth from an ordinary somnambulist, the faculties I have just described. It is a horologe fabricated by nature: we can easily disturb its movements, but we can neither set it agoing, nor regulate it, because we are unacquainted with its

springs. We must consult it, but we must not permit ourselves to touch it for the purpose of accelerating or retarding its motion.

If then you see the state of which I am speaking manifest itself, you should listen attentively to your somnambulist: you will put no question; for the moment you design to direct him, you will cause him to leave the sphere in which he is; you will turn aside his faculties from the object for which they are destined, and transport him into an immense field of illusions. The power of your will, however great it may be, cannot force him to see beyond the circle in which he is placed. If you mingle your ideas with his, your conjectures with his perceptions, you will obscure his clairvoyance: the only mode for you to pursue, is to favor its developement and its application: it is the confidence and the simplicity that you show, not by your words, but by the disposition of your soul, which has need of no expression in order to be perceived and recognised by him.

Without doubt, some person will say to me, But where is the proof that this state of my somnambulist is not owing to a peculiar disposition of his imagination, which causes him to mistake chimerical ideas for correct notions? Ought I to withdraw my reason to grant him a blind confidence? And how shall I assure myself of the truth of what he tells me, if I do not combat his opinions in order to hear his replies, and appreciate their correctness and their worth?

I will answer you in this manner. I am very far from advising you to renounce your reason in order to adopt the ideas and follow the instructions of a somnambulist. On the contrary, your reason and good sense must combine the whole, and your decision must spring from their proper exercise. But it is necessary to point out two conditions.

While your somnambulist is giving utterance to his ideas, you will let him speak without interruption. You will not only make no objection, but you will banish from your mind all those which suggest themselves to you. You will not exert your will to influence or direct him. You will not demand of him an explanation of what he has told you, except when you have not well understood. You will not desire to know what he wishes to teach you of his own accord. You will also try not to be astonished at what appears to you extraordinary. You will not seek to penetrate into that which appears incomprehensible. You will, above all, avoid putting your somnambulist to the proof, and taking indirect means to ascertain his clairvoyance. You will listen to him with self-forgetfulness, confidence and simplicity, as a child listens to a mother when she relates things to form his heart and his understanding, while amusing his mind. But after he has re-entered the ordinary state, and you are away from him, you will recapitulate all he has told you; you will examine the connexion of his ideas; you will appreciate the correctness of his reasonings; you will weigh the degree of utility in his instructions. You can then indulge your astonishment at the penetration with which he has read your heart, at the sincerity of his wishes for your real happiness, at the exactitude which he has shown you while speaking of a passed event with which he was not acquainted; at the probability of his previsions of the future, which it is useful for you to know. But this astonishment should not bring on your conviction. The more marvellous a fact is, the more we ought to fear being seduced by appearances, to mistrust the impression they first make upon us, and search out the circumstances that may give them a natural explanation. Many somnambu-

lists, when their faculties were exalted, have been known to read the thoughts of others, to have previsions, to be exempt from vanity, and moved solely by the desire of enlightening others; and yet to be the dupes of illusions which are mingled with the most luminous perceptions. You ought then to ascertain that his opinions are not produced by old impressions on the memory, by the prejudices of early youth, by lectures or conversations which have formerly acted temporarily upon his mind; finally, that no exterior influence has contributed to impart a peculiar character to his manner of viewing things.* If in all he tells you there is nothing which cannot be verified, you will evidently perceive that he is not deceived, that the torch by which he is enlightened has not been vacillating. Then your confidence will be excited by a train of facts and observations which determine your reasoning; and not by discourses more or less eloquent; by exhortations more or

* There are somnambulists who retrace with surprising facility the ideas which they received in their infancy, and upon whom these ideas exercise more control than those which they have since acquired. A very lucid somnambulist magnetized by M. de Lausanne, afforded me a remarkable instance of this phenomenon. She was a woman about forty years old. She was born at St. Domingo, from whence she came to France at the age of six or seven years, and she had never afterwards been among Creoles. As soon as she was in the somnambulic state, she absolutely spoke nothing but the peculiar dialect (*patois*) which she had learned from the negress who had nursed her. In these recollections of infancy, in this return towards the first years of life, we must search for the cause of the opinions of some somnambulists. There are some of them who seem to forget the notions they have acquired by reason and observation, as they retrograde by degrees towards the period when their minds were but as smooth tablets.

less affecting; by phenomena which are inexplicable, but which are seen elsewhere; nor by images and descriptions more or less calculated to move us. It should be only after this examination, made in the spirit of reflection and in solitude, that you should form your judgement. It is essential that your belief should be supported by facts well demonstrated to your own mind, so that no objection may afterwards present itself which has not been settled beforehand; because this belief, far from being a fugitive opinion, ought in certain respects to decide your conduct.

Then, if it happens that your somnambulist enters several times in succession into the same state, you will continue to hear him without any expression of thankfulness, or approbation, but with a desire to profit by what he will tell you; and perhaps you will find in him a guide who will not lead you astray. He will, at least, convince you of the existence of an order of things, different from the present order, and will bring you acquainted with the source of pure and durable felicity, which nothing external, terrestrial, and transient, can impart.

The species of somnambulism which I have described, is extremely rare, and many persons will think that in a work designed to teach the use of magnetism, I ought to have abstained from speaking of it, because there is little probability of its being presented to my readers. To this, I answer, that if this state is rare, it is our own fault; it doubtless supposes an unusual developement of the soul's faculties; but this developement frequently takes place, and nearly all those who have practised magnetism have had it more or less in their power to observe it. If it has not been attended with that pure lucidity of which I have seen examples, it is because they have disturbed or turned aside the natural ten-

dency. I am persuaded, that out of ten somnambulists, who, left to themselves, would reach this state, nine have been thrust into a false direction. Their astonishing faculties have then made them run over a thousand paths in the vast domain of the imagination. Hence it has resulted that among those who have had opportunity to see this extraordinary somnambulism, some have regarded it as the result of a communication with spirits; some, as a gift of prophecy; others, as the effect of the soul's exaltation; others, again, as a transient insanity. Sometimes we perceive in it illusions of the strangest kind, without any real foundation; sometimes a mixture of superstitious notions with very astonishing previsions; sometimes metaphoric language and incoherent images; and people have formed various judgments of this state, according as they were most struck with what was presented of light and truth, or of darkness and illusion. Nothing of this would have existed, if the somnambulist had been well directed, or rather, if he had not been led astray by the ignorance, the vanity, the curiosity of his magnetizer; if the natural chain of his ideas had not been interrupted, to occupy him in subjects which were absolutely alien to him.

The greater part of my readers will, without doubt, judge that I labor under an illusion in relation to the phenomena of which I have just given an account; and I ought the more to expect it, because I would not myself believe until I had been an eye-witness: I did not perceive their reality till very late, and long after I had published my CRITICAL HISTORY: but then they were frequently renewed before my eyes, and I am well convinced that I should have seen them sooner, if I had conducted myself with more singleness of purpose. Those who will follow the instructions I

have given, will have the same happiness that I have had; and this consideration alone has determined me to give them precautions, by taking which they will profit by the favorable circumstances, and not let slip an opportunity which does not occur when we search for it, but which we may seize when it comes in our way.

I ought further to mention that this state is rarely much prolonged; and that the magnetizer has no power whatever to reproduce it, when it has ceased to manifest itself. When the somnambulist has told you what he deemed important to tell you, his clairvoyance ceases, or at least is no longer engaged upon things of the same nature. You must profit by the moment.

I do not pretend in any manner to discover the causes of the phenomena about which I have spoken. Every one can explain them as he chooses. The wisest way is not to search for an explanation. For in our waking state we can very well recognise by the effects, the existence of a new faculty in somnambulists, but we can no more determine the nature of it, than they who are blind from birth, can conceive the phenomena of vision.

Perhaps some one will ask of me, whether the somnambulists of whom I speak, could not give us some light on the dogmas of religion, on the choice between the various forms of worship, and on certain questions which have unhappily divided mankind. I can merely answer that I do not believe they can. But it is too essential an object to forewarn my readers against a curiosity, always useless and often dangerous, for me to neglect adding some observations in this place to the principles I have already laid down: these details will also serve to make them the better distinguish

the species of somnambulism to which I have called their attention.

I have said that the somnambulist is illuminated by a light which our spirit received from God at the moment of its existence. This light, anterior to human education, shows to man that which is the foundation of all religion, as the conscience unveils to him that which is the foundation of all morals; but it teaches him revealed dogmas no more than it does positive laws.

What are the truths which are shown with evidence to the somnambulist? The existence, the omnipotence, the bounty of the Creator; the immortality of the soul; the certainty of another life, the recompense of the good, the punishment of the evil which we have done in this; Providence, the necessity and efficacy of prayer, the pre-eminence of charity over the other virtues; to which is joined the consoling idea that those who have preceded us on earth, and who have merited the enjoyment of eternal happiness, hear our wishes, take an interest in us, and may be our intercessors before God; the profound conviction that God never refuses to enlighten us in what we ought to know, when, submitted to his will, we ask aid of him; the firm persuasion of the utility of worship, which, by uniting men to render homage to God, prescribes rules and practice to all, by which they pray in concert to obtain the blessings of heaven. These are the ideas common to all religious somnambulists. They go not beyond that, which is to say to you, in a general manner, to fulfil the duties which religion imposes upon you. But when you are once imbued with these principles, will you fail to have the means of instruction, to know what you ought to believe and what you ought to practise?

But, says some one, I would like very much to interrogate my somnambulist, and profit by his knowledge, to dissipate this or that doubt, to answer this or that objection. You will gain nothing: you will even lose the advantages you might derive from his lucidity. It is very possible that you could make him speak upon all the subjects of your indiscreet curiosity; but in that case, as I have already warned you, you will make him leave his own sphere to introduce him into yours: he will no longer have any other resources than yourself: he will utter to you very eloquent discourses, but they will no more be dictated by the internal inspiration, they will be the product of his recollections, or of his imagination; perhaps you will also rouse his vanity, and then all is lost; he will not re-enter the circle from which he has wandered. And how can you suppose that a light, which is innate in all men, should throw its rays beyond that of revelation? Is it not enough that it brings us to recognise the advantages of this revelation? If you are in an obscure labyrinth, your guide makes use of his torch; but as soon as he has conducted you to the place where the light of the sun is shining, his torch is useless. If, in embarrassing circumstances, you have to choose between difficult duties, your somnambulist may enlighten you; but if you say to him, "Is it permitted me to avoid paying such a tax?" he will merely answer, "Consult the laws."

I know very well that somnambulists have been, and are now known to discourse about religion, and even about the social organization; but they do not resemble those of whom I have just spoken; the imagination controlling all their other faculties, their manner of utterance, and the expression of their features, stamp them as enthusiasts. The

two states cannot be confounded, if you will but conform to the rules I have given. Moreover these somnambulists are evidently influenced by the persons who surround them, by the circumstances in which they are placed. The errors to which they are subject, the illusions of which they are the sport, the extravagances which they utter, result from a nervous excitement which they would never have experienced, if the faculties had been naturally developed, in silence, solitude, and freedom from external influence.*

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* I have said that the somnambulist, when arrived at the highest degree of concentration, sometimes imagines himself to be inspired; but he can impart no idea of the beings to whom he thinks he owes this inspiration. When a somnambulist has visions, they ought to be considered as phantoms, like those which are witnessed in dreams. Bodies only have forms. If spirits could communicate with us, it would be by exerting an immediate influence upon our souls. Socrates, who believed himself inspired by a good genius, affirmed that we could no more see it than any thing else which is divine. (*See Plutarch; the Demon of Socrates, section* 35. He said that we could have an internal voice, because thought is manifested to us only by language.

In somnambulism, the sensibility which is proper to the organs of the internal life is exalted: from the latent state in which it is, it becomes perceptible; and these organs are then the instruments of our soul, as Doctor Bertrand has very well stated it, in his treatise on Somnambulism. But this new mode of perception may lead us into error, as does that which we enjoy in the ordinary state. It is then important to distinguish what appertains to the natural developement of the intellectual faculties, and the notions furnished by the new instruments, from what may be produced by the imagination, or by a foreign influence. I have endeavored to impart the means to avoid confounding these two classes of phenomena.

Many enlightened men among those who are engaged in physiology, and who have some notion of the phenomena of magnetism, will not fail to affirm that the state which I have described, is only one of the varieties of ordinary somnambulism, which differs from others in the concentration of mind upon religious ideas, and that this does not prove any thing to establish the truth of the opinions held by those who enter into that state. I will not discuss this question, because it is not the design of this work to inquire into the nature of the magnetic phenomena, nor to prove the truth of the notions they impart to us. I have merely intended to point out how the peculiar state which I have made known, ought to be observed when it occurs, and what line of conduct ought to be pursued so as not to trouble or change its direction. Those who see it as I have, and take the proper precautions, will soon decide for themselves as to the degree of confidence to be placed in it. I wished to teach the mode of avoiding the errors springing from ourselves ; but I do not pretend to point out the sure characteristics of truth. I have told when and how the facts might be observed, but it is for each one to draw from these facts, by the use of his own reason, the consequences which appear to him the most probable and the best founded. I will merely call attention to the fact, that the doctrine which somnambulists, in the highest state of concentration and abstraction, (*isolement*,) have laid down, is as far removed from mysticism as from materialism, as much opposed to intolerance as to incredulity ; that it makes no innovations, and merely confirms opinions uttered at all times by some of the sages ; that far from proscribing philosophy, it brings it into accordance with religion: finally, that whether it be

regarded as the product of the imagination, or as inspired by the internal sentiment, we are forced to agree that the consequences flowing from it inspire a high idea of the dignity of man, favor the happiness of individuals, and tend to establish peace and harmony in society. It is pleasant, it is delightful, to have one more reason for expecting another life, to believe that Providence watches over us, that our afflictions, supported with resignation, will have a recompense; that all men, the children of a common parent, ought to be united by the bonds of charity; that those who have preceded us on earth, hear our wishes, and take an interest in us; and that the good will one day be united in a communion of sentiments and enjoyments, where the delights of a pure affection, and the torch of a truth unobscured, will crown the desires of our souls, which were created for knowledge and love.

Among the men who are engaged in magnetism, there are, unhappily, some materialists. I cannot conceive how it is that some of the phenomena of which they have been witnesses, such as the power of seeing at a distance, prevision, the action of the will, the communication of thought without the aid of external signs, have not appeared to them sufficient proofs of the spirituality of the soul: but, finally, their opinion is opposite to mine; they are sincere, because they have no object in sustaining it; they are better instructed than I in the physical sciences; my arguments cannot change their manner of seeing, and I should be very presumptuous, if I flattered myself with the idea of overcoming them in the warfare of opposition. Well persuaded that they are in error, I ought to wish for new phenomena to enlighten their minds. Perhaps if they had observed the

developement of somnambulism in all its simplicity, if they had exercised no influence over their somnambulists, if they had not excited their imagination or their vanity in requiring extraordinary things of them, if they had left them to the natural order of their ideas, they would have obtained results altogether different. I invite them to follow the path I have traced out. It is an experiment worthy of their sagacity ; as it is of their courageous frankness, to retract their first opinions, if they are ever convinced of their having embraced an error.

In relation to the employment of magnetism, and the management of somnambulism, I believe I have given all the directions necessary to persons who are not already enlightened by experience. It all consists in having but a single end in view, that of rendering service, of devoting yourself to the patient whose treatment you undertake, to make an entire sacrifice of personal considerations, to free yourself from all self-interest, from all vanity, from all curiosity ; but, I must confess, the requisition is severe. He who, by the desire of the family and with the consent of the physician, has taken charge of the treatment of a dangerous disease, ought to abstain from all other labor except what the duties of his condition impose, to be indifferent to the pleasantries of worldly men, to be silent in regard to the phenomena he witnesses, to renounce almost all diversions, to avoid that which may cause lively emotions, to husband his strength habitually, so as to employ it when it is required, without the fear of fatigue ; finally, to occupy himself continually about the patient who has placed in him his confidence, and to consider him as the counterpart of himself.

What shall indemnify him for so much pains, for so many sacrifices? The satisfaction of having done good: there is nothing beyond such enjoyment. If the services you have rendered are soon forgotten, if you are exposed to pleasantry, to ridicule, and even to the accusation of charlatanry, you will remember that you have God as the witness of your actions, and that you are happy enough in having Him as the only one who designs to charge Himself with your reward.

After what has been said, it may be seen that the practice of magnetism requires the possession of rare qualities, and that the love of doing good should be the sole motive for engaging in it. It is also evident that great prudence should be exercised in the choice of a magnetizer.

NOTE I.

I have stated that somnambulists do not every day exhibit the same degree of clairvoyance; but I forgot to mention that they sometimes lose it in respect to this or that patient with whom they have long been in communication, while at the same time, they show a great deal of it in relation to others. This anomaly is singular; but I have unfortunately seen many instances of it. I will explain.

In severe chronic diseases, it happens very frequently that, at the first consultation, the somnambulist sees in an astonishing manner the anterior state, and the actual state of the patient. He points out the remedies which first produce alleviation, and some days after, such an amelioration as to make us consider the cure as certain. Every thing

he tells is realized, and our confidence appears to be well founded. But in the sequel, the condition of the patient changes; he grows worse. The somnambulist continues to prescribe remedies which do not produce the intended effects. He no longer judges by instinct, by intuition. He conjectures; he gropes in the dark; he seeks to remedy the accidents which he had not foreseen, and we find too late that we should not have depended upon him blindly.

It is expedient then to conduct ourselves with the same prudence and the same circumspection, during the whole continuance of the treatment; and we ought not to persuade ourselves that the somnambulist will commit no mistakes in the second or the third month, because he saw well and perfectly succeeded during the first days. As soon as the somnambulist ceases to announce with exactitude the effects of his remedies, and the crises which occur, we ought no longer to place dependance on him. It is entirely futile to ask the somnambulist for an explanation of what has befallen him. The greater part of the time he is not in condition to give it; but *he ought never to make a mistake in the announcement of the effects which will occur.* What I have now said applies more particularly to somnambulists by profession. A somnambulist who is charged with the care of one or two patients, with whom he identifies himself, almost always preserves his clairvoyance unimpaired; or if he loses it, he perceives the loss, and gives notice of it.

NOTE II.

The treatise on somnambulism published by Doctor Bertrand, is the first work, *ex-professo*, upon the subject, and the

only one in which it has been examined in its numerous relations; in this publication, we recognise a man profoundly versed in the study of medicine, physiology, and metaphysics. The author compares natural somnambulism, to that which is exhibited in many diseases, to that which arises from the excitement of the imagination, and to that which originates in the magnetic treatment; and he proves that they all present analagous phenomena, and are referrible to the same cause. He also reduces to the natural order, many facts which have been attributed to supernatural causes; and he arrives at this highly important conclusion, that if the world had at first known the phenomena of magnetic somnambulism, they would not have attributed to the devil, those which the pretended sorcerers exhibited; to a celestial inspiration, those which were witnessed among the prophets of Cévennes; to the influence of deacon Paris, those which were witnessed at Saint Médard. But he seems to me to make a mistake in what he says upon the action of magnetism, and upon the principles of that action. He has searched into physiology for the explanation of phenomena which depend upon a different law; he has generalized the observations which were proper for his purpose; and he regarded as illusions facts less surprising than the ones he has seen, when they did not accord with his theory. If he had been a witness of many of the facts which have passed under my eyes; if he had examined the evidence in favor of most of those which have been reported by enlightened men, he would not have thrown aside what he calls the pretensions of the magnetizers.

I would not have permitted myself to make critical observations upon this work, if I had not judged it sufficient-

ly instructive and important to make it a duty to advise the reading of it.

I would also add, that M. Bertrand, though he is not endowed with great physical energy, has cured by magnetism very severe and very inveterate nervous diseases: this does not in any degree demonstrate the truth of his ingenious theory, but it proves that he possesses many of the qualities which constitute a good magnetizer.

APPENDIX

TO PART FIRST.

APPENDIX.

NOTES BY THE TRANSLATOR.

Note 1.

The life of the author of this work was translated from the elaborate volume of Doctor Foissac, by a lady to whom the translator is indebted for other important aid in the course of the work. Whoever reads it, will find his confidence irresistibly drawn towards him, by the evidence of a character in which it is delightful to confide. Whatever may be our opinion of magnetism, which Deleuze has now practised forty-seven years, we cannot refuse to accord to him sincerity of mind, and uprightness of intention. His various works indicate a careful, scrutinizing spirit, dictated by a single-mindedness which rarely leads into mischievous error. We trust in him as a guide, because we see his caution; if he does not bring conviction to his theory, he drives suspicion from his motive. And he is little to be envied, who suffers his antecedent prejudices to influence his judgment, when a subject of the first importance, supported by the practice and testimony of Deleuze, claims from him as a professional man, a serious and careful investigation.

Joseph Philip Francis Deleuze was born at Sisteron, Lower Alps, in March, 1753. Desirous of pursuing a military career he went to Paris in 1772, intending to study mathematics; but the nominations not having taken place, he entered the infantry, with the rank of sub-lieutenant. Three years after, the corps in which he served being disbanded, he left the service and devoted himself to the study

of the natural sciences. While residing in the country near Sisteron, in 1785, he read for the first time an account of the cures performed at Buzancy, in which he put no confidence; indeed, he suspected them to be mere fabrications, designed to bring ridicule on the partisans of magnetism. But hearing that one of his friends, (M. D. d'Aix,) a man of cool reason and enlightened mind, had been to see Mesmer at M. Servan's, and on his return to Aix had succeeded in producing somnambulism, he resolved to visit him and ascertain the truth.

"I performed the journey on foot," said he, "botanizing as I went, and arrived at Aix the second day at noon, having walked since four o'clock in the morning. I immediately imparted to my friend the object of my journey, desiring him to tell me what he thought of the prodigies I had heard; he smiled, and said coolly, "wait and see for yourself; the patient will be here in three hours."

At the end of that time she arrived, and with her several persons who were to form a chain. I joined this chain, and in a few minutes saw the patient asleep. I looked with astonishment, but falling asleep myself in less than fifteen minutes, I ceased to observe. During my sleep I talked much, and was so much excited as to trouble the chain. Of this I had no recollection when I awoke, and found them all laughing around me. The next day, instead of sleeping myself, I observed others, and desired my friend to teach me the processes. On my return home, I attempted to magnetize the sick who were in the neighboring villages. I was careful not to excite their imaginations, touching them under various pretexts, and trying to convince them of the salutary effect of gentle frictions. In this way I obtained some very curious and beneficial results, which strengthened my own faith. In the autumn, being in the city, I applied to a young physician, a man of much merit, who to the wisdom that sometimes doubts, added the desire to be convinced by actual experience. I requested him to obtain for me a patient, and if I effected a cure, he might consider this conclusive proof; suggesting at the same time that the subject should not be considered in a critical state, lest fatal

consequences might follow from my inexperience. He introduced to me a young woman who had been sick seven years, suffering constantly great pain, and was much bloated; having also a local swelling externally, in consequence of the great enlargement of the spleen, which she showed to us. She was not able to walk or lie down. I succeeded in removing the obstruction, circulation was restored, the swelling gradually disappeared, and she was enabled to attend to her customary duties. When I touched her, she slept, but did not become a somnambulist. Soon after, an intimate friend of mine, (Mr. D.,) magnetized a young girl of sixteen, who became a somnambulist. She was the daughter of very respectable parents. I assisted in the treatment of this patient, and I have never known a more perfect somnambulist. She dictated remedies for other sick, as well as for herself. She presented most of the phenomena observed by M. de Puységer, M. Tardy, and the members of the Society at Strasbourg. Among these were phenomena I could not have imagined or explained; I can only affirm that I saw them, and after this it is impossible for me to suppose the least illusion, or the possibility of deception.

From this time M. Deleuze neglected no opportunity to multiply and observe facts, relieving and curing a great number of persons. Two years after, in 1787, he returned to Paris, and pursued with renewed ardor, literature, science, philosophy, and particularly botany. In 1798, he was chosen assistant naturalist of the Garden of Plants; and when the professors belonging to that establisment united in 1802 in publishing the Annals of the Museum of Natural History, he was appointed secretary of that association.

M. Deleuze was first known to the learned world by his translation of "Darwin's Loves of the Plants," in 1799; "Thomson's Seasons," in 1801-6, at which time he published his "Eudoxe, or Conversations on the Study of the Sciences, Letters, and Philosophy," 2 vols. 8vo., Paris, 1801. The various knowledge displayed in his writings, the excellence of his doctrines, his exquisite judgment, his style, so clear, so simple, and at the same time so elegant, place him among writers of the first rank; and his book,

the best of those intended for the instruction of the young, has received from the learned, praise the most flattering and honorable. Yet notwithstanding his various duties in the Garden of Plants, he did not neglect this new order in physiological phenomena, until now despised by the learned. He did not say, like Fontenelle and others, "If I had my hand full of truth I should be careful how I opened it;" but during the bloodless contest occurring between the partisans and enemies of magnetism, he was contented to observe in silence; and waited until the excitement was over, in order to publish his "Critical History of Magnetism," the result of twenty-nine years of investigation and reflection. This work appeared in 1813, forming an era in the annals of science, and is now translated into all the principal languages of Europe. In this work he took a different course from those who had preceded him. I shall not, said he, permit myself to form any hypothesis, but shall state what has been witnessed by myself and by men worthy of credit. After a general sketch of the history of the discovery and the obstacles opposed to it, he devotes a very remarkable article to the examination of the proofs on which the new doctrine is founded. He first lays down principles of indisputable correctness, concerning the probability of testimony, and applies them with equal logic and sagacity to the examination of the proofs of magnetism. He shows that its effects have been attested by thousands of witnesses, in whose ranks are found physicians, savans, and enlightened men, who have not been afraid to brave ridicule in obeying the voice of conscience, and fulfilling a duty to humanity; that those who have published their opinions, and by far the larger number who make their observations in silence, and content themselves with avowing their belief, when questioned on the subject, have all either witnessed, or actually produced the phenomena of which they speak; while among the adversaries of magnetism, not a man can be found who has examined the subject in the only proper way, by experimenting for himself with the most scrupulous attention, and in exact accordance with the prescribed directions.

With the same powerful reasoning, he has treated of the means by which magnetism acts, of the methods of producing it, of the influence which the faith of the patients and the comparative vigor of magnetizers, may have upon the efficacy of the treatment. In speaking of the therapeutical application of magnetism, he points out the cases in which we may hope for success, and shows that, provided the proper precautions are taken, its employment can never be injurious. In the description of the phenomena of somnambulism, we see that the author brings them forward with reserve, that he endeavors to rob them of their marvellous character, and to show that they are not in contradiction to the laws of nature. His explanations of them agree perfectly with the principles of sound physiology. "Let us confine ourselves," says he, "to what observation teaches us, and take care that we do not go beyond it." No one has insisted so much as M. Deleuze on the dangers to which magnetism may give rise, and the means of avoiding them. His advice acquires the more value that it comes from so pure a source, and that never in the midst of the most eager discussion, has the most envenomed calumny dared to cast a doubt on the veracity of the savant, or the honesty of the magnetizer.

The second volume of the "Critical History" fully justifies the title of the work. It is devoted to an analysis and examination of the writings which have been published concerning magnetism, of which there are nearly three hundred. M. Deleuze has fulfilled this difficult task with great discernment. His researches show that the adversaries of magnetism have in vain attempted to shake the foundation of the doctrine, and the authenticity of the facts on which it rests. "It is to be decided," says he, in conclusion, "that the science of magnetism should be associated with the other branches of human knowledge; that after having proved the existence of the agent, we should ascertain the part it plays in the operations of nature; and having classed its facts according to their degrees of probability, we should place them beside the other phenomena of physiology, that

we may decide whether they depend upon a new principle, or upon a modification of one already known."

Among the writings which M. Deleuze has published in favor of magnetism, we should particularly notice, first, the "Answer to the Author of Superstitions and Impostures of Philosophers," M. Ralfe Karts de Lyon, in which, after having stated objections which seem renewed from the thirteenth century, he examines the causes which opposed the re-establishment of religion in France in 1818. "The Defence of Magnetism against the attacks made upon it in the Dictionary of Medical Science," Paris, 1819. This work, chiefly devoted to an examination and criticism of the article, "Magnetism," of M. Virey, at the same time answers, in the most satisfactory manner, the declamations, sarcasms, and even coarse abuse, in which men of merit, blinded by rooted prejudices, have allowed themselves towards observers who were only actuated by the love of truth, and desire of being useful.*

M. Deleuze proves that these adversaries knew nothing about magnetism; that they father upon its partisans absurd opinions; that they pass by in silence the most convincing proofs; and that, forced at last to admit indisputable phenomena, they attribute them to a cause incompetent to produce them. We should know little of M. Deleuze, did we suppose for an instant that he profits by his advantages, and hurls back upon his calumniators the ridicule and contempt

* I ought to justify this assertion, lest I be accused of partiality. The following passage will prove, better than I can do it myself, what were the intentions of the author, and of those persons who scattered his works in profusion through all the seminaries.

"While men affected no longer to believe in the existence of the devil, he it was who played the principal part in the lodges of free-masons, in the caves of the illuminati, in the theatres of the cities, on the stages of the populace, in the saloons of the rich and great, and even in the palaces of kings. He was travestied, sometimes as the "Wonderful Man," sometimes as a physician, sometimes as a "*Magnetizer*," sometimes as a ventriloquist, sometimes as an artist, sometimes as a charlatan, sometimes as Samson, sometimes as a fortune-teller, sometimes as a card-player."—*Superstitions of Philosophers.*

with which they wished to overwhelm him. His volume is a model of dignity, reason, and politeness.

Among the instances of this which I might adduce, there is one I cannot pass over in silence. M. Virey says, p. 404 of his article on Magnetism: "Should Mesmer, or one of his most able successors, throw a horse or cow into somnambulism, then I would recognise the empire of universal magnetism." To this strange demand, M. Deleuze contented himself with replying: "Every body knows very well, that M. Virey never will be convinced, if he must first witness such a phenomenon as this."

After having addressed the learned world in his "Critical History," M. Deleuze wished to draw up a system of rules, which should place the subject within the reach of all minds. This end he has attained by publishing his "Practical Instruction,"* Paris, 1825. Men versed in its phenomena will find in this book the results of a consummate experience. Those who have as yet seen nothing, and who desire to assure themselves of the truth of the facts, will draw from thence all the knowledge necessary to avoid mistakes, to observe with profit, and to give to their practice a salutary direction.

Since that period M. Deleuze has published nothing concerning magnetism, although he has still in his hands rich materials, upon which some physicians who have read them, agree in bestowing the highest praise. Such are, an Essay on Prevision; several very curious modes of treatment; the remainder of the articles on Van Helmont; and several dissertations on the most important questions of magnetism.

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* The "Practical Instruction" concludes with a letter to M. Koreff, whose learning and excellent sense are known to all his associates. M. Deleuze having invited him to make such additions to his work as he should deem useful, M. Koreff contented himself with a brief statement of the results of his observations, pointing out thedifficulties he had met with in his practice; but the importance of the facts, the soundness of the principles, the depth and usefulness of its views, prove it to be a production that cannot be too often consulted.

Upon the death of M. Jascan, in 1828, he was appointed librarian of the Museum of Natural History. He is a member of the Philomathic Society, as well as of several learned bodies, both in France and in foreign countries, and for fifteen years has drawn up the annual reports of the Philanthropic Society, of which he is secretary. Such is the ascendance which the wisdom and private virtues of M. Deleuze acquire over all who know him, that in the discussions of the Royal Academy of Medicine, his name has never been pronounced without being accompanied with the most honorable epithets ; the commission have always cited him as authority. His rare qualities, his pleasing and instructive conversation, have gained him many friends among the most celebrated of the learned, Levaillant, Duperron, Cuvier, de Humboldt, etc., and in the unanimous opinion of his contemporaries, he divides with M. le Marquis de Puységur, the honor of having defended and propagated one of the most beautiful discoveries of modern times.

Note 2.

Some additional particulars may be gathered from a letter, an extract from which is inserted below. It is from the gentleman who was the first that lectured on the subject of animal magnetism in New-England, and who has published a translation of the celebrated Report of the Royal Society of Medicine, in relation to which it may be said, that he who has not read it, has yet to take the most judicious step towards an acquaintance with the subject. This letter is dated

NANTUCKET, Aug. 22, 1837.

MON CHER MONSIEUR—Je suis charmé que vous ayez entrepris la traduction de Deleuze ; mais qu'il est celui de ses ouvrages que vous traduisez ? est ce son Histoire Critique, ou l'Instruction Pratique ? Je crois que ce dernier est le plus utile a faire passer en Anglais, dans l'état actuel de la science en ce pays-ci. * * *

Je suis faché de ne pas pouvoir vous donner les details que vous me demandez sur M. Deleuze. Je ne le connais pas personellement. Ce que je sais sur son compte, je le tiens de l'ouvrage de Foissac, et de ce qu'il raconte de lui-même dans son second chapitre sur le somnambulisme, au premier volume de l'Histoire Critique.

Deleuze est bien vieux, et ne doit pas être loin de la tombe : peut-être même y est-il renfermé ! Je crains en vérité que le coup fatal ne lui ait eté porté ; car, l'anne passeé, il etait deja si affaibli par les infirmities de la vieillesse, qu'il n'a pas pu faire imprimer lui-même son dernier et admirable mémoire sur la Faculté de Prévision. Voici comment, son estimable ami, M. Mialle, s'exprime à ce sujet, dans une note insérée par lui dans la brochure dont je viens de parler.

" M. Deleuze se proposait depuis 1820 de faire imprimer un receuil de dissertations, de traitements, d'extraits de correspondance, &c.—pour servir de suite a l'Histoire Critique du Magnetisme ; le mémoire que l'on vient de lire devait en faire partie. Ses occupations multipliées, l'ont empéché d'effectuer ce projet, et maintenant, hélas ! l'affaiblissement de ses forces lui en otè la possibilité. Cependant, ses amis appréciant toute l'importance de ce dernier ouvrage, ont pensé qu'on ne devait pas en différer plus longtemps la publication."

* * * * * *

Croyez moi bien sincerement votre très devoué,

CHARLES POYEN.

Note 3.—Page 16.

A child about nine years of age, attending the school of Miss S***, in this city, was, about a month ago, during an intermission, found to be asleep in the school-room. One of the young scholars came and gave information. Miss S*** and others tried to rouse her, but not succeeding, they

became alarmed. A young medical student, a son of Commodore John Orde Creighton, being called in, soon perceived that she was in a magnetic sleep. A little girl about ten years old, immediately burst into tears. It was evident that she had done it; but she was so much terrified at the result of the mischief, that Miss S*** called her into another room, soothed her distress, and told her she need not be frightened: she had only to go to Anne, and ask her to wake up. This was done. She merely spoke to her, and she came out of her magnetic state, with that smile upon her visage which is peculiar to those who are gently roused from it.

The child had been, once before, and only once, put into the somnambulic state. It was effected in about five minutes, by a lady who had never before tried her *hand* at this business.*

I learned these particulars from Mr. Benjamin Cozzens, and Mr. Joseph Balch, Jr.

Dr. *** of this city, informed me that one of his daughters, seven years of age, put her little sister, between two and three years of age, into a deep magnetic sleep, so that her mother could not rouse her. Some time afterwards she was very eager to experience the effect again, and cried because she was not permitted to be magnetized.

An instance occurred of one boy's putting another into the same state, which was related to me by an eyewitness of the fact. It took place in this city.

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* An instance of the power of magnetizing without manipulation, and causing sleep at the *first* trial, is afforded in the case of a woman, who, being in a nervous state, was put to sleep for the first time by her husband, in the course of fifteen minutes, without her knowing any thing of his intention; she sitting at one part of the room, and he in another. When she was asleep, he went into an adjoining room out of her direct vision, and taking down a book, began to read it. After being sometime in the magnetic state, she was awakened. She related correctly what he had done, and evinced the usual proofs of clairvoyance. The gentleman is a resident of this city, a friend of mine, on whose veracity I can depend.

Note 4.—Page 63.

Clairvoyance. This term is used to denote the faculty peculiar to somnambulists and epileptic persons, which enables them to see things near, and also things distant, without appearing to use the eye. It seems to be a more expressive word than any in the English language that could be brought to convey its meaning, because the idea meant to be conveyed is peculiar; and we must either limit a familiar word to one of its significations, invent a new one, or adopt that which is already introduced, and is appropriate in the technology of magnetism. Its literal signification is *clear-sightedness;* its technological signification, is, *clear-sightedness in the somnambulic state.*

Somnambulists, when they wish to examine an object attentively, generally press it lightly against the epigastrium. The translator has seen one case where the seat of vision was on the back part of the head; and another where it was on one side of the head, near the organ designated by Spurzheim as alimentiveness. The objects examined, such as bank bills, and the superscriptions of letters, are always held with the blank side next to the seat of vision, so as to be read from right to left. The translator would not make this assertion, were he not sure of being supported in it by hundreds of the most respectable inhabitants of this his native city.

Mr. ——, of Troy, in New-York, being desirous of testing the clairvoyant power of one of our somnambulists, and being withal a skeptic, notwithstanding the evidence offered by the statements and by the thorough convictions of some of his own friends, wrote a sentence upon a piece of paper, without the knowledge of any person, enclosed it between two thick cards, folded them all up in a deep blue sheet of paper to prevent the transmission of light, took the precaution to seal it with his own seal and a number of wafers, and put the whole into a larger sheet, directed to Mr. Isaac Thurber. Mr. Thurber presented the letter, sealed as it came, to Miss Brackett, while she was in the somnambulic

state, in the presence of Mr. Henry Hopkins, and a number of others, and requested her to read the contents without breaking the seals. Miss B. took the letter, and retired, from choice, to a dark room. On her return, she gave the following as the sentence contained therein, which Mr. Hopkins wrote down at her dictation.

No other than the eye of omnipotence can read this in this envelopement. * * * * * * 1837.

The letter was then sent back in an envelope, *the seals not having been broken*, with the above sentence written upon the outside of it. There was something where the stars are placed which she could not read.

This number will be published before an answer can be received from Troy. In the second number it shall be made known, whatever may be its purport. The following letter may serve to show on what basis we raise our confidence.

Sir—Previous to the experiment of Mr. ——, of Troy, I had done this thing to try the clairvoyant power of Miss B. I wrote this sentence on a sheet of paper, *Animal magnetism may be rendered useful*, and carefully folded up the sheet, so that the writing was covered with three thicknesses, sealing it with four seals. I then directed it to Doctor Capron, with a request that he would find out the contents of the letter, and write the same on the back of it. No person but myself knew what was in it. Doctor Capron brought it the next day to my counting-room, and it was opened in the presence of a number of witnesses. The writing on the back, corresponded exactly with the writing inside, and the seals had not been broken.

On another occasion Miss B., who, by the way, is perfectly blind in the natural state, as Mr. Jesse Metcalf will inform you, for she has resided many weeks in his family, recognised a lady of her acquaintance in a house about a quarter of a mile off. Miss B. had never been there till that morning, and then only in spirit. My object in sending

her to that house, was, to see if she would recognise that lady, who, I knew, was there on a visit.

Yours,

ISAAC THURBER.

In order to prove whether a somnambulist can really visit a place where he has never before been, and describe the present appearance of things there, the Rev. E. B. Hall went, without the knowledge of any one, into the room in which the Franklin Society deposit their curious collection, and disarranged several conspicuous articles. He then went to confer with a young woman who resides at the distance of half a mile from the house occupied by the Franklin Society, and she being in the magnetic state, he sent her into it in spirit without informing her of the disarrangement he had made. She had previously been sent there in the same state, so that she knew immediately what alterations had been made, and stated them so satisfactorily as to establish the fact investigated. This is only one out of many proofs which might be adduced to the same effect.

Still the suspicion very naturally remained, that the somnambulist derives all his notions from the mind of the person in communication, which, though it be an astounding circumstance, would induce us to view the subject in an entirely different light. To try this, I one day put an old spike into a gun-barrel, and placed it about four or five feet from my writing desk against the wall. I then sent a note to Dr. Brownell, who was then with one of his patients in the somnambulic state, requesting him to ask her what was in a gun-barrel lying *on* my desk. The lad who carried the note did not know its contents, and did not go into the house, but came back immediately: in about thirty minutes, a line came from Dr. Brownell, stating that there was no gun-barrel on my desk; but that there was one leaning against the wall a short distance from it. Other facts affording similar proofs are abundant. It is proper to state that the gun-barrel had probably never been in the room before.

A still more interesting proof is exhibited in the following relation; which, I am authorized to say, is true in all its important facts, and is known to have created a great sensation at the time. Fortunately the witnesses are gentlemen of high standing, and of scientific attainments, whose words are the currency of truth. The relation is extracted from a long and interesting article in the Salem Gazette.

"Dr. B*******, of Providence, operated upon a young lady, who, during the period of magnetic sleep, frequently left the body, and could see and hear without the aid of eyes or ears. She could tell correctly the time by a watch, though enveloped in a cloth, and at the same time having a bandage over her eyes. The doctor had a patient, sick, as was believed, of the liver complaint, and bade the girl, who was sitting near him, go (in spirit) to the man's house. Arrived, she at the doctor's request, described the house that there might be no mistake, and then entered. What do you see? asked Dr. B. 'A man sick.' Now I want you to tell me what ails him. First look at his head: is that well? 'Yes.' How do you know? Do you mean to say that you see the internal organization? 'Yes.' Is the liver, heart, &c. well? 'Yes; it looks just the same as yours, or anybody's else.' Well, do you see anything wrong? 'Yes, there is an enlargement of the spleen.' Several questions were then put to confuse her, and also to ascertain if she knew what the spleen was, and where situated; to all which she gave satisfactory replies. Still the doctor was incredulous. But now comes the proof. In four days the man died, and Dr. B. having obtained permission to institute a *post mortem* examination, called on every physician in the city, and narrated the story of the girl. In presence of several of them the body was subsequently opened, when to their surprise, the girl was right—all that ailed the man was an enlargement of the spleen.

What shall we say to this fact? It is substantiated beyond the possibility of a doubt, as may be learned by any one passing through Providence. Shall we set it down among the list of curious coincidences, or admit that the girl actually possessed a supernatural sense of vision, and that

for the time being, her immortal spirit, released from the body, roved freely and at the will of the operator?

As in the state of *vision*, the fact is no more strange, than in the well-attested case of the famed Springfield somnambulist. Now if we admit that the soul in this case saw without the aid of the eyes, why not admit that, in certain states of the nervous system, *other* senses or faculties of the mind may also act independently of their material organs? We know the soul thus exists after death, and why not in the state of temporary death caused by animal magnetism? What know we of the nature of that deathless spark within us? And if we allow that it may, without the body, enter the next room, we cannot deny the possibility that it may in the same manner annihilate time and space, and travel hundreds of miles as easily and as quickly as it can so many feet.

But some say, we cannot believe that God has given such a dangerous power to the human will. It is out of the common order of nature; it is a miracle; we cannot believe it. But who can set bounds to the dominion of the human will. Man—before the steady gaze of whose eye the forest king trembles and flees; whose power extends to the huge dwellers in ocean's unfathomed infinite; man—at whose nod the giant oak which for centuries has braved heaven's thunderbolts, falls prostrate, and rises again in beauty to adorn his mansion; who lays his will upon the everlasting rock and it becomes as wax; whose highway is earth, and air, and ocean; whose servant is the lightning; whose intellect spans earth and encircles heaven—thinking, reasoning, godlike man—who can set bounds to the untried power of his mysterious will? Who say to it 'thus far shalt thou come and no farther?'

Now, though in the above-mentioned cases, our will operates through more tangible means, *the facts*, were they not so common, are as wonderful as the alleged fact that this same mighty agent operating through the nervous system, produces all the wonders of animal magnetism. If actual experiment demonstrates *the fact*, fools may laugh, but wise men believe; and believing, bow down and adore

with deeper reverence that Great Being from whose almighty will these millions of human wills emanated."

On reading this communication, which nearly accorded with what I had heard stated, I conversed with Doctor B., who is one of our oldest physicians, and asked him whether the statement there made was correct. He replied that it was, in substance; but some of the particulars were imperfectly stated. He gave me the following account.

The patient lived more than a quarter of a mile from my house. I requested a somnambulist, then at my house, to see if she could find such a man, at the same time pointing out to her the situation of the house, which was not in sight from the room where we continued all the time. She saw him. On being asked in what room, she replied, in the third room back from the street. She was then requested to describe the situation of the furniture in it, in order to discover whether she had got into the right place, and whether her clairvoyance might be trusted to at that time; she described it very exactly.

I then told her my patient had been sick a long time, and desired her to examine him and tell what the disease was.

She said, "He looks so bad, I do not like to do it." I replied, "Never mind that; it looks bad to you, because you have not been accustomed to looking at the interior of a body."

As I supposed him to be affected with a diseased liver, and with indigestion arising from a diseased state of the stomach, I asked her to look at the stomach to see if that was diseased; she answered, "No."

Is the liver diseased? "No."

Well, examine the whole intestinal canal, and see if there is any disease there. "I do not see any," said she.

Examine the kidneys. "Nothing is the matter with them."

Not knowing what other part to call her attention to, I requested her to look at every part of him.

After some little time, she says, "His spleen is swelled; it is enlarged."

His spleen! said I; when we speak of a person who is spleeny, we suppose he has an imaginary complaint. What do you mean?

She said, "The part *called* the spleen, is enlarged."

How do you know it is enlarged?

"It is a great deal larger than yours."

Do you see mine? "Yes."

How large is his spleen?

"It is a great deal longer and thicker than your hand."

I then asked her to put her hand where the spleen is situated. She immediately placed her hand over the region of the spleen.

I then asked her what the shape of the stomach was: she replied that it was like a flower in the garden. I was not acquainted with that flower, and do not recollect the name she gave to it.

I then requested her to recollect all about this, saying I wished to talk with her about it when she awoke.

After she came out of the somnambulic state, she was asked whether she remembered having examined the sick person. She remembered it.

What part did you tell me was diseased? After a little consideration, she replied, "I believe I told you the spleen is enlarged."

How came you to call it the spleen?

"I do not know."

Did you ever hear any description of the internal organs, or see any plates of them? "No."

Should you know the plate representing the stomach, if you were to see it?

"I think I should if it looked like it."

I will go into the library and bring out some plates, to see whether you know the internal organs.

While I was gone into the library, she said to a lady present, "Every once in a while I saw fluids pass from his stomach into his bowels."

On returning with the volume of plates, in order to ascertain whether she really distinguished the different organs, I showed her a plate somewhat resembling the stomach,

and asked her if that was what she saw for the stomach? She said, "No." Turning to several plates in succession, she declared that neither of them resembled the stomach.

Then turning to the true plate, as if accidentally, while throwing open the leaves, intending to pass it by unless she noticed it, she immediately cried out, "That 's it; that 's what I saw for the stomach."

I then conversed with her in relation to the other viscera; and she gave a very correct description of them, as she had done in her sleep. I asked her if she had conversed upon the subject, or seen any plates of the internal organs. She declared she never had.

Seven days after this, the patient was taken more seriously ill, and died on Saturday, the third day following.

On Monday, a *post-mortem* examination took place; previous to which I invited all the physicians whom I could find in the city.

Eighteen persons were present, of whom *sixteen* were physicians.

I then stated all the particulars of the examination by the somnambulic patient; and requested the physicians to examine the body to see if they could discover the diseased spleen from external examination. They, with one voice, declared they could not.

I then opened the body, and, to the utter astonishment of the physicians present, found the spleen so enlarged as to weigh *fifty-seven ounces*. Its usual weight is from *four* to *six* ounces.

No other disease was perceptible except a general inflammation, which no doubt came on about three days before his death.

Note 5.—Page 36.

The power exercised over the imagination of the patient, is not the least singular thing connected with the subject. The success of all experiments of this kind, depends upon

the control which the magnetizer has over his own imagination, as well as upon the strength which belongs to it. A long practice will enable a man to call up a clear conception of the article which he wishes to administer; and he will succeed in proportion to the clearness and strength of this conception, other things being equal.

A glass of water being held in your hand, you will cause the magnetizer to be called into another room, where a person whom you select, will whisper to him what you wish to have it taste like. The magnetizer returns, fixes his mind upon the glass of water, to impart to it the desired quality, and requests the somnambulist to take it from your hand and drink it. He will then ask him what he is drinking. The somnambulist never fails to tell, if it be any thing with which he is acquainted. It may be he is but slightly acquainted with the liquor whose taste is induced into the glass of water; in this case is evidently involved another condition to render the trial satisfactory, viz.: the patient must know the article attempted to be imposed upon him.

An empty glass does as well as a full one. A peach may thus be transformed into an apple, a pear, an iron ball, &c. A handkerchief folded, may be changed into a child, a cat, or a dog, and thrown into the lap. In the first case, it will be fondled; in the second, thrown off with violence, or caressed, as the feeling or the prejudice may happen to be.

Nor is it the fact, as some suppose, that the effect is produced merely upon the imagination of the patient. Any medicine which the magnetizer can form a strong conception of, may be administered in this manner, and will be accompanied with all its usual effects, as if it were really taken. This is a well known and common fact.

This brings me to the design of this note. At page 36, mention is made of magnetized water. An explanation of its uses and of the manner of preparing it, will be found in the second number of this work. Water is magnetized by making a few passes along the vessel containing it, stirring it with the thumb, and accompanying the action with a steady exercise of the will, as to the effects which it shall produce. This experiment differs from the ones described

above, since they were to influence the taste, merely. In the present case, the taste is not altered much, and sometimes not at all. "It takes," says one author, "about one minute to magnetize a glass of water, and two or three minutes are required for a pitcher-full. The patient generally distinguishes it from other water, by a peculiar sensation which it excites in the stomach." Experiments of this kind have not yet been made in this country with sufficient exactitude to be worthy of statement.

Note 6.—Page 77.

Among the somnambulists that I have seen, there has been a peculiar delicacy exhibited while in the magnetic state. Though the magnetizer undoubtedly possesses the power of changing the appearance of things to their perception, such as turning an apple into a walnut, and water into lemonade; yet he, probably, cannot destroy that native sense of propriety which seems to be quickened in the somnambulist.

Foissac says, page 392, "that when M. de Puységur saw, in 1784, the control which he exercised over somnambulists, he was affrighted at the thought that others might turn aside this power from its holy intention. But all his patients declared to him, that they preserved in that state their judgment and their reason; that they perceived very quickly the designs of the magnetizer, and that these could readily cause them to awake. The authors I have cited in the preceding paragraph are of the same opinion. My somnambulists have told me exactly the same things. If then some instances of a contrary nature are thrown out against us, I will say that magnetism has been the *pretext*, and not the *cause* of these disorders; because it does not take from all those who practise it, the vicious propensities of their hearts, and that all the abuses of which complaint is made, would have existed as much without it as with it."

Note 7.—Page 85.

The gentlemen who have practised magnetism in this country have arrived to the observation of the same general rules which govern the more experienced practitioners of France. This is the more remarkable, since they have been obliged to depend upon the experience which they gained from their own practice, through a want of proper means of information. This fact about the consequences of making short passes before the head, which M. Deleuze calls charging it too much, was observed to me by one of them who had never read on the subject.

Note 8.—Page 85.

It is not to be wondered at, then, if some rough attempts made to rouse a somnambulist, by persons who doubted the reality of the sleep, have effected the object and thrown a temporary suspicion upon magnetism itself, as though it professed to do what it could not perform. One instance of this kind has often produced strong skepticism in the minds of many persons. Hence it is proper to know that there is always a liability, though a very slender probability, of having a patient waked by such means. Unfortunately the curious phenomena must be exhibited, before magnetism can gain converts to faith in its curative and restorative virtues; and few are satisfied with hearing about the power possessed by somnambulists, of visiting in spirit the houses of their neighbors and friends; each one claims the privilege of sending one into his own house and hearing his own furniture described. They want the proof of Didymus; and when they have obtained it, they depart in wonder and astonishment, like the woman of Samaria from the well of Sychar, and relate what they have seen, to excite the wonder and astonishment of others. Hence they who merely hear of these phenomena, form an estimate of the subject not from its real utility, but from its curious nature. And

there is some danger of having its curative and restorative powers overlooked in the rage of curiosity. When this rage shall have subsided, the magnetizers will have leisure to pursue their avocation without interruption. And the maxims of the benevolent Deleuze, who forbids such experiments, will command the respect and the attention that they deserve.

Note 9.—Page 85.

The translator has himself witnessed the exertion of this paralyzing power, both upon patients who were in the magnetic sleep, and upon others while they were not. He has not, however, seen a person paralyze the limbs of another who had never been put into the magnetic sleep by him. It *seems* to be a necessary condition that a perfect communication shall have been established at some previous time. The power which is gained by the practice of magnetism, is however so great, that it may be found to be effectual in a trial of this kind, without this condition.

When the patient is in the state of magnetic sleep, this paralysis of the limbs, of the muscles of the face, of the tongue, and of the eyelids, has been produced in the presence of many persons, including myself, who tried all means to detect imposture or mistake. The magnetizer would act by the will merely, upon the part indicated on a slip of paper thrust into his hands, he continuing at the distance of eight or ten feet from the person whose limbs were to be paralyzed, and not uttering a single audible word. Nor was this effect produced by strangers whom we do not know: on the contrary, they are our own citizens, in whom we have perfect confidence as to their integrity of purpose; and who have never been known to be devoted to tricks of legerdemain and diablerie.

PROVIDENCE, August 25th, 1837.

Sir,—In the Practical Instruction in Animal Magnetism, which I am now publishing in English, the author mentions

the power that some magnetizers have of paralyzing the limbs of a patient in the magnetic state. But the instance which you recently related to me is so much more extraordinary, that I wish to obtain from you in writing, a statement of the facts in relation to it, with permission to make use of it in a note. I shall esteem it a valuable addition to the authentic matter to be embraced in the appendix of each number of that work.

Yours, respectfully,

T. C. HARTSHORN.

DR. THOMAS H. WEBB.

PROVIDENCE, Sept. 1, 1837.

DEAR SIR—My time has been so much occupied of late, as to have rendered it impossible for me, until the present moment, to reply to your note of the 25th ult., and even now I am so circumstanced as to be unable to do more than write a very brief reply.

In conversation with Mr. Daniel Greene, of Pawtucket, who, as you probably well know, is the most powerful, as he has been the most extensive magnetizer in this country, I inquired if he were able to magnetize and thereby obtain control over a *single limb, whilst the rest of the body remained in a natural state.* He said that he had done it, in the case of Miss J., with whom you are acquainted, and would attempt it on another patient that we were going to see that afternoon, if reminded of it.

The individual alluded to had never been magnetized but three times, and did not present a very striking exemplification of the usual magnetic phenomena. After trying various experiments that consumed several hours, we left the house, having forgotten the subject matter of my interrogatory. But upon recollecting it, we returned, and the patient reseated herself upon being requested so to do, without any reason being given her for making the request.

Mr. Greene then went through the usual manipulations some dozen or twenty times, confining them to the space reaching from the top of the left shoulder, to the extremities

of the fingers on the same side. He afterwards requested her to raise the left hand to the head. She said she could not. There was evidently a powerful effort made to do this, as was shown by the working of the muscles inserted into the upper portion of the shoulder; but the limb remained powerless and motionless, not obeying the dictates of the owner's will. She was asked to raise her right arm to the head, which was done promptly and with perfect ease and freedom. Again she was directed to stretch out the left hand, but unavailingly. It was completely paralyzed; devoid of motion and of sensation. I gave it a severe pinch, nipping with the thumb and finger, as hard as I deemed it prudent to, leaving deep impressions with my nails. Upon inquiring if it did not hurt her, she, with an incredulous smile, observed, that I had not done any thing to her. I then, without saying any thing, pinched, in the same manner, though less severely, the other hand, when she drew back from me with a sudden start and complained that I hurt her. The arm, to one lifting it, was a perfect dead weight. I poised it on my fingers, and Mr. G. restored it; and there was a very marked difference in it and about it, as it passed from the magnetic to the natural state.

To a person not acquainted with the magnetizer, magnetizee, and the gentlemen present, there will of course appear nothing conclusive upon the subject of magnetism, in what is hear detailed; but to those of us who had previously examined other patients, and satisfied ourselves of the existence of a power by means of which, to a certain extent, one individual may obtain mental mastery over another, the experiment was satisfactory.

Should a suitable opportunity hereafter present, I may furnish you with a statement of some singular cases which I have witnessed. In the meantime I remain,

Yours, &c.

THOMAS H. WEBB.

Mr. Thomas C. Hartshorn.

Among the persons who have possessed this extraordinary power, Gassner deserves especial mention. A brief

notice of him may be found in the volume of Doctor Foissac, page 446. I will translate a portion of it.

John Joseph Gassner, born at Braz, in the circle of Saubia, 1727, having been delivered by exorcism, from a long continued disease, which had resisted all the resources of the medical art, persuaded himself that the greater part of human infirmities might be attributed to no other cause than demoniacal possession, and that they should be treated with exorcism. He began by curing the sick persons of his own parish ; but very soon Switzerland, Tyrol, and Saubia, sent him theirs, and he cured four or five hundred a year. After having gone over different provinces, he established himself at Ratisbon, under the protection of the lord bishop, (prince-évêque.) The number of persons resorting to him was so considerable, that he often had ten thousand of them encamped in the neighborhood of Ratisbon. Gassner regarded faith as an essential condition to be cured. It was rare to have the patients delivered from their afflictions at the first exorcism. He consecrated to them several hours, and often many days. When he wished to act upon a patient, he made him place himself on his knees before him ; he almost always touched the affected part. Sometimes he rubbed his hands upon his waist or upon his neck, but it was not always the case.

Gassner had the power, by his will, to make the pulse of his patients vary ; he made it small, great, strong, feeble, slow, quick, irregular, intermittent ; and finally, just as the physicians who were present requested of him. *He paralyzed the limbs*, caused them to weep, to laugh ; and soothed or agitated them simply by expressing his order in Latin, or rather, *mentally*.

He thus operated the most extraordinary cures. They found a small number of persons to contradict the facts. But, who would have thought it ? the celebrated De Haën,* one of the first physicians of his age, not conceiving how

* The translator has not been able to find out whether this is the same De Haen under whom Mesmer studied.

Gassner had been able to perform such cures, concluded that his power was derived from the devil. He however, first argued the question whether they could have been done by sympathy, or by magnetism, but he declared he did not know any one sufficiently well versed in occult philosophy to operate such wonderful things.

About that time, Mesmer published his first observations. On his journey to Munich, being consulted by the elector of Bavaria, in relation to the cures of the curate of Ratisbon, he recognised in his exorcisms the presence of the virtues of animal magnetism, the nature and the properties of which it was reserved for him to make known.

Mesmer, himself, was endowed with the same degree of power, which, whether exerted in the form of exorcism or of manipulation, would have exhibited effects equally remarkable. From the notes reported by Thouret, in his "Recherches et Doutes," I shall translate a few instances.

Mesmer being one day with Messrs. Camp*** and d'E*** near the great basin of Meudon, proposed that they should pass alternately round to the other side of the basin, while he remained in his place. He made them plunge a cane into the water, and plunged his own into it. At this distance, M. Camp*** experienced an attack of the asthma, and M. d'E*** a pain in the side, to which he was subject. Some persons have been seen who were not able to sustain the experiment without fainting.

One day Mesmer was walking in the woods of the country beyond Orleans. Two girls taking advantage of the freedom of the country, went ahead of the company to chase him. He began to run; but suddenly turning round, he presented his cane towards them, forbidding them to come further: immediately their knees bent under them, and they could not advance.

One evening Mesmer went into the garden of M. le prince de Soubise, with six persons. He prepared a tree, and a short time after, M'me la M. de ***, and Mesdemoiselles de Pr*** and P*** fell senseless. M'me la D*** de T*** held on to the tree without power to leave it. M. le C*** de

Mons* was obliged to sit down on a bank, not being able to sustain himself on his limbs. I do not recollect what effect M. Ang****, a very strong man, experienced, but it was terrible. Mesmer then called his servant to take away the bodies ; but, I do not know how it was, although well accustomed to this sort of scene, even he found himself in no condition to act. It was necessary to wait a long time for each one to come to himself.

Note 10.—Page 85.

In the report of the committee appointed by the Royal Academy of Medicine, and read to that learned body in 1831, may be found the following statement.

" You have all heard of a fact which at the time fixed the attention of the Chirurgical Section, and which was communicated to it at the session of April 16th, 1829, by M. Jules Cloquet. The committee thought it their duty to embody it in this report, as one of the least equivocal proofs of the power of the magnetic sleep. It relates to Madame Plantin, aged 64 years, living at 151 Rue Saint-Denis, who consulted M. Cloquet, on the 8th of April, 1829, about an ulcerated cancer on her right breast, which she had had many years, and which was complicated with a considerable enlargement of the axillary ganglions. M. Chapelain, the physician of this woman, whom he had magnetized for some months, with the intention, as he said, of reducing the enlargement of the breast, had been able to obtain no other result than a very profound sleep, during which her sensibility appeared to be annihilated, but the ideas preserved all their lucidity. He proposed to M. Cloquet, that he should operate upon it, while she was plunged into the magnetic sleep. M. Cloquet, considering the operation to be indispensable, consented to do it ; and it was agreed that it should take place on the following Sunday, April 12th. The two evenings previous, this woman was magnetized several times by M. Chapelain, who disposed her,

when in somnambulism, to support the operation without fear, and even led her to speak of it with composure, while as soon as she waked, she repelled the idea with horror.

On the day appointed for the operation, M. Cloquet, on his arrival at half past ten o'clock in the morning, found the patient dressed, and seated in an arm chair, in the position of a person peacefully wrapped in a natural sleep. It was nearly an hour since she had returned from mass, which she always attended at the same hour. M. Chapelain had put her into the magnetic sleep since she had come back: the patient spoke with great calmness of the operation she was about to undergo. Every arrangement having been made for the operation, she undressed herself, and sat down upon a chair.

M. Chapelain held the right arm, the left arm being suffered to hang by her side. M. Pailloux, a student at the Saint Louis Hospital, was charged to hand the instruments and to make the ligatures. First an incision was made from the armpit, above the tumor, to the inner side of the breast. The second, commencing at the same point, separated the tumor below and passed round to meet the first. M. Cloquet dissected the enlarged ganglions with caution, on account of their proximity to the axillary artery, and took off the tumor. The time consumed in the operation was ten or twelve minutes.

During all this time the patient continued to converse tranquilly with the operator, and did not exhibit the slightest sign of sensibility; no movement of the limbs or *of the features*, no change *in the perspiration, nor in the voice*, no emotion, not *even in the pulse*, were manifested; the patient did not cease to be in the state of self-forgetfulness, and passive insensibility, in which she was several minutes before the operation. They were not obliged to hold her, they merely sustained her. A ligature was applied to the lateral thoracic artery, which was exposed during the extraction of the ganglions. The wound was closed with sticking plaster, and dressed; the patient was put on the bed, still in the state of somnambulism, and left there forty-eight hours. An hour after the operation, a slight hemorrhage ensued

which did not continue. The first dressing was removed on the succeeding Tuesday, April 14th. The wound was cleansed and dressed anew ; the patient manifested no sensibility nor pain. The pulse preserved its natural beat.

After the dressing had been put on, M. Chapelain awoke the patient, whose somnambulic sleep had lasted ever since one hour before the operation, that is to say, for two days. This woman did not appear to have any idea, or any impression of what had passed ; but on learning that she had been operated upon, and seeing her children around her, she experienced a very lively emotion, which the magnetizer put an end to, by putting her asleep immediately.

The following names were appended to this report.

Bourdois de la Motte, President ; Fouquier, Gueneau de Mussy, Guersent, Itard, J. J. Leroux, Marc, Thillaye, Husson.

Note 10.

PROVIDENCE, August 31, 1837.

SIR—In compliance with your request, expressed in a note, dated the 24th inst. I herewith furnish you a statement of the case of somnambulism which I have under my charge, to append as a note to the work you have in progress.

Numerous professional engagements at this time will render the statement necessarily very brief and general in its character. This brevity however is less to be regretted, as you are able to obtain statements of many of the particulars from a number of respectable gentlemen, who have witnessed the case, and who could command more time to devote to making particular experiments.

Miss L. Brackett, the subject of this case, is a respectable and intelligent young lady from Dudley, Mass. Four years since, when about sixteen years of age, she had the misfortune to have an iron weight, weighing two or three pounds, fall from a height upon the top of her head. The injury which she sustained was so considerable as to deprive her of her reason for a number of months, during which time

she was subject to the most violent spasms, and other serious derangements of her nervous system. From the immediate effects of this injury she gradually recovered, and at the end of the year her general health was partially restored. Notwithstanding, however, the improvement in her general health, an affection of her eyes which commenced immediately after the receipt of the injury, and which threatened total blindness, was daily growing worse. The disease with which her eyes were affected, is called *amaurosis;* it is an affection of the optic nerves, often of a paralytic character. As is usual in cases of amaurosis, the loss of sight was very gradual; and it was not till the end of two and a half years, that it was entirely destroyed. Simultaneously with the loss of sight, she sustained a loss of voice, which was so complete, that for fifteen months she was unable to utter a single guttural sound, and could only whisper in almost inaudible tones.

This was her state in respect to her eyes and vocal organs, when I first saw her about the middle of May last. And her general health, though somewhat improved, was still far from being good.

Considering her case as a hopeless one, arrangements had been made by her friends to send her to the Asylum for the Blind in Boston, in hopes of her being able, after finishing her education, to obtain a livelihood as a teacher in that or some other institution. When on her way to Boston, she stopped for the purpose of making a visit of a few days, with some friends which she had residing in this city.* Being in attendance at the time, in the family of one of her friends, I was requested to see her and examine her case, *rather* as a matter of curiosity, than from a hope that I should be able to prescribe a remedy for her deplorable malady. In the course of conversation with her, I found that all the usual means in such cases had been perseveringly employed by the most skilful physicians, without material benefit.

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* Messrs. J. & J. Seagraves, merchants.

There being at this time a considerable excitement upon the subject of animal magnetism, and being myself engaged in investigating it with a view to its remedial effects, and having become fully convinced of its salutary influence upon some diseases, especially those of a paralytic character, it occurred to me that it might be beneficially practised in this case; upon the supposition that her complaints were dependant upon a paralysis of the nerves supplying the affected organs; and I accordingly, as a dernier resort, proposed a trial of it. The following day, having consulted her friends and obtained their consent, she desired me to make an experiment. The first sitting occupied about forty minutes before she was thrown into a profound magnetic sleep. On this occasion, she manifested many of the usual phenomena of that state. She walked about the house, drank her tea, &c. with as much ease and confidence as she could have done, had she been in the full possession of her sight, and in a waking state.

From the time of the first experiment to the present date, being three and a half months, she has been magnetized daily, sometimes twice daily, with the exception of thirteen days at one time, and three or four at another. The number of times she has been magnetized, therefore, considerably exceeds one hundred.

The magnetic phenomena, though very astonishing at first, became more and more so from day to day. Whether it were in consequence of the magnetic state becoming more and more perfect the more she was magnetized, or whether by becoming better acquainted with the subject, we learn to elicit those phenomena with the better success, it is difficult to determine; but it is probable that it is owing to a combination of both these causes.

The somnambulic, or perhaps more properly the magnetic phenomena, have been of several different kinds, and each kind manifested in several different ways. The first and most obvious of these phenomena, is what the French term *clairvoyance;* clear-sightedness, mental vision, or vision without the use of the visual organs. This wonderful power is manifested, first, in her being able to see any object

that is presented to her, when in the magnetic sleep, though totally blind when awake. Experiments have been varied and multiplied almost indefinitely, to prove the existence of this power, and with entire success, as you have had frequent opportunities to witness. Objects when examined by her are never held in a direction to be seen with the eyes, but are laid down upon the top of the back part of the head, or are held a little upon one side of the back of the head, from which points she has generally seen, though the seat of vision has varied at different times. She has been able, though with more exertion, to see objects that were enclosed in boxes, trunks, and watch cases; to read letters that were folded, &c.

Secondly, this power is manifested in the ability to see objects not present—in a distant city, for instance. In the exercise of this power, another seems to be necessary; that of locomotion, as it has been called, or of transporting herself from one place to another. This she says she does through the air.

Another description of phenomena, which may be called those of intelligence, is manifested in the somnambulist's understanding the will of the magnetizer, or of the person with whom she may be in communication. To test this power, I have made a great number of experiments which have been almost uniformly successful. She can, for instance, be willed to have in her hand various kinds of fruits, cakes, wines, animals, birds, &c.; or any other things may be changed from one to another at the will of the magnetizer.

There is a class of phenomena which seem to partake more of a physical character than those above mentioned; as witnessed in the attraction which takes place between the hand of the magnetizer and the magnetized: and also as witnessed in the attraction and repulsion in the application of the artificial magnet. I do not wish to be understood to mean that this phenomenon certainly partakes of a physical character, though the sudden, powerful, and apparently involuntary action of the muscles seems to favor this opinion. On the contrary, it must be admitted that the patient in this

case not only understands the will of the magnetizer, but observes all his actions, and therefore these motions may be voluntary and in obedience to his will. Or in using the magnet, a powerful influence may be produced upon the imagination, and these effects may be occasioned by the imagination acting upon an excitable nervous system.

The want of time and opportunity on my own part, and the desire to have as many distinguished and scientific persons see and investigate this case in their own way, as has been consistent with her convenience, have prevented my making experiments calculated to establish this point conclusively : neither have I, for the same reasons, been able to determine, satisfactorily, whether all the senses can be used in reference to things not present, as is the case with vision, though from some recent observations, I have myself no doubt of the fact.

In speaking of the magnetic phenomena, I mean only to refer to those which have been manifested in this particular case. Many others, differing materially from these, have been observed in other cases, of which it is neither necessary nor proper that I should speak at this time. Should I, however, ever find it convenient to communicate to the public a more detailed and better digested history of this case, which is my present intention, I shall attempt, after giving the result of my investigations, to follow out the classification of the phenomena which I have here merely glanced at. By pursuing this mode, perhaps we may arrive at some rational theory. At present, however, until a greater number of facts have been established, and more clearly arranged, to attempt to theorize appears to me to be entirely futile.

In conclusion, it gives me great pleasure to be enabled to say from my own observations, that however interesting animal magnetism may be when considered in relation to science, however interesting as matter of curiosity and wonder, or however interesting it may be as a means of discovering our absent friends, or the machinations of our enemies, it is still more interesting as the means of mitigating the sufferings incident to human nature. It will be recollected

I have stated, that when Miss Brackett came to this city about the middle of May last, her general health was far from being good; she was *totally* blind, and unable to speak excepting in the lowest whisper. Her condition is materially different at this time. Her health is good; her vision is partially restored; and she speaks in her natural tone of voice. With much respect,

Yours, &c.

G. CAPRON.

MR. THOMAS C. HARTSHORN.

PROVIDENCE, August 30th, 1837.

Mr. Henry Hopkins states that Miss Loraina Brackett has lived in his family as an invited guest four or five weeks at different times. He is satisfied that she was totally blind when she first came to live with him. Her voice, when he first became acquainted with her, was so low and weak that it was difficult to hear her speak.

Her eyes were very much inflamed and painful: the lids were scarcely open: they were easily affected by the light so as to be painful.

She has since improved very much in her eye sight. Her eyes have assumed a healthy appearance; they are not troublesome. She can even lay aside the green shades, which she used to wear, without experiencing inconvenience, except in a very bright light. *She is now able, in the natural state, to discern the outlines of objects*, such as a book, or a fan, for instance.

There is also a very great improvement in her appetite, appearance and general health. She has been magnetized almost daily by Doctor Capron; and it is to this that this improvement is to be attributed. Her natural cheerfulness and elasticity of spirits have improved with her health. In the magnetized state she enjoys a walk as much as any one, and often walks in the garden among the flowers. If she wishes to examine any flower very closely, she holds it just behind her head, near the top, without taking off her bonnet; in this manner she holds whatever things she ex-

amines. To look at any picture hanging up in a room, in a house where she has not been before, she steps into a chair and brings the top of her head towards it.

Mr. Hopkins permits me to publish this.

Mr. Jesse Metcalf says he has known Miss B. about two months. She has resided in his family at different times about four weeks. Was not aquainted with her when she first came to Providence. Could not understand her very well at first, because her voice was very feeble; she did not speak except in low whispers. Health quite delicate. Appetite poor. Her eyes appeared to be quite inflamed; it was necessary to keep the blinds of the room almost always closed; and the lamp where it could not shine so as to pain her eyes. While at his house, she has generally been magnetized every day. She would sometimes remain in the magnetized state ten or twelve hours, during which she would walk about the house as well as any other person; but when she was awake, she would have to grope about, and feel her way. In the magnetized state, she enjoys vision, looking at objects with great pleasure, especially pictures, portraits, &c. This makes her delight in being in that state. She describes such things very accurately.

Mr. Metcalf says that her general health and her appetite are very much improved. When in the somnambulic state, she walks along the streets with perfect ease, and hears any person she is directed to, very well. She has been to meeting three times with his family in that state, and could remember some parts of the discourses, having heard them very well.

When Doctor Capron leaves her in the magnetic state, he first tells her to answer and converse with all his family, or with some member of it. She cannot then talk with any but these persons; nor can she hear any thing addressed to her by any one else. She cannot, when in that state, hear the conversation between any two individuals. She can only see their lips move, and wonders they do not talk. She cannot even hear the person with whom she

converses, when he talks with any body else. She hears him only when he addresses her.

Miss B. is intelligent, has received a good education, and is cheerful and pleasant.

When in the magnetized state, she can tell immediately in what part of the house every member of the family is, without moving or turning from her seat. Mr. M. has eleven in the family, including Miss B. who is now staying with him.

Miss B. says the walls of the house, as do all other walls, appear to be transparent. She can see through them, and yet she can see them, and describe what kind of paper, or paint, is on them.

Miss B. is of pleasing manners, and is an invited guest in his house, where she has interested all the family.

Mr. Metcalf permits me to publish this statement, which he made at my request.

The young lady to whom these articles relate, has consented to have her name given, that nothing might seem to be wanted to add to the authenticity of the statements therein made; which statements, she believes, may contribute to convince others afflicted as she has been, of the advantages to be derived from the magnetic treatment.

H.H. Schiedelin, 1837

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Bind this cover at back

PRACTICAL INSTRUCTION

IN

ANIMAL MAGNETISM.

BY J. P. F. DELEUZE.

WITH NOTES BY THE TRANSLATOR,
REFERRING TO CASES IN THIS COUNTRY.

PART I.

NOTICE.

In the notes, the translator has been governed by the following principles:

1st. To use only the best testimony.

2d. To mention the names of any persons who are worthy of reference in relation to what they have seen, without asking permission.

3d. To be ready at all times to correct, in the subsequent parts, any error of fact that may be committed in the preceding ones.

Much interesting matter has been deferred to the next part, among which is a series of experiments carefully pursued and minuted down at the time, by a gentleman at the head of one of our literary institutions. Twelve instances of magnetic somnambulism produced in men and boys have been communicated to the translator. Several remarkable cures have been performed under the direction of physicians. Of these things some account may be expected.

The magnetizers in this city have been very accommodating to strangers, and men distinguished in the professions. Hundreds of them have had every facility of investigation, when they have appeared to be guided by a philosophical spirit, and not by vain curiosity. A list of a few whom the translator recollects, is here presented, to enable their townsmen to find out from their own lips, "whether these things be so." A more extended one will be prepared at the end of the volume, which will be comprised in three parts, each with an appendix paged by itself. An index to the whole will be published in the last. A second edition of the volume, if called for, shall have a re-arrangement of the matter in the notes.

Joseph T. Allen, Norfolk, Vir.; Wm. Wadsworth, Philadelphia; Dr. Joshua B. Flint, Ephraim L. Frothingham, Wm. B. Bradford, Boston; Thomas B. Mitchell, James G. Whitaker, Mobile; W. P. Rathbone, Augusta, Geo.; Thomas Burgess, Jun., New-Orleans; Professors Potter and Yates, Union College; Dr. Brownell, Hartford; Major Lomax, U. S. Army; Rev. James W. Cooke, Col. Stone, Abner Jones, New-York; Bishop Brownell, Hartford, Con.; Rev. Francis Wayland, Sen., Saratoga, N. Y.; Professor D'Wolf, Castleton, Vt.; —— Hunt, Esq., Rev. A. Kauffman, Charleston, S. C.; Rev. Dr. Brazer, Salem, Mass.; Rev. Henry Colman, Deerfield, Mass.; Rev. Mr. Elliot, St. Louis, Mo.; Rev. John A. Clarke, Philadelphia; Rev. F. H. Hedge, Bangor, Me.; Rev. Benj. Kent, Roxbury, Mass.; John Taylor, Newark, N. J.

ERRORS.—Note 5 should have been placed before the one that precedes it.

Mr. Poyen's communication betrays our want of accented type. The word *lui en ote*, should read *lui en a ote*.

In Doctor Capron's valuable letter, the sentence near the bottom of the 33d page should read thus—"As a means of discovering the condition of our absent friends." At the 30th page, 3d paragraph, read "some other *similar* institution."

At page 8 of the Appendix, for "Jascan," read Toscan.

The last note should have been numbered 11.

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