Du Commun (Jos)

Three lectures on animal magnetism

× × × × × × ×

Alphabet box

THREE LECTURES

ON

ANIMAL MAGNETISM,

AS DELIVERED

IN NEW-YORK, AT THE HALL OF SCIENCE,

On the 26th of July, 2d and 9th of August,

BY

DR. JOSEPH DU COMMUN,

2D TEACHER OF FRENCH AT THE U. S. MILITARY ACADEMY,

WEST-POINT.

New-York:

SOLD BY

BERARD & MONDON, No. 3, COURTLAND-STREET.

G. & C. & H. CARVILL, No. 108, BROADWAY.

AND AT THE OFFICE OF THE HALL OF SCIENCE,

BROOME-STREET, NEAR BOWERY.

PRINTED BY JOSEPH DESNOUES,

23, PROVOST-STREET.

1829.

TO

MISS FRANCES WRIGHT,

FOUNDER OF NASHOBA AND OTHER USEFUL ESTABLISHMENTS.

Madam,

Permit me to present you with these lectures; a feeling similar to yours has dictated them—Philanthropy.

I have the honour to be, with the greatest respect, and the highest admiration for your talents, disinterestedness and courage,

Madam,

Your very humble and

obedient servant,

JOSEPH DU COMMUN.

FIRST LECTURE.

DISCOVERY AND HISTORY.

Gentlemen,

Ladies,

The purpose of this meeting is to present to your consideration a subject of vital importance to human happiness and life, and one which has given rise in Europe to vivid controversies in the learned world; this subject is Animal Magnetism. I am confident that many among my hearers have scarcely heard the name pronounced; some may have attached to it an unfavourable idea derived from hostile publications; a few may wish to hear more of a subject that may have excited their curiosity, and a still smaller number friendly to this discovery, will encourage by their presence and support my exertions on this occasion. It is then before an audience thus constituted that I present myself with a due feeling of diffidence in

my own powers. A citizen of this happy country, not by birth, but from choice, hardly able to command enough of the language to express plainly and clearly my ideas, if I have to request your impartiality for the subject, I have at the same time to beg your indulgence for the manner in which it is treated.

About the year 1778, a German physician, Mesmer, in his practice for the cure of several sorts of diseases, made use of magnetic iron bars, or Tractors; this extraordinary genius one day, not having at hand the magnetic Tractors, imagined to substitute for them simple iron bars; to his own astonishment he produced the same effect. Struck with this unexpected result, he substituted for iron other metals—silver, gold, &c., and he obtained constantly the same effect. Then, taking objects of a different nature with the same intention, he finally came to use merely his own hands. He made attempts; renewed them, and succeeded in producing again the same phenomena. He then recognised in man the power of acting on the organs of another man, by means which depend on the *will* of him who employs them. From that moment Animal Magnetism was discovered, and the discovery received that strange name in opposition to mineral magnetism, or to the property of the loadstone, of which it seemed to be but the substitute.

The manner this discovery was made, led to the disadvantageous circumstance, that many er-

rors were mingled, blended with a primitive truth. Mesmer imagined he had made the discovery of a universal fluid spread throughout, and generally diffused in nature; a universal agent which, being directed by the means he had adopted, would cure all kinds of diseases. Repulsed from his native country by those whose interests he wounded, he came to Paris about the year 1784. The cures he operated astonished those who witnessed them; they soon excited a general enthusiasm. He made pupils. A hundred of them paid him each a hundred Louis d'or to purchase his secret. Some have blamed Mesmer for having received money to communicate his secret, some have excused him on the score that a Physician has the right to receive fees. However, a circumstance remarkable in this transaction is that not a single pupil reproached him with having imposed upon their credulity. There was among the pupils a very talented man, then first physician of a French prince now the reigning king of France, Charles X. This physician, Dr. D'Eslon, adopted the principles of Mesmer; formed a large apparatus, called Magnetic Tub, according to the opinion of a universal fluid, in order to accumulate and concentrate it, and opened a public treatment. Public attention being drawn to this subject, the French government thought it proper to submit Magnetism to the judgment of the Academy of Sciences and of the Faculty of Medicine.

Commissaries of these companies were appointed to examine the new doctrine. They were enlightened and upright men, but so much prejudiced against Magnetism that they refused to call on Mesmer; they went to D'Eslon's public treatment; there they made experiments on the Magnetic Tub, in the same manner as they would have done to verify phenomena of mineral magnetism and electricity; they consequently produced no effects, since those effects could merely depend upon their *will;* and, without having even heard or seen the inventor, Mesmer, they declared that Magnetism was *nothing*.

I cannot pass over in silence at this moment a circumstance most unfavourable in the United States to the cause of this discovery. Benjamin Franklin, the great Franklin, the honour of this country and the friend of France, was, on account of his great popularity and his known merit as a philosopher, appointed, by the king of France, one of the commissaries, and he signed in that capacity the fatal report. To this unfortunate circumstance we must probably ascribe the difficulty this discovery has met with to find its way among you. Indeed his signature seemed to be a deadly stroke. Still when we consider how it was obtained its effects on our opinion must be modified. Franklin was sick; he did not attend to any experiment. Oh! if he had, things had been very different! They presented the report, to which he put his name while in his bed, la-

bouring under acute pains. All that we can infer then from the case is that Franklin had a strong prejudice against Magnetism. I shall not expatiate any more on that point, but leave to Franklin himself to apologize in his own words, here extracted from his private memoirs:

"We sometimes embrace an opinion which we "think correct, but upon maturer reflection we "change it for the very reverse."

A name should be recorded here—that of professor de Jussieu. Being one of the commissaries of the Royal Society of Medicine, he had the courage to refuse to join his signature to theirs, and published a particular report, remarkable for its philosophical views in favor of the discovery.

No sooner had the reports of the commissaries been published than Magnetism, its author and propagators were delivered up to public animadversion; insult and ridicule were not spared. Pamphlets against it were multiplied to an incalculable number, under every form, with answers, replies, counter-replies, &c. The theatre, taking possession of it, ridiculed Mesmer and his followers. The faculty of Medicine prohibited its members to make use of a means they had proscribed, and, adding proscription and persecution to injustice, they dismissed from their number those who would not adhere to their prohibition.

In the mean time, the pupils of Mesmer continued their operations; they performed cures, attended with crisis, convulsions, sleep, which were

the only things the public observed; the most important phenomenon had escaped the observation of Mesmer himself.

It was the good fortune of one amongst them to make first the important observation. De Puysegur, a man of high birth and of a large fortune, having by chance addressed a patient whom he had just put to sleep, this one answered, warned him of the state in which he was, and of the possibility of producing a similar effect on others. So was Magnetic Somnambulism discovered. It soon attracted the attention of Magnetisors, and the astonishment it excited, redoubled their zeal and activity.

A new era begins here. From this moment the practice of Magnetism spread more universally, and phenomena the most extraordinary in their results were observed by those who were willing to open their eyes. Societies of Magnetisors were formed in several parts of France, Germany, and even in the West Indies, as much by the care of De Puységur and his brothers, as by the exertions of Mesmer's other pupils and their own pupils, for in their turn, they had made many proselytes. If a man may be allowed to speak of himself on such an occasion, I must declare here that I consider myself as a pupil of De Puységur; in that capacity, I beg leave to pay him the tribute of respect and regret that his memory deserves.

The most proper way to praise De Puységur, is to relate faithfully what he has done, and to relate it, is to continue the history of Magnetism.

After having contributed to the formation of societies in Bayonne, Lyons, Strasbourg, and several other cities of France, under the name of Society of Harmony, a name which, in these walls, must re-echo from the ears to the hearts of my hearers; after having carried the new beneficent theory to the French colonies; after having changed all the officers of the regiment he commanded into as many Magnetisors, the dawn of the French revolution having made its appearance, the Marquis De Puységur, adopting its principles, retired into Busancy, one of his estates, to consecrate all his fortune and time to the relief of the sick and poor, he opened there a public and gratuitous treatment on the Mesmerian principle of a universal fluid, but modified according to his own ideas. A large tree, as an organised body, spreading its branches in the air, and its roots under ground, seemed to him a more proper apparatus, to accumulate a wholesome fluid, than the tub at that time in use. He obtained by these means the power of magnetising several persons at the same time; of being even supplied during his absence, which was frequent, to attend distant or disabled patients. Neither the attacks made in the newspapers, neither the ridicule lavished on the stage upon his exertions, nor the recriminations of the physicians, were able to check him in the course of beneficence he was determined to follow.

Indeed it had been one of the deplorable results of the publication of the reports, to put as it

were at war the magnetisors and the physicians as a constituted body; I say a constituted body, for many of them acknowledged the reality and advantages of Magnetism in the cure of diseases; made use of it in spite of the prohibition of their faculty, and even suffered their names to be erased from the list of their corps. But a war, whether waged with the sword or with the pen, presents constantly the hideous spectacle of violence, injustice, hatred and vengeance. Each party would annihilate the opposite party, and all means seemed good. The physicians scorned and rejected Magnetism; the magnetisors, raising altar against altar, endeavoured to make themselves independant of Hippocratic medicine. The physicians, after having declared that Magnetism was nothing, said it was a dangerous thing, and dissuaded their patients from the use of it; the magnetisors, to retort the argument and prove the contrary, would sometimes take the patients the physicians had abandonned, and cure them. The physicians attacked then the magnetisors as quacks, and law-suits were instituted against them; the magnetisors had several consultations made upon the same patient, and exposed publicly the physicians that had given for the same disease—contrary opinions. But let us draw a veil on these shameful transactions; if they belong to the history of Magnetism, they have nothing in common with Magnetism itself.

Wars still more extensive and dangerous than this put a stop to it—I mean here the wars of the

French revolution. At this period the several societies of Harmony were dissolved; their members disseminated; public treatments shut up; particular ones, if any, unobserved. It seemed that Magnetism, that *long folly*, was finally forgotten.

Fifteen years after this apparent defection, Magnetism sprung up again, stronger than ever, time and political interests had quelled the passions and dissentions; it had been practised in silence, and its effects observed with a philosophical eye. The indefatigable De Puységur, came forward, in 1806, 1807 and 1809, with three volumes of his personal observations. These works had a great influence; they were followed by more than 30 volumes, which contain incontestable proofs of magnetism: an innumerable number of witnesses attest the effects. De Puységur was the first to expose the phenomena of Somnambulism and consequently the first who established the doctrine on a solid foundation. A multitude of observations have confirmed his principles, and made known the results; the end and means have been indicated.

Then Mr. Deleuze, now living, a professor at the Royal Garden of Plants, gave his *Critical History of Magnetism*, a work distinguished for its methodical exposition of principles, its logical deductions, and its great moderation. I aknowledge the obligations I owe it for the present historical sketch. The works of De Puységur and Deleuze should be in the hands of all those who take an

interest in the science: they may make up for all others, and the others cannot supply them.

Now from every part of France publications were daily made, on cures operated by this agent, the necessity of a periodical work to record the facts was felt; a regular journal, under the name of *Annals of Magnetism*, made its appearance in 1814. It was my good fortune to have a share in it, and contribute my mite to the articles furnished by magnetisors who publicly acknowledge and practise Magnetism.

Soon after, the Magnetisors, feeling the necessity of forming a corps—a body to be able to stand against the attacks of their adversaries, united into a regular society, to communicate their observations to each other, give and receive advice, and collect more light and information on the favourite subject. They continued the annals, under the title of *Library of Animal Magnetism*, up to the year 1819. That collection presents a mass of facts well attested, of observations and experiments made with a scrupulous attention, of researches on antiquity, most interesting and instructive. I will freely extract from it what I may think worthy of your attention in the following lectures.

So far I have spoken only of what has passed in France with respect to Magnetism, as if it had been confined to that country by its limits. True it is that France claims the honour of having sheltered Mesmer persecuted in his own country:

and it claims at the same time the honour of having added a discovery equally important to that of Mesmer—Magnetic Somnambulism, observed first by De Puységur; still France did not confine the discovery in its limits; it spread back to Germany, from whence it originated, with a great ardour. Societies were formed in imitation of those of France, and learned men, such as professor Von Eschenmayer, Doctor Muck Plugge, Prince Hohenlohe, Mr. Wolfart, and many others, having examined the facts, and having called public attention upon those facts, the reigning transcendant philosophy being more fit to give the explanation of Magnetic phenomena, they have explained according to that philosophy the most important and difficult questions. Have they not proceeded too far, and is there not more danger than advantage in the association of Magnetism with mystic doctrines?

In Russia, Magnetism has been introduced and cultivated by many German and French physicians. Dr. Brosse, a Russian physician, at Riga, professor Reiss at Moscow, Dr. Litchtenstaedt at St. Petersburg have sent to the society at Paris many interesting communications.

It is to be observed that the Prussian and Bavarian governments, have judged proper to reserve the practice of Magnetism to physicians. How strange, how inconsistent! The same body of physicians who called the invention a folly, and the inventor a crazy, visionary man, requested

the authority of the country to grant them the exclusive use of his discovery. Some good has been derived from that bad measure, Chains of Magnetism have been instituted in colleges of medicine, and it is not permitted a physician to be ignorant of it.

They have done more in Austria. In 1816, Magnetism was proscribed altogether. The effect of persecution is well known; it increases the zeal and devotion of the adepts. Magnetism was secretly used. How can authority interfere in an act that may be performed secretly between two individuals? Physicians, themselves, disguised Magnetism under the form of electric or Galvanic treatments. That of Mr. Soherr of Vienna, a well known one, and renowned for its numerous attendants, was in appearance a compendium of Mesmer's tub, Volta's pile, and Franklin's lightning-rod.

At Stockholm, in Sweden, the society of magnetisors assumed the title of Exegetic and Philanthropic Society. They performed wonders, and they thought they wrought miracles. They entirely separated themselves from the body of philosophers, and are persuaded they have entered into communication with supernatural beings. We will speak of their theory with some details in our third lecture.

In Italy and Spain the progress of Magnetism has been slow; the practice of it could not be without danger, on account of the Holy Inquisi-

tion; I am indebted for this observation to Major Boado of the Spanish corps of engineers, an excellent magnetisor himself.

But the wonder of all wonders, more astonishing to me than the very Magnetism is that it is almost unknown in England. What under heavens prevents its introduction there, a free and enlightened country? are they all fools in Europe, with the exception of the English? or will they punish Magnetism for not having sought an asylum among them? The support of the learned of that country would be of great weight in this discussion. Nothing should be neglected to obtain it, and, by turning over and over all the publications I possess on this subject, to find something from England, I have finally put my hands upon a work on Animal Magnetism, by Mr. Baldwin Ex-Consul of England at Alexandria, in Egypt; translated into French by Count Lepelletier d'Aunay. The preface is curious, it is the explanation of what we are looking for, why Magnetism has not been introduced into England. I beg leave to translate back into English that preface, at the hazard of not doing justice to the style of Mr. Baldwin: the interest for the subject will redeem the faults of the elocution. The preface of the author, according to our translation, will then run thus:

"When I returned to England in 1801, after having resided as consul many years in Egypt, I imparted to some friends the resolution I had

taken, to communicate to my countrymen the effects I had produced on several persons by the means of Animal Magnetism, most of my friends endeavoured to dissuade me from it. '*You will expose yourself*,' said they, '*to public derision. There is in England a prejudice so strongly pronounced against Magnetism, that it will be impossible for you to surmount it.*' Feigning to yield to that advice, I remained quiet, and took the course of following, in appearance, the torrent of indifference and incredulity of the learned men of my country for this important discovery. I took advantage of that time to mature my ideas by reflection. I have particularly sought for the reason, not only of the repugnance, but of the fear they have for Animal Magnetism. I think I have found it, and this is what gives me at this moment the courage to submit to the whole world the examination of this great truth." The author has found it, he says, but he does not say what it is, he leaves to the sagacity of his readers to guess at it. I then read his book with a great deal of attention, to find it out, thinking that it must be implicitly contained in it, and, as I saw the writer endeavour to reconcile Magnetism with the Holy Scriptures, I supposed that he was afraid to give offence to the Church of England.

When I turn my looks upon my gentle audience, when I enquire from them, why they have come here to hear me treating of Magnetism, and why they are not as well informed on this subject

as I may be myself, it seems to me that one among them rises and says: "Sir, although we are not English, and consequently are not ruled by an exclusive Church, that can proscribe what they dread with or without foundation, still we all of us or at least most of us speak but that language, all our knowledge, science, information and opinions come from or through England."

Yes, Gentlemen, I see what an almost insuperable barrier difference of language puts between nations. With the greatest reasons to love and esteem each other, the French and the American are still strangers in many respects. They are brothers of different mothers, of different tongues. Let us try to conquer that difficulty; let us come more and more in contact with each other; I doubt not that we will find additional reasons to be inseparable friends. For my part I will neglect nothing in my power to bring about that most wished for result; in particular with respect to the interesting subject which at this moment attracts your attention.

However, Gentlemen, do not think Animal Magnetism entirely neglected in the United States. On my arrival in 1815, I called two other persons, whom I knew in Europe as having practised the new science; we united in a society, of which they honoured me with the title of president, and we increased our number, which at this moment is about 12; among which there are two doctors of medicine. This society of magnetisors, small

as it is, has already diffused among the public some knowledge of its object and of its usefulness. Cures have been performed, often without even mentioning the name of the agency put in use.

Let us now cast a last look upon France, to ascertain what is there the actual state of Magnetism: we will see that the war between the followers of Hippocrates and those of Mesmer is at an end. Doctors and magnetisors go hand in hand. They have united in their exertions: magnetisors are willing to give their assistance to physicians; doctors of medicine do not make objection to consult with somnambulists. What do I say? they magnetise themselves and they publish their observations, in conjunction with other magnetisors, in a journal of Magnetism, known by the name of *Hermes*. There are curious articles in this publication: the quarrel about magnetism now is in the Faculty of medicine itself, between the doctors of the old school and those of the new one. As there is all probability the oldest will leave the ground the first, Death, according to Mr. Dupin's expression, will bring the victory on the liberal side.

Another circumstance will hasten the final success of magnetism upon prejudice and resistance. Doctor D'Eslon, the first pupil of Mesmer, was physician of the French prince who now is the reigning king, Charles X, as I have already mentioned at the beginning of this discourse. The prince must have been offended at the insults his

first physician had to endure on the occasion, and it may be concluded that the doctor succeeded in convincing him of the reality of magnetism, of which he was himself so fully convinced. An additional reason for me to believe it, is that in 1814, at the first return of the royal family, I presented to the prince the three first volumes of our annals; the prince with a smile of satisfaction said: "Do they still practise magnetism in Paris?" "Yes, my lord, answered I, D'Eslon has found successors." "I am very glad of it," added he, "I will read your book with interest."

The king has ordered a revision of the reports of the first commissaries, and has ordered the faculty to appoint new ones and make a new and impartial examination of the subject so long in litigation before the public. We have all reason to hope that the new report will reinstate magnetism in all its due honours and privileges.

But then, my dear hearers, let me close this lecture with an observation. How long shall we see and hear with our neighbour's eyes and ears? Let us use our own for once. The subject is well worth the trouble. Let us examine by ourselves; let us be our own commissaries. If you are willing to join me, we will endeavour to settle our opinion from our own experience and judgment. If the authority by testimony was sufficient to bring a full conviction, certainly here this authority would be superabundant; there are now more

than 2000 persons who practise magnetism of whom 400 physicians. More than 100,000 who have felt the effects of it. A library of more than 300 volumes could be collected, containing cures, certificates, declarations, observations, experiments, &c. These witnesses are, as you see, numerous; they are living, they are round us, and we may hear them ourselves; but, with all that, there is no conviction as full and complete as that which a single experiment made by ourselves would bring to our minds. Let us then examine and investigate the subject with a severe and scrupulous attention; if we detect it to be imposture, let it be rejected; but, on the contrary, if we find here the truth, the amiable truth, let all of us surround her, make for her a rampart of our bodies, shield her from the assaults of her enemies, proclaim her glory, and follow her steps wherever she may lead us, for our own felicity and the happiness of mankind.

END OF THE FIRST LECTURE.

SECOND LECTURE.

APPLICATION AND EFFECTS.

In my first Lecture on Animal Magnetism, I confined my investigation to its Discovery and History. It was necessary to do so, this subject being so new to many of my hearers that, had I not begun in this manner, the name scarcely known would have presented no fixed idea. It might have been inquired: what is this new science you speak of?—From whence does it originate?—Of what importance is it?—How did it spread?—Who cultivates it? It is precisely these questions I have tried to answer in my foregoing discourse. The very flattering attention I obtained from my audience, for the part of my subject which I considered as the least interesting, makes me hope, when I am to enter on the discussion of the means of application, its effects on the human frame and probably its usefulness in society, to obtain the continuation of your favour.

Before entering into the exposition of the several theories which will be discussed in my Third Lecture, it is necessary to adopt one, in order to fix our ideas in our operations. I will then take the one most in use among the French magnetisors:—that of a vital and magnetic fluid. I will adopt it, not as a demonstrated truth, but as an hypothesis, and I will not even go so far as to declare it my own, that I may not be accused of imposing on you my own opinions, leaving you at full liberty, after discussion, to reject or adopt it for yourselves; to choose one and even to create another, which may appear to you better for your own use.

This hypothesis being in such conditional manner admitted, I will proceed thus in my way of reasoning. To support life and restore strength, Nature uses two agencies, that of food and that of sleep; food, to make up for the material parts of our bodies, wasted by its exertions, sleep, to make up for our vital fluid employed in those exertions, the absence of which is felt by the sensation of fatigue. During sleep, atmospheric air is inhaled into the lungs, caloric (which, in the Mesmerian language, may as well be called universal fluid) is disengaged, animalised, and from thence carried to and accumulated in the brain, where it receives from us the name of vital fluid. The anatomy of the brain, according to Dr. Gall's system, shows that, being a series of lamina folded on each other, it is very proper for this accu-

mulation, as if in an electrical reservoir. As there is no waste of fluid during sleep, except what is necessary for the involuntary motions, the individual, at waking up, is charged (allow me the expression, borrowed from electricity) is charged, I say, with the vital fluid; he feels refreshed and revived; the fluid thus accumulated in the brain is ready for the use of the individual; a part is employed even without his knowledge, as in sleep to maintain in him the involuntary motions, as the beating of the heart, that of the arteries, the distention and contraction of the lungs in breathing, &c., and another part is put at his disposal, to be used at his will, for the voluntary motions. As long as we consider this fluid in an individual for the support of his life and motions, we will call it vital fluid; if we consider it employed to act on another individual, we will give it the name of magnetic fluid. So then, vital fluid and magnetic fluid are one and the same, varying only the name according to its application.

This theory, or supposition, gives us the means to understand what is meant by magnetising; for, to magnetise, will then be to direct our vital fluid to another person.

This fluid is seen, by some somnambulists, as a bright atmosphere round our bodies, and emanating from our fingers, in the act of magnetisation, as rays of light. It may be, according to some of them, concentrated in water, reflected by mirrors; it may impregnate many objects;

it is not interrupted by opaque bodies, and penetrates those towards whom it is directed. This last circumstance determines that sympathy, or antipathy, which we often feel at first sight for a person, according to the similarity or dissimilarity of our fluid with his.

The qualifications necessary to magnetise well, are again derived from the same principle :—they are three in number.

First.—Belief.
Second.—Will or Volition.
Third.—Benevolence.

Let us examine, separately, each of these qualifications or requisites.

First. Belief is necessary, because we do not try to do what we deem impossible. If then, belief is necessary to qualify us to magnetise, and if it is necessary to have magnetised to obtain that belief, there seems to be an unconquerable difficulty. So far you cannot have full belief, but by granting a little confidence to your predecessors, keeping off doubts as much as you can, wishing for success, and acting with attention and with simplicity of heart, you will certainly produce some effects, and these effects will create in you true belief.

Second Requisite :—Will. I am afraid to have as much difficulty here to make the word understood as the thing itself.

In the actions of our lives, we do but what we *will* to do. Let me quote an example of every day's,

of every moment's observation. I wish to raise my arm, I know I can do it since I have done it many times. I have, then, belief in my own power. What more is to be done? To *will* it. My *will* is the agent. I will it, and my arm is raised: It remains in that situation as long as my *will* and attention are permanent; it falls as soon as the *will* ceases to be active. He who is able to explain this simple fact, is able to explain the whole system of magnetisation:—They are of the same nature. According to the theory of a vital fluid, which we have provisionally adopted, this fluid, accumulated in the brain, is sent by the *will* of the individual along the nerves, as conductors to the muscles of the arm, which it swells and consequently shortens; the muscles contract, and the arm is raised. But how does an act of the *will* send the fluid from the head into the arm, and in the precise quantity required? This is inexplicable. It is merely a fact. So are the acts of magnetisation to be considered. True it is, that *will*, in both instances, is necessary. Will must be strong and permanent in magnetising; it is one of the qualifications the most difficult to acquire, and the most fatiguing to exercise.

Third Requisite:—Benevolence, Charity or Love. I make use of three words for the same idea; they become a definition to each other. It might also be expressed by a *firm determination to do good.* This requisite is not less important than the pre-

ceding. If you should magnetise, with the intention to do evil, your fluid, producing that impression on your patient, would be repulsed immediately; and all confidence in you would be lost. I do not know whether any person ever magnetised with the intention to injure. I have never seen it, and I am inclined to think it impossible. To magnetise is an act of benevolence. We do it with the intention of relieving the sick. If we indulge sometimes in some trials or experiments, it should not be with the view of gratifying an idle curiosity, but with the ultimate wish to acquire more knowledge, to extend our powers, and to enable ourselves more and more to do good. It is difficult to describe the pleasure a magnetisor feels in removing the pains of his fellow creatures; and this pleasure is a sweet and just reward for his devotion.

Good health, if not an indispensable qualification, is a most favourable one. The fluid is then abundant, well animalised, and not impregnated with any deleterious quality. It follows, also, from the principles established, that the most favourable time in life to be a good magnetisor, is the period when our frame has acquired its full growth, and the mind the full extent of its powers.

The better part of the human family, I mean the females, are very well qualified to magnetise. What they may be supposed to lose in energy of volition, compared with men, they make up in

benevolence, charity and love, the best of their attributes, and they prove to be excellent magnetisors. I will have the pleasure of recording many interesting operations performed by the fair sex.

From the premises just now established, are derived the rules to operate. I will suppose that you wish to magnetise a patient; sit opposite to him, take hold of his thumbs, and look steadily at him, with a permanent attention and intention or *will* to produce the desired effect. After four or five minutes, when his thumbs have acquired the same temperature with yours, place your hands on his shoulders, let them remain there two or three minutes, then draw them along the arms, and take hold again of the thumbs; do so again three or four times; after, place your hands on his stomach, in such a manner that your thumbs may be in the centre and your fingers on the sides; when you feel a communication of heat, draw your hand down; afterwards place them over his head, to draw them again down to the feet, and continue in the same manner, taking care in raising your hands to his head to extend them both sides. The precaution never to magnetise upwards, and to separate your hands when you raise them, is recommended as essential.

Some expressions are used by magnetisors, which I will translate into English, and which require a definition, as I shall use them myself. To

magnetise for the first time in the manner described is, *to place yourself in relation.* Each motion of the hand is a *pass.* To magnetise from head to foot, is said by *streams* or *currents.* To magnetise at a *distance*, is used when your hands cease to touch the person; but more particularly when the distance is above several feet.

Let us proceed:—Touch slightly and slowly, keeping your hands a few inches from the face, and scarcely even touching the clothes; use no muscular effort; let your motions be easy and supple; your hand must not be stiff; let your fingers be a little bent, and occasionally united, for it is from the end of the fingers that the fluid flows or radiates; do not be impatient of producing effects; give yourself up entirely to feelings of Sympathy, and to the wish to relieve your patient. If he feels pain in particular parts, hold your hand some time on that part; continue your operation for about half an hour. As it is necessary that your attention should be permanent, a longer time would be fatiguing. In finishing the operation, make several long *passes*, and one across the eyes, to disseminate equally the fluid.

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

The situation indicated is the most favorable, so much so that the look of the magnetisor produces a great effect; but this situation is not always

possible; a patient may be confined to his bed:—then you place your hands on his head, his shoulder, his stomach, down to his feet. There are many other means; they are taught by experience; sometimes guessed by the magnetisor, or indicated by the patient himself.

In swellings or glands, you may put a clean handkerchief on them, place your mouth upon it and send your breath through; it produces a great heat, at first mechanical, then magnetic, which is very active. In sick headachs, or when the blood ascends there, passes made over the legs are good to relieve it. If the pain is the result of a blow, keep your hand on the part affected for some time before drawing down. It may happen a pain felt in the shoulder is drawn to the elbow, then to the hands, and finally thrown out at the fingers, with some very observable perspiration.

It is proper, when a treatment must last several days, to magnetise at the same hour. Periodical regularity seems to increase the effects.

When magnetism has produced an effect, it is dangerous to interrupt the treatment; it must be continued to the end: It would be better not to begin it than to discontinue.

I will now make known the various practices by which Mesmer, De Puységur, and others, pretended to enforce the effects of magnetism, and to apply it to many persons at the same time. The principal of these means are the *Tub*, the *Trees*, and the *Chain*.

Let us first explain what the Chain is:—When several patients are assembled in the same place with persons interested for them, and in favour of magnetism, they must all be seated in a circle, in such a manner that they touch each other by their feet; they take hold of their neighbour on the right by the thumb; in this way the chain is uninterrupted, the magnetisor is one among them. Then, in order to fix attention and to keep a regular time, the magnetisor presses the thumb of his neighbour, and says, *Sleep:* (1) the neighbour passes the motion and the word to the next, and so on, until it returns to the magnetisor, who passes it round again in the same manner. No disturbing circumstance, no conversation introduced, attention by every one must be kept active. At the end of a quarter of an hour, the fluid is in circulation, all the patients feel the action of magnetism. Then the magnetisor leaves the chain, which his two neighbours connect again, and he magnetises separately those who compose it, particularly the patients who want it the most. Sometimes slight indispositions are cured by the chain, sometimes sleep and even somnambulism are produced.

---

(1) It must not be understood that the magnetisors believe that the word Sleep contains in itself any *narcotic* virtue, and consequently that it is better than any other; but as it is necessary to fix the attention on the object intended, this word has been chosen.

The magnetic Tub was a large wooden box, containing pounded glass, iron filings, bottles full of magnetised water, and arranged in regular order; this box was supplied with a sufficient number of conductors to direct the fluid. The tub is no longer in use, the chain is preferable to it, on account of the union of intentions.

A magnetised Tree is superior to the tub, it is more powerful and salutary; it is under trees that the most astonishing effects have been produced by De Puységur. Unfortunately, these trees can be used but during summer and in fine weather.

The *chain* is the only collective mode still in use, to operate on many persons at a time.

Music was proposed by Mesmer, as a means to transmit the fluid. Now it is not used with that view, to which it does not appear proper, but to produce in a collection of individuals uniformity of motions and permanence of attention.

No means to accumulate and transmit the fluid must be neglected; all sorts of objects touched by a magnetisor, with that intention, may be impregnated with it. But water seems more fit for this purpose than any other. In order to magnetise a decanter or a tumbler full of water, hold it on the palm of the left hand, and place the right hand above with the fingers closed; open and shut them by turns; move them over the surface, at a short distance, to charge the water with the fluid, in the same manner as philosophers would charge

with electricity a Leyden bottle. This water produces surprising effects. Sometimes it is purgative, sometimes astringent; it will now cool the stomach, it will then warm it. How is that? Will magnetisors say they have communicated these opposite qualities to the same water by the same means? No, they will say that the water carries with it the vital fluid, which gives to the stomach of the patient a new vital and energetic power.

After having described the means put in use by the magnetisors to operate on the persons who required their services, the next question which presents itself is this. Is belief and confidence as necessary a condition to receive the magnetic influence as it is to produce it? Faith is necessary to the person magnetising, it is not to the person magnetised; true it is, that an absolute incredulity would trouble, and an invincible repugnance counteract the effects; but a sick person naturally wishes to be relieved, if he has not an implicit faith in the efficacy of the agent, he wishes it to be true; this disposition is sufficient to receive the beneficial influence.

Now let us proceed gradually with the phenomena which have been observed in the application of magnetism on the human body, from the lowest to the highest. We will extract, from our numerous collection of cures, those which will show more particularly the case in question: We will have no trouble except that of choosing

one from among many thousands of the same description.

We will divide the phenomena into two distinct classes; those in which there is no somnambulism, those in which it is produced.

First Division.—No Somnambulism. When one person in good health magnetises another, the fluid is equally abundant in each, no impression is felt. This is the result, according to the observation of De Puységur, with those who have just been cured of their diseases. This he considered as the best test of a complete cure.

Some are relieved, or cured, and have experienced no particular action. Some have had sensations, without being cured. Some have had crisis, which remained without apparent results. Some have been cured, after a long and obstinate treatment. Some others have been cured, almost suddenly.

The hand of the magnetisor, at two inches distance, gives generally a sensation of heat, scarcely ever of cold. Frequently it excites a drowsiness, or heaviness of the head, which is not unpleasant. On the stomach it often produces the effect of a weight; pulsation becomes more lively and regular; perspiration is frequently very sensible, particularly in the hands and feet; the patient gets into a state of ease, and ceases to perceive the duration of time; he may fall into a slight slumber, which the least noise may destroy. Sometimes the eyelids are contract-

ed, he cannot raise them, although perfectly awake.

These slight effects may be made more sensible in the succeeding operations. Now it is a sound sleep which lasts an hour and more each day, until the patient is cured. Then a lively sensation of heat, or a heavy oppression. It may happen, that a pain not felt for several years is suddenly renewed.

I will here extract from the eighth volume of the *Library of Animal Magnetism*, the relation of a cure which answers to the present progress of our discovery.

"A cure operated in 15 days by Magnetism alone, without the assistance of somnambulism or of any other curative means whatever.

"An Irish girl about twenty years of age, had been afflicted during eighteen months with a disease which she at first termed *a very bad cold.* She experienced every day two very violent fits of coughing, one in the morning, the other in the evening; after each fit, she felt weak, exhausted, fainting. Besides, she experienced as she coughed an acute pain in the left side, as if she had received there a stab with a knife. A soreness extended from her breast to that part of her side. To express her sufferings, she used to say that she had an inside blister, which extended across that part. She lost her appetite and grew very thin. Five different physicians had been called during these eighteen months; they had exhausted

all the resources of the art of medicine; no ease followed, not the least hope of recovery. Two had declared her consumptive, and that there was no remedy.

"It is in that deplorable situation, on the 1st of October 1818, that I found her at *Laroque*, near Bordeaux, a country seat where she had been invited to spend some time in the hope that the air of the country might do her some good. I offered to magnetise her; her sister expressed a great repugnance; the patient, not less incredulous perhaps, but beaten down by her pains, accepted it as a last resource. I magnetised her three quarters of an hour; she did not precisely sleep, but fell into a sort of drowsiness. At each pass from her breast to her side, when my hand reached it, she started as a person who has received a blow. This symptom indicated that the disease was in the spleen and not in the lungs. At the end of three quarters of an hour—How are you? asked I.—Well.—Did you feel any effect of the Magnetism?—Very much.—I will then magnetise you twice a day, at regular hours.

"At the end of the fourth day, her morning and evening fits of coughing had left her; the shocks produced by Magnetism had ceased; her inside blister, as she called it, was less sore.

"On the eighth day, she had an abundant perspiration at the parts magnetised, and no where else, so abundant that drops would run out; this

perspiration was renewed every day at the same hour.

"From the moment this happy crisis took place, all the symptoms of her disease disappeared, cough, pain, inside blister and with her appetite, returned strength, hope, and cheerfulness. I continued to magnetise her until the 16th of October, and the thankful Irish girl now enjoys a perfect health."

This article is signed : G. Gaufreteau.

This relation is remarkable, and may serve as an illustration of what we have just now said. The patient was considered as lost. She had no confidence in Magnetism ; still, she was completely cured in a fortnight, without the aid of somnambulism or the help of any prescription; her recovery, therefore, must be ascribed to the curative power of Magnetism alone.

Second Division.—Somnambulism. On entering on this new ground, I feel some embarassement. Of all the phenomena which have been observed in magnetic treatments, the most astonishing, the most inconceivable is Somnambulism. The descriptions which have been given, often offer the most incredible results. How shall I introduce the subject? Let us see how Dr. Georget, a long opponent to Magnetism, lately convinced of its truth, opens the subject in his excellent treatise on physiology.

"The wise, the enlightened observer, the sin-

cere friend of truth," says the Doctor, "placed in the middle of controversies and disputes, to which new and extraordinary discoveries give rise, must, before surrendering his opinion, before denying or acknowledging the truth of the facts on which they rest, take cognisance of all the circumstances which may enlighten his judgment. So far doubt alone is permitted. Incredulity is but ignorance and presumption. But vanity and pride induce men often to believe that nothing exists in nature, but must refer to certain laws which they are used to consider as general and absolute; because the weakness of their understanding does not allow them to pass over its limits. They do not perceive that those laws are only mere abstractions, only mere results of the generalisation of analogous facts; that these facts form the laws, or rather, that general laws are but the expression of the co-ordinate and particular facts. From thence it follows that experience, new observations, the discovery of unknown facts, the co-ordination of which is different from those already known, cause changes and modifications in these abstractions, which unfortunately in sciences they mistake for things. At each important discovery we hear every one exclaim: This cannot be; we cannot conceive that this should be so! such facts, if they were true, would upset the foundations of our knowledge. Poor ignorant and feeble man! who wishes to know the how, the why and the end of all things, and still who is

afraid to extend the circle of his knowledge, and does not dare to take hold of a new truth which seems to be separated from the chain or series by an immeasurable distance."

When Magnetism produces somnambulism, the being who enters in this state acquires prodigious faculties of perception; his exterior senses, particularly sight and hearing, are suspended, and the sensations are transferred inwardly; it seems that a new sense, which supplies all the others in him, is developed.

The somnambulist has his eyes shut, and sees not with his eyes; he hears not with his ears, and he sees and hears better than in his natural state.

He sees and hears but those with whom *he is put in relation.* He sees but the object on which he brings his attention.

He is obedient to the *will* of his magnetisor, in all that is not in opposition to his ideas of justice and truth.

He often feels the influence of the operator's *will* without the use of words.

He perceives the magnetic fluid.

He sees, or rather, he feels the interior of his body and that of others; but he observes commonly but the parts which are not in a natural state, and the harmony of which is disturbed.

He finds in his memory the recollection of things he had forgotten when awake.

Time and space are no obstacles to him. He knows the past, foresees the future, and sees ob-

jects out of the reach of the sense of sight. However these faculties are limited in their extent.

His elocution is generally elegant.

His faculties improve if he is well directed; they are destroyed if not.

He is very sensitive, and easily offended.

When he returns into his natural state, he loses completely the recollection of the sensations and ideas he had in somnambulism; in such a manner that these two states are as strange to each other, as if the somnambulist and the man awake were two distinct beings.

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

Here is the best series of questions to be asked of a somnambulist: Do you sleep? How long do you wish to sleep? When shall I put you again in this state? Do you see your disease? Do you see the cause of it? Do you see the remedy? What course is to be followed to preserve your health, after your cure is effected?

I will here relate some cures in which somnambulism is produced, which will be a confirmation of the faculties, and an example of what is to be done in such a case.

A remarkable case among the number of those recorded in the *Hermes*, or Journal of Magnetism, lately occurred at the Hospital of Charity in Paris, which has made a great impression and attracted public attention. A young man, Mr. Paul, a student at law, was struck in a ball-room with an apoplectic fit, carried to his bed, and, after a few days of an unsuccessful treatment, his left side remained palsied or paralysed; he lost the sense of hearing and the faculty of speaking. However, at the end of two years, by the constant attention of the physicians of the hospital, he recovered so far as to support himself upon crutches, but without touching the ground with his left foot. The acceleration of the pulse, the discolouration of the skin, the constant heaviness of the head, the excessive weakness of the patient, caused the expectation of a fatal and speedy termination, when he was put under the influence of Magnetism on the 29 of August, 1827, under the directions of Dr. Foissac.

The first *passes* excited a smile of incredulity in the patient, but soon he felt shocks in his limbs; he rubbed his eyes, and was astonished to find himself sleepy; his head fell on his breast. Mr. Foissac opened his eyes, and he declared he had not been able to resist his propensity to sleep.

During the sleep thus produced, the head of the patient would follow constantly the motions of the hand.

From the first to the seventh visit, the mobility of the patient increased; he could not resist the

effects of attraction produced on him; after useless efforts, he seemed to lose recollection and consciousness, he was only occupied with the hand of the magnetisor; he was spoken to, and even pulled by his hair, he was unconscious of all.

At the seventh meeting, the sleep was complete; the Doctor put to him some questions, the last of which awakened him in a start. Interrogated how he was—I feel better, said he, since I am magnetised; my head is not embarrassed; I have no longer any trembling in my limbs.

At the thirteenth visit, being in somnambulism, he was asked by the Doctor—How are you?—Better.—Do you believe that magnetism will cure you?—Yes.—Are you sure of it?—Yes, but it will be long before, very long.

At the fifteenth visit, a pupil observed that the patient began to lay his left foot on the floor; he was no longer hard of hearing; his head was entirely free.

At the seventeenth visit, he prescribed, in his somnambulism, to himself some pills, of which he gave the composition.

At the eighteenth visit—Are you better than yesterday?—Yes.—Prescribe precisely what you want.—Cold shower-baths on the left side.—How long each?—Two minutes.—Every day?—Yes.—Is there any thing else to be done?—Bleeding.—From what part?—The arm.—Which?—The right.—How much blood to be drawn?—Two porringers.—Is that all?—Sinapisms.—Where

placed?—To the feet.—Do you want any thing else? He put both his hands on his face, as if crying, and said in waking up—How sleepy I feel.

Twenty-fourth meeting—Does Magnetism do you good?—Yes, no doubt, very much.—Could it alone cure you?—Yes, but it would require more time.—If it should be interrupted...?—God forbid! I could never walk without crutches.—What is Magnetism?—This is rather an embarrassing question; this comes from your fingers.—Is there any thing in my hand?—Nothing.—Can nothing produce any thing?—Why, no.—But what then acts upon you?—When you pass your hand, it warms, it penetrates and dazzles me, I lose my senses.—Do you see what produces that effect?—Yes, it is a vapour; but I will not tell you any more to-day.

On the 25th of September, he affirmed in somnambulism that on Friday, the 28th of the same month, he would walk without his crutches.

He affirmed again, on the 26th, that on the day after the morrow he would walk with ease; he accused his magnetisor of being deficient in his faith, and of not believing him. He said he was sure of it, and that he was not used to tell falsehoods.

Finally, the day so impatiently expected came. A great concourse of believers and unbelievers had collected at the Hospital of Charity, on the 28th of September. At eleven minutes past nine o'clock in the morning, the paralitick young man

came to the usual place of meeting with the help of his crutches: put in the somnambulick state, he is addressed in Latin; he answers that the question is not to speak latin, but to walk, and that he is ready to keep his promise immediately. He congratulates himself, that he shall not even walk lame of the left foot, but perfectly straight; how much he will walk and run to-day; he wishes to have his eyes open to show that he does not impose. Mr. Foissac blows on his eyes in ordering him to wake up; he does immediately, and asks for his crutches; he is answered that they have been burnt, as they were hereafter useless. He refuses to believe these words, rises, and is astonished to be able to support himself on the leg formerly paralized. He opens his way through the crowd, descends a step from the room into the yard, and stops a moment there to breathe. He seems as overcome by his joy. He crosses the yard, ascends the staircase without support, goes towards his bed, walks round the room, to the great surprise of the patients, the attendants, nurses, curate, physicians, and particularly of the enemies to Animal Magnetism. In fine, the whole day, Paul did not cease to walk, being afraid every time he would sit, that the palsy should come again upon his limbs. Even during the night, he rose and walked a few steps, to convince himself he was not deluded by a dream. In a few days, his leg had grown again to its usual volume, his strength had increased, &c.

Not to encroach too much on your patience, we have been obliged to curtail long and interesting details; we have preserved enough of them, however, to present you with a case in which the somnambulist has displayed his powers for his own cure, the influence of the will of the magnetisor, his sensation of the fluid, the internal view of his diseases, the remedies, the foresight or prevision of the day of his cure.

Now let us choose one again from the Magnetic Journal, *Hermes*, vol. I, page 358, in which the somnambulist operates a cure on another person.

One day, Miss G**, put in somnambulism during a long treatment she made for herself, renewed a scene that had already occured several times. She rose suddenly from her seat, and ran into the next room, where several patients were assembled. "I followed her, says Mr. Grandchamp, her magnetisor, and I saw a young girl, who had just arrived in a distressing state. Miss G** magnetises her, and gives her a glass of sweetened and lukewarm magnetised water; after having touched in succession the parts where the pains where more acute, excited some perspiration, she advised her to go to her bed, and not to fail to come again on the morrow, warning her that indeed she would suffer much for thirty-six hours, but at the end of that time she would be perfectly cured.

The next day, at twelve o'clock, Miss G**, being in somnambulism, expressed a great un-

easiness, mingled with agitation and impatience. —What is the matter, Miss? said I.—This girl of yesterday feels now excruciating pains; she cannot come, I must go there.... and magnetise her.—How can we, Miss? we neither know her name nor her residence.—Ah! Sir, I will go; I shall find her out; I must absolutely go. Attention and astonishment were vividly excited; we were all of opinion to let Miss G** do as she pleased.

She took her bonnet and veil, I offered my arm, and we went out; there were also many persons who attended. She crossed several streets, and stopping at the corner of a square, she waited a moment as a greyhound (I must be forgiven the expression) who seems to interrogate the emanations spread in the air, to find the track that must lead him to his game. It is in that direction, said she, she suffers very much. She is a washer-woman; she got wet several times. I am going to cure her. I remained silent; she crossed again several streets, and suddenly stopping: It is here, it is here. She ascends to the second story, pushes abruptly a small door, and behold us in the bed-chamber of the sick girl. In the same manner as magnet is attracted by iron, Miss G** rushes on the bed of the girl, magnetises her for half an hour, eases her, cures her, magnetises a pitcher of water, and says, in giving her a kiss and taking leave of her: Drink this, keep your bed, and to-morrow all will be over. We returned home, where his Royal Highness the Duke of

Gloucester expected us with impatience to hear the result of our excursion.

I shall close these quotations with a fact of sight at distance inserted in the Annals of Magnetism, Volume 3d, page 27th, of which I have been the Witness and the Agent, performed by my own Sister in somnambulism.

She had been in Paris with me for a fortnight and a Somnambulist for a week, when in one of her sleeps she told me she was very uneasy about her son whom she had left in Nantz. (There are 300 miles from Nantz to Paris). I placed my hand upon her head, my thumb on her forehead, and commanded her to see her son.—This will fatigue me.—No matter.—Ah! he is well, I am very glad he is not idle. A navy officer just now arrived from England gives him lessons on navigation as he has formerly done.—Very well, this is for his usual occupations, but at this hour, at the present moment, what is he doing?—He is planting flowers in the garden with the son of the family where he lives, but I am agitated, fatigued, it is enough. As soon as she was awake, I told her to write to Nantz, it was on Sunday, at 10 o'clock, a moment sufficiently remarkable to recollect what we were doing: she asked her son to give her an account of that day from morning to evening. At the end of eight days no answer had arrived; I was very anxious to verify the correctness of a very distant vision which is always difficult and embarrassing; I put her asleep again.—Why did we not get an

answer from your son?—After a moment's silence she said: my son has postponed answering because he wished to announce me a voyage he is about to make and which was not yet decided upon, his answer is made, he has not put it at the post-office, he has given it to a friend to address it to me, and I will receive it soon.

Here is now what twenty witnesses who have been present at these declarations can testify: at the end of two days she received a letter from Nantz, opens it, it contains another from her son, beginning with these words: "I do not know why you ask me an account of my way of spending last Sunday; probably you suppose that I did some folly. To show you the contrary, I give you an exact detail. I got up at 8 o'clock, I intended to go in the country, but bad weather prevented me, I went into the garden at nine with S*** and we planted hyacinths and ranunculuses until twelve o'clock; I am still fatigued with it, particularly as I had no breakfast, &c. &c." in that letter was a little slip of paper in which he said he did not think proper to speak of his approaching voyage before it was certain, but he thought it was now time to announce it, &c. &c. So then here is a fact verified in all its minute details.

I will, Ladies and Gentlemen, close here this discourse, not because materials are wanting, they seem to multiply in proportion as we use them, but because the few quotations given here are sufficient to illustrate our assertions and principles. We

know that they cannot bring at once a full conviction into your minds: this cannot be obtained by the authority of testimony, as we have already observed: we will be happy if we have succeeded so far as to excite in you a degree of curiosity and interest that may induce you to examine and judge for yourselves. Conviction will come from your own experience; I then entreat you, I beg of you not to reject this address, you will be amply repaid for your efforts, you will enrich yourselves with a new power, the greatest and the most enviable, that of doing good to your fellow-creatures. Is there in this assembly a mother who has a sick child? a sister who lingers for the recovery of her sister? a brother, a husband, a son who feels the pangs of sorrow, and fears for the life of a sister, a wife or a mother; oh! then let them listen to my voice; let them trust to my promises, so far at least as to attempt the happy result; yes, I know they will obtain it and they will join me to bless forever Nature, for the inexhaustible treasures she puts at the disposal of those who know how to interrogate her.

END OF THE SECOND LECTURE.

THIRD LECTURE.

THEORIES AND RESEARCHES.

In my first lecture, I spoke of the discovery of Animal Magnetism which I attributed to Mesmer, and of its history which, beginning at that period, I brought to the present time, in making you acquainted with the actual state of its progress in the learned world.

In the second lecture, I presented to your view and left for your mature consideration the means of application used by its professors, the effects produced on the human body in curing its disorders, and on the human mind in extending its faculties by the acquisition of a new sense made active in the state of somnambulism.

This perhaps might be thought sufficient for its practice and usefulness; but an objection arises: *Has man been lately endowed with a new power? or, if he possessed always that power, why did he not use it sooner?* This objection to the sudden apparition

of a new doctrine, of a new power with which the magnetisors seem endowed, if not answered, would tend to diminish your confidence in the means proposed. The object of this third and last lecture will then be to remove that difficulty.

The discovery of Animal Magnetism might be contested to Mesmer, if the merit of bringing it forward with an undaunted courage, illustrating it by a new theory, announcing the power of the *will*, producing consequently more determined effects, and assigning to its phenomena philosophical causes, had not acquired and preserved for him the title of inventor. Still, throwing our looks two or three centuries back, we find *Paracelsus* and *Van Helmont* announcing the great truth, but associated with so many errors that it fell into complete oblivion. Magnetism had then been announced and, in some degree, promulgated by Mesmer's predecessors; but the supreme agency of the *will* discovered by him and the somnambulic faculties discovered by De Puységur, justify, we are confident, the course we have followed.

After Paracelsus and Van Helmont, some other names may be quoted. *Digby*, in England, was inventor of a powder to cure wounds by sympathy, in applying it upon the blood which had run from it. *Robert Boyle*, the founder of the Academy of London, a profound mathematician and philosopher, announced the action that individuals might exercise upon each other, and he admitted of a universal fluid which produces it. *Maxwell*,

a physician of the king of England, published a book, in 1679, of which the title was: *De Medecinâ Magneticâ.* There are great ideas in this work, but buried under a mass of absurdities. Servius maintains the opinion of a universal fluid in a manner rather singular: "All bodies in nature," says he, "radiate out of them an emanation by which they act upon each other; their sphere of activity is not unlimited, but it extends to a distance the limits of which are unknown. The sun and the stars, placed at immeasurable distances from us, send us light and heat. We are not astonished because we are used to this phenomenon; but bodies send in the same manner effluvia, which we perceive more or less according to the delicacy of our senses."

Magnetism seems to have been known and practised among men in former times. If we plunge at once in the remotest times of antiquity, shall we not find it among the Egyptians? Scientific and curious researches are to be found in *the Annals and Library of Magnetism*, out of which we will make abundant extracts.

Priests were the only physicians in Egypt. They practised the art of curing diseases in the temples, as a divine art. They made a mystery of their means, which the gods revealed only to the priests, their favourites.

They employed all that can dispose to a firm confidence—long fastings, bathing, purifications, sacrifices, sitting up at night and fervent prayers,

to obtain the divine revelations. It was after these preparations that the patients, laying on the skins of goats which they had immolated, slept near the sanctuary, and there awaited for dreams and prophetic visions. It is easy to conceive that, then as now, somnambulism was not a general result, and many did receive no revelations in dreams. Then there were priests of inferior classes who delivered themselves up to dreams, and gave the revelations. These somnambulic priests had particular names; it was considered as a constant fact that those who were deficient in faith and obedience would not receive any celestial communication.

When success crowned the revelations, and the patients were cured, it was customary to engrave in the temple the names of the sick, the disease and the remedy. This was more particularly practised at Ephesus, in the temple of Diana. Some of these inscriptions have escaped the injuries of Time: we possess five of them. I will quote the two most interesting.

"The God, in a nocturnal apparition, ordered the son of Lucius, who suffered by a hopeless pleuresy, to take on the altar cinders, to mix them with wine, and to apply them on his painful side. He was saved, thanked the God, and the people wished him happiness."

The second inscription says, "a blind soldier, named Valerius, after having consulted the God, received for answer: go in the temple, mix the

blood of a white fowl with honey, and wash your eyes with it during three days : he has recovered his sight, and has come to thank the God before the people."

It is generally acknowledged that these inscriptions in the temples were the medical code at that time ; they have been the foundation of the science of medecine, there are even writers who have affirmed that the writings of Hyppocrates have been formed from these inscriptions.

What more positive can be wished, upon the certainty and multitudes of cures operated in the different temples ; and who would refuse to admit here somnambulism and its salutary effects. Sometimes it was the patient himself, who in his sleep saw and indicated the remedy : sometimes it was the priest who prescribed in these dreams, and what else do our somnambulists do at the present time.

Galien declares having drawn great advantages for the healing of diseases, from these prescriptions given in dreams. He announces that Hermes of Cappadoce had taken receipts from the temple of Memphis.

The impulsive principle which procured the beneficial dreams, was not revealed as were the remedies : it was concealed with the greatest care from the vulgar. Animal Magnetism was the basis of all these mysteries : they had added to it all the imposing forms of superstition. A very curious collection which contains details on somnambulic

treatments in the temple of Esculapius has escaped destruction. It is the discourses of Aristides, 1rst. in honour of Esculapius. 2nd. of Asclepiades, and six under the title of *Sacred Discourses*, they contain details of cures operated upon himself. Is not the description of the treatment in these discourses similar to a magnetic treatment related day by day? this periodical sleep, these dreams in which the patient prescribes regularly what he must take or avoid, the inward view of his disorder, his foresight of the crisis or accidents he must experience, is not all this exactly similar to what we find now in our somnambulists? I regret that I cannot devote more time to read these discourses, but I must hurry you towards other important subjects.

After collecting observations on Somnambulism which the Egyptian Priests knew how to excite in the temple of Isis, Osiris and Serapis, there remains but little doubt that it was principally produced by Animal Magnetism, but they had interest to make a mystery of it, as it was the source of their authority, under the name of the Divinity. Therefore the statues of Harpocrates, God of silence, were seen every where in their temples, with a finger on his mouth (1). However, is it not possible, in spite of all their precautions, that some rays of light may be collected from their monuments to dispel that darkness and point out the truth.

---

(1) In omnibus templis ubi colebatur Isis et Serapis, similacrum erat digito labris impresso. P. Valerius. Hierographica. p. 261.

Every one now knows how magnetism is applied, how somnambulism is obtained. It is by the laying of hands, by the approach of fingers, and even of one finger; therefore the word *hand* in a metaphorical sense designated the agency of the *will*, even the divine *will* who provokes the prophetic inspiration, and operates wonderful things; the hand, *the finger of the Lord has touched him*, (1) were and are yet a usual form of expression.

We are now to call your attention upon some mysterious monuments collected and engraved by Montfaucon in his *Antiquité Expliquée* which have much distressed the antiquarians, and which might well belong to magnetism. These are hands of bronze covered with mysterious figures, having three fingers extended and the others bent.

The first of these hands, has, besides other Egyptian hieroglyphics, a kind of ring towards the wrist, on which is seen a woman laying down with a child. This hand undoubtedly was consecrated to Serapis and to Esculapius: the first of these deities is represented under the human form with his attributes; the other under the form of a serpent.

It is to be observed that all these hands are right hands, they are dedicated to the same deities, Serapis, Isis and Esculapius, that is to say those in whose temples were daily operated magnetic

(1) Et cum imposuisset illis manus Paulus, venit Spiritus Sanctus super eos, et loquebantur linguis et prophetabant.

Act. Apost. Cap. 8. Vers. 17.

cures. We leave our hearers to judge whether there is any probability in these conjectures.

We find also mysterious fingers which we think equally to belong to magnetic mysteries. Valerianus tells us that they gave the name of Medical Finger to the Index: all the bronze fingers engraved in that collection are each an Index.

So far we have seen in the *Antiquities* of Montfaucon Animal Magnetism by fragment: we saw only hands and fingers, which in truth are the direct instruments of magnetism: but that immense collection presents also magnetism fully represented in scenes worthy all the attention of the curious.

The first object which attracts our attention is a picture taken from the wrappers or envelope of a mummy. Upon a table or bed, the extremities of which are in the form of a lion, is the figure of a man lying down and wrapped up in a kind of blue camail which falls on his shoulders and breast. A brown vestment in the form of pantaloons covers him to the feet, the face is bare and the eyes open. At his side is a person dressed in the same manner with a cowl and a mask; his face is turned towards the sick, he has his left hand on the breast of the patient, and the right on his head in the attitude of a person who magnetises. At each end of the bed are two women with bare arms and feet; their head is covered with an Egyptian camail; one holds her right hand raised, the other her left.

This subject we consider as a true scene of animal magnetism: the person laying down is the sick; the person who magnetises is an Egyptian priest covered with the mask of Anubis. His attitude is not equivocal, one of the hands is placed on the breast, the other on the head of the patient; he has his face turned towards him and his looks fixed upon him. Montfaucon declares that he leaves this picture without an explanation, the learned did not as yet know magnetism. This picture is not the only one on the same subject furnished by Montfaucon's collection; there are three others with similar emblems, and representing magnetic subjects; the only material difference is the situation of the hand of the personage acting. In the second, his hands are, one on the head, the other on the feet of the patient: in the third, his hands are on both sides: in the fourth, on his thighs. A remarkable circumstance is, that these different pictures offer each a way of magnetisation, with the different stages of the cure. The patient stretched at full length in the first, seems to move in the second, to sit up in the third, and to rise in the fourth. If this is not exactly a magnetic cure represented, what else can it be?

Animal magnetism is as old as the world, not indeed under the present name, but under the veil of a mysterious science. If from Egypt and Asia, we turn our eyes on ancient Italy and the Gauls, we will find it again there.

The characteristics of magnetism are the faculty of curing diseases by the mere touch, and this

wonderful somnambulism which reveals our inward diseases and those of others, enables to prescribe the remedies, to foresee and predict the course and results of the cure and many other things which a magnetisor may be pleased to ask. This foresight has an extensive sphere. It is stopped neither by space nor time; its limits are unknown.

When we find the same effects, we must suppose the same cause; the sibyls were then but females in true state of somnambulism, since they predicted the future and gave answers to those who consulted them.

Cicero says that we should not be believers in dreams, because they cannot be of divine inspiration. If he denies the explanation, he admits of the facts and furnishes us with some curious examples. He quotes for instance the dream of Alexander the Great. *In Cic. De divin. L.* 2.

"Ptolemeus, (1) one of his principal captains had been wounded with a poisoned arrow, and his wound causing him excruciating pains, he was in great danger. Alexander sat at the head of his

---

(1) Cum Ptolomæus familiaris ejus in prœlio telo venenato ictus esset, eoque vulnere somno cum dolere moreretur, Alexander assidens, somno est consopitus. Tum secundùm quietem, visus ei dicitur draco, is quœ mater Olympias alebat, radiculam ore ferre et simul dicere quo illa loci nasceretur; neque is longè aberat ab eo loco: ejus autam esse vim tantam, ut Ptolomæum facile sanaret. Quum Alexander experrectus narrasset amicis sumnium, emisisse qui illam radiculam quœrerent: quâ inventâ, et Ptolomæus sanatus dicitur, et multimilites qui erant eodem generi teli vulnerati. Cic. de Divin. Lib. 2. No. 133.

bed, and fell asleep. The Dragon which his mother Olympias nourished appeared to him in a dream, having a root in his mouth, indicated to him the place where it was to be found, and assured him that Ptolemeus would be immediately cured by it; they sent for the root at the place designated by the Dragon: it was found there and not only Ptolemeus was cured, but also many other soldiers who had been wounded with the same sort of arrows.

Let us weigh all the circumstances of the dream of Alexander. Ptolemeus was one of the officers with whom he lived most familiarly: *familiaris ejus* Alexander sat near to his bed *assidens*, Alexander slept soundly, *somno consopitus est.* It is in this sleep that he sees the salutary plant: it is difficult not to see here a true magnetic sleep. What happens to Alexander is what now happens every day to our somnambulists.

Socrates was not less known in antiquity for what he called his Demon or Genius than for the wisdom of his philosophy and the injustice of his contemporaries. Let us listen again to what Cicero says in his treatise on Divination.

"Socrates said often that there is in man something divine, that in himself he called his Demon or Genius, who never induced him to do any thing, but, on the contrary, prevented him, and to whom he never failed to obey." (1)

---

(1) Esse divinum quiddam, quod dæmonion appellat; cui semper ipse paruerit nunquam impellante sæpe revocanti.—*Cic. de Divin.*, lib. I, § 54., N. 12.

Socrates, meeting one day Criton his friend with a banded eye, inquired what it was. Criton answered, as he has walking in the country a twig struck him in the eye. Socrates reminded him he had opposed his going to the country: "You would not believe me," said he, "when from my *divine presage* I wished to keep you with me."

It is a remarkable thing, continues Cicero, that after the battle lost by the Athenians at Delium, when Socrates, who was flying as the rest, had arrived at a cross-way, he was not willing to take the same way with the others, and as they asked him the cause: "It is, said he, that my Genius deters me from it." And in fact it happened that those who followed not the same road with him, fell into the cavalry of the enemy.

We must listen to Socrates himself, in Plato, in his apology to the Athenians: "What prevented me, Athenians, to come into your assemblies, is my familiar Genius, that divine voice of whom I spoke so often, and which was so often ridiculed by Miletas. This Genius has attached himself to me from my infancy, &c." And a few lines lower: "If any one of my friends wish to impart me some determination, if dangerous, this voice obliges me to dissuade them.

"Timarcus asked me, 'What is your opinion, Socrates?' I then heard the voice: Do not go, said I. Timarcus could not resist, and went. This is the reason he said to his brother, 'I am about to die, because I would not listen to Socrates.'"

And a few lines again lower, we find these words: "You may yet be informed from many of our fellow-citizens that I foretold them, before the expedition to Sicily, the complete destruction of our army."

A question presents itself in quoting those passages: Did Socrates obtain this wisdom, which illustrates his name from antiquity to the present day, from somnambulic faculties?

But let us return to the oracles and sibyls. The sibyls, according to the meaning of the word, were the interpreters of the *will* of the gods. Their history ascends to the fabulous parts of history; their books have not been preserved. The sibyl of Cumes, spoken of by Virgil, is the first of whom history has left records.

"When she rendered her oracles verbally," says Virgil, *Æneid*, lib. VI, (1) "it appears she experienced violent convulsions; her face changed colour, her hair would stand on end, her breast heaved, her mouth foamed, her voice was frightful; she struggled as if to disengage herself from the god who pressed, fatigued, subdued her, &c."

---

(1) Cui talia fanti
Ante fores, subito non vultus, non color unus,
Non comptæ mansere comæ; sed pectus anhelum
Et rabie fera corda tument, majorque videri,
Nec mortale sonans. . . . . .
At Phœbi nundùm patiens, inmanis in antro
Baccatur vates, magnum si pectore possit
Excussisse Deum: tanto magis ille fatiguat,
Os rabidum, fera corda domans, fingit que premendo.
Æneid, lib. VI, vers 45 et sequen.

According to Plutarch, she had predicted the famous eruption of Vesuvius, which swallowed up Pompeïa, Herculanum, and caused the death of Plinius.

After the Sibyl of Cumes, the historians speak of the nymph Egeria, who served as a counsel and an oracle to Numa. We may infer that Egeria was a somnambulist, whom Numa consulted. The Romans believed in the oracles of that sibyl.

We will merely indicate the sibylian books which were considered as depositories of the fortune and destinies of Rome; fifteen magistrates were appointed for their preservation. The predictions they contained were often justified by the events. They were destroyed by fire with the Capitol, in 670.

St. Justin assures that although the sibyls in their predictions said a great many fine things, they lost the memory of what they had announced.

Separate facts come here which are connected with Roman history.

Tiberius, walking on the sea shore with Trasyle, who enjoyed a great reputation as a diviner, they perceived a ship far off at sea. Trasyle said immediately, there was on board a messenger sent by Augustus with the order for him to return to Rome. (1) Was it not for Magnetism, it would be difficult to explain that fact.

---

(1) Sic enim certè omnia sciebat, ut cum procul vidisset navem in quâ nuntius vehebatur, et quem de reditu in urbem mater et Augustus ad Tiberium mittebant, statim quod ille nunciaturus erat, prœdixerit.—*Dionicœnus. Augustus*, p. 74.

A trait of Mopsus. He was a great conjurer, and when he pleased. Calchas was also a great magician. They challenged each other. Mopsus proposed to declare how many figs were on a fig-tree, and how many young ones had a sow just passing by. Calchas could not answer, and died of jealousy a few days after, when the prediction of Mopsus was literally accomplished, either for the sow or the number of figs. Will not our somnambulists, without being oracles, render us every day witnesses of facts as surprising.

This is the way Magnetism throws the greatest light on a multitude of facts in antiquity, which were looked upon as fables, impostures or the work of the Devil.

Let us now from Italy pass into the Gauls.

The Druids had also their sibyls. The fonction of the sacerdoce, that of divination and prophecy were exercised by female Druids. They attached a great importance to their sibyls; they took a particular care of their education. The young girls were collected in the isle of Sain, not far from Brest; they observed with great attention those who had dispositions to fall into fits of ecstacy.

Tacitus takes pleasure to praise the correctness and success of their predictions. He mentions a certain Velleda, who had predicted a great victory to the Germans, and the destruction of the Roman legions. (1)

(1) Nam prosperas res Germanis, et excidium legionum predixerat.—*Tacit. Hist.*, lib. 4, No. 6.

Vopiscus relates that Diocletian had a discussion with a female Druid, on account of some victuals she had furnished him. "Diocletian," said she, "you are too saving, too stingy." He answered in a joke: "I will be more generous when I am emperor." "Do not joke," replied the woman, "you will be emperor when you have killed a boar." (1) It must be observed that the word *Aper*, which signifies in latin a boar, is also a man's name. Diocletian laughed, but still he put himself to hunt and kill boars, and said, seeing Aurelian, Probus and others ascend the throne: "I kill boars, but some others eat them." Finally, it happened that Arius Aper stabbed the emperor Numerian; Diocletian plunged his sword in the bosom of Aper and succeeded the Emperor.

The heresiarch Montan, who lived in the second century of the christian era, made predictions emanated, he said, from the Holy Ghost. He had with him two females, Priscilla and Maximilla, who fell into ecstacy, predicted the future, and forgot, out of their somnambulism, what they had said. The remarkable word *Somniat*, applied to Montan, is used by their historian (St. Hieron). The heresy of Montan made proselytes, it even seduced the famous Tertullian, the man the most enlightened of his age, who, enjoying an immense glory, consented to descend from that high rank, to make himself a disciple of Montan and of vul-

---

(1) Diocletiane jocari noli, nam Imperator eris, cum *Aprum* occideris.—*Vopiscus.*

gar men and women. What can be the motives that will excuse him in the eyes of the world, nay in his own eyes? Tertullian must have had *proofs* and *facts*. It is from himself we will learn it.

"There is," said he, "now amongst us a sister who is favoured with gift of revelations, she receives it in the church, in the middle of our mysteries, being ravished in ecstacy, she sees, she hears celestial secrets, knows what is most hidden in the hearts of several persons, and teaches salutary remedies to those who express the want of them, &c."

This passage is positive and explains these scenes which are so familiar to us and which our modern somnambulists present.

A word on the cures operated by the saints or monks in their monasteries in more modern times. Thiers will be our authority.

Protogenes, says Thiers, a priest of Edesse, by his prayers and his touch cured the children intrusted to his care; the monk John, had received from God the gift of curing the gout: the monk Benjamin, cured all sorts of diseases in touching merely the sick with his hand. Parthenius, a bishop in the Hellespont, cured all sorts of diseases, &c." But continues Thiers, "they were holy personages, &c."

The good monks had the qualifications necessary to magnetise, they had a firm belief and the intention or will to cure; they employed the touch: this is exactly Magnetism.

Another word upon possessions by the devil.

John Weir relates several histories of persons haunted. A young girl in a fall, had a little knife plunged in her side; they would not believe her. She refused during several days to eat and drink: in her paroxysms, she made several predictions; she positively predicted three months in advance that on the lady's day the knife would be visible. She was considered as haunted by the devil, because her friends by mildness or threats could not do any thing with her, but the prognostication being accomplished, she was cured.

A magnetisor here will ask: and what became of the devil?

The same writer relates that a very ignorant woman, but agitated by the devil, having been asked what was the best verse of Virgil replied immediately by this latin verse of Virgil, of which here is a translation:

Be just, and fear the Gods (1).

The choice is admirable, and shows that the devil spoke as a good christian.

What shall we say of the convulsions on the tomb of Deacon Paris? Not only more than 2000 persons experienced convulsions such as never did even the Sibyl of Cumes; not only by a natural magnetisation, the lame, the paralitics, the sick, recovered their health, but many of the ecstatics could read the most secret thoughts, and made predictions which have been preserved with care.

---

(1) Discite justitiam moniti, et non temnere Divos.

Dr. Hocquet appeared with his formidable work on convulsions and proved that all this did not proceed from God, nor from the devil, but from Nature.

Dr. Hocquet makes a curious quotation; it refers to the page of a Spanish Grandee; in health, said he, he had but little sense, but in his mania, his powers increased to such a degree that his master was very happy to follow his counsels in his government, so that the page and the lord were very angry against the physician who cured him.

Happily for Numa, the nymph Egeria had no physician.

Let us leave our legends, and speak of the unfortunate Johanna d'Arc, called in French *la Pucelle d'Orléans*, whom her visions, her predictions and her deplorable death have rendered an eminent character.

Delaverdy has given an extract of her trial in which he declares that he has given the very words of Johanna.

"At the age of thirteen," said she, "I heard a voice in my father's garden, and saw a great light; I was afraid at first, but I soon knew it was the voice of St. Michael who has since accompanied me, protected me, &c.....Since that time," concludes Johanna, "I have done nothing but by virtue of the revelations I have received, and apparitions I have seen, as well as in this trial, I speak but what is revealed to me."

All this extract is full of facts which might appear miraculous. Guided by these voices, Johanna announces in advance what will be the events. She told the king that she would cause the siege of Orléans to be raised, and it was raised. She foretold that the English would be driven from France in seven years; they were so in fact. She had announced that he would be crowned in Rheims, and he was crowned in Rheims.

At the siege of Orléans, she assured that it would be taken and that they would enter the city during night by the bridge. And she added, "Blood will run from my breast."

The next day, the fort was attacked, and Johanna was wounded by an arrow. Dunois seeing his troops fatigued, resolved to sound the retreat. Johanna's wound being banded, she besought him to wait. She went into a vineyard where she prayed for a quarter of an hour. On her return, she seized her standard and waved it, calling the French soldiers. They resumed the battle: the English lost courage: the boulevard, the fort, were no longer defended, and Johanna entered Orléans, at night, by the bridge, as she had predicted.

Why this sudden retreat of Johanna in the vineyard, if not to collect her senses and put herself in the desired state, consult her faculty of foresight on what she had to do to accomplish her first prediction?

I will pass over in silence all the deeds of Johanna, they are all of the same nature with these, and would add nothing to our information on her somnambulic faculties.

Johanna was a simple and ignorant girl, brought up in the country, not knowing how to read. Her temper was brisk, lively and impatient. All the actions of her life show she was full of benevolence; she was virtuous. Such was the maid whom the English have burnt alive as a sorceress. A fatal effect of ignorance, revenge and fanaticism.

A few words upon a somnambulic faculty observed in Scotland and known in that country under the name of *second sight.* Johnson will not be a suspected authority.

"The second sight," says the author of the *Voyage in the Hebrides*, "is either an impression given by the eyes on the mind, or, by the mind on the eyes, by means of which distant or future objects are perceived and seen as if they were present.

"This faculty is passive, it is neither voluntary nor constant. These apparitions cannot be commanded, detained or recalled, the impression is sudden....."

The writer adds this very sensible reflection: "The faculty of second sight is wonderful only because it is uncommon; for, considered in itself, it does not imply more difficulty than dreams, perhaps even no more than the regular exercise of our faculties of thinking."

But, my Hearers, do you want examples brought nearer to your sight in order that you may examine them yourselves; do you wish to see Mesmer's Tub, with all its convulsions, spasms, sighs, laughter, jumping, singing, sleeping, staring eyes and distorted mouths, magnetism as it was in Europe before having been regulated by a better system, look round you, go in that Methodist church, or still better, go in September next, to a camp-meeting, and you will there have a true representation of what magnetism was in 1784.

It follows from that observation that the sect of the Methodists will constantly go on the increase, as those who experience these sensations think they are produced by the presence of a Supernatural Being.

As for the philosopher who has studied Animal Magnetism, he will at once discover that these sensations are magnetical; and produced by the fluid put in motion by a regular impulse communicated on a numerous audience collected with unity of intention.

After having brought a crowd of facts before you, Ladies and Gentlemen, let us see what theories on Animal Magnetism have been imagined and what explanation may be the most satisfactory to the philosophical genius of this age, of this country and in particular of this audience.

We have seen that the history of magnetism and of somnambulism is as old as the history of mankind; that speculative medicine owes its origin to

them according to the declaration of Hippocrates and Galien themselves; that the various superstitions and religions which succeeded each other had for foundation their wonderful results presented to the eye of an ignorant world as communications with the Gods. In Egypt, Asia, Greece, Rome and the Gauls, we have magnetism modified according to the opinion of the time: now what modification shall it receive from us when it presents itself in its simple garb, and with its plain name of *Animal Magnetism?*

This strange science, or rather human faculty is not without danger, when introduced to a credulous people, the Swedes have adopted opinions on this subject which will appear little concordant with our present ideas, but we have promised to be candid, true and tolerant, we will keep that promise.

According to the Exegetic and Philanthropic Society of Stockholm, our diseases are produced by our sins: crime puts this world under the influence of the evil spirit, to magnetise is to remove that influence, or rather to cast away these evil spirits. Magnetism thus considered consists in the desire to do good to man, under the will of God, whose clemency the magnetisor implores. Following this idea, they imagine that in the state of somnambulism a protecting spirit or angel speaks by the mouth of the patient after having subdued the evil spirit. This theory which may appear to us very extravagant, has the advantage of explaining more

easily the phenomena of somnambulism than any other. The sight at distance, and the superior understanding of the somnambulist is ascribed to the angel; the loss of recollection to his departure. A short specimen of their way of magnetising, extracted from their register may perhaps be timely introduced.

On the 10th of May, in presence of &c.....was magnetised the wife of a gardener, who having fallen in the state of somnambulism, we received by her organ the following answers: Is the patient asleep?—Yes.—Who art thou who speakest by the organ of the patient during her sleep?—My name is Maria.—In what condition art thou?—I am in the other world, in a happy state.—How long since?—These 14 years.—Who wert thou during thy life time?—I died a child three years old.—Who was thy father?—He was a joiner in this city.—His name?—Lindstrom.—Art thou permitted to give us explanations on important points which it is interesting for us to know exactly?—Yes.—What becomes of man after death?—He enters into purification, &c. &c.....

The letter of Mr Halldin which accompanied the copy of their register to the French Society, concludes with these words: "No consideration, not even the fear of being branded with the names of visionary, deceitful, and crazy men, hypocrites, fanatics, heretics, or of any other qualification they will be pleased to lavish upon us to cover us with contempt and ridicule will ever deter us from re-

maining faithful to the conviction of the truth, we have had the happiness to arrive at," &c....

But I think it is enough on the spiritualists of Sweden.

Germany has adopted a theory mixed with spiritualism, religion and philosophy. A letter written from Carlsrouhe to Mr. Deleuze, will present their ideas better than I otherwise could do.

"I am not ignorant how many precautions are necessary in a country where ridicule is so powerful, and where materialism is still, in many respects, the reigning philosophy. But it seems to me not impossible to open the way for a more elevated philosophy in presenting facts which lead to it, such as they have been given by those who witnessed them. In the last number of your journal, you endeavour to preserve your readers against the system of the northern magnetisors, who admit spiritual powers as a medium in magnetic operations. But if it is true, as we are compelled to admit, that somnambulists have seen past and future events, if they have seen the inside of their bodies and that of others, and foretold the result of a treatment, is not this an intellectual perception, different from a physical one?..... Would it be then so ridiculous or so odious to return, by the very philosophical way of experience, to the belief of our fathers? If our ancestors joined to their belief dangerous and superstitious ideas, let us remove them, but let us be faithful to our principles, let us respect facts

collected in great number, which during 6,000 years have been the ground-work of many religions, of ours among the number, and attested by historians, philosophers, fathers of the Church, and other estimable writers."

The French have not been so far, they have inherited from Mesmer the idea of a universal fluid, which they have animalised by the organs of life, and called vital or magnetic fluid. As I have already exposed, at the beginning of my second lecture, this fluid, directed by the act of *will* on another individual, cures him, lulls him to sleep, and frequently produces somnambulism, in which a new sense, a sixth sense is developed. This sense opens a new mode of perception, of which we can have no more idea than the blind by birth can have of colour. The somnambulist does not himself preserve any idea of that mode of perception, as he loses all recollection at his waking up.

Some passages of the answer of Mr. Deleuze, this Nestor of magnetism, to the foregoing letter will be an excellent illustration of the opinion adopted by the majority of the French school.

"To explain these faculties, Sir, you have recourse to spiritual beings, but you do not pay attention that in doing so, you neither remove nor even attenuate them. I suppose, on the contrary, that in the state of somnambulism a new faculty is developed in man of which all those we have in the waking state are but modifications; that this kind of inward sense is the centre of all others,

the advantages of which it unites. That this mode of perception is as different from that which we have by the other senses as the impressions given by the eyes are from those given by the ears. Let us not be like a blind man who would agree that the forms of an object placed at a few yards may be determined, but who would say that there is but an intelligence of superior order who may have the sensation of an object placed in space at a distance which exceeds that of the Diameter of the Earth. You see then, Sir, at length I conclude as Socrates, and as I often heard the celebrated Lagrange say: *I know not.*"

My Dear Hearers, we must all agree with Mr. Deleuze that *we know not* how all these phenomena are produced; but if they are produced, take my word they will be produced by yourselves if you are not discouraged by want of information and of perseverance and a few unsuccessful attempts. Do not at first expect wonderful and miraculous effects, but put yourselves in the condition to obtain them; let not your motives be indiscreet curiosity, devoid of the intention to do good.

Act with confidence, perseverance, and the ardent wish to relieve the sufferings of your brother and you will soon be crowned with a success which will surpass your most sanguine expectations.

Full of confidence in the importance of this subject, strong in the uprightness of my intentions, I study, I proclaim and I publish the power of the

human *will*, united with charity: may my zeal appear acceptable and make you conceive a true idea of Animal Magnetism!

END OF THE THIRD LECTURE.