

Animal electricity and magnetism, &c.; demonstrated after the laws of nature, with new ideas upon matter and motion : in two parts / by the Rev. John Bell, professor of that science.

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ANIMAL ELECTRICITY,

AND

MAGNETISM, &c.

DEMONSTRATED AFTER THE

L A W S O F N A T U R E,

WITH NEW IDEAS UPON

MATTER AND MOTION.

IN TWO PARTS.

BY THE REV. JOHN BELL,

PROFESSOR OF THAT SCIENCE, AND THE ONLY PERSON

AUTHORIZED BY PATENTS FROM THE FIRST NOBLE-

MEN IN FRANCE, TO TEACH AND PRACTISE

THAT SCIENCE IN ENGLAND, IRELAND, &c.

PRINTED FOR THE AUTHOR.

[ENTERED AT STATIONERS'-HALL.]

COPY of the CERTIFICATE granted to
MR. BELL in PARIS, 1785.

THE Philosophical Harmonic Society established in *Paris* in 1782, informed of the knowledge of the Rev. JOHN BELL, Fellow Correspondent of the Museum, have admitted him as one of their Fellows and Correspondents in the kingdom of *Great Britain*; and declare in the Name of the said Society, that they shall hold good any Society which may be established in *England*, by the Rev. JOHN BELL, and they invite such Society or Societies to correspond with them, according to the Articles 18, 44, and 45, of the Rules done in *Paris*, *Coqueron-street*, the eleventh of *August*, A. D. 1785.

WE certify, that the Rev. JOHN BELL, assisted to the LECTURES upon the Science of ANIMAL ELECTRICITY and MAGNETISM, &c. as read by Messrs. DUVAL DESPREMINIL and BERGASSE, &c. in the months of *June* and *July* last, and after a sufficient examination, we declare that he is able to teach and practise the Science as explained in the Lectures. Done by order of the Committee, *August* the 11th, 1785.

Z I M M E R M A N,
First Secretary.

DUVAL DESPREMINIL, President.

THILORIER, Honorary Secretary.

G. KORNMAN, Treasurer.

BERGASSE, Orator.

CHEVALIER JUSTAMON.

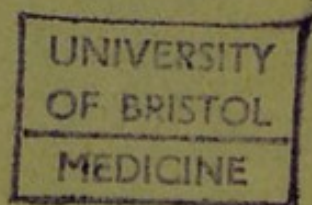
MARQUIS de CHATELEUX.

CHEVALIER de MEZIERE.

L' ABBE de CESARGE.

CONTE D' AVAU.

CONTE de PUYSEGUR, &c. &c.



TO THE

LADIES AND GENTLEMEN,

Pupils of my Different Classes.

Ladies and Gentlemen,

WITH your Permission, and according to your Wishes, I take the Liberty of dedicating to you all my Lectures upon the Theory and Practice of Animal Electricity and Magnetism, &c. &c. to which Phœnomena you have been so often Witnesses, and whereby yourselves can, and have often produced the same Effects. You no longer doubt their Reality; and as you are in Possession of the Faculty of your Senses, viz. Sight, Feeling, and five Senses (which however strange it may appear, you know we all possess) it is the strongest Reason why you no longer hesitate. You daily hear Ignorance condemn what it cannot comprehend; and those half-learned Beings, who laugh at you and me, and call it an Imposition, &c. because it does not strike
their

their Ideas. A liberal Man superior to Prejudice, should investigate the Truth, before he passes Condemnation; but you Ladies and Gentlemen, who walk in a more enlightened Path of Life, and whose Education and Birth place you high above vulgar Prejudices, Doubts and Suspicions, despise them I hope, as you are convinced of their Futility, and uncharitable Attempts. You well know what Opposition Innoculation and Electricity met with in the Infancy of their Establishments, till successful Experience, Time, and the manifest Advantages resulting from such Doctrines, removed the darkening Clouds of Prejudice from the Sight of those who afterwards became Converts to their valuable Principles. Who could have imagined, twenty years ago that Electricity would ever have been employed Medicinally? It is not to the Doctors we are indebted for its Progress, but to Natural Philosophers; Men no way interested, save for the Benefit of Society; and, in Fact, we daily perceive Characters in private Situations, discover more Information than all the Medical Tribe have ever been able to do.

I do not doubt but there are in this Country some distinguished Characters among the Faculty; but, either from Pride or Prejudice, I have not been so
happy

happy as to meet any of them. Why Animal Electricity and Magnetism, &c. like several other simple Medicines, which have been beneficial to Mankind, should not be employed? Have not Load-stones and Artificial Magnets been proved beneficial in many Cases, particularly in Spasmodic, Nervous Diseases, &c. and approved of by the French Academy two years ago? For my Part, I have no other Aim but to render the Science known, for the Advantage of Mankind; and I hope by the Patronage I have already experienced, I shall fulfil my Mission, according to my Patent granted me by the Philosophical Harmonic Society at Paris; and shall esteem myself happy beyond Expression, to convince you of its good Effects, and the Respect with which I am,

Ladies and Gentlemen,

Your very Devoted,

Humble Servant,

J O H N B E L L.

Animal Electricity and Magnetism, &c.

DEMONSTRATED BY THE

L A W S O F N A T U R E ,

WITH NEW IDEAS UPON

M A T T E R A N D M O T I O N .

P A R T I .

F U N D A M E N T A L T R U T H S .

THERE exists an uncreated principle that no reasonable being can possibly deny, that is,

G O D .

There are in nature two principles,

M A T T E R A N D M O T I O N .

The elementary Matter is one ; the same which was employed by the Creator for the Formation of all Beings.

Motion operates upon Matter, and is the unfolding of all Possibilities.

GENERAL IDEAS UPON MATTER AND MOTION.

It is impossible to have an accurate idea of elementary Matter, it lies between the single and the compound being. Impenetrability constitutes its essence.

Matter is indifferent to Motion or Rest.

From Matter in Motion proceeds Fluidity, and from Matter in Rest results Solidity.

If two or more contiguous parts of Matter are at rest, from that state results a Combination.

Combination is a state relative from rest to the motion of matter.

In such relations alone consists the proportion of all possible forms and qualities.

Matter being only liable to different combinations, the notions we have concerning numbers, or arithmetical quantities, may serve to give us an idea of the immensity of the unfolding of possibilities; considering the various particles of elementary matter as so many units, it is easy to conceive that these units can be combined by 2, 3, 4, 5, &c. and that such combinations may amount to an infinite number.

The several re-unions of those unities, constitute the first species of combination. Then considering those original combinations as new unities, we shall have as many different kinds of unities, as there are possible numbers, and we shall still be able to conceive the union of those unities together.

If those unions be compounded of unities of the same kind, they constitute the homogeneous matter; if not, they constitute the heterogeneous one.

Every one of these new combinations being still liable to be extended *ad infinitum*, we can easily conceive the immensity of possible combinations.

Matter, strictly speaking, having of itself no quality, is indifferent to any combination; and the properties, which it offers, are only the result of various combinations.

A quantity of matter in a state of combination, considered as forming a whole, is what we call a body.

If in the combination of the constituent parts of a body there is such an order, that, in consequence of it, there result new effects or combinations, that whole is an organical body.

A whole, in which such order is not to be seen, is called an inorganical body, though there is none so.

That

That order is susceptible of several degrees of perfection, from which spring the different degrees of organization.

If in that order, there is observed such a perfection, that from it result not only new effects, but even new combinations of the same kind, that perfection of organization is called Mould.

If we consider the divers parts of Matter as existing one without the other, we have then the idea of Place.

A number of imaginary points, which are or can be filled up by Matter, determines the idea of Space.

Whenever Matter changes place and successively occupies different points, that change is called Motion.

MOTION MODIFIES MATTER.

The first Motion is an immediate effect of Creation; it is of course the very first cause of all combinations and forms.

That Original Motion is universally and constantly kept up by the most slender and loose parts of the matter called Fluid.

In every motion of Fluid Matter, three things are to be considered; the Direction, Celerity, and Tone.

A Tone

A Tone is that kind or mode of determined Motion, which the several parts have between them.

There are two sorts of opposite directions; by the one the parts come near, and by the other they draw back; Combination is operated by the one, Dissolution by the other. All possible directions are compounded by those two.

The equality of Motion in those two directions, prevents the different parts from drawing back or coming near; they are of course, neither in a state of Cohesion, nor in that of Dissolution, which constitutes the state of perfect Fluidity.

Combination or Cohesion takes place, when the direction of the parts of Motion are opposite, or the Celerity towards the same direction is unequal.

The different sorts of Motion may be considered either in the whole body or in the constituent parts.

The constituent parts of Fluid Matter may be combined in all possible manners, and receive every kind of possible motion between them.

All qualities either of Organical or Inorganical bodies, depend on the manner according to which the parts are combined, and the Motion of these parts between them.

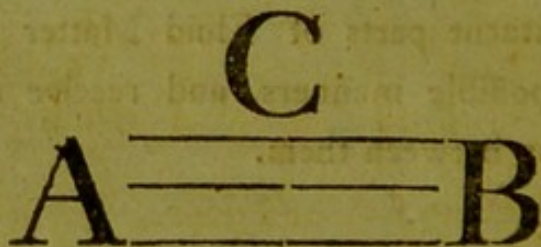
A quantity of Fluid put into Motion, in one and the same direction, is called Current.

If we suppose a Current, which by insinuating itself in a body, is divided into several small Currents, very slender, and in the form of a line, those subdivisions are termed very small tubes.

When the elementary matter, either by opposite directions or unequal celerities, puts itself at rest, and acquires some cohesion, intervals or interstices result from the manner according to which the different parts are combined.

The interstices of masses remain permeable to the Current or pores of subtile Matter.

Every body dipt in a fluid, yields to the Motion of that fluid; from whence it follows, that if a body be in a current, it is carried away in its direction, what never befalls a body yielding to many confused directions.



If a body moves from A. to B. and the cause of the Motion be in A. it is a repulsion; if that cause was in B.

it

it would be an attraction; but if, instead of being in one or the other, this cause is in C. it is an intermediate current, in which that body is plunged, and the attraction or repulsion are only apparent.

The cause of the apparent attraction or repulsion lies in the relative direction of the Currents coming in and out.

In a space where matter admits of no vacuum, there cannot exist a Current coming in without one going out; and *vice versa*.

APPLICATION OF THE GENERAL IDEAS OR UNFOLDINGS OF NATURE.

There exists in the universe an uniform, determined and constant sum of the primitive Motion imprest on Matter.

That impulsion should have sufficed to give Matter all possible directions and progressions of movement.

$$\begin{array}{l} (A) \\ (B) \end{array} \left. \vphantom{\begin{array}{l} (A) \\ (B) \end{array}} \right\} \quad \begin{array}{l} [(A)-(A)] \\ [(B)-(B)] \end{array}$$

Every thing being full, and matter being impenetrable, if A. moves towards B. two things are necessary; B. must be moved and A. replaced. This proposition accounts for all the gradations and directions of Motion; we explain by
the

the first, ecliptical revolution and directions according to tangents of each point of the eclipse.

2. A lateral impulsion, and how such an impulsion has produced the Motion of universal and particular relation.

3. The propagation to a distance proportionate to the primitive impulsion.

4. Universal and particular Currents more or less composed.

5. How by the means of those Currents, the sum of Motion is both applied and distributed among the several parts of nature.

6. That all bodies are floating in a Current of subtile Matter.

7. How by opposite directions and unequal celerities, the particles having touched one another, and being reunited to lie at rest, formed the first degree of cohesion.

8. How again, an infinity of those grossest molecules have successively drawn near the most considerable ones, and stuck to them, which has constituted masses, which are become the spring and origin of all bodies.

9. And lastly, how in the modification of those Currents necessarily exists the cause of all the possible motions and combinations,

combinations, which have hitherto been or are hereafter to be displayed.

Therefore, in the infinite number of the combinations of Matter, which divers notions had either ventured or attempted such as were perfect, because no contradiction of movement has been preserved, and by improving have formed moulds for the propagation of species.

Two particles at rest form an obstacle to the two channels of the currents which lead to them; these two channels not being in the way to pass, directly join the neighbouring channels, the Motion of which they hasten, and that acceleration is in proportion to the scarcity and narrowness of interstices.

On the approach of a solid body, the current is accelerated, and that acceleration is in proportion to the compactibility or solidity of the body.

If the channels of a current going through the interstices of the Bodies meet with no obstacles, they obey their first direction, lose it in the contrary case, and experience the effects of a confused motion.

The force of currents is in compound proportion to the number of the channels in the same direction, and their celerity.

If, between two opposite bodies, the currents coming out are predominant over those coming in, from thence results an apparent attraction.

The equilibrium and necessity of pressure, require that a current should not enter into a body, without another likewise coming out, with this difference alone, that the beams of the current coming out are much weaker, because they are dispersed and divergent.

The nature of universal currents, as well as particular ones, being thus determined, the origin and mass of celestial bodies are explained.

The coarsest Molecule accidentally formed, is become the centre of a particular motion.

That current as it has carried away the floating heterogeneous matter, with which it was surrounded, has enlarged that central body; its current being accelerated, is become more general, and has seized upon the coarsest matter; that action has been successively extended, and propagated so far as the distance where it was counterbalanced by the like action of another central body.

That action having equally taken place from all parts of the circumference towards the centre, the bodies necessarily become spheres.

The difference of their mass has depended on the chance of the first Molecules combination, which has given them more or less consistency.

The

The difference of their mass answers exactly the extent of the space which is betwixt them.

As each matter has received a motion of rotation, thence results in each central body motion on its axis.

Those bodies being excentric with regard to the vortex they are dipt in, move from the centre, until the centrifric motion be proportionate to the strength of the current which bears towards the centre.

All celestial bodies have a reciprocal tendency towards one another; that is to say, they meet in the currents which they transmit to one another.

That tendency is in proportion to their mass and distance, that direction is more directly exercised betwixt the points of their surfaces, which are opposite to each other.

Those spherical bodies turn upon their axis, receive the mutual impresson on that side, and such impressons constitute a reciprocal and alternative effect, which in each sphere is called flux and reflux.

Those actions and relations explained, constitute the reciprocal influence between all celestial bodies.

It is manifest in the most distant bodies, by the reciprocal effects they operate upon each other, they disturb one another in their revolutions, and stop or hasten their motion in their orbits.

Therefore, there is a constant law in nature, that all bodies have a mutual influence upon each other, and consequently that influence exercises itself both on their constituent parts and their properties.

That reciprocal influence, and the relations demonstrated between all co-existing bodies, is what is called Magnetism.

P A R T II.

GENERAL IDEAS ON MOTION.

MOTION exists in all parts of the universe; all bodies are endowed with a certain degree of motion in proportion to their different organizations.

None are in a perfect state of rest.

It is, however, impossible to imagine how* motion destroys itself.

Any round body falls off my Table, rolls on my Chair, falls on the floor; what happens in consequence of it? Does it stand at rest? No; its Motion meets with an obstacle; it continues, it always exists; or, at least, it loses
the

* We understand here by Motion, the single displacing of a Body, but strength, which is the principle of its motion, may be communicated, propagated, but can never be destroyed.

the motion of acceleration to preserve only that of its own gravitation ; it has communicated the former to the body which it has touched, from whence it will spread in the matter, and so far divided as to have become insensible.

If there were no animate beings, it would perhaps be very easy to calculate the effect of all possible motions, whether they be those of sublunary bodies or celestial ones, which all tend to a common center of gravity. But, animate beings have particular motions in the adopted system of our days, that system which considers matter only as dead, or in other words as merely passive.

Man is not endowed with the power of discerning the essential attributes of things, and it is only through existence and privation that we conceive any distinct idea of them. It is thus by the idea of the night, that we conceive any distinct idea of the day, and *vice versa*. For, were we always to perceive the light, that continual perception could not be felt ; at least we could neither be conscious of it, nor be able to give it any proper appellation.

It is only through consequence of this narrowness of our faculties, that we are acquainted with motion, because we know what rest is ; we have seen some beings moving, and others at rest ; from whence we have inferred, that motion did not always exist.

Suppose that all animate beings which live on the surface of the earth, should knock with their feet at the same instant, would they not produce an additional motion ?

tion? A motion which could not have been foreseen in the laws which natural philosophers have laid down. That motion also tends towards the centre of the earth, but where does it stop? Where is it to be annihilated?

If animate matter can produce irregular motions, is not the centre wherein those motions end, to be animated itself, that it may be proportionate to those Anomalies, and so restore the equilibrium, and force, that are the preservers of the world.

I say more; it is not necessary to have any regard to the motion imprest by animate matter, to conclude that which we look upon as dead; for even the globe of the earth is animated; all weigh or tend towards the center of that globe; but the gravitation is in reality nothing else but an imprest motion towards a determinate direction. Or, of two things, one must absolutely follow; either those motions must be reflected with new directions from the center of the earth, or they must be destroyed. But, if it be true, that in the art of reasoning, the analogy or method of simplifying the principle as much as possible, is to be considered as the surest way of proceeding, we shall be authorized to think that nature modifies, alters, distributes, rather than destroys. Thus, as we acknowledge in all organized bodies, a faculty which divides, distributes and returns all those motions, whose impressions they receive, or rather which are communicated to them, since we see that those motions are never annihilated; why should we imagine in nature an incomprehensible proceeding, a secret quality which we are not in want of?

Why

Why should we imagine that it does not operate upon spheres as well as upon individuals?

If the known laws of heaviness, communication of motion, &c. solely belong to dead matter, and animated matter can arbitrarily act upon it, all animated forces will only be troublesome ones, and all will be in confusion in the universe.

But, if all matter be considered as animated, then the phenomena of the whole world will not be more extraordinary than those of the human body, whose best physiologists could not explain a single moment of existence, if they did not admit an animated principle the preserver of it, and which, by laws unknown to us, compensates all irregularities of passions and impressions.

Now, without proceeding any farther in those relations and analogies, the paths through which it would be a difficult task to pursue, let us only observe that whatever can be considered as the Centre of the action, as performing the function of receiving, distributing, and sending *ing* back the Motion, always seems to be productive of a more subtle Matter, more elaborate, more unlike dead matter, more near to that which we conceive by animated matter.

Let us, for example, only mention spermatic liquors, and the spirits which seem to come out of them to perfect the human body, transpiration, emanations, those currents established between the beings which lead us to imitation and make us yield to strange motions, such as desires,

desires, passions, sympathies, antipathies, &c. even Animal Electricity and Magnetism, which seem to be the Great Ocean from which springs out truly the animated matter.

Nature thus leads us to a way of thinking, which prevents us from believing that the interior part of the globe is a grand receptacle of motion, and consequently a grand centre of activity. Since in our principles there are no annihilated motions, what hinders us from thinking that both Electricity and Magnetism are the produce of that interior elaboration, the particular secretions of the globe, the principles of that vast individual's life, its correspondence with all the world.

Supposing that general correspondence of motions well established, kept up by a subtile matter, more or less animated, should we not then more easily explain the duration and equality of celestial motions? for, on one hand it is a little repugnant to reason, to imagine an absolute vacuum; and on the other, every matter, however closely it may be kept, implies the idea of a friction and diminution of motion, hence we shall find ourselves greatly comforted by an hypothesis, which shall shew the very cause of motion in the fluids, which ought to stop it, and the difference would proceed from this principle alone that instead of considering the space as filled up with a dead and passive matter, we suppose it constantly traversed by currents, which both keep up and preserve the motion.

The

The Decomposition of different Parts of matter, extended through all space, gives room to the unfolding and encreasing of that matter, which being originally endowed with the faculty of receiving, is assimilated in consequence of that primitive Law; the molecules bearing analogy to them; and even nature herself, however extensive, is but an immense Laboratory in which all operations succeed one another without interruption.

Every motion may be communicated to some parts of matter, and increase that which is proper to them, in conformity however to the law given to it, by the particular arrangement of the Body which receives it; from thence it follows that a motion is never given in the same manner it is received.

Three blows successively given with a hammer, on a bell, a stone, or a matraass, will certainly produce three different effects, though the same instrument and the same strength had been employed on each of the bodies.

The same solvent employed to reduce two equal parts of different matter, will produce upon one a considerable effervescence, whilst the division of the other operates without scarcely any appearance of motion, in consequence of the difference that exists in the configuration of their parts.

Therefore the encreasing of motion communicated by a man to a tree, in order to become a Center of motion

to repair his physical aberrations, will be received by the tree, in its way, and returned from the tree to the man, who will also return it in his own manner, on account of the particular properties of their different organs.

Of all the magnetic actions (which considered attentively, may be looked upon also as belonging to Electricity, not accidentally but essentially universal) nothing represents a chain of motion more calm and gentle, and more relative to the reparation of the Animal Oeconomy than a healthy tree in summer time; because, being continually placed in the sphere of activity, which has operated its gradual growth, alimeted by the same ground, and formed in the same manner, the general Currents of the World operate upon it with equal efforts so that it exists without any seeming perturbation; the effects produced carry with them a stamp of the same character and crisis by which the discovery of illness is produced; by that means it seldom extends beyond sleeping; so that the Patients are deprived of their other faculties, only yielding to the repairing action of nature.

It is easy to conceive that the action which shall proceed from this tree, being added to that which man is possessed of, will re-establish in his being the equilibrium, which is never interrupted but by the decreasing of motion, occasioned by divers aberrations, and which being attached in the origin of their formations, shall be the more easily resolved, and shall oppose less resistance.

After

After having demonstrated that from the combination of the different parts of matter proceeds a tone of motion analogous to the animal economy, it is necessary to show how man is composed, a being so extensive in his primitive properties, that he seems to have been born merely to preside over the other beings, which are all submitted to him who is endowed with the faculty of thinking, judging, &c. and in whom are connected, as in a common centre all motions of surrounding bodies, who acts again in his turn on the same Bodies with more or less energy in consequence of his will, and the natural tone of his organs.

It is a long time since the law of the strongest has been looked upon as the safest, though it is not always the most just : but it is now time to explain it according to the strictness of the exception.

Man, in a state merely physical, like all other parts of matter, has the motion proper to his organization, subordinated to the general motion which he obeys in the state of his suspensive intellectual faculties. Like them he unfolds himself, encreases, declines, and finishes by being restored to the general mass, in order to be decomposed ; but the stability of his existence depends on the harmonic parts forming his body, some of which may be vitiated. In that state of illness he finds himself deprived of a proper portion of faculty which renders him inferior to man in health ; he is not in equal affinity with

all that surround him, nor accessible to the same external quantity of animal fluid. The more he advances, the more his inequality of motion diminishes; his currents weaken, his humours encrease, cohesion is established, want of Harmony immediately takes place, and he dies.

If the decrease of motion has produced that havoc, the increase of motion analogous communicated in time might have overcome the first obstacle, and the return of health might have been undoubtedly obtained.

Of all the repairing motions of man in a state of illness, none seems to be more appropriated than that which he receives from his like in a state of health; because coming from the focus communicated to him, it takes a proper direction with all the analogous character necessary for its admission.

The motion of man in a state of health will be then powerful in consequence of the latter's weakness; but that empire of strength being only employed to eradicate illness, instead of oppressing the individual, that great function of humanity shall be a situation more adapted for society, consequently men must be better by possessing the means to render themselves happy.

In order the better to unfold those proceedings, I must be permitted to employ some comparisons which perhaps may appear strange, but which will tend to elucidate physically

fically those proceedings by the existence of a doubtless fluid, ridiculously denied by many, because they do not see it.

The feruginous matters of the magnetic currents of the world, will acquire a property they had not before, and become Magnets or Load-stones by the mere operation of Nature.

In many cases, Art can imitate Nature, and even surpass it; (as an authentication,) an Artificial Magnet is specifically more active than a Natural one *.

Nature, constant in her proceedings, by giving a magnetic virtue to a quantity of iron, does not determine its poles, but in the points which are diametrically opposite, and in the right line. It is natural to conclude from hence that Nature has a uniform manner of acting, but directed by the knowledge of man, she is susceptible of encreasing that power, and of concentration by her strength in a determined point.

That there exists an invifible fluid from its action upon iron is well demonstrated. Is it to be supposed, that the Great and Supreme Architect of the World, in his shining and profound views, would have created the general currents which apparently rule the universe, only to
put

* I have seen at my friend's, Mr. L'Abbé le Noble's, at Paris, an Artificial Magnet of his Composition, the Activity of which was so strong, as to carry more than 200 weight.

put in activity a part of matter, called iron, to form artificial magnets, which, in their turn, should be only empowered to instruct us how the tendency and reciprocity of the action of bodies one towards the other are exercised, as has been demonstrated.

In that great hypothesis, let us see if the parts of matter are not formed in such a manner as to participate of the same advantage.

Of metallic matters united in a mass in some places, or spread therein, none is so much diffused as iron; almost all bodies submitted to analogies, furnish a quantity more or less considerable.

Vegetables contain some also; and it may be established as a principle in animal fluid: a proof of which appears in a certain quantity of it being extracted from blood. Iron enters in the composition of man, and is combined in such a manner, that some people* have the power of moving the needle of the compass, by only approaching the finger to it.

From thence it is easy to conclude, that the general currents possess the quality of putting iron in action.

Man,

* Mrs. H——, an Irish lady in London, did, in 1786, before many Ladies and Gentlemen, move the needle of the compass, by approaching her thumb to it. I have seen Miss Eloisa Walker, in Dublin, who had the same power.

Man, by his constitution, will be strongly saturated with that matter, exposed in a regular manner to the action of those same currents, and ought to acquire more magnetic faculty, and consequently more means to prevail over his like.

In that circumstance, the will of him who gives must be absolute, it is that which more particularly determines the fluid to be directed with vehemence towards the extremities from whence it escapes; because, in a motion which tends to make a vacuum, all contiguous parts are forced to accumulate near the place where it operates.

From that principle, a sick man may be in a state of imperfection compared to a steel bar, and is in that state of imperfection, because he has not received the magnetic operation; and a wholesome man able to magnetise, resembles that of an artificial magnet; the harmony being completely unfolded, because the regularity of its fibres, in which the magnetic effluvia is always accumulating, has determined the action upon it.

Consequently, to magnetise a man, or impregnate a piece of steel with a magnetic power, is very near the same in communicating the action of the same fluid, received according to the law of the different modifications of two different Bodies.

It will happen for a time, that bodies acting will cease to produce their effects upon the receiving one; that point
of

of time in the steel bar, is the period of the absolute regularity of its fibres or pores, which shall produce the reciprocal equilibrium, and in man, is that when the obstacles are vanquished by the efforts of the fluid, and where the parts being in harmony together, the result is an insensibility to the action.

This circumstance being more or less distant, partakes of the nature of obstacles in the place they occupy, and according to the antiquity of their existence. Two wholesome persons, though of a weak constitution, will by degrees obtain strength by acting harmonically; because, by regulating their fibres alternately, they will render them fitter for receiving a greater portion of fluid.

The same Phenomenon takes place between two bars, weakly impregnated with a magnetic power, by strengthening them alternately one by the other, their power is insensibly increased.

There exist many ways of magnetising, which ought all to be subordinated to circumstances, to different maladies, to sensations of the patient, and to the re-action of the magnetizer, which I shall explain hereafter. Experience alone can enable us to make a just application of them; and I repeat it, imprudence is very dangerous*.

In

* I would never advise a Trial to put people who are in good health into a Crisis, to please others; for you may put them in a state of Catalepsy, and they may never be cured.

In such a case, power united with ignorance may be truly compared to a loaded pistol in the hands of a Child.

Action and re-action are commonly more sensible at a certain distance than in too near a position; because that reciprocal sensations are confounded, and have no distinctive character, whilst passing through the medium of the surrounding fluid, of which all the Molecules are elastic; those serving as conductors to actions, act again in proportion to the obstacles intended to be overcome.

It sometimes happens, that though the existence of a disease be evidently demonstrated by certain unequivocal signs, yet the action of the universal Agent in its immediate application, is insensible to the patient.

In such a case, we ought to think that this fluid imperceptibly passes on the local vice, because of the obstacles being too ancient, and consequently in a state of too considerable cohesion, that the mass of the fluid Molecules existing between the Patient and the Magnetiser is not strong enough in proportion to the resistance of cohesion to be overcome. Then, after having been in communication with the patient, by touching, one directs the extremities of the hands over the parts which are supposed to be affected.

In this situation, with some degree of attention to particular sensations, one must feel at the extremities of his

fingers, a re-action of heat or cold, or supineness, which shall give notice to the operator of the effect produced, of the particular seat of re-action and distance he must be at, to operate with the greatest effect, by drawing back as he feels the increase of action, and advancing near the point of the superior effort, when he feels the diminution of the action. This phænomenon is produced merely, because at that distance there exists between the Magnetised and Magnetiser a sufficient column of fluid put into vibration by the combination of the action, and the absolute *will* of the Magnetiser; which directing and accumulating all fluid Molecule in the same point, determines in this circumstance all the Patient's sensations. This mode of operating still re-unites the advantage of commanding and changing at pleasure the centre of activity, when it is perceptible that by means of reaction, it may produce a stronger perturbation, which it is always material to avoid. A comparison will form an ample elucidation on the diversity of distances.

A gun loaded with a ball, fired within twenty yards at a piece of timber of a certain thickness (this is only an *hypothetical datum*, which is to be considered as a mere relative) shall not at such a distance produce the same effect as at the space of or within fifty; because the ball shall not have acquired in the former case, the degree of celerity impress on it by the resistance of the column of air which it has with velocity past in the fifty yards; but besides, after the distance wherein is produced the greatest effort of the ball,

ball, whatever it passes over diminishes the more its celerity, and its effects have a certain term, and will, in the end, equal that of the former distance.

From all that has been said, I must conclude that Motion is the principle of the permanent existence of the universe.

From the combination of many partial motions, the result is a more considerable one.

Animated Bodies are particular centres of motion, but some of them, like vegetable ones, are dependent on general motions.

That man may, according to his pleasure, contradict or appropriate to himself those different kinds of motions to a certain degree, that he may legally either increase or decrease them in a determined point.

That bodies act and re-act upon each other. That from such an action and re-action well directed, there results the harmony which prolongs their existence, by restoring the tone to those parts, in which it might have suffered some diminution. That the above circumstance is more or less distant in proportion to the strength employed, and the resistance of obstacles.

The pupils must not think that, from what has been superficially explained, it follows, that they may without danger

danger yield to the practice of this Science. That matter is too extensive not to require a deep discernment, sound study.

The honest man, actuated with the desire of relieving his fellow-creatures, will be sensible that, previous to yielding to the impulse of his own heart, he must devote some time to observe with patience the effects of the method which he is possessed of, and still more the method of tempering its action in difficult occurrences. It is thus that the variety of cases productive of illness, offer to the attentive eye various means of instruction and enlightened benevolence.

END OF NO. I.

Next Number on the Practical and Experiments.

ANIMAL ELECTRICITY,

AND

MAGNETISM, &c.

DEMONSTRATED AFTER THE

L A W S O F N A T U R E ;

WITH NEW IDEAS UPON

MATTER AND MOTION.

IN TWO PARTS.

BY THE REV. JOHN BELL,

PROFESSOR OF THAT SCIENCE, AND THE ONLY PERSON
AUTHORIZED BY PATENTS FROM THE FIRST NOBLE-
MEN, IN FRANCE, TO TEACH AND PRACTISE
THAT SCIENCE IN ENGLAND, IRELAND, &c.

P A R T I I .

PRINTED FOR THE AUTHOR.

[ENTERED AT STATIONERS'-HALL.]

DOCTOR BELL'S

L E C T U R E.

No. 2.

No Books are acknowledged, except Signed
and Sealed by me.

This Day, the 18 of January
RECEIVED *of Mr John Roach*
One Guinea for the Subscription of
2 Numbers.

John Bell



P R E F A C E.

IDEAS increafe and are renewed; error and truth fucceed each other, and appear by turns like the fashions of female drefs.

ARTS and fciences, like empires and kingdoms, are deftined by Providence to flourish and decay. There is no fcience however ufeul, fublime, or perfect it may appear, but ftill admits the polifhing hand of improvement, though time too often ferves rather to veil than to difplay its perfections; Whatever has been difcovered has been difcovered by degrees, and, air-balloon-like, has often been neglected and renewed. Human knowledge pre-ferves its revolution round the truth, as the ter-reftrial globe does round that luminous body which cheers us with its rays. But in the progrefs of our knowledge, Ignorance ftill attends, and reigns alternately,

ternately, as darkness after light. It was so many Centuries ago, when several people knew this science, and without knowing the cause produced many effects, which being supposed the work of witchcraft, the performers were put to the torture in those times of ignorance, and consequently the art was lost. I have myself been looked upon, by many ignorant people, in *France, England* and *Ireland*, as a magician, by putting several Ladies and Gentlemen into *Somnambulism*, or *sleep-walking*, and in that state have made them *eat and drink, sing and play upon the harpsichord*, by telling an unknown person their diseases, and prescribing for them, &c. All these things appear to them wonderful and beyond the power of nature, or of human art, inasmuch as they know not the cause. If you listen to many Doctors and Apothecaries, whose practice like their understanding is very limited, they will tell you that Animal Electricity and Magnetism, Sympathy and Antipathy, &c. *is all a cheat*; there is not such a thing in nature; the former is afraid of losing his fee, and the latter the advantage derived from his gallipot.

IN my first part I have given a philosophical idea of the theory; I shall now explain the different

ferent manners of the best practitioners of the science, particularly that of Doctor Mesmer, and those of the Philosophical Harmonic Society in *Paris, Lyons, Bourdeaux, and Strasbourg, &c.* I shall neither give the doctrine of those called the *Illuminated*, of whom a famous *Hibernian* is at the head; nor that called the *Inspired*, of whom *Cagliostro* is the apostle and martyr at *Rome*. I confess myself entirely ignorant of their *religious farces*; neither do I believe in the agency of spirits, except that which guided the great *Sir Isaac Newton*, the Spirit of Truth. I shall only give such principles as appear to me philosophically reasonable, and on them lay the foundation of that science, in the practice of which I have had a great deal of success; and by encouraging my pupils to labor in the same extensive field, they may reap the same advantages. It would be too long to recite those of the ancients who have written on this subject; I shall only mention *Flud*, the *Mosaical Philosophy*; *Tengelinus*, the art of curing by Sympathy; *Paracelsus*, so much known by his *Alkahestical Ticture*, &c. *Digby*, *Friend*, *Maxwel*, *Musgrave*, *Bacon*, and many more who have treated on that subject. Among the many who have cured by Animal Electricity and Magnetism,

or by touching, was *Phyrrhus* King of *Macedon*, and *Epirus*, who used to touch his patients with his toe; the Emperor *Vespasian*, who performed many cures by touching; *Edward the Confessor* used to touch for the scrophula, since him called the King's Evil. Several Kings in Europe have had that gift. *Louis XVI.* when crowned, touched several patients, saying, *The King toucheth thee, God may cure thee.* It is since *Philip I. King of France*, that his successors have practised it. *Valentine Greatbark* from the county of *Waterford*, so much known and called by *Boyle*, "*the stroker*," cured many by touching, particularly the Duke of *Buckingham*, and several of the first people in *England*; *Doctor Gasner*, at *Ratisbone*, in 1774, made several cures. *Mesmer*, and most part of his pupils did the same; and I think it must soon become as familiar to the mind, as the practice of Electricity, Inoculation, &c. &c.

ANIMAL

ANIMAL ELECTRICITY,

A N D

MAGNETISM, &c.

THERE is an universal fluid which fills all space. Every body is endowed with a certain quantity of electric fluid. There exists an attraction, or sympathy and antipathy between animated bodies. The universal currents of the universal fluid, are the cause and existence of bodies. One may accelerate those currents in a body, and produce *Crises* and *Somnambulism*, which is done by acting reciprocally upon one another, by increasing the currents going across their interstices or pores, in consequence of the *absolute will* of the operator.

As there exists a general and reciprocal gravitation of all celestial bodies towards each other, so there exists a particular and reciprocal gravitation of the constitutive parts of the earth towards the whole, and of that whole towards each of its parts.

THAT

THAT reciprocal action of all these bodies is operated by an imperceptible *vapor* flowing in and out, as you see in a loadstone or artificial magnet, forming an outside atmosphere; it also produces currents in a more or less direct manner, according to the analogy of bodies. Those of all bodies which can act most effectually on a sickly man, is one who is in a good state of health, and is of a similar constitution,—the power of man in a good state of health will be then more powerful, in consequence of the latter's weakness, who receives more than he gives; it will increase the circulation and produce beneficial effects.

THE respective position of two beings acting on one another is not indifferent; to judge what that position should be, we ought to consider each being as a whole compounded of different parts, of which each possesses a form, or particular tonical movement. It is of course by that means easily understood, that two beings have over each other the greatest influence possible, when they are so placed that their analogous parts act on one another in the most harmonical manner. It is necessary that the person who submits to be treated is willing, as well as that the operator's mind *must be absolute*, and think of nothing but of the different sensations he then feels. *Credite & volete.*

THEREFORE, in order that two persons may act on each other in the strongest manner possible, they must be placed opposite each other; from *North* to *South*, is the best;

best ; you turn your patient's face towards the *South* ; you may treat in other directions, according to your *idea* and circumstances. In that opposite position your *atmospheres* are joining ; and you may be considered as forming but one whole, acting in an harmonic manner. When man suffers, all the action of life is directed towards him in order to destroy the cause of suffering ; likewise when two persons are acting on each other, the whole action of that union acts on the disordered parts with a force proportioned to the increase of the mass. It may therefore be in general asserted, that the action of Animal Electricity and Magnetism, &c. increases in proportion to the masses.

It is possible to direct the action of Animal Electricity and Magnetism, &c. more particularly on any individual part, by fixing your *idea* and directing the fluid upon the part affected. Our arms may be considered as conductors to the animal fluid, and serve to attract or repel according to our *will*, and establish a kind of continuity between bodies. It follows, from what has been said on the most advantageous position of two beings acting on each other in order to maintain the harmony of the whole, one ought to touch the right part with the left arm, and the right foot in contact with the left, &c. In that position you are in affinity with your patient, your two *atmospheres* are joined ; it shows the opposition of poles in the human body, and is nearly the same as those which may be observed in the loadstone, or artificial magnet.

PARACELSUS, as well as many other anatomists, have admitted poles in man. *Mr. George Adams*, in his Treatise on Magnetism, justly says, "in some future period it may be discovered that most bodies are possessed of a polarity, as well as one direction relative to the various affinity of the elements of which they are compounded." The better to conceive the poles of the human body, we ought to consider man divided into two parts, by a line drawn from the top to the *pubis*; all the joints of the left part may be considered as poles opposite to those corresponding therewith; the fluid passes out more sensibly, and in a greater abundance from the extremities, as those extremities are considered as poles opposite to the right, and are the best conductors of the animal fluid.

YOU may give polarity to animate and inanimate bodies; that is to say, to increase an action to a degree, which they had not before only by a friction, very nearly resembling that which you give to a piece of steel before it becomes a magnet, except that it will not be so palpable. You may also change the poles in the human body pretty near the same as you change those of a magnet. You may also strengthen or increase the action of Animal Electricity and Magnetism, by animate and inanimate bodies, as you may increase the action of an artificial magnet by adding more magnets, provided the poles are contrary: therefore every thing is filled in the universe by means of an universal fluid, in which all bodies are immersed, and consequently all beings touch one another in consequence of the continual circulation by which the currents of the
magnetic

magnetic fluid flow out and pass in; in consequence of this you may affect a person at a distance, provided he is of a weak habit of body, and has been in a *crisis* before you put the column of air into vibration, which exist between the person you treat and yourself, that will affect him, as is seen at a concert in Westminster Abbey, or other places.

IN order to be in affinity or harmony with your patient, you must touch him by the hand, as there is a circulation which forms itself between you and him, and tends to an equilibrium, it is generally by that mean easier to take your patients out of their *Crisis*.

YOU next hold up both your hands parallel to the head, and bring them gently down as far as the *pubis*; you may follow the direction of the nerves; then fix your hands upon the *diaphragm* or *stomach*, where lies the greatest abundance of nerves; you may put your thumbs upon the *plexus*, and put the nerves in motion; you may also fix one hand upon the *stomach*, and draw the other towards you, by that mean you attract or repel at pleasure.—There are various ways of manipulation which the operator makes use of, according to circumstances. If you wish to procure *sleep* soon, change your position; get either to the right side of your patient or left; in that position you fix one of your hands *before* the head, and the other *behind*; keep them there with all your might, till you feel some heat in the palm of the hand; if the person is not inclined

to sleep, you must charge the head in different directions, by shutting your hands as if you were boxing—then you open them quick, and this you repeat often; the person feels then a drowsiness.—You must keep your hands in opposition as before; by this mean the animal fluid gets into the absorbent vessels—acts also upon the nerves, which stimulates the body and produces a *Crisis*. If you see the patient too much agitated, get opposite to him, and bring both your hands downwards from head to foot, or as if you were to fan a person, and getting backwards, it will compose him.—Then you seek for the cause and place of the illness; or you hold the person's hand, and you ask him where he feels pain, as it is increased by treating: if he does not answer your questions properly, it is a sign he is not in a perfect state of *Somnambulism*; you must keep him asleep longer without speaking to him—you then seek for the seat of the disease, by extending your hand at a little distance from his body, beginning from head to foot; if your sensations are good, you may feel with a little attention within yourself, pains in the same part as where the person is affected—or you may feel at the end of your fingers a heat, if it is an inflammation or obstruction; if you feel a coldness, it is in the lymphatic vessels; if bilious, you feel a numbness, and many other ways which different constitutions feel;—either of these circumstances will inform you where the disease lies—but by touching, which is the surest way, you soon become certain of the seat and cause of the disease, which sometimes lies in the opposite side to the pain, particularly in nervous affections, &c. You may touch, if you like the cause of the disease,

or

or charge it as you do the head, by that means you keep up the symptomatical pain, till you have rendered it critical—you second the effort of nature against the cause of the disease, and act like a stimulus, which will produce a salutary *Crisis*, by putting the whole frame in action, which will remove any disease proceeding from obstructions, &c. after the patient finds himself composed, and the cause of the disorder diminished. When the patient is asleep, you ask him if it is time to take him out of it; if he answers yes, draw your hands towards his head down to the feet, and rub the eyes with your thumbs several times, and wave your hand as if you were to fan a person who is too hot—you get by degrees backwards till he is recovered.

THE cause of most part of diseases is an *irritability* or *fever debility*, or *obstructions*; by the slowness or abolition of motion, it is an *obstruction* or *debility*, and by its acceleration produces an *irritability*, *inflammation*, and *fever*.

THE seat of those diseases is generally in the *viscera*, as the *intestines*, the *spleen*, the *liver*, the *epiploon*, *mesentery*, the *loins*, &c. in women, the *stomach*, the *womb*, &c. These aberrations or obstructions are an impediment in the circulation of one part, which presses on the blood or lymphatic vessels, and on the nerves, which produce those spasms, on account that the fluid circulates slowly; for that reason those persons are the soonest affected, and put into a *Crisis*, when they are labouring under those *maladies*; if those vessels press upon the root of a
nerve,

nerve, the motion and sensibility of the corresponding parts are quite suppressed, as in an apoplexy, palsy, &c. There is not a better conductor for the animal fluid than the nerves, as they are spread all over the body; they abound more particularly in the diaphragm, stomatal and umbelical *plexus*, where lies the root of the nerves which extend their branches (as a tree does its branches and roots in the earth) all over the body.

MANY philosophers have thought it is in them that the *soul* lies, it is through them that the *Somnambules* feel in the dark when their eyes are shut.—When you treat a person, you must follow as much as possible the direction of the nerves; you may treat at a small distance, and fix your hand upon the part affected, and by motion you put the column of air (which exists between you and your patient) into vibration, which will cause an irritation and produce a *Crisis*.

MANY professors make use of conductors, either glass, steel, silver, or gold, about eight inches long; they have good effect in some cases: all this proceeds from the idea of the operator. Mr. Mesmer tells us, “When you make use of conductors, you must magnetise from right to right,” that is, the poles are changed.—I have repeatedly produced the same effect by treating from left to left except when I have put a person into asleep without a conductor; if while asleep I magnetised them from right to right, they have gone into a *Crisis*,—others have awaked. If you touch the forehead with your right hand, you must put your left in opposition behind; and in the same man-

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ner to any other part of the body, because there is a re-action of fluid from one pole to the other, like a magnet, as Dr. *Mesmer* represents the human body as a magnet; if you establish the North to the right, the left becomes the South, and the middle like the Equator, which is without predominant action.—I repeat it; it is most advantageous to be opposite the person you want to treat in order to cure him effectually. Curing consists in re-establishing the disturbed harmony—the general remedy is the application of the animal fluid, which serves to re-establish the equilibrium which is lost in some part of the body. As there is but one disease, there is but one remedy: if motion is diminished, it ought to be increased: if there is too great irritability, it ought to be decreased: as it is on solid bodies that this fluid operates, particularly on our *viscera*, in order to rectify them, as they are destined by Nature to prepare, to dissolve, and assimilate our humors, they should be brought to their equilibrium by any means whatever, either by employing internal or external remedies; but we ought to be very cautious how we administer them, except such as the patients will order for themselves or prescribe for others, which are generally very simple. There are few remedies taken internally which are good, because when received in the stomach and the first passages, they experience the same elaboration as our aliments, the parts of which analogous to our humours are assimilated there by chylification, and the heterogeneous particles are expelled by the means of excretions. Those remedies which may be given will prove to have often the effects contrary to the intentions
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of the prescriber, because most of them are very aqueous, stimulate too much, and will increase irritation, spasms, &c. and produce effects discordant to the harmony of the parts, which ought to be established and restored to their proper equilibrium. If treating is not sufficient to produce vomiting in the case of a person who has too much putridity, or abundance of bile which has been too long standing; then a gentle emetic is to be given, or magnesia, if there is too much acid; if alkali is predominant order a solution of soluble tartar or other acid, which you think will agree with your patient. In case of a violent choleric and costiveness, or sore throat, injections are the best. These are the general remedies which ought to be administered to the patients, as I am sure that all those preparations of minerals, &c. which we see in an Apothecary's shop, were never intended by Nature for the human body. Modern physicians have from an interested view neglected the knowledge of the vegetable kingdom, more adapted by Providence for the human body. The diet of the patient is whatever Nature points out to him; it is her who dictates what every man ought to follow, because she seldom deceives us in our manner of living. It is not what we eat, nor the quantity, which does good—it is what we digest. Animals by instinct will never touch any thing but what Nature has dictated to them. In this their instinct is far superior to our reason. Spirituous liquors are forbidden, strong green tea without milk, coffee, hot aliments, and the use of snuff, because it irritates the pituitary membranes in the throat, the stomach, and the head, and will produce crispation and irritation.

tation. The usual drink may be water with a bit of toast in it, wine and water, or good rich wine, old small beer, good porter, lemonade, or different syrups—all these may be ordered according to the case of the patient. The eating may be good broth, either of beef, mutton, or veal, chicken boiled, and roasted meat. Avoid any salt or fat meat; make use of any fallads, good ripe fruits, &c. Gentle exercise in an open air, either riding or walking. Cold or warm baths are most excellent; the drinking of some mineral waters is good:—in fact, a good observer (though not a Physician) may cure more people than a man of the faculty—because a Doctor never goes without an Apothecary—they all go together hand in hand, and do more harm than good.

If you have but one patient, and cannot move him out of bed, gather round him as many healthy persons as you can, make them rub well their hands—then make them hold one another, and communicate to the patient: this is what I call to form a chain,—by that you communicate to him the animal fluid, which will vivify him if he is too much debilitated. You may set him upon an insulated stool, as when you electrify a person; you may set him upon a chair, and make a healthy person sit upon the same chair back to back; you may magnetise a tree in a garden; you may have one in your room, or a small reservoir:—there are various ways which depend upon the idea of the magnetiser.

THERE are several ways of treating and curing ; for that effect much attention and prudence is required ; and an honest man, willing to do good to his fellow creatures who labor under any infirmities, will never treat his patients in public, and make them walk in their sleep, or do many other things : it is very well to convince many incredulous people of the effects, but cannot do good to the patient. I will say also, that a person cannot treat more than two or three patients in a day to do them justice, and those who do treat more, seldom cure by magnetising alone ; the patients may fancy they have been cured,—but if they had not been so treated, they might also have been well ; as their treatments are long, Nature operates and is a better Doctor. There are some who will firmly assure you they have cured people at the distance of two or three hundred miles off, without ever having seen the patient, and putting them into *Crises*.—I will answer them, they are either fools or madmen ; their imagination being heated with this idea, they are like visionaries. I knew an ingenious Physician who saw every body with the yellow jaundice, and another who thought that every body had a *virus* in their blood, and all the patients who applied to him, he treated as having a *Gallicus morbus* ; and another who pretended to cure every body, only by looking at them : all these are some degrees of insanity. I knew several persons who supposed I had been treating them after I had left their houses—they fall asleep, some twenty miles off, and they have related this as a fact to several of their friends, while I was amusing myself, and never thought
of

of them; and nevertheless, suppose I had been treating them, and they might by chance fall asleep, I could not with propriety relate the story as a fact, because it must be repeated often to hold good. I never rest my judgment upon a single experiment; in experimental philosophy facts are stubborn, and no one can contradict them when repeated. Now I shall explain the manner of treating and curing effectually, on reasonable principles, each complaint particularly.

SUPPOSE you have one patient who has a head-ach, you seat him in a chair, the back towards the North, or otherwise; you sit opposite to him; you put yourself in affinity with him, as I have observed before; you draw the general current, following the direction of the nerves; you hold your hands the same as if you were to hold a pen; you seek for the cause of the pain, which may lie in different parts—perhaps the patient will tell you if you cannot find it out. If it is a *Hemicrania*, which is owing to the foulness of the stomach, you fix your eyes upon your left hand, which you direct towards the stomach with your right hand—you do the same as if you was to turn a pancake; this you repeat several times, by that mean you stir the atmosphere and relax the stomach, and may make him vomit; you may give a little warm water to promote your operation; you may also treat the head by drawing the fluid downwards, if the pain has been of long standing; you may order a vomit or a gentle purge, and treat them every day, and after order bitters to strengthen the stomach. There are different head-achs, as the *Cephalalgia*, when the head is

affected slightly in one particular part. *Cephalæa* is when the whole head is affected, and one side only is called *Hemicrania*, and a small spot affected is called *Clavis Hystericus*. These various head-achs arise from different causes: if it proceeds from obstructions, *Crisis* are very salutary, as they put the whole body into motion, and will remove the cause. Treating the part which you think is affected is very necessary; you do the same with one hand or both, by drawing your hands towards you several times as before. To treat the head you may apply your hands upon the temples, and put your thumb upon the frontal *sinus*, which will often remove it.

DEAFNESS.

IF the want of hearing proceeds sometimes from a fault in the structure of the ear, there is no cure. If it proceeds from cold, fever, hard wax or dryness, you may magnetise according to my principles; you keep yourself within a yard or two, according as you feel a re-action (*Vide the first Number*): you then fix your left hand toward the ear, and you move your right open and bring it towards the left hand, and do the same as if you were to clap your hands, by that mean you put the air into vibration, and guided by your left hand as a conductor, you apply the palm of the hand upon the ears; you may put your thumb in the ear, and with your other finger, as you hold a pinch of snuff, press the thumb towards the ear—you accelerate the fluid into it. You may make use of a conductor, either glass or artificial magnet, and put it into
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the ear, and press with two fingers from the basis towards the ear; you may magnetise the head, by drawing the fluid towards you: all these means you are to make use of according to your sensations and judgment; sometimes an injection made of Castile soap—warm brandy and water will assist you in your operation.

Of the TOOTH-ACH.

THIS violent, though not dangerous, disease proceeds from *rheumatism*, obstructed *perspiration*, *inflammation*, &c. this being the case you treat according to my rules: if there is inflammation, you draw the fluid from the head; you touch the *temples*, the *frontal sinus*, the top of the head, the *articulation of the jaws*, and *under the chin*; you may touch the *tooth* with your index and thumb, but a sure way is to get an artificial magnet, and as your patient's face is towards the South, apply the South pole upon the tooth, and touch the next teeth, and after draw the fluid downwards, and you will perform a cure.

DISEASES *of the* EYES.

THERE is nothing so difficult as to cure those diseases, and none of our organs is more subject to be affected than the sight, or from so many causes. When they proceed from obstructions in the customary evacuations, you must magnetise according to my rules; you treat the cause, also the eyes, by fixing your thumbs opposite; you press with the index the fluid into the eyes; you move your thumb
opposite

opposite you—and may rub the eyes gently; you drop magnetised water into them with a quill,—this you do three or four times a day, and you order a little lemonade or syrurp to your patient.

THE *Gutta Serena*, *Ophthalmia*, *Cataract*, *Specks* on the eyes, and *Fistula Lacrymalis*, are very difficult and almost incurable. I have heard many Magnetisers boasting of the cures they had made of these diseases. I have had more practice in that way than many of them; I confess candidly I have made but few.—I shall explain the best manner of treating:—You must know first the cause, which you treat, after you apply your thumbs gently on the eyes; you rub them often—you fix your thumb with the next finger at a distance from the eye; but I have had success in some cases of this kind, by making use of an *artificial magnet*, by fixing it at the distance of half an inch from them; it has by that mean removed spots and *Gutta Serena*, proceeding from the compression of the nerves by superfluous humours. I have dropped magnetised water three or four times a day with success; a proper regimen is necessary, and some internal and external application.

Of the EPILEPSY and HYSTERIC AFFECTIONS.

THOSE diseases are the *opprobrium* of the Faculty, with many others, as they cannot be cured by internal medicines, except when proceeding from obstructions, worms, or affection of the mind, &c.

IN those cases you treat according to the rules ; then you touch the head on the top ;—apply your thumb on the root of the nose, you endeavour to dissolve the obstructions which may be the cause ; apply your hand upon the *diaphragm*, and endeavour to put the nerves in motion ; you may treat at a distance also, but try to produce a *Crisis*.—Dr. *Andry*, and *Touret*, at *Paris*, have cured several *Epileptics* by applying artificial magnets round the head, or like a horse shoe, applied upon the top of the head ; when they are in a fit, apply a magnet in each hand, it will soon recover them. I have brought some to, by applying a key in their hands ; they are very good in *spasms*, *fainting*, and *cramps*—by applying the magnet under the foot, it ceases instantly.

Of the SCHROPHULA, called the KING'S EVIL.

THIS disease is a disgrace to physic. Some persons have had the gift of curing by *touching*.—I have seen in *London* two persons who had been touched by a man after he was hanged—they were relieved ; but I really believe it was the force of imagination, being frightened by the dead man made such a revolution in the blood, that it removed the obstruction in the glands. You may touch your patient in those parts, and draw the effluvia in order to resolve the glands : if there is an ulcer, order the person to bathe the part with magnetised water, and keep a bit of rag always upon the part.—Sea-bathing, decoction of celery, and hemlock juice may be tried, besides treating.

SORE *throat*, or any *inflammation in the head*, is to be treated by drawing the fluid out of the part, either by putting yourself in opposition, or by standing on one side and putting one hand behind the neck, and the other before.

Of the Palsy.

THE *Palsy*, when it happens to an old person, or has been of long standing, is seldom cured; but if it happens to a middling age, and one side only is struck, called an *Hemiplegia*, a cure will be effected by being treated soon after.—You may magnetise your patient opposite as usual. After you turn the side affected towards the North, you treat the opposite side which is supposed to be where lies the cause: you may touch with one hand along the back-bone, or within an inch from it, along the great *intercostal*, by applying your right hand upon the stomach; you treat him about twelve hours; if you can put him into a *Crisis*, which is very easy, you may expect to cure him.—You make him lie up his bad arm, or have somebody to support it; you put a conductor in his hand to attract the universal fluid; you may insulate him, and turn the part affected towards the North—tie a silk string to the ceiling, at the end of which have a strong compounded magnet—the North pole parallel to the hand—to the other hand tie likewise another string, at the end of which there is a large piece of iron whose surface is larger than the magnet; have an electrical machine, and connect the chain to the patient, then make him stretch his arms—then touch the magnet and the piece of iron together, or one after another, to the extremities.

of the hands, it will cure him; I have cured several that way: but this does not belong to Animal Magnetism, say many. But has not a magnetiser a right to cure his patients as soon as possible, and employ every means his mind suggests to him? It is not so among the faculty, they must cure or kill them—*secundam artem, according to art.* A general vomit or purge is often necessary; the diet must be good; if the tongue is affected, put a conductor upon it, or an artificial magnet, such as you make use of for the teeth, by pressing the fluid from the basis towards the point on the tongue: sometimes a little gargarism is useful. Electricity and the cold bath are very good.

RHEUMATISM.

NOTHING is more common in this country than that disease, on account of the dampness and change of the weather, which will absorb the electric and magnetic fluid from flying off such and such parts, particularly from the feet, from whence there flies out a greater abundance of fluid than from any other part of the body. It is for that reason dogs will follow our tracks. There are very obstinate *Rheumatisms* which proceed from different causes, and are difficult to cure. The method of curing this disease, is to magnetise the patient in opposition: try to promote perspiration, by putting him into *Crisis*. If the Rheumatism is in a particular part of the body, you must treat the part affected either by touching or rubbing, which is the best. You may make use of an artificial magnet in the form of a horse shoe.—If the *Rheumatism* is in the head, you apply

it upon the top of it ; if it is on the *face* and *teeth*, apply it on the *temples*; if it is in the *hip*, you apply it above the *knee*, with the poles up ; if in the *knees*, apply it on the *tarsus*, with the poles up ; if it is on the *shoulders*, you place it on the *humerus* of the arms, bone, &c. Electricity, hot and cold bath, earth-bathing, according to Dr. GRAHAM's principles, &c. &c. Some internal and external applications will assist the operation.

CONSUMPTION, or DECAY.

THIS disease, so common in *England*, is difficult to cure ; it proceeds from want of the animal fluid in the body, which wastes it to nothing ; therefore it be necessary that the person who treats be very strong and healthy. His patient is like a child at the breast, pumping his animal juice, and may be much hurt by it, like a child who sleeps with an old and unhealthy person ; therefore I would advise you to treat as few as possible. Riding a young horse without a saddle, a cow, a bullock, or to be among cattle, is very good—to sleep in a stable, by communicating a rope from the bed to the cattle, which serves as a conductor to the animal fluid.

DISEASES in the stomach, so common in this country among women, owing to that pernicious custom of wearing stays ; not only that, but they must have a piece of wood two or three inches broad, and proportionally thick in it, called a busk, which occasions so many diseases. They should be loose round the body.—You treat the stomach

stomach by throwing fluid into it.—*Crisis* are not good for it.

FLATULENCY, or *Wind* in the stomach and bowels, arises from want of tone in those parts.—It is to be treated upwards, which will make the patient break wind and produce a *Crisis*, which is the best. After the *Crisis*, you must treat the stomach downwards in order to settle it—you may order *carminatives*.

BILE on the Stomach is treated upwards; also to make the patient vomit, and *Crisis* are good for it—a glass of magnetised water after will settle the stomach. In all sorts of inflammation of the lungs, liver, &c. you treat towards you, and avoid the *Crisis*, as well as when those parts are ulcerated. In the *Stone* and *Gravel* you treat; throw a quantity of fluid and produce *Crisis*, it will promote evacuation, which may do service to the patient. I knew a Gentleman in *London*, just come from school, who told me he had dissolved in a little time a stone in the bladder, about four ounces, by magnetising only.—I advised him to treat the *London Monument*, and carry it into *St. George's-Fields*, he would have five hundred pounds reward.

IN *external Swellings*, or *Ulcers*, draw towards you, and bathe with magnetised water.

PREGNANT women, and in labour, may be treated without a *Crisis*. I have magnetised women in labour, and

put them asleep while the *Acoucheur* was performing his duty; the woman did not recollect it, and was surprised afterwards. I have put a man asleep who had an *Hydrocel*; the surgeon performed the operation,—but the patient never recollected any thing after.—Relaxation and the blood flowing from a cut, may be stopped by fixing your thumb and pressing the fore finger over the part.

FEVERS of every kind may be cured by *Crises*; it is during that time that *Nature* endeavours to get rid of what disturbs her, either by perspiration, vomiting, &c. Those people are the best *Somnambulists*, as I shall explain hereafter. It is very easily understood, by the method I have taken to explain the treating of the foregoing disorders that an ingenious Magnetiser may treat all *others*, as it would require a whole volume to explain them.

Of NERVOUS DISEASES.

IT is in those diseases that magnetism acts more forcibly by putting the whole nervous system in motion; it operates *Crises* as well as *Somnambulism*, and offers to the attentive eye a vast field of observation.

THERE is as great a variety in those diseases, as there are combinations between all possible numbers. Different organs may be affected, and distinctly from others. In some persons the extension of sight is so great, that it seems as if they made use of a microscope. Some of them can see in the dark, the animal fluid flying in all directions

tions, and appears luminous; others will see the skin appear to them like a sieve, and see the gross humors or perspiration as big as small shot; and by rubbing the hands they see sparkles of fire coming out. *Mr. Boyle* mentions a person, after getting half fuddled with claret (which I suppose relaxed the stomach and his nervous system), when he walked in the night, could see to read moderate print.—Another who could in the night distinguish colours. *GRIMALDI* tells us, “that some women can, by their eyes alone, distinguish between eggs laid by black hens, and those by white ones.” This single fact will lead to many things which I shall relate about *Somnambules*. We must not attribute to *whim* all the singularities which you observe among people affected in the nerves; it is a real cause, as that which determines the most reasonable man. I knew a Gentleman in *London*, who shook his head and arm every instant, like a perpetual motion; a Lady I treated when in his company, had the same involuntary affection. A Gentleman in *Cork*, when in company, would pronounce *Peter* often, and the same word during a week—then he would pronounce it a bad one during another week, and could not help it. There are different methods of treating those diseases, either by treating without *Crisis*, or with it; such people are the best *Somnambules*. If a person is irritable, you treat gently, in opposition, by drawing a certain quantity of fluid from him; if on the contrary you throw the fluid towards him, you may put him into a gentle *Crisis*; if the patient has a trembling of the limbs like the head, you treat that part; if you cannot succeed by treating, apply a *magnetic bandeau*
round



round the head, it will stop it instantly.—For trembling of the hands, you apply *magnetic bracelets*, such as I have made.

To magnetise, or treat a person at a distance, is not impossible. The manner which several Professors make use of, is different.—There are Quacks in that art who pretend to have found it out before *Dr. Mesmer*; but that none of them dreamt of it is well known. The faculty of our *soul, thought, or idea*, can perceive, contemplate, and unite itself to any object present, distant, visible, or invisible.—That it has action upon matter is well demonstrated; it acts immediately upon the vivifying, electric and magnetic fluid,—and by its *will* determines it to be directed upon such and such part. We know that our soul acts upon our body, and forces any part of it to move in any direction, according to its *will*.—This being the case, we may reasonably believe that it may act as well upon merely organical matter, as upon animated bodies. The *Thought, or Soul*, goes to any distance.—No obstacles can resist it. It arrives and unites itself, by a sympathetic power, to any object it wishes, without a Master of Ceremonies; neither the size of the body, its strength, or figure impede—all give way;—the union is made in an instant—the *will*, and the will only is the cause of it, because it directs the fluid towards the diseases and affected *viscera*, by fixing them in your imagination, as much as it is possible, and by that mean it will force the magnetic fluid to touch and to penetrate to a great distance, any bodies to which the soul is willing to unite herself, and to re-establish

establish the animal œconomy, of which she is the indestructible principle.

THESE reflections show the possibility and the mean made use of, to treat a person at a distance—of which experience will show the reality, and an ingenious mind may make many curious experiments, and by repeated trials will convince us.

To treat a person at a distance, from one house to another, is possible—provided you have seen the person before, and put him in a *Crisis*. The manner you do this, is to know where the person is, and fix the hour by your watch, and have some friends with the patient to divert him: you must be alone in a room to avoid any noise, or any thing to distract the attention of your mind. In that position you paint the person in your imagination—you represent in your idea the part which you suppose affected, and you treat in the same manner as if the person was before you.—That sympathy of body and mind which exists between you and him, will produce a *Crisis* and *Somnambulism*—that *phænomenon* is very interesting.

YOU may also from the same principles treat a person in the same room, without his or her knowledge, by fixing your mind and your eyes upon the part affected, or upon the heart, stomach, &c. and produce *Crises* and *Somnambulism*.

DROPSY:

DROPSY.

THERE are different sorts of this disease, according to the parts which are affected. I shall treat of the manner of curing the *Ascite*, which is, when there is a collection of water in the belly proceeding from obstructions, living too low, and sometimes from drinking spirits or cold water when the body is hot. You treat the patient in opposition; you fix your hands upon the part, either at a distance, or by applying the hands on the belly; you try to produce a *Crisis*, which is the quickest way. You may apply a magnetised bell-glass on the belly when the patient is in bed, the same on the legs if they are swelled, and various accessaries, according to the operator's fancy. Dropsy of the brain, of the breast, and of the legs, are treated by extracting the fluid and promoting circulation and perspiration,

Of the ASTHMA.

THIS disease of the lungs is very seldom cured when it proceeds from a bad formation of the breast, or hereditary. If it comes from obstructions, treat the lungs and put the patient into *Crisis* to promote circulation; but if the asthma proceeds from another cause, as violent passions of mind, humoreal or nervous, and the patient spits a great deal, treat the stomach upwards to promote expectoration. If the patient coughs much at night, give him a glass of magnetised water going to bed, and another in the morning. Moderate exercise in a gentle air is very useful.

APOPLEXY.

APOPLEXY.

THIS sudden loss of the senses may be cured by applying immediately, and with proper care. The cause is an effusion of the blood, or a collection of watery humours. There are two sorts, a *sanguine* and *serous Apoplexy*; it is generally towards the brain that the cause lies, because the blood does not return from the head. That being the case, you magnetise the patient either in bed or up: if he is in bed, you stay at his feet; you magnetise the head downward; you may get at his right side, and magnetise as before; you touch his head, one hand behind and the other before, and bring your hands downwards—you must raise the head of the patient high. If it is a *sanguine Apoplexy*, and you see there is no change, you may order a bleeding, or put the feet in warm flannel.—Let the patient have free air. You must treat him four hours a day.

NIGHT MARE.

THIS disagreeable disease puts the patient into the greatest torture during his sleep; he feels often a weight upon his stomach, like a man, cat, or dog, &c. He endeavours to cry aloud, and fancies himself going to be drowned, or to be killed. It proceeds from a weak stomach, nervous affections, &c.—I have attended a patient who used to be bled every year in *May*. During *March* and *April* he was always *so*; but as soon as he was bled, the pain was over. They are a kind of *Somnambules*. You may treat the stomach, by throwing

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a quantity of fluid, in order to strengthen it; also treat the head downwards. A glass of magnetised water going to bed, is very good.

Of SENSATIONS, looked upon as a sixth Sense.

There are as many sensations as there are possible differences between proportions.

IN all sensations we must consider three things—the cause producing the impression, the nature and disposition of the organs receiving it, and the sensations which have preceded it. It is by the combination of those affinities that the organs of our senses may be magnified or increased to such a degree, as to become, for every object which they present to us, what telescopes and microscopes are to the sight; consequently our sensations are the result of all the effects which objects make on our organ.

OUR senses can only draw us, more or less, near to the knowledge of objects and their nature, by a constant use and a serious application, in order to attain to their reality.

WE have a great number of small organs proper to receive sensations; but the habit we are in of making use of some particular organs only, absorbs the rest. Blind people have different sensations from us; they will perceive a wall, or other body, before they touch it. There is no doubt but we are endowed with an internal sense, which is in affinity with the universe, and is considered

sidered as an extension of sight; it is by those means one may comprehend the possibility of finding the disease of another—of *fore sights*, *predictions*, and the phænomenon of *Somnambules* and *Sybils*, &c.

It is possible to be affected in such a manner, as to have the idea of a body at an immense distance, in the same manner as we see the stars, the impression of which is transmitted to us in a right line, the succession and continuity of a co-existing matter between them and our organs, bounded by the nature of their form, why should it not be possible, by the means of an inward organ, by which we are in contact with the whole universe, for us to be affected by beings, the successive motion of which is propagated to us in curve or oblique lines, in any direction? and why should we not be affected by the connection of beings which succeed one another?

I WAS acquainted with Monsieur DE BOTINAU, who had a place under Government in the Island of *St. Helena*. During twenty years he made a particular study of a sense unknown to us: he could perceive a fleet or a single ship, two or three hundred miles off, last war he described *Mr. De Suffrein's* fleet, the number of ships, and those which had passed by and did not touch at the island.—He could do more:—At sea he could tell the distance he was off land, as has been proved by repeated experiments in the *Channel*. I cannot say this for certain, but I have seen the *Certificates* granted him from the Governor and principal people of the island, and the Petition and Recom-

mendation to the Minister, who granted him 1800 livres per annum.

THE famous BLETON, called the *Sourcier*, or *spring finder*, whenever he walked upon a ground where there was a vein of water, he felt within himself a certain sensation which gave him notice there was water. Another countryman who shook wherever there was water, owing to the elementary, electric, or magnetic fire passing through the pores of the earth, gave him that sensation.

Of the CRISES.

THE *Crises* are an effort of Nature against the disorder, endeavouring to dissipate the obstacles that are in the circulation, and to restore harmony or equilibrium in the parts of the body. Few diseases can be cured without *Crises*, particularly when it proceeds from obstructions, &

There are two sorts of *Crises*.—The *natural one*, which is attributed to Nature alone, gets rid of what offends by an increase of movement, producing *vomiting*, *motus perspiration*, &c. These are the most salutary, as Nature acts silently, without violence, and expels the obstacles that impede circulation, by moving gently the molecules which form those impediments, and go off by perspiration, &c.

THE *forced one* is sometimes salutary in *obstructions*, *windy* and *bilious complaints*. These are produced when

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Nature is insufficient to expel what offends her. The use of Animal Electricity and Magnetism puts in action the whole body, and in conjunction with her, acts efficaciously on the patient, and he discovers benefit and ease, particularly if it has produced evacuations, &c. There are various means of producing them, according to the subject, and the cause of his disease. Some say there are six degrees of *Crises*—I say there are as many as there are different constitutions to treat. Some will also call it *luminous Crisis*, from that new sect called the *Illuminated*. All these are imaginary. Suppose you have a patient on whom you would wish to produce a gentle *Crisis*; you must put yourself first in affinity—then put one hand behind the head, and the other before, till the person is asleep.—If the person is agitated, calm him, by drawing the fluid downwards from the head; if you treat the cause by touching, it will increase the pain; if you put your thumb upon the *frontal sinus*, they will fall into a *Crisis*: you may magnetise your watch, and to shew what a clock it is, they will go into it. You may magnetise a flower, and give them a smell, they will fall in. Magnetise a harpsichord, as soon as you play on it, they will go in. Put a person between you and the patient, and magnetise him, you will put him in. To magnetise a pond, make the patient stay on the other side of it—you must stand opposite; make the patient hold a stick in his hand to touch the water; you must touch also the water with your magnetised conductor—the person will go into a *Crisis* immediately. Have somebody behind him, to prevent his falling into the water: it is the best conductor of animal

mal fluid. To make a person read, be behind him—you magnetise the lines as he reads, he will go in. To make a person stay behind you opposite the looking glass, magnetise with a conductor the person in a looking glass, that you may see him—the re-action of the fluid will produce a *Crisis*. Magnetise a tree in a walk,—make the person walk as soon as he comes near the magnetised tree, he will fall into a *Crisis*. One may put a person in a *Crisis*, through a door, from one room to another; and, in fact, an ingenious observer may, by what I have related, make a great many curious experiments, provided he has *proper subjects*.

Of SOMNAMBULISM.

IN my little Essay on *Somnambulism*, I have said that it was a state between sleeping and waking, partaking of both; the patient is a *Somnambule*, when he can do the same as if he was awake. These natural *Somnambules*, who get up at night, and do many wonderful things, are well demonstrated. They are diseased, and may be cured by treating. The *Magnetic Somnambules* are those whom art has found out a mean of absorbing or suspending some of their external senses for a while,—and the patient eats and drinks, goes up and down, plays upon the harpsichord, and does many things which you desire him, provided he be willing.—The first I saw was at the Marquis de Puysegur's, in the year 1784, and all those who pretended in this country before were impostors—and none of them had yet dreamt of it; and for all this we are indebted to
Dr.

Dr. Mesmer. Whenever any person has a real *Somnambule*, which is very easy, by care they have a treasure. They are called by us MALADES MEDECINS, or sick Physicians. These beings see in the dark, and go through an external atmosphere, the same as a glow worm; they have besides an internal atmosphere, which they make use of to perceive objects present, distant, visible, and invisible. I have had several who related to me what they could perceive. All of them differ in many respects, according to their constitution. One must not depend always upon what they say, on account of their differing sometimes. You may make them move in any direction, by your *will* alone; or by moving your conductor any way upon the floor, they will follow its directions. You may make them play on any instrument they can play upon; they will read, write and work: all this they will do better than if awake. Being deprived of their other faculties, they become stronger. No Physician can tell the disease of a person better than a real *Somnambule*. They seldom fail to tell unknown persons their diseases, and prescribe for them. At a future time, when the science is better established, I shall publish a full account of the theory of *Somnambulism*.

SOME will accuse me of having said too much;—but those who know me personally, will never accuse me of relating any thing which I cannot demonstrate; and those who repeat these marvellous narrations, hurt themselves and the science in the eyes of really learned men. Those
 stories,

flories, like tradition, which are handed down from generation to generation, and become improbable, like antiquity, loose their former lustre. I would advise my pupils to try those experiments I have shewn them first and try the others afterward.

To make an ELECTRIC or MAGNETICAL APPARATUS

I SHALL not give you a full account of the *Apparatus* of our Society in PARIS. It is more like a grove. Mine which I had in LONDON and DUBLIN, is a large oak tub, eight feet in diameter, well pitched in the inside about an inch thick (that belonging to our Society has looking glasses all around it), insulated upon four glass feet bottles of water well corked; you magnetise the bottles, and lay them down, the neck of one in the bottom of the other all round, so that the last comes to the centre. You may fill up the space with broken bottles, or any vitrifiable matter, brimstone, or resinous matter, minerals, &c. fill it up all but six inches; put some loadstones and artificial magnets in different directions, then cover the whole to the edge with fine dry river sand—put the lead over; place in the middle a polished iron bar about eight feet high, with sprigs to it to attract the universal fluid which concentrates itself in the reservoir. At the far corner place an *Arbor Vitæ* in a box, and place under it a strong magnet, the North pole upwards; the South pole is fixed in a hole upon the cover, by that means you increase the motion of the tree

tree, and becoming vegetalised, it will grow without water. You make holes all round about, eighteen inches distant—put iron or brass conductors behind, so as touch the patients who come next to it. Connect a chain of an electric machine; insulate your patients, and make them hold hands, it will increase the action in them. You may treat them in that manner—you will the sooner put them into *Crises*. I have had all my patients round my reservoir in a *Crisis* at a time. I could not attend them. You may have a tree in a box, upon insulated feet; have a small box filled with vitrifiable matter, and fill it with water; you may make use of a large bottle filled with water only, and connect a chain to it. All this apparatus may be made differently, according to the idea. Some take every morning brimstone or lozenges, and have brimstone in their sleeves, and rub themselves with different ingredients; but I never made use of any, and produced a great many effects.

To magnetise a tree, you must stand facing the North; you must have a conductor which you have magnetised; you must then point it from the top of the highest branches to the roots; do the same from the other branches: if the tree is so large that you cannot see the branches on the other side, change your position from South to North, and do the same—then approach the tree—clap your hands round it, and stay in that position five minutes, your tree becomes magnetised.—

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Any patient who has been in a *Crisis*, or *Somnambulism*, will distinguish it. Some will go in a *Crisis* as soon as they come near it; others, if they are in *Somnambulism*, will discover it among the rest.

YOU may magnetise a myrtle, or any other shrub; it will appear luminous in the dark.—You may magnetise a flower, by putting your thumbs in the middle, and establish an equator; then drawing your thumbs to the extremities, you press your thumb with the next finger and you throw the fluid upon the flower—it will appear luminous in the dark: by giving it to a person to smell who has been in a *Crisis* before, he will go into one again.

To magnetise a conductor or a cane, put your hands in the middle of it—slide your hands to the extremities, your thumbs at the top, and rub the extremities with them; by these means you will impregnate it with an electrical fluid, that seems luminous in the dark, and as sulphurous as the electric rubbing.

To magnetise a shilling, or a guinea, put your thumbs in the middle, and draw them to the extremities, it will appear as a ball of fire. A watch is magnetised in the same manner, by drawing your two thumbs to the top, and your index under it; establish an equator, and draw your fingers to the two poles: by showing it to a person who has been already in a *Crisis* he will fall in one again. They can tell you what

clock

clock it is in the dark; if asleep they can tell you the same, by shewing a watch.

To magnetise a harpsichord, fix your hands spread in the middle, and draw them towards the extremities; then rub the end you touch the strings with one after another, in the same manner, by that mean you will impregnate it with an electric fluid.—As soon as a person plays upon the harpsichord, make your patient touch it with his hand or finger, he will fall in a *Crisis* immediately.

To magnetise a room, or a bed, is the same.—Set it to the North facing the South; point your conductor up to the ceiling—bring it down towards you—point it to the West and East, and bring it also to your feet, the room will appear all luminous, and the bed also.

A POND may be magnetised in the same manner, by pointing your conductor over the surface of the water, from the cardinal points; touch the water with it, and make your patient do the same, he will have a shock, in falling in, and it may be of service to him.

FROM these few experiments it is easy to conceive, that any inanimated body may be electrified or magnetised, which you please to call it.—I have lately received information from LONDON and PARIS, that a person

son may kill a dog, a horse, or a man: by fixing the eyes upon the heart, it will stop the circulation, and kill them in an instant.—My Correspondent, who has as little faith as myself in these stories, informs me, “ that in a bustle in the *Place Louis XV.* an Huzzar came full gallop towards him, sword-in-hand; he treated the man and horse, but could not stop him—having his gun loaded, he killed the man, and thrust the bayonet in the breast of the horse. He treated them both effectually.—Others pretend to sink a ship at sea. This would be a good thing for an Admiral. All those pretended experiments do no honour to those who relate them.

To treat one's self is as easy as to make our arms, feet, and other parts of the body, move in any direction we please. You may make yourself sick in your stomach by your *absolute will*, as well as to cause motion, perspiration, &c.

I SHALL now take leave of my pupils, and beg of them never to relate any thing but what they have repeated often; and hope they will excuse my English, as I have not employed any Clerks.

F I N I S.