

**The general and particular principles of animal electricity and magnetism, &c.; in which are found Dr. Bell's secrets and practice, as Delivered To His Pupils In Paris, London, Dublin, Bristol, Gloucester, Worcester, Birmingham, Wolverhampton, Shrewsbury, Chester, Liverpool, Manchester, &c.;&c.; Shewing how to Magnetise and Cure different Diseases; to produce Crises, as well as Somnambulism, or Sleep-Walking; and in that State of Sleep to make a Person eat, drink, walk, sing and play upon any Instruments they are used to, &c.; to make Apparatus and other Accessories to produce Magnetical Facts; also to Magnetise Rivers, Rooms, Trees, and other Bodies, animate and inanimate; to raise the Arms, Legs of a Person awake, and to make him rise from his Chair; to raise the Arm of a Person absent from one Room to another; also to treat him at a Distance. All the New Experiments and Phenomena are explained / by Monsieur le Docteur Bell, Professor of that Science, And Member of the Philosophical Harmonic Society at Paris, Fellow Correspondent of M. Le Court de Geblin's Museum; and the only Person authorised by Patent from the First Noblemen in France, to teach and practise that Science in England, Ireland, &c.;**

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THE  
GENERAL AND PARTICULAR  
PRINCIPLES  
OF  
ANIMAL ELECTRICITY  
AND  
MAGNETISM, &c.

IN WHICH ARE FOUND

Dr. *BELL*'s SECRETS AND PRACTICE,  
AS DELIVERED TO HIS PUPILS

In *Paris, London, Dublin, Bristol, Gloucester, Worcester, Birmingham, Wolverhampton, Shrewsbury, Chester, Liverpool, Manchester, &c. &c.*

Shewing how to MAGNETISE and CURE different DISEASES; to produce CRISES, as well as SOMNAMBULISM, or SLEEP-WALKING; and in that State of Sleep to make a Person eat, drink, walk, sing and play upon any Instruments they are used to, &c. to make APPARATUS and other Accessaries to produce MAGNETICAL FACTS; also to MAGNETISE RIVERS, ROOMS, TREES, and other Bodies, animate and inanimate; to raise the Arms, Legs of a Person awake, and to make him rise from his Chair; to raise the Arm of a Person absent from one Room to another; also to treat him at a Distance. All the New Experiments and Phenomena are explained

By MONSIEUR LE DOCTEUR *BELL*,

PROFESSOR OF THAT SCIENCE,

*And Member of the Philosophical Harmonic Society at Paris, Fellow Correspondent of M. Le Court de Geblin's Museum; and the only Person authorised by Patent from the First Noblemen in France, to teach and practise that SCIENCE in England, Ireland, &c.*

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PRICE FIVE SHILLINGS.

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PRINTED for the AUTHOR.—1792.

ENTERED IN STATIONERS HALL.



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

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THE Philosophical Harmonic Society established in Paris, in 1782, informed of the Knowledge of Docteur 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 said JOHN BELL, and they invite such Society or Societies to correspond with them, according to the Articles 18, 44, and 45, of the Rules made in *Paris, Coqueron-street*, the eleventh of *August*, A. D. 1785.

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WE certify, That Dr. JOHN BELL, assisted at the LECTURES upon the Science of ANIMAL ELECTRICITY and MAGNETISM, &c. as read by Messrs. DUVAL DESPREMINIL and BERGASSE, 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.

ZIMMERMAN,  
First Secretary.

DUVAL DESPREMINIL, President.

THI. LORIER, Honorary Secretary.

G. KORNMAN, Treasurer.

BERGASSE, Orator.

CHEVALIER JUSTAMON.

MARQUIS de CHATELEUX.

CHEVALIER de MEZIERE.

L' ABBE de CESARGE.

COMTE D' AVAU.

COMTE de PUYSEGUR, &c. &c.



TO THE  
*LADIES and GENTLEMEN*  
PUPILS OF MY DIFFERENT CLASSES.

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*Ladies and Gentlemen,*

WITH your Permission, and according to your Wishes, I take the Liberty of dedicating to you my Principles upon the Theory and Practice of Animal Electricity and Magnetism, &c. &c. to which Phenomena 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, 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 them Impositions, because they do not strike their Ideas; neither will they take the Trouble of informing themselves of the Truth. A liberal minded Man superior to Prejudice, should investigate Matters, 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 Inoculation and Electricity met with in the Infancy of their Establishments, till successful Experience,



ence, Time, and the manifest Advantages resulting from such Doctrines, removed the dark Clouds of Prejudice from 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 Physicians we are indebted for its Progress, but to Natural Philosophers: Men no Way interested, save for the Benefit of Society.

Why then should not Animal Electricity and Magnetism, like several other simple Medicines which have been beneficial to Mankind, be employed? Have not Load-stones and Artificial Magnets been proved beneficial in many Cases, particularly in Spasmodic, Nervous Diseases, &c. approved of by the French Academy even three Years ago, and now made Use of in *England*? For my own 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,

JOHN BELL.



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## P R E F A C E.

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**I**DEAS increase and are renewed ; Error and Truth succeed each other, and appear by Turns like the Fashions of Apparel.

ARTS and Sciences, like Empires and Kingdoms, are defined by Providence to flourish and decay. There is no Science, howsoever useful, sublime, or perfect it may appear, but still admits the polishing Hand of Improvement, though Time too often serves rather to veil than to display its Perfections. Whatever has been discovered has been revealed by Degrees, and, Air-Balloon-like, has often been neglected and renewed. Human Knowledge preserves its Revolution round the Truth, as the terrestrial Globe does round that luminous Body which cheers us with its Rays. But in the Progress of our Knowledge, Ignorance still attends, and reigns alternately, as Darkness after Light. Not many Centuries have elapsed since several People knew this Art, and produced many Effects without knowing the Cause, but being supposed the Work of Witchcraft, in those Times of Ignorance, the Performers were put to the Torture, 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 having made them *eat and drink, sing and play upon the Harpsichord, or any other Instrument they were used to*, by telling an unknown Person their Diseases, and prescribing for them, &c. All these Things appeared to them wonderful, and beyond the Power either of Nature or Art, inasmuch as they knew not the Cause.

I shall



I shall only give here such Principles as appear to me philosophically reasonable, and on them lay the Foundation of that Art, in the Practice of which I have had a great Deal of Success every where I have been ; and by encouraging my Pupils to labour in the same extensive Field, they may reap the same Advantages. It would be too long to recite the Names of the Ancients who have written on this Subject ; I shall only mention *Flud*, the *Mosaical Philosophy* ; *Tentagelinus*, the Art of Curing by Sympathy ; *Paracelsus*, so much known by his *Alkabeistical Tincture*, &c. *Digby*, *Friend*, *Maxwel*, *Musgrave*, *Lord Bacon*, and many more who have treated on that Subject. Among the many who are supposed to have performed Cures 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*, and *Queen Anne* used to touch for the Scrophula, since their Time 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 Greatrak* 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 *Gafner*, at *Ratisbone*, in 1774, made several Cures.

ANIMAL



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# ANIMAL ELECTRICITY

AND

## MAGNETISM.

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### *GENERAL IDEAS ON MOTION.*

**M**OTION exists in all parts of the universe : all bodies are endowed with a certain degree of it, 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 a table, rolls on a chair, falls on the floor ; what happens in consequence of it ? Is it at rest ? No ; its motion meets with an obstacle ; however, it still exists ; or, at least, it loses 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

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\* We understand here by motion, the single deplating of a body, though strength, which is the principle of its motion, may be communicated, propagated, but can never be destroyed.



from whence it will spread in the matter, and be so far divided as to have become insensible.

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 not be conscious of it, nor be able to give it any proper appellation.

It is only by reason of this narrowness of our faculties, that we are acquainted with motion; having seen some beings moving, and others at rest, 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? 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 then can produce irregular motions, is not the centre wherein those motions end, also animated, that it may be proportionate to  
those



those anomalies, and so restore the equilibrium, and force, that are the preservers of the world?

Further; it is not necessary to pay any regard to the motion imprest by animate matter, to conclude that which we look upon to be dead, because it is at rest; for even the globe of the earth is animated; all things tend towards the centre of that globe; and gravitation is in reality nothing more than an imprest motion towards a determinate direction. It therefore must absolutely follow, that those motions must be reflected with new directions from the centre 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 authorised to think that nature modifies, alters, and 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 that there is an incomprehensible proceeding in nature, a secret quality which we are not in want of? Why cannot we suppose, that it operates upon spheres as well as upon individuals?

If the known laws of heaviness, or gravity, communication of motion, &c. solely belong to inert

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mat-



matter, and animated matter can arbitrarily act upon it, all animated forces, therefore, will only be troublesome, and all the universe will be in confusion.

If then all matter be considered as being animated, the phenomena of the whole world will not be more extraordinary than those of the human body, nor could the best physiologists explain a single moment of their own existence, if they did not admit an animated principle to be the preserver of it, and which, by laws unknown to them, compensates for 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, or as performing the function of receiving, distributing, or sending back the motion, always seems to be productive of a more subtle matter, more elaborate, more unlike matter inert, and more near to that which we conceive by animated matter.

Let us, for example, only mention transpiration, emanations, those currents established between the beings which lead us to imitation, and make us yield to strange motions, such as passions, sympathies, antipathies, &c. even Animal Electricity and Magnetism, which seem to be the Great Oceans from which the animated matter verily springs.

Nature



Nature thus leads us to a way of thinking, which encourages us to believe that the interior part of the globe is a grand receptacle of motion, and consequently a grand centre of activity. Since, therefore, in our principles there are no annihilated motions, what hinders us from acknowledging that both Electricity and Magnetism are the produce of that interior elaboration; the particular secretions of the globe; the principles of the life of that vast individual, and which shew its correspondence with all the inhabitants of it?

Supposing now, that general correspondence of motions to be 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, all matter, however closely it may be kept, implies the idea of friction, and consequently a diminution of motion; hence we shall find ourselves greatly comforted by an hypothesis, which will shew the very cause of motion in the fluids, which ought to stop it; and the difference will proceed from the 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 preserve the motion, and keep it up.



Every motion may be communicated from one body to another, and to some parts of matter, and increase that which it had before, in conformity however to the law given to it, by the particular arrangement of the body which receives it, unless the bodies are exactly alike in form, texture, and bulk.

Therefore the encreasing of motion communicated by a man to a tree, by Magnetising it, (*vide the last part, how to Magnetise a tree,*) in order to become a centre 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 nearly connected with 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, alimanted by the same ground, and formed in the same manner, the general Currents of the World operate upon it with equal efforts,

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\* The Trees of the Marquisses of *Puysegur*, *Tiffard*, and many others, are well known.



forts, 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 attacked in the origin of their formations, shall be the more easily dissolved, and shall oppose less resistance.

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 shew 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 united, as in a common centre, all motions of surrounding bodies, and who reacts, 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



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 the bodies that surround him, nor accessible to the same external quantity of animal fluid. The farther he advances in a state of illness, the more his inequality of motion diminishes; his currents weaken, his humours encrease, cohesion is established, want of harmony takes place, and he dies.

If the decrease of motion produce the effects; 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



Of all the repairing or restorative 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, (who receives more than he gives;) 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, those proceedings by the existence of a doubtless fluid, ridiculously denied by many, because they do not see it.

The feruginous matter 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



In many cases, art can imitate nature, and even surpass it; (as a proof) 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 a right line. It is natural to conclude from hence, that nature has an uniform manner of acting, but directed by the knowledge of man, she is capable of encreasing that power, and of concentrating, by her strength, in a determined point.

That there exists an invisible 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 vast and profound views, would have created the general currents, which apparently rule the universe, only to put in activity a part of matter, called iron, merely to enable us 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 examine if the parts

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\* I have seen at my friend's, Mr. L'Abbè le Noble's, at *Paris*, an Artificial Magnet of his composition, the activity of which was so strong, as to carry more than 300 weight.



parts of matter are not formed in such a manner as to participate of the same advantage.

Of all the metallic matters inclosed in the bosom of the earth, none is so much diffused as iron; almost all bodies submitted to a certain chemical process, furnish a quantity, more or less considerable, of this metal.

Vegetables contain some also; and it may be established as a principle in animal fluid; a proof of which appears in a certain quantity 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 near it.

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

Man, in a good state of health, will be strongly saturated with that matter, being exposed in a regular manner to the action of those same currents, and ought to acquire magnetic virtue, and consequently more powerful means of acting upon his like in a weak state.

In

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\* 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. Some other persons have had the same power.



In this 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 this 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 healthy 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 nearly the same thing, in communicating the action of the same fluid, received according to the law of the different modifications of two different bodies.

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



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 harmoniously one with another; because, by regulating their fibres alternately, they will render them fitter for receiving a greater portion of the vital 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 magnetiser, which I shall explain hereafter. Experience and observation alone can enable one to make a just application of them; and I repeat it, imprudence is very dangerous.\* In such a case, power united with ignorance may be truly compared to a loaded pistol in the hands of a child.

### Action

\* 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 or Epilepsy, and they may never be cured.



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 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 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



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 phenomenon 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 re-action, it may produce a stronger perturbation, which it is always material to avoid.

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



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.

One must not think, from what has been superficially explained, it follows, that one may, without danger, yield to the practice of this Science. That matter is too extensive, not to require a deep discernment and sound study.

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



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To put a PERSON in a CRISIS and  
SOMNAMBULISM, at a Distance.

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TO magnetise, or treat a person at a distance, is not impossible. The manner of doing this is as follows: 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, or magnetic fluid,—and by its *will* determines it to be directed upon such and such a 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

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\* The distance of body has nothing to do with the soul.  
—Vide “ Lord Bacon’s *Silva Silvarum*, upon the Transmission of Spirits.



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 the animal œconomy, of which she is the principle that cannot be destroyed.

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

To treat a person at a distance, from one house to another, is possible—provided you have seen the person before, and been in affinity, or 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, you may feel it within yourself, 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*.



*To raise the ARM or LEG of a PERSON awake.*

Cause the person to set his back to the North, let him lay his hand passive upon the table, and in an easy posture. Sit opposite to him, lay your hand flat on the table, about half an inch from his, raise your hand gently about one inch from his, as far as the shoulder, bring your hand down again, and repeat the operation several times, with your absolute *will*, you will perceive the fingers diverging and rising from the table, then proceed again without touching, and the hand will follow yours by attraction, as high as you please. If you do not succeed, it may be owing to the perspiration of the hand, or the person is too muscular, and you are too weak to have any effect. Raise the hand, by putting a cup or snuff-box under, you will sooner succeed, or put an Artificial Magnet in your sleeve, South Pole towards the person, put another in his, North Pole towards you. In the year 1783. I saw Dr. *Mesmer* raise the arm and leg together of a person that way. I have seen him, and Father *Hervier* raise a person up from his chair: Cause a person sit easy on a chair, sit opposite, and with both your hands extended, as if you was going to receive somebody in your arms, drawing towards yourself, repeat often; if the person is of a weak constitution you will soon succeed. I have often raised a person in Somnambulism, and made him

D

walk



walk towards me. After you have raised the hand of a person awake once or twice, cause him to lay his hand on a table, retire to another room, and paint the person in your idea, do the same as if the person was before you ; that sympathy of mind and body, between you and the person, will make you raise his hand.

The leg may be raised in the same manner, by putting it upon any thing to raise it up from the ground, and must be extended. Both arms and legs must be rubbed afterwards, as they are numb.

These experiments are well known, and many of my pupils are able to perform them.

*I would be happy  
for your pupils to  
know them for the  
devil himself must  
know them*

*I shall*



## CHAPTER II.

*I shall explain more minutely how to Cure many DISEASES separately, upon reasonable Principles.*

THERE is an universal fluid which fills all space. Every animated body is endowed with a certain quantity of electric or animal 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 accclerate those currents in a body, and produce *Crisis* and *Somnambulism*, which is done by acting reciprocally upon one another, by increasing the currents 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 to 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 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. That person who is in a good state of health, and of a strong constitution, can act most effectually on a sickly man,—the power of man in a good state of health will then be 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.

Therefore, in order that two persons may act on each other in the strongest manner possible, they  
must



must be placed opposite each other ; from *North* to *South* is the 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 the pain, in proportion to the masses.

It is possible to direct the action of Animal Electricity and Magnetism, &c. more particularly on an 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 be opposite, at a little distance from the person ; in that position you are in affinity with your patient, your two *atmospheres* are joined ; it shews the opposition of poles in the human  
body,



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 to 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 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. (*vide the last part.*) You may also change the poles in the human body pretty near the same as you change those of a magnet.

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\* Many suppose that if we could be balanced like a mariner's compass, our head would incline towards the North. — Many people sleep with their heads towards the North.



net. 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 fluid flow out and pass in ; in consequence of this, you may affect a person at a distance in the same room, 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 exists 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 *Crises* : through want of that precaution, I have seen several persons who could not take them out.

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 lie the greatest abundance of nerves ; you  
may



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 your 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 then feels 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 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



ing 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, through sympathy, 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 ; there are various other sensations, according to the difference of constitutions ; 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. After thus finding the seat of the disease, you may touch\* the part affected, 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, which acts like a stimulus, and will produce a salutary *Crisis*, by putting the whole frame in action, which will remove any disease proceeding from obstructions, or the like ; after that the patient finds himself composed, and the

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\* Touching is certainly very efficacious, if we have the Head-Ach, or other pains, we naturally rub the part, and it eases it ; but let another person do it, it has more virtue, on account of the greater quantity of animal fluid, which will expel inflammations and tumors, by the increase of heat only, which acts like a stimulus.



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, then wave your hand as if you were to fan a person who is too hot, —move by degrees backwards, till he is recovered.

The cause of most 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*, and neighbouring parts. 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*, and are generally cured by this mode of treatment; if those vessels press upon the root of a 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  
parti-



particularly in the diaphragm, stomatical and umbilical *plexus*, where lie the most 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 held the opinion that the nerves are the seat of the *soul*; and it is presumed, that thro' the nervous system *Somnambules* are enabled to see 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 philosophers make use of conductors, either glass, steel, silver, or gold, about eight inches long, they have a good effect in some cases, but an Artificial Magnet is best, as it has more activity; 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 left,” that is, the poles are changed.—I have repeatedly produced the same effect by treating from left to right, except when I have put a person asleep without a conductor; if while asleep I magnetised from right to left, 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 manner 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, like an ingenious machine, one wheel will prevent the others from going. If 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 you ought to be very cautious how you administer them, except such as the patients will order for themselves, or prescribe for others, which are generally very simple, and of the vegetable kingdom. 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



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 of the prescriber, because most of them are very aqueous and cathartick, stimulate too much, and will increase irritation, spasms, &c. and produce effects discordant to 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 cholic and costiveness, or sore throat, injections or clysters are the best.—These are the general remedies which ought to be administered to the patients, as in my opinion, all those preparations of minerals, were never intended by nature for the human body. Modern practitioners 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; she alone dictates what every man ought to follow, because she seldom deceives us in our manner of living, if we would consult her. It is not what we eat, nor the quantity, which does good—it is what we digest; and in regard to our drink, it is the  
small



small quantity which is tonical. 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 alone 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. 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 sallads, good ripe fruits, or such like; gentle exercise in the 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 often cure a great many people without the help of the faculty.

If you have a 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 we 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



him upon a chair, and make a healthy person sit upon the same chair back to back ; that is to say, to strengthen or increase an action. 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.—Your idea must be *absolute*.—It is generally held, that a person who attempts to cure another, from mere motives of humanity, will have more effect than a person who does it from interested views.

There are several ways of treating and curing ; for that effect, much attention and prudence is required ;—and a humane man, willing to do good to his fellow-creatures, who labour under any infirmities, will never treat his patients in public, and make them walk in their sleep, or try many experiments. It is very well to convince incredulous people of the effects, but cannot do good to the patient. I will also say, that a person cannot treat more than two or three patients in a day to do them justice, or he must be of a very strong constitution, and live well ; and those who do treat more, seldom cure by magnetising alone ; the patients may fancy they have been cured. But in my humble opinion, the imagination deludes such patients. There are many cases, well known to the learned, of cures being performed by the power of the imagination, especially in cases where the disorder itself arose from the imagination ; and it is certainly happy when such effects can be produced ;  
but



but as this has nothing to do with Animal Magnetism, I beg leave to wave it.

Suppose you have a patient who has a head-ach, you seat him in a chair, the back towards the North,—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 diaphragm or 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 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, or press your hands upon the head in opposition, 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 histericus*. These various head-



head-achs arise from different causes : if it proceeds from obstructions, *Crises* 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 ; or draw the fluid towards you with all your might. Electrify the head by connecting a director with a wooden point to the prime conductor, throw a quantity of fluid on the head.

#### DEAFNESS.

If the want of hearing proceeds 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 ; you then fix your left hand towards the ear, and you move your right open, and bring 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 : impress your mind with the cause of the disease, and the structure of the part you



are treating. You may make use of a conductor, either glass or Artificial Magnet, and put it into the ear, and rub the same with your 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, or rum, and a little sweet oil, or eals-gall will assist you in the operation. If you cannot succeed, electrify the ear by introducing a bended glass tube, with a wire in it, into the ear; hold the tube with one hand by the middle, bring a bit of wood near the nob of the wire, and draw the fluid from the insulated person, or throw the fluid into the ear with another tube, without insulating.

#### *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; or apply two magnets upon the temples, the poles contrary.

DISEASES



## DISEASES of the EYES.

There is nothing so difficult to cure as those diseases, and none of our organs are 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 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 syrup to your patient. A slight inflammation may be cured easily, by fixing your idea ; draw the fluid towards you, unknown to the person ; I have done it often in a stage-coach, and other places.

The *Gutta Serena*, *Opthalmia*, *Cataract*, *Specks on the Eyes*, and *Fistula Lacrymalis*, are very difficult, and almost incurable.—I shall explain the best manner of treating :—You must first know 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 ; make 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 ; drop magnetised water,



three or four times a day, into the eyes : a proper regimen is necessary, and some internal and external application.

*Of the EPILEPSY and HYSTERIC AFFECTIONS.*

Those diseases are often difficult to cure, with many others, as they cannot be cured by internal medicines, except when proceeding from obstructions, worms, or affection of the mind, &c. If it proceed from worms, give some Carolina, or black Elebore, India Pink, mixed with jallap or rhubarb. In obstructions, you treat according to the rules ; then you touch the head on the top ;—apply your thumb to 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*, which is very easy, and the fits will decrease every day.—Messrs. *Andry* and *Touret*,\* physicians, at *Paris*, cured several *Epileptics*, by applying Artificial Magnets round the head, or like a horse shoe, upon the top of the head ; when they are in a fit, apply a magnet in each hand, it will soon recover them ; they are very good in *spasms*, *fainting*, and *cramps*—by applying the magnet under the foot, it ceases instantly.

Of

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\* *Vide their Report to the Royal Academy on Magnets.*



*Of the SCHROPHULA, called the KING's EVIL.*

This disease is a disgrace to the science of physic; physicians not having found a perfect mode of cure. It is said that 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 in this instance, I really believe that fear operated so forcibly on their imaginations, and caused such a sudden revolution in the blood as removed the obstruction of 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 in magnetised water, and keep a bit of rag always upon the part.—Sea-bathing, decoction of celery, bardane, nettles, and hemlock juice may be tried, besides treating.

*N. B.* This disease is very dangerous to treat, as well as all cutaneous eruptions; I would advise to have nothing to do with it if possible.

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



it happens to one of a middle 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 the cause lies ; 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 two hours ; if you can put him into a *Crisis*, which is easily done, you may expect to cure him. You make him lift 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 it 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 electric 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 cured the porter of the Royal Bank, in *Dublin*, who is above 60 years old. 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



the point on the tongue : sometimes a little gargle is useful. Electricity and the cold bath are very good.

#### ST. VITUS'S DANCE.

This strange disorder may be cured by a long treatment ; you may magnetise a harpsichord, and make the patient dance till he drops down, and treat him after. I have seen a girl cured that way, by a private gentleman at *Paris*.

#### RHEUMATISM.

Nothing is more common in this country than this disease, on account of the dampness and change of the weather, which will absorb the electric and or magnetic fluid from flying off different 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, such as heat or cold, which produce inflammation between the joints, 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 a *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*



*matism* is in the *head*, you apply it upon the top of it; if it is in 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* or arm-bone, &c.—Electricity, hot and cold bath, earth-bathing, according to Dr. GRAHAM's principles, have been of service. Some internal and external applications will assist the operation.—I knew a baker who was so bad that Electricity had no effect; he was advised by a *Somnambule* to get into his own oven, having such a degree of heat, from thence he was carried between two blankets into bed, and by proper stimulus became perfectly well after four trials.

#### 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 watery fluid in the *abdomen* or 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 accessories, accord-



according to the operator's fancy. Dropfies of the brain, of the breast, and of the legs, are treated by extracting the fluid, and promoting circulation and perspiration.——A poor woman, having occasion to go down into the kitchen, saw my black fervant stark naked, in a large tub of water; she was so frightened that she fell on the stairs in an hyfterick, was heard, and brought to; the Black had hid himself in the coal-hole, and thought the woman was dead; on the contrary, next day she measured a quarter of a yard less round the waist, as she had been measured before, and became well after.

#### *Of the* ASTHMA.

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

#### APOPLEXY.

This sudden loss of the senses may be cured by applying immediately, and with proper care. The

G

cause



cause is an effusion of 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, 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. He endeavours to cry aloud, and fancies himself going to be drowned, or to be killed. It proceeds from a weak stomach, nervous affections—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 effect ceased. They are a kind of *Somnambules*. You may treat the stomach, by throwing 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.

CONSUMP-



CONSUMPTION, DECAY, or PHTHISIS  
PULMONALIS.

This disease, so common in *England*, is difficult to cure; if it proceeds from want of the animal fluid in the body, which wastes it to nothing, it is 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 he may be much hurt by it, like a child who sleeps with an old and unhealthy person; therefore would advise to treat as few as possible. Riding a young horse without a saddle, a cow, or 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; or to follow a plough in a dry day, or to handle some vegetables and fresh meat. Live on animal food, and rich wine.

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 also have a piece of wood, two or three inches broad, and proportionably thick, called a busk, which occasions so many diseases. They should be loose round the body.—You treat the stomach, by throwing a quantity of 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 *carmenatives*, and exercise in pure air.

*BILE on the stomach* is treated upwards; also to make the patient vomit, and *Crises* are good for it—a glass of magnetised water after will settle the stomach. In all sorts of inflammations of the lungs, liver, &c. you treat towards you, and avoid the *Crises*, 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 who had just learned, 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, Strains, or Ulcers*, draw towards you, or apply your hands in opposition on the part, a long time, and bathe with magnetised water.

Pregnant women, and in labour, may be treated without a *Crisis*.

The *CHLOROSIS*, or obstruction in the fair sex, which is owing to debility or laxity of habit.—In  
plethoric



plethoric habits, treat in opposition, and endeavour to produce a *Crisis*. I knew a lady, who told me she had cured several, by the application of the hand.

### 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, such as sight, hearing, feeling, tasting, and smelling. 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, and appears luminous.—I knew a lady's maid, every time she pulled off her mistress's silk stockings, could see sparkles of fire, and the legs appeared luminous. One day the experiment was made in a dark room, out of eight persons present, two could not see any thing, and the rest could perceive plainly.—Mr. *Boyle* mentions a person, who, after getting half fuddled with claret (which was supposed relaxed the stomach and his nervous system) when he walked in the night, could see to read moderate print.—We have seen lately in all the newspapers,



papers, an account of a man who could distinguish colours in the dark.—GRIMALDI tells us, “ that some women can, by their eyes alone, distinguish between eggs laid by black hens, and those by white ones.” These facts will lead to many things which I shall relate about *Somnambules*. We must not attribute to *whim* all the singularities, which we 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. 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, or the head, you treat those parts; if you cannot succeed by treating, apply a *magnetic bandeau* round the head, it will stop it instantly.—For trembling of the hands, you apply *magnetic bracelets*, such as I have made.

To stop the blood from a cut, fix your *idea* upon the part, and hold your finger as if you had a pinch of snuff, press with your index and your thumb upon the cut, it will stop it instantly.

FEVER.



## FEVER.

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, and evacuation. 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.

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 make yourself sick in your stomach by your *absolute will*: I have done it often, before several gentlemen, by stirring the atmosphere in my stomach.

Animals of all kinds may be treated in different ways. I have seen, at the *Veterinary School*, in *Paris*, several horses and cows feel the effects sensibly. There was a reservoir, similar to that which I describe, but no electric machine. I have seen dogs and cats put to sleep several times; therefore it cannot be from imagination; I would advise to try that, to see the reality. I know a gentleman at *Bristol*, who has done it often.

I shall not mention here the cures I have made, as well as my Pupils; I shall refer to the works of Marquis de *Puysegur*, *Tardy de Montreveil*, and 20 volumes more.

Of



*Of the CRISES, or PAROXYSM.*

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 all the parts of the body. Few diseases can be cured without a *Crisis*, particularly when it proceeds from obstructions. I must observe, that in many cases, when disorders are at a natural *Crisis*, the application of physic is deemed to produce an effect; when, in reality, it is merely the force of nature restoring the equilibrium.

There are two sorts of *Crises*.—The *natural one*, which is attributed to nature alone, gets rid of what offends her by an increase of movement, producing vomiting, motion, 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 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,



subject, and the cause of his disease. Some say there are six degrees of *Crises*; in my opinion, there are as many, as different constitutions to treat; some will also say there is a luminous *Crisis*, from that sect called *Illumines*; they were called, ten years ago, in *France* and *Germany*, *Clair-voyans*.

Suppose you have a proper person, and wish to put him into a *Crisis*, (be very cautious, as it may last many hours, according to the constitution and disease) put yourself in affinity with him, by holding his thumbs or his hands, during a few seconds. Divest yourself from any prejudice, and think of nothing else but of producing the effects. The person must be willing for the first time, and your mind must be absolute,\* and of a stronger constitution than the person you operate upon; if the person is afraid, you will produce a strong *Crisis*. You must be alone in a room to avoid any noise, or any thing to disturb your mind;—I have often failed in a large company, being disturbed by noise, and my fear of not succeeding, together with the different atmospheres, and other accidental causes. If it so happens that you do not succeed that time, suspend your judgment, try again another time, or  
make

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\* *Croire & vouloir*, according to the Marquis de Puysegur, is sufficient; but some modern professors have made it, *volition, belief, abstraction, intention, affection, confidence, sympathy, &c.* all these are imaginary; the whole contents depend in the *absolute will* of the operator.



make choice of another subject ; it may be owing to your habit of body, the weather being too hot, or too cold, or other causes. It is a mistaken notion to suppose that every body can be put to sleep ; perhaps Providence has not ordained it should be so, for the good of society. While you hold the hands, fix your *idea* and eyes upon the heart, stomach, and *frontal sinus* above the nose, then bring your hands down to the feet, and raise them up towards the head again ; repeat the operation several times, and charge the head in different directions, by shutting your hands and opening them quickly, by that mean you throw a quantity of animal fluid on the patient, which will cause a vibration of the nerves, and put him in a convulsion. If the person is too much agitated, which is often the case, try to calm him, by drawing the fluid downwards from head to foot ; do the same as if the person was too hot ; put the air in motion with your hands, drawing back, and giving him air ; or take his hands and apply them to your side, then blow in his face, that may ease him. There are some people more susceptible of *Crises* than others ; it depends upon the strength of their constitutions, and the nature of their diseases ; but when you have once or twice put a person into that state, he is then under your influence, you may at any time, place, or hour produce the same effects without motions, as when you treat at a distance ; the more you treat the stronger you become, like an armed load-stone, by adding weight to it every day. Some become insensible to it when  
they



they draw near their recovery. It is often more easy to put a person into a *Crisis*\* than to take him out of it. The best method is to let the person compose himself; if he has been much agitated (like a person in an epileptic fit) it is a long time before nature can recover: do not speak to him till you see him composed and easy. Ask him how he does? if he does not answer your questions, let him be quiet longer; if you were to take him out too soon, he would be apt to fall asleep again, as I have seen many, or perhaps have a head-ach after. If he says, in a quarter of an hour, be careful to awake him at that time; some will tell to a second when it is near the time they have fixed to be awaked. When the time is arrived, fan him from head to feet; apply your fingers upon his temples, then rub his eyes with your thumbs several times, and he will open them in a surprise; if he complains of a head-ach, put the air in motion, and let nobody come near him for a few minutes; a glass of wine, rum or brandy and water may be given, and let him not go out immediately. Many professors make use of different means; in my humble opinion, this I have found by experience to be the best, as I have  
fre-

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\* It has been asserted by some professors of late, that a person of a bad moral character cannot be put into a *Crisis*, or operate upon others. But daily experience has convinced me that morality has nothing to do with these physical effects, being produced in bad characters themselves, or they producing them in others.



frequently seen others fail. When the patient is recovered, by making the room dark, and rubbing your hands, he will see sparks of fire issuing out of the fingers, he will also perceive a luminous vapour flying all round your body, like phosphorus, and your eyes emitting great rays of light, the breath having the appearance of a light smoke, and many other phenomena, which you may try as you will read in the experiments. Some people have not that irritability on the optic nerve the first time, but the second or third seldom fails.

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*Facts are stubborn Things when often repeated.*

I must be permitted to relate many examples that will appear incredible to some persons,—yet I can produce a thousand witnesses. Let any sober enquirer after truth, sit down, reflect, and try,—he is sure to succeed, let the cause be what it will, the effects will satisfy him,—as many hundreds in this kingdom can produce them.

There are many people who will remain several hours in these *Crises*,—others will catch it through sympathy.—I have seen at Dr. Mesmer's *Chambre des Crises*, about thirty persons at a time in that situation, and a great many at the treatment of the Marquis de Puysegur, Dr. De la Motte, Dr. Vernier, Father Hervier, and hundreds more, in the year 1784. The same year a gentleman begged I would go with him to see  
his



his niece, who was a novice in a convent, near *Paris*, she was confined in that unnatural prison, against her own will and inclination ; since the Revolution she has been happily married :—at the time I saw her she looked pale and debilitated ; I told her I would magnetise her ; an old nun ran up immediately, and the Abbess with six or eight nuns along with her ;—I held by the hands thro' the grate, fixing my eyes on her heart, in one minute she went into a *Crisis* ; five more nuns went into hysterick fits, the others ran away ; their screams alarmed so much my patient, that she remained in that state four hours ; I could not assist her, nor would the Abbess permit me to go in.—This phenomenon is often seen in manufactories, schools, and other public places ; one person will often cause many to go into hystericks, like the *Trembleurs*, in *America*.

In *Dublin*, being in a large company at a nobleman's house, I put a lady of quality and a gentleman into a *Crisis*, and two or three servants ; there came in a certain great lady, several ladies ran up to her, and told her what they had witnessed ; I turned round, and waved a glass conductor towards her, the shining of the glass made her believe she was magnetised ; she went into a gentle *Crisis*,—all the company were alarmed ; I then put an Artificial Magnet into her hand, gave her air, and she recovered soon ; all the ladies were curious to view the magnet, as possessing such a power.

In



In *London*, in the year 1785, several *French* noblemen, Members of the Harmonic Society, did me the honour of calling at my lodgings;—the Duke de ——— put a person into a *Crisis*, using his cane only as a conductor; several ladies were carried into another room, who were affected.

In *Dublin*, I called at a house to treat a lady for the second time, she was no sooner in a *Crisis*, than three ladies, seated on a sofa, went into hysteric fits; their screams alarmed my patient so much, that she remained in that state near three hours.

In *Wolverhampton*,\* several ladies and two gentlemen did me the honour of calling at my lodging; after I had entertained them with electric and magnetic recreations, I desired a very amiable lady to sit down, whilst I took off the magnetic effluvia, by a small motion of my hand, and my *absolute*  
*will,*

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\* It is a very populous collegiate town, in *Staffordshire*, 13 miles from *Birmingham*; very remarkable for the coal-pits, and wild-fires, the antiquity of the Church, the environs of the town being so well cultivated, on account of the number of noblemen's seats, which form many beautiful and grotesque pictures; also the manufactories, particularly japaning, and other ingenious works of Messrs. *Taylor*, *Jones*, and *Badger*: the steel works, and the porter brewery; together with the peace and harmony in which the inhabitants live together, the cheapness of provisions, the hospitality shewn to strangers, but above all the beauty of the ladies, justly entitle it to the name of the terrestrial paradise of *Great Britain*.



*will*, she went into a gentle *Crisis*; two other ladies went into hystericks, through sympathy. Several gentlemen of the same place, who had done me the honour to subscribe to my lectures, having seen several experiments, were desirous to see a strong *Crisis*,—I desired a gentleman to try the experiment on a person who had been treated by him several times, as the person knew the gentleman, she was not afraid; and was in one minute put into such a convulsion, that two gentlemen could hardly hold her, she cried much; what was surprising, she could hear a drum beating; it was six minutes before any gentleman present could hear it; she was near four hours in that state. After taking her out of the *Crisis*, she fell asleep again, which happens frequently; the company left the room, and would have given much money not to have seen such a high *Crisis*.

In *Worcester*, I made the observation, that one patient amongst twenty would sometimes remain asleep 3 hours, and fall into an hysterick fit of laughing for ten minutes; some would fall into so sound a sleep, that any operation might be performed without their knowledge.

In *Bristol*, at a gentleman's house, I put the maid servant asleep for half an hour: A gentleman, who had learned before, put her asleep a second time, without the precaution of being in affinity; she remained near three hours in a violent hysterick, that two gentlemen could hardly hold her; she drank  
four



four or five pints of warm beer, which she never used to drink.

Near *Gloucester*, at a gentleman's house, the maid was put asleep for three hours ; nobody could awake her ; the ladies took off her garters, in the absence of the gentlemen, which caused an old maid of fourscore to say, she would never go into company with gentlemen who had learned that art, as she could not think herself safe among them.

In *Dublin, Gloucester*, and other places, I have given several persons in *Crisis* electric shocks, who did not recollect the same when awake—many gentlemen of the faculty have been eye-witnesses.

In *Gloucester*, a young man, apprentice to a gentleman of the faculty (eminent in his profession) went home, desired the servant to sit down, he then went through the same process he had seen his master perform before ; to his great surprise he could not awake her ; his master came home, and was astonished to find his servant asleep—he took her out of the *Crisis*.

In *Paris*, I put a man asleep a surgeon of the invalids, who thought that a little bleeding would do him good, he was bled ; the man would not believe he had been bled after he was recovered.

There are in *Paris*, and the provinces, many *Acoucheurs* who put their patients asleep in some cases.

Of



*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 organs.

Our senses can only draw us, more or less, near to the knowledge of objects and their nature, by a constant use and 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; and tell the size of a person, and many other surprising things. There is no doubt but we are endowed with an internal sense, which is in affinity with the universe, and is con-



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

If 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 *Bourbon*. During twenty years he made a particular study of a sense unknown to us: he could perceive a fleet or a single ship one or two 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 stop at the island.—He could do more:—At sea, he could tell the distance he was off land,  
and

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\* The Eagle and other Animals have more subtle senses than ourselves.



and perceive rocks in the water ; which 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 Recommendation to the *French* 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, arising from the water, and passing through the pores of the earth, gave him that sensation.

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### Of SOMNAMBULISM, or SLEEP-WALKING.

SOMNAMBULISM is a state between sleeping and walking, partaking of both. The patient is a *Somnambule* or *Clair-voyans*, when he can do the same as when he was awake ; those natural *Somnambules* who get up in the night, and do many surprising things, are well demonstrated they are diseased persons, and may be cured by treating. The magnetic *Somnambules* are those whom art has found out a means of absorbing, and suspending



some of their external senses for awhile; the patients eat and drink, go up and down, play on any kind of instrument they are used to, and do many surprising things as you please to desire them, either by words or by *thought*, provided they are willing.

The first I saw was at the Marquis *de Pufegur's*, in the year 1784; and soon after there was a hundred to be seen among the different Practitioners in *Paris*; whenever a person has a real *Somnambule*, he has a treasure; they are called *Malades-Medecins*, or Sick-physicians. I knew a very extraordinary one, who saved the learned *Monf. du Coidic's* life, after a wound he had received;—these beings appear to see in the dark, and go through an external atmosphere; they have besides an inward sense, which they make use of to perceive objects present, visible, or invisible: No physicians can tell the cause and disease of a person, so well as a *Somnambule*, which they feel through sympathy, and other means almost incredible, and hardly known: It seems, that being deprived of their external senses, their intellects become stronger. I shall not relate all the questions and answers, their diseases, and those of others; as it would require several volumes.—I shall content myself with relating facts, which I have produced before many reputable witnesses.

SOMNAMBULES can walk, see, eat, drink, work, and do many other things, which they cannot recollect after.—In the year 1784, I put a gentleman



in *Somnambulism* ; in that state he was brought in a coach to the side of a river, along with some friends who came to see him ; when his foot touched the water he drew back, saying, he did not like to wet himself ; he was asked if he could swim, he said, No, but would follow any body into the river, he undressed himself, and followed a gentleman that came with him ; when he was as deep as his shoulders, he tried to swim towards the shore ; and did it pretty well : I took him out of his sleep, he was so surprised to see himself wet, that he fell back ; he was desired after to swim, he said he was afraid, nor would he believe he had been so doing. There are many instances of natural *Somnambules* ; some have been drowned by being awaked suddenly. In *Bristol*, a person being in that state, some gentlemen told her something disagreeable ; she took her bonnet and cloak, walked home, we followed her ; it was also dark, and she did not miss the door. At *Worcester*, another lady in that state took it into her head to walk home to dinner, saying, she saw her father and sisters going to dinner ; she went down stairs, asked a lady in the parlour how she was ; we had much ado to bring her up ; she took a basin of broth, and did not recollect she had been either walking or drinking, except some taste she had.

At *Glocester*, before many ladies and gentlemen of that city, I made some walk round a garden.—I gave some electric shocks, &c. in order to convince



vince the faculty of that place, who do not now doubt of the effects.

In *Dublin*, a lady in that state, got up on a sudden went up stairs, three stories high, in the dark, entered into a room, where a lady was sick in bed; she told her she had better open her windows, for there was an atmosphere sufficient to kill a horse, and many other particulars concerning her disease; but the lady asking her some silly question arising from her disease, she came down stairs as fast as she could, to the astonishment of twenty ladies and gentlemen present.—*N. B.* They seldom answer any questions foreign to the diseases:—To prove this, A Captain of the Navy, in *Dublin*, and a very good practitioner, told a lady he would put her to sleep, to know whether she could tell the longitude; the lady consented, and said she would; he put her to sleep, and on asking that question, she burst out a crying, and was ill after; many ladies and gentlemen were present.

In *Dublin*, being at a gentleman's house, I put his niece to sleep, whom I had never seen before, and made her walk down stairs, sit down to supper, drink a glass of wine and eat a cake; the ladies present were in fear for her, and begged I would awake her, which I did; she was much surprised to find herself in the middle of the company. Some chairmen, standing in the passage, had seen the lady walk down stairs; two of them brought me home, to whom



whom I gave half a crown, which he put in his mouth, returning me a bad one of his own, at the same time pretending it was mine; I told him if he did not return my good half crown, I would put him to sleep instantly. By J——s, here is your full change, I will call again, I have many ladies and gentlemen to take home.

How they can see is a question. I, and many of my pupils, have repeatedly put glasses and cups in a dark room, and made them walk about, and they have never touched them. One day, a lady told me, You do this to try me, but I see better than you.

In *Dublin*, a person being in *Somnambulism*, I desired a lady and gentleman to write on a bit of paper, the room being dark, she told the contents; we gave her a book, she read it, and did not bring it near her eyes, but before the *Plexus*, and said she could see better. Another lady, who told a gentleman he had just received a letter; she also told the subject of it, and from whence it came. When questioned how she knew it, she told him,—By that affinity which exists between you and your cousin.

In *Dublin*, at the house of a particular friend of mine, I put his daughter in *Somnambulism*, before her music-master, and several other musicians; she sat down to her harpsichord, took her book, and looked for her last lesson, which she played better than when awake; the room was dark; she stopt suddenly,



suddenly, on being asked the cause, she said she must be charged more ;—they are like a machine which requires to be wound up. In the same place, at a gentleman's house, another lady played on an harpsichord, and sang at the same time, which she did sing so affectingly, as to draw tears from many of the ladies present.

In *Worcester*, a lady, when in that state, would sing so well, and be so merry, that all those who knew her declared she never was so in her ordinary state.—I have made several sew, knit, and spin.—Many gentlemen, who would not believe that they could see in the dark, I have made them put their watches to different hours, and shewed the watch in the dark, they have told what o'clock it was ;—I have made them put their hand over it, or a book, and they have read it. I have read lately, that they can see through a mill-stone ; that may be, as what appears to us opaque, is not a particular quality, but a circumstance relating to the degree of irritability of our organs.

In *Wolverhampton*, a gentleman put a boy to sleep, and gave him colours to paint a rose in the dark, which he did very well.—I have seen many draw and write.—I knew a gentleman, who could distinguish colours with his eyes shut.—I have rubbed a glass tube with my hands, and they could see electric fire.—A gentleman, in *Paris*, whom I put into *Somnambulism*, at a private house, said, here is  
my



my father coming, he will be surpris'd to see me ; his father came in about ten minutes, he would not believe his son was asleep, as he was making all sorts of equilibriums *à la vestris*, till he laid down for an hour without speaking.—In *Dublin*, I put a lady to sleep at a private house ; we asked her where Miss —— was, if she saw her, and what she was doing ? she said she was very ill up stairs with the maid ; she reached on the carpet in a drawing-room, and was very ill ; after enquiring, we found what she said was true ; twenty ladies and gentlemen were present.

In *Cheltenham*, I put a person asleep at a private house ; a lady and a gentleman, being very incredulous, were sent for while she was asleep ; the gentleman ventured to ask her who was come into the room,—Mr. and Mrs. ——, is any thing the matter with either of them ? Yes, Mr. —— is so and so, and nobody can tell him the cause, nor can cure him ; the gentleman was surpris'd, as he was sure she never spoke to him, nor knew him.—I could relate twenty instances like this, asserted by many creditable persons like the foregoing.

In *Dublin*, at a private house, I put a man-servant to sleep, who had been ill a long time, and nobody knew the cause ; I then put a little boy to sleep, and desired him to go to the man, he no sooner came near him, than he ran away ; a gentleman of the faculty (known for his abilities as a



professional man, and an enquirer after truth) being present, asked him some questions; he said he saw a large worm; he was asked what was good to kill it, he said, to strike fire there, (meaning Electricity) as he had seen me do, and to give him jallap; the next day I drew sparks about the diaphragm, and gave him half a drachm of jallap; three days after, he came and told me he had been very ill, and voided a worm 12 or 14 inches long: several noblemen knew the man, and saw the worm.—

In the same place, a young lady in *Somnambulism*, being in a poor state of health, said she saw some large worms, and several small ones, she ordered an aloë pill at night, and one in the morning, and foretold what day and hour she would void them; which she did accordingly, to the knowledge of many ladies and gentlemen.

In *Wolverhampton*, a boy in *Somnambulism*, said he had many worms, and that he could see them; he ordered India pink, black elebore, and jallap; when awake, he did not know what was good for worms.—I could relate many instances of their prescribing several herbs, telling their names, and knowing them when in their sleep; when awake they did not know the same: My pupils have promised to give me the cause; I should be obliged to them, as I would not venture my own judgment. They can know where any person is, and what they are doing, provided they have seen them. I have  
seen



seen them describe how many persons there were in a room, and go straight to them ; on enquiring how they can see,—With their mind, as we see objects in our dreams.

In *Bristol*, a young man came to ask my advice, he said he was nervous ; there was a person in *Somnambulism* at the time ; I made her touch him, I then asked her, what was the matter ? she exclaimed, Let him go to be cured where he caught it : several ladies and gentlemen present were surprised.—At the same place, I saw a blind girl describe the diseases of several people ; if she had been confined to that particular only, she would have done much credit to her operator.

In *Paris*, I put a monk asleep, and brought another monk (who had a tertian fever) to touch him ; he immediately caught the disease, and began to shake a long time. In another place, a boy being asleep, I brought a person to him who had epileptic fits, as soon as he touched him, he began to have the same distortions as the diseased person. In another place, I put a lady to sleep, and caused a person, who was deranged in his mental faculties, to touch her ; on a sudden she was taken with an hysterick fit of laughter, and sometimes complained of her head, and cried ; all the company were so much frightened, that it was reported she was mad. I hope the person, who is here alluded to, will not be offended, as it is not intended to cast any reflections on his misfortune, but related as an example.



In *Bristol*, a gentleman desired me to let him treat somebody ; I pointed out to him a strange person, he began to treat her, and put her into a *Crisis*, she broke wind upwards, the operator was seized with the same effects ; a quakrefs, who was present, was, through sympathy, affected also, which made a fine ventiloquist trio ; she declared it was not the same spirit that moved them in general—it was a spirit of demonstration. *Somnambules* have a presentiment or knowledge of your ideas before your actions, and are sensible of every thing done to them, which those in a *Crisis* are not in general.

At a gentleman's house, I put a lady asleep, and the ladies present agreed to take off her garters in the absence of the gentlemen ; no sooner had one of the ladies stooped down to perform the operation, than the sleeping fair fell to crying ; we went in, and asked her, what was the matter ? she said, Mrs. ——— wanted to do something to me which I do not like.—Some ladies and gentlemen agreed to think something, and went to a lady in *Somnambulism*, and asked her what they had thought ? she said, she had answered them in their language, (meaning the mind) it was a pity they did not understand her ; but she asked for a pen and ink, and wrote what they had thought ;—this phenomenon is very common.—Of this, we must content ourselves with admiring the wonderful effects of nature ;—that condition, which Providence seems to present to the learned, in order to confound them, and shew the narrow compass of human understandings.



*To make an ELECTRIC or MAGNETICAL  
APPARATUS.*

I shall not give 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 oaken tub, eight feet in diameter, well pitched in the inside, about an inch thick, (that belonging to our Society has looking-glasses all round 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 vitrified 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, and becoming vegetalised, it will grow a long time without water. You make holes all round, about eighteen inches distant—put iron or brass conductors in the tub, and bend them in order to make them touch the patients who come near them. 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*.—This reservoir has the advantage of uniting many patients together, and diverting their attention, which produces beneficial effects: one may do without it, if there are but two or three patients.

*To magnetise a TREE.*

You must chuse one very stout and healthy, separated from the rest, and standing facing the North; have a magnetised  
con-



conductor, and point it from the top of the highest branches to the root ; (*vide* the Theory on Motion ; ) 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 remain in that state a few minutes ; the tree becomes magnetised ; you are in affinity with it. Any patient, who has been in a *Crisis* or *Somnambulism*, will distinguish it amongst the rest. I have seen many go into a *Crisis* as soon as they have come near it ; particularly at the late Marquises de *Puysegur's* and *Tiffard's* seats :— They will keep that property a great while. It has been observed, that wall-trees, being magnetised, have blown before the others two or three weeks. Shrubs or flowers, being magnetised, appear luminous in the dark to a person just out of a *Crisis* ; some will distinguish them by the smell, and others will go into a *Crisis*.

To magnetise a Conductor,—put your hands in the middle of it, then slide your fingers to the ends, and rub them with your thumbs ; by this means you will increase an action which it had not before ; you will impregnate it with electric fluid, that will appear luminous in the dark to a person just out of a *Crisis* ; it will also smell like the sulphur of an electric rubbing.

In *Dublin*, I put a nobleman asleep before several of his friends, after he was awake, we caused the room to be made dark, I shewed him a glass conductor, which to him appeared very luminous, like an electric spiral tube, he also saw my hand all luminous ; I rubbed the nose of a gentleman present, which he saw luminous, I also rubbed one of his fingers from the basis to the end, which he distinguished from the rest by its luminous appearance.—These experiments never fail, as has been proved by many.

A celebrated monk, in *Paris*, being willing to know the reality of those vapours flying from all parts of his body, and  
more



more abundantly from the poles, made this experiment in a *Camera Obscura*; he half undressed himself, on extending his arms before a lady just out of her *Crisis*, she exclaimed, "Reverend father, you look like a luminous sun; I see the poles beautifully illuminated;—But I do believe, according to Dr. *Mesmer*'s principles, they are changed; it appears about the Equator."

To magnetise a Shilling or a Guinea,—put your thumb in the middle, then slide gently to the extremities, and rub the borders with your thumbs; it will appear like a ball of fire to a person out of a *Crisis*.—A Watch is magnetised in the same manner; if it is a stop-watch, by shewing it to a person who has been in a *Crisis*, he will fall into one again. A watch being magnetised, people in or out of their *Crisis* can see the hour better.

To magnetise a Harpsichord,—you spread your hands in the middle, and draw them towards the extremities, then rub the ends, and touch the strings one after another in the same manner, by that means, you will impregnate it with an electric fluid;—a person touching it with his hands, while any one plays on it, will fall into a *Crisis*. I have seen several persons asleep baet time, as the music master was playing.

To magnetise a Room, or Bed is the same,—set yourself to the North, facing the South, then point your conductor up to the ceiling, bring it down towards you; point it to the West and East, and bring it again to your feet; the room will appear luminous, and the bed also.—I knew a lady of quality in *London*, who could see her bed luminous, when the room was dark.

To magnetise a Pond, a Bath, or a Tub of Water,—point your conductor on the surface of the water, from the four cardinal points, and touch the water; cause a person to do the same, and he will go into a *Crisis*.—I knew a man-cook, near *Paris*, who was told if he would put some bread into his hand,



hand, the fishes would come and eat it ; he tried the experiment, and a gentleman, on the other side, touched the water with a conductor, he immediately fell into the pond ;—this was done before thirty or forty ladies and gentlemen.

To magnetise a Glass of Wine, Beer, or Water,—put one hand at the top, and the other at the bottom, then place your two thumbs on the middle of the glass, slide them gently to the extremities, and rub the edge of the glass with your thumbs ; press your index against your thumb over the surface of the liquor ; it will taste sulphurous, and appear luminous in the dark. Many people, whose tastes are very irritable, have found the magnetised glass among others, without having been put in a *Crisis*.

From these few experiments, it is easy to conceive, that any animate or inanimate body may be electrified or magnetised, which you may please to call it ; that is to say, to increase an action which it had not before. All these are upon the principles of the learned Dr. *Mesmer*, the first inventor, as to the theory ; any ingenious mind may make one of his own (*vide* my New System of the World) as to the effects, which were known ten years ago : Nevertheless, the pretended improvements made in this kingdom, by some modern practitioners, are very wonderful ; such as, by fixing your eyes (with *attention, abstraction, intention, &c.*) upon the heart of a man, a horse, or a dog, you may kill them instantly, by stopping the circulation of the blood, according to *Van Helmont* ;—and to sink a ship at sea ; this would be an excellent thing for an Admiral, and to magnetise a sword, which would kill his enemies a mile off, or through a wall six feet thick.—If I knew these improvements, I would carry a magnetised sword to *Monf. de la Fayette*, as a Member of the Harmonic Society ; but that he may do more execution with his own, is my sincerest wish.

N. B. My Pupils, or other persons, are particularly requested to send their letters (*post paid*) to the editor ;—as I keep their former favours as a *corps de reserve* for another edition.

F I N I S.







