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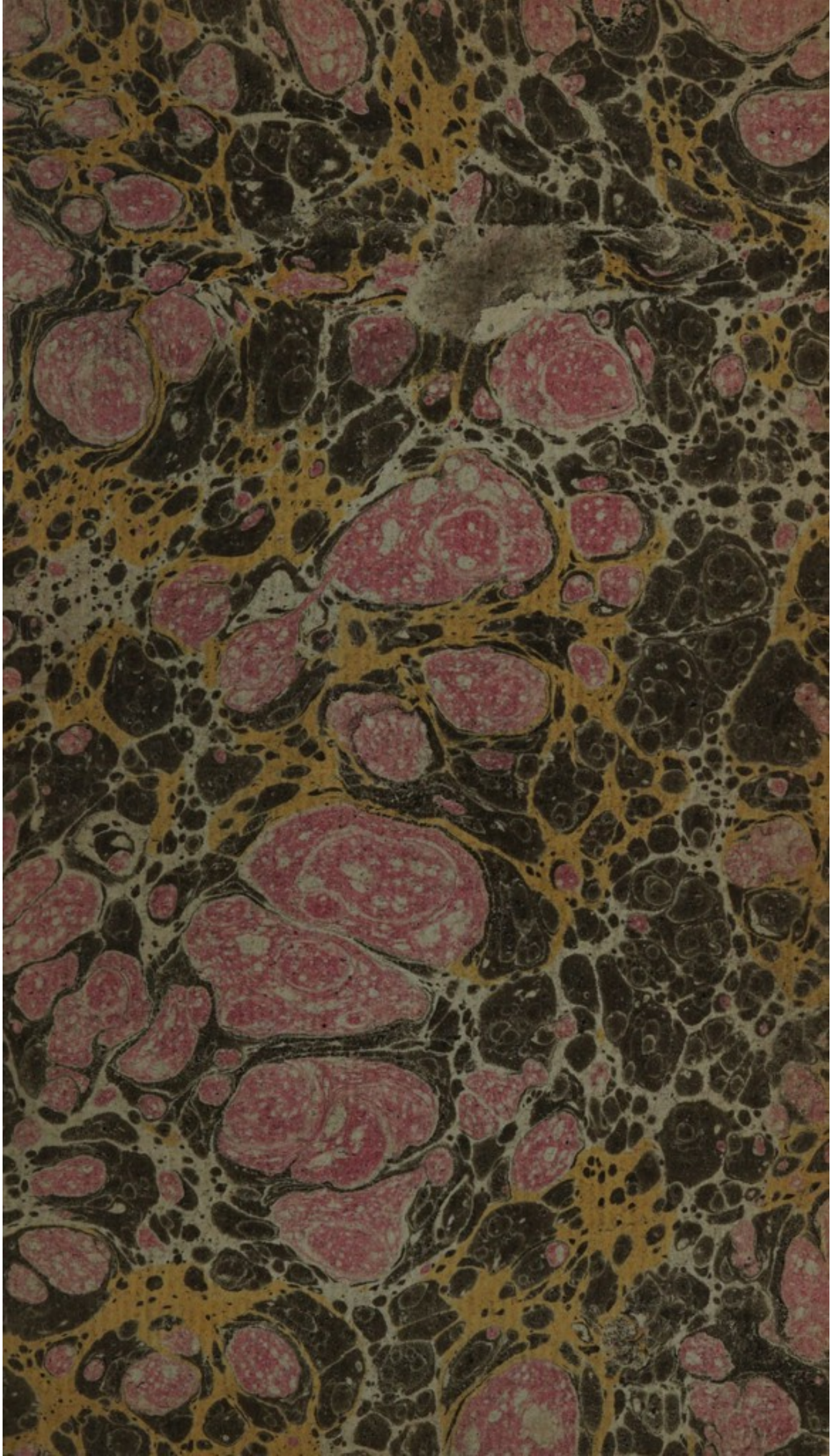
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ANIMAL MAGNETISM  
EXAMINED:  
IN A  
LETTER  
TO A  
COUNTRY GENTLEMAN.

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By JOHN MARTIN.

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LONDON:  
PRINTED FOR THE AUTHOR;  
AND SOLD BY JOHN STOCKDALE, PICCADILLY.

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1790.

[Price One Shilling.]

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## A D V E R T I S E M E N T .

*LATELY* published, by the same Authour, translated from the French, *An Essay on Providence*; to which is prefixed, an *Abridgement of the History of Mr. De Marolles, the Writer of that Essay*.—N. B. *The Third Part of the Duty of Man, relative to Faith in Jesus Christ, is intended to be published as soon as other avocations will admit.*—Mr. Martin returns thanks to those Gentlemen who have lately sent him additional thoughts on *Animal Magnetism*. Though they came too late to assist him in his first *Essay* against that folly, should what he has written, engage him in any controversy, he intends to avail himself of their observations. Further favours of this kind, from those who are conscientious in their opposition, are requested; and Letters (post paid) from any advocate of this pretended science will be taken in. As Mr. Martin has not written, nor does he now ever intend to write, on this subject, without his Name, he cannot think himself obliged to answer anonymous papers.

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**I**T may seem a rash attempt to examine into the nature and effects of Animal Magnetism, without paying any homage to them who teach it: but enquiry, if well conducted, is seldom unrewarded. Why the Examiner has been thus employed, will sufficiently appear in the following Letter; but in what manner he has obtained sufficient information to execute his task, it may not be improper to mention.

In all he heard and saw, he endeavoured to pay a due regard to the convictions of his own mind. In search of truth, he resolved to ask such questions as seemed most likely to bring hidden things to light; and to bear such information he earnestly requested to be under the influence of proper motives; believing without that influence he might be deceived at every step. The more effectually to guard himself against deception, he considered what were the causes and consequences both of credulity, and incredulity. He recollected, that men of science sometimes forget, that our ignorance of the *manner* in which a thing exists, is



no proof of the non-existence of that thing : but he thought the common objection of Magnetists, (that if you do not know what a thing *is*, you cannot say what it is *not*) absurd.

With such cautions, and with such views, the Examiner sought for opportunities to converse with wonder-working men, and to see their feats performed. Such opportunities occurred; which have not only been re-considered, but what seemed difficult to decide, has been submitted to men of science and integrity. He has read such books as they have recommended; and he has not refused to read those authors which Magnetists extol. He has also been favoured with books, pamphlets and papers, from friends engaged in the same pursuit with himself, which have afforded him considerable assistance. He thought, after such Examination, he might have somewhat to write of service to society.—This is now attempted.

DEAR

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DEAR SIR,

AT your distance from London, though you have lived half a century, it is no wonder, that reports of what is done amongst us should seem to you a little strange. To be sure, your reading and good sense have operated as a check to suppress surprize, but it is easy to observe you are anxious to hear all you can of Animal Magnetism. You wish me to give you the fullest information: and to comply with your request, you will find no pains have been spared; so that you are likely to receive a much longer Letter on that spirit stirring subject, than you expected.

It may be proper to give you in the *first* place, an historical sketch of Animal Magnetism.

In the year 1785, Dr. De Mainauduc published his Proposals to the Ladies, for establishing an *Hygiæan* Society, to be incorporated with that of Paris. In this paper, the Doctor informs us, " That Mr. Mesmer revived the science of Animal Magnetism from the ashes of the antients; that being in France when it was the general topic of conversation, he applied to Mr. Mesmer for instructions; that he offered that Gentleman 200 guineas for his *secret*, but had the mortification

mortification of being refused ; that this event, though mortifying at the time, proved in the end a fortunate one, as it procured him the acquaintance of Dr. D'Elson ; that Dr. D'Elson being opposed by the Faculty in France, applied for Commissioners to inspect his treatment, and to report what they should observe worthy notice ; that the Commissioners, though men of great estimation for perspicuity of judgment, made a very unfavourable report."

The Doctor adds, " That the persecuted subject gained ground, and began to rise, under the indefatigable labours of Dr. D'Elson, and a few others, from the crude state in which Mr. Mesmer left it, to that superior one to which it is now arrived, though still far short of what it will be brought to ; that there is scarce a town in France where it does not at this instant flourish, and scarcely a corner of the globe in which it is not introducing ; that this accounts for Dr. DeMainauduc's presence in England, and for the steps he has taken ; that he is happy in the character and reflection of being the *first* who dared, in England, to stem the torrent of opposition, in a cause which, from its own nature and purport, will soon need little assistance to support itself."

" This, Ladies," continues Dr. DeMainauduc, " is the subject I beg leave to address to you.—As this method of curing each other is not confined

fin'd to Sex, or to College education, and the Fair Sex, being in general, the most sympathizing part of the creation, and most immediately concern'd in the health and care of its offspring, I think myself bound in gratitude to *you*, Ladies, for the partiality you have shewn *me* in the line of *Midwifery*, to contribute, as far as lies in my power, to render you additionally useful and valuable to community."

"With this view, I purpose immediately, to form an *Hygiæan* Society, to be incorporated with that of Paris.—As soon as *twenty* Ladies have given in their names, the day shall be appointed for the first meeting at my house, where they are to pay 15 guineas each; which will include the whole expence."

"It may be necessary to offer some idea of the instructions I intend to give. Mr. Mesmer's theory being the *original* one, though now laid aside by those who have gone further, I mean to give his method, and to shew how to construct his *bucket*\*, &c. &c. when I will con-

\* *Bucket* is a shallow tub. *Baguette* is a diviner's rod. "A certain impostor in France boasted, that he could detect thieves, murderers, and other malefactors, by the help of a magical rod." See a Dissertation upon Superstition in Natural Things, by WERENFELSIUS. It was translated in 1748. The original may be found among the *Opuscula* of that learned authour.

vince those who do me the honour of receiving my instructions, that his theory is *fallacious*; and teach them ours, which will instantly appear to be *right*. This is all I must at present advance on the subject."

Such, Sir, is Dr. De Mainauduc's narrative abridged. But in a treatise which he is pleased to call VERITAS, we have a long account of cures and conjectures. In his pompous preface, he tells us, "that Animal Magnetism will flourish in every corner of the world, and that it will be received among the other improvements in the healing art, there can be no doubt: and where," says the Doctor, "so likely as in this happy soil, where liberty, the encourager of improvements,—and emulation, that radiant character of a Briton—hurries on to perfection! The only danger is, that some unskilled in the knowledge of diseases, and of the means of conducting a patient through a crisis, may start into imposition on the public, and repeat, by his ignorance, the stab which Animal Magnetism received from another cause. *Magnetism is not a play thing for fools*: But what it is, I shall reserve for a future publication."

If, Sir, this was *ever* intended, it seems *now* to be given up. For, in a paper which Dr. De Mainauduc calls "The terms for Instructions, Treatment and Consultation," we find, what he *there* professes to teach, is "*totally* unconnected with

with Animal Magnetism, with Electricity, and with the Theories of Mesmer, and of every Society, or Publication whatsoever." You see, Sir, if the public give him credit for this extravagant assertion, the Doctor must be disappointed. Can you have patience to hear his Terms?—"For each Course of Instructions, from 25 guineas to 150 guineas. N. B. *The Subscription to be paid when the Name is given in.* For Treatment and Consultations, from 1 guinea to 15 guineas. N. B. *Each Month's Treatment to be paid for at its Commencement.*"

Can this be VERITAS? Surely, neither VERITAS, nor even SYPHAX, would thus insult Society. Such Terms are far above the daring of second handed Magnetists: but they are best acquainted with their own customers.

The rapid manner in which Magnetists have multiplied upon us, may seem to you, incredible. Dr. De Mainauduc says, in 1785, Mr. Mesmer had taught his secret to 300 disciples; and that, in the same year, Dr. D'Elson had instructed 160 physicians. He also informs us, that an infinite number of people have, either by their own studies, or from instructions given them by others, not only acquired a knowledge of, but practised this method: so that, a general prohibition becomes impracticable. If, Sir, in 1785, the number of these practitioners was *infinite*, to  
keep

keep up the sublime stile, we must now say, they are *infinite upon infinite!*

Surrounded with such swarms of Magnetists, a few only, who have aspired to eminence in and near this metropolis, will here be noticed. Of these Dr. Benamor, Mr. Cue, Mr. Holloway, Mr. Louthembourg, Mr. Parker, and Dr. Yeldal, have been most famous. No affront is intended by this arrangement. It is made in the order of the *Alphabet*, because after Dr. De Mainauduc it might seem presumptuous to determine which of these Gentlemen should have the pre-eminence. Those branches which are too high for your friend's inspection, or too low to deserve notice, he thinks it prudent to let alone. Venal practitioners, and those among them who would be thought learned, or pious performers, will chiefly be kept in view. That you may imbibe no prejudice against any Magnetist mentioned in this Letter, you will receive their own account of themselves with it, in the cards, advertisements, and other *printed* papers which they have thought fit to publish.

If any of the following remarks should seem severe, you will observe, that those who have been ensnared in their *simplicity*, are not the objects of my censure. To the common infirmities of human nature, or the common prejudices of mankind, to be rigid is to be unjust. But  
when

when folly aspires to that honour which is only due to wisdom; when for such extravagance, any man expects to be paid and applauded, he deserves rebuke: nor are such men likely to be reformed without reproof.

From what your friend has heard and seen, he is fully convinced, that Animal Magnetism is *not* connected with *religion*. This, however, has been pretended: and this very pretence, increased his ardour to search this matter to the bottom.

A Mrs. Pratt, who has published a list of cures performed by Mr. and Mrs. De Louthembourg, wishes to be known as *A lover of the Lamb of God*. To those who discredit her report of cures, she applies these words: *Behold ye Despisers and wonder and perish, for I will work a Work in your Days, which ye shall not believe though a man declare it unto you*. But to promote belief in Magnetism, she quotes these words of our Lord: *Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and Greater Works than THESE shall he do, because I go unto the Father*.—You will charitably suppose, Mr. De Louthembourg has publicly reprehended this Lady for her abuse of scripture, or informed the world he believes her to be insane. But, it is said, there are certain reasons to be given why nothing like this must be expected from Mr. De Louthembourg.



Mrs. Pratt informs us, that 3000 persons have waited at one time, to gain admission to this Magnetist at Hammer-smith: and she complains of some people who have sold their admission tickets for five guineas, and two guineas a piece! At what price they bought them is not said. Whether it be from envy, or any other motive, it is certain other Magnetists question Mr. De Louthembourg's ability to heal: and it is hoped, *with what measure they mete, it will be meted unto them again.*

But Mr. De Louthembourg is not the only Gentleman who has professed to be *disinterested* and *pious*, in Magnetising. Mr. Cue has equalled his pretensions. He has not only been so generous as to teach and practice *gratis*, but, it is said, he knows how to be *civil* to suitable patients. Of his piety, he condescended to give your friend a strong idea, by saying before him one of his prayers. It began thus: *The Lord bless thee, and keep thee*, and contained the following words to the end of that chapter †, to which was added a composition of his own: at length, his prayer concluded with this petition: *And now, Lord, grant, that signs and wonders may be done, by the name of thy holy child Jesus!*

After hearing my objections to *this* form of prayer, (which is usually accompanied with im-

† Numbers vi.

position of hands,) Mr. Cue's defence was insufferable. Your friend, therefore, thought it his duty to speak to him to this effect: 'Consider, Mr. Cue, the consequence of connecting Magnetism with prayer. In the petitions you have mentioned, you ask for that power which you do not possess, and which you seem to acknowledge you are alike unable to merit, or to command. Were you consistent, you would confess it is uncertain, nay that it is no way likely, such prayers will be answered: yet, if some power which is *supernatural* does not concur with your operations, you do in effect, own you have no power to heal diseases. But I fear, Sir, such concessions, in plain terms, ill agree with that vanity you love to indulge.'

These, Sir, are strange liberties: but you know that impiety in prayer, and folly in action, have long since been united. When Naaman went to Elisha, the Syrian felt himself offended, because Elisha did not *treat* him according to the custom of Magnetisers in his own country. *Behold*, said Naaman, *I thought he will surely come out to me, and stand, and CALL upon the Name of the Lord his God, and STRIKE his hand over the place, and recover the Leper.* In those days, the king of Israel properly resented the supposed insult. *He rent his clothes, and said, am I God to kill and make alive, that this man doth send*

unto me, to recover a man of his leprosy? Wherefore, consider, I pray you, and see how he seeketh a quarrel against me. Moreover, when Elisha, who had heard of the king's displeasure, said, *Let him now come to me*, he added, *and he shall know there is a PROPHET in Israel.* He did so: for when the cure was effected, Naaman returned to the MAN OF GOD, he, and all his company, and came, and stood before him; and he said, *behold, now I know that there is no God in all the earth, but in Israel.* Every thing in this narrative shews, that such cures were then believed to be wrought by *supernatural* power: what assistance of that kind our Magnetists may have, shall be considered at the close of this Letter.

You see, Sir, what attempts have been made to connect Magnetism with religion, of which mournful instances might be greatly multiplied. Yet one thing has given me pleasure; which is, they who are thus ensnared, are in general such as might have been expected. Men who think *they* can do much, and ought to do every thing, often do such things with a view to applause, as issue in their shame. But, whatever *attempts* have been made to connect Magnetism with *religion*, they are, and ever will be vain. It is well known some have learned, and others have taught, this pretended science, who would not bear to be told they have a serious regard for the

*Bible,*

*Bible.* It is certain, that some of Mr. Holloway's disciples have said, there is no necessary connection between Magnetism and *religion*: they have allowed, that an *Atheist* may practise this art with as much success as a man who fears God. One of his pupils sent him a letter in which are these words: "I am perfectly convinced from your own lips, that Animal Magnetism is not, cannot be of God." You, dear Sir, will receive conviction it is something sufficiently distant from *religion* when you consider who has said, *The natural man knoweth not the things of the Spirit of God*; as you must allow, before the close of this Letter, if such men are not to be found among eminent Magnetisers, they are not to be found elsewhere.

But it is not enough to say, that Animal Magnetism is not connected with *religion*, since, as it is practised by many, it is very hurtful to various professors of *Christianity*.

*Faith*, you know, is believing what God has said, as credible, and includes the believer's confidence in the ability and integrity of him in whom he puts his trust: but *belief*, among Magnetisers, is believing what God has not said, believing what is contrary to his word, and includes the believer's confidence in *an arm of flesh*.

*Prayer*, if properly performed, is one of the most important branches of revealed religion:

but when thus performed, it is according to divine direction, and not without divine assistance: whereas when Magnetisers pray, as professional men, their devotion is as distant from piety, as their secrets are from science.

*Reading*, provided the subjects are well selected, and seasonably regarded, is of real service: but to read such authours as Magnetists commend relative to their *arcana*; such as Agrippa, Digby, Fludd, Fernelius, Helmont, Maxwell, Paracelsus, and others of equal fame, is to rake into ashes; and if such trash can please the reader, he will certainly rise without relish for better food.— By a vicious taste for such tales, the *Bible* is neglected, or only read in hope of finding something which may give a sanction to *prophane fables*.— Affecting proofs of such frenzy would be produced, if it was thought you had patience to read of such extravagants †.

*Meditation,*

† Better books are sometimes recommended by Magnetists. For instance, Mr. Holloway refers us to the works of Lord Bacon. But what part of his lordship's works does that Gentleman most admire? This will be seen when he publishes *The Principles of his Original Lectures*. It will be seen also, whether he distinguishes between what the nature of his lordship's labours obliged him to *report*, and what the noble authour himself *approved*. This is certain, speaking of a foolish problem, his lordship says, "The inquisition of this subject is wonderfully hard;  
for

*Meditation*, on sober subjects, if well timed, and pursued with proper caution, is another mean of promoting piety: but the self abstraction Magnetists commend, is only managable by mystics; or, to speak more properly, by nobody; for those Terms either convey no meaning at all, or stand for any thing which an idle fancy may please to form.

*Humility* has ever been the basis and guard of godliness; but all Magnetisers are magnifiers of themselves: self is the substance of their conversation, and to excite wonder, by arts and tales which cannot bear inspection, is their chief delight. The lust of dominion is the main spring of their motions, which is tempered, turned, and wound up, as avarice, or as curiosity directs: were it not for fear of being detected, the unre-

for the things that are reported are *full of fables*; and *new* experiments can hardly be made but with *extreme caution*:—for I cannot, (says his Lordship) command myself to believe what I will, and so *no* trial can be made. Nay, it is worse, for whatsoever a man imagineth doubtingly, or with fear, must needs do hurt, if imagination have any power at all; for a man representeth that oftener that he feareth, than the contrary." In another place, "touching the transmission of spirits, and the force of the imagination," his lordship says, "They work most upon weak minds and spirits; as those of women, sick persons; children, and young creatures." See Lord Bacon's Nat. Hist. Cent. X. P. 333 and 325.

sisted energy of such principles in action, would soon produce alarming effects.

The arrogance of Magnetists is offensively apparent in their terms for *complete* instruction. Can you believe it? *Money* to a considerable amount, an *oath*, and a *bond* of 10,000l. have been demanded—and *given!* To be sure, Sir, some teachers are afraid of soaring so high. Cunning, you know, creeps close to ambition in her first advances. Mr. Holloway's modest terms are nothing more than *five* guineas; and your promise, neither directly, nor indirectly, to reveal his secret. You are even permitted by that Gentleman, (if he cannot avoid it,) to publish your opinion of his Lectures, but if you disapprove of his philosophy, you are not allowed to say *why* you find fault. At a time when so much has been written against *slavery*, who would *thus* be brought into *bondage?* you will agree with me, that he who is fettered in his highest faculty, by *one* of his fellow creatures, is no longer *free*: and that he who thus bows down to his inferior, till he shakes off the yoke, is a *slave indeed!*

To make this inglorious yoke as easy as possible, it has been pleaded, that every man has a right to make the most of his own invention; that every apprentice is bound to keep his master's secrets; that the sublime science of Animal Magnetism

Magnetism, is in an infant state, and might, was it made common, fall into bad hands; that to disclose the art, would be injurious to the Fair-Sex, because a man who seemed only to play with a woman, might throw her into a crisis, and behave improperly. But to these *pretences* it has been replied, that it is impossible to say, who *invented* Animal Magnetism; that an apprentice is bound only to keep his master's *lawful* secrets, and that few people are willing to be apprenticed a second time; that the pretended science cannot fall into *worse* hands than it already has; that the *Fair-Sex* owe nothing to the compassion of Magnetisers, since, if their art may be as injurious as this plea supposes, thousands have been taught it, and of course, women are left to their discretion.

There is something so contrary to the appearance of *religion* in the last plea, (which was urged by Mr. Cue,) that it calls for additional attention.—If a woman in a *common* crisis, has her understanding deranged, if the most usual symptoms are wildness of eyes, distortion of features, attended with convulsions and violent agitations, who could be tempted to behave improperly to such a woman? If in a *luminous* crisis, a Lady appears to be in a soft sweet sleep, temptation, to a stranger, may be stirring; but are Magnetists in danger? *They* know the Lady is in the land of vision,



vision, able to see *Angels*, and to comprehend the whole circle of science; they know her spirit is drawn from her body, as much as is possible, without a total separation taking place; they know her body has lost all sensation, and that every thing appears to her luminous; that she has a large acquaintance with the *invisible* world, and is capable of *communion with God*; can they who *know* this, or *say* they know it, behave impertinently to such a Lady, in such a situation? They can. For questions, not only the most distant from *religion* have been asked; not only anatomical questions, but questions of mere curiosity: such as this, "where is Mr. P."—In a coach, conversing with a gentleman, in a brown wig.—*Note.* These questions must be asked while the crisis continues; either by the Magnetist, or by one who touches him.—If under such treatment, Ladies are not *responsible* for their behaviour, what may not be *propagated* by this contrivance, and, to a favourite, what may not be *told*.

Surely, Sir, *religion* and Magnetism, especially in the *luminous* crisis, must be at everlasting variance. Could some Magnetists support their lofty claims, miracles and prophecies, would be common and in contempt; nor would the character of Christ be long revered. But were those scriptures which testify of him, believed,  
these

these impositions which are now admired, would soon be detected: for they not only inform us how men have been deceived by SCIENCE, *falsly so called*, but plainly assert, that in the *last times*, iniquity will so abound, as to equal the corruption of any preceding period.

Should it be said, that Magnetism was not known when the canon of scripture was completed, you will not only recollect the story of Naaman, and that it has been said, Magnetism was revived from the ashes of the *antients*, but you will receive a further confirmation of its *antiquity*, from a quarter you would little expect. Mr. Holloway, in one of his Lectures, attempted to prove the *antiquity* of his *new* science, by assuring his hearers "it is exactly similar to the *Heathen priestesses*, when they gave out their answers in Pagan Temples; the symptoms, said he, being exactly the same." In the same Lecture, either to shew the *antiquity* of his *new* science, or to prove it was known in *distant* nations, he told the following tale:

"A vessel separated from another vessel, by bad weather, came near to land. The crew, or part of the crew, went on shore, and were kindly received by the native *Indians*. These sagacious people soon discovered the strangers were alarmed for their companions, yet at sea, and were much surprized they knew not what was become of them.

them. To give them satisfaction, one of the *Indians* being worked upon, became insensible, and had all the symptoms of a crisis; when he came to himself, he assured the sailors, he had *seen* their companions, that they were safe, and would ere long, arrive at the same place: which came to pass.”—Suppress, Sir, if you can, your surprise; for to this *idle* tale, another yet more extravagant was added.

“An Indian, who possessed great powers of Magnetism, had a dream. In it, he thought he saw a very glorious person, who told him he would give him power to heal diseases, but that he must commit murder once a year.” My informant, feeling for me, as I now do for you, adds, “I think I see you start, Sir, at this relation; and, I must own, my feelings were not very pleasant when I heard it; but it is a certain fact Mr. Holloway did repeat this surprizing story. He seemed aware he had said rather too much, and attempted to soften the account, by saying, that the *Indian* possessed the powers of healing, but as to the *dream*, it was a mere nothing. To be sure, it was a fact that he did *kill* a man, but the report did not say, whether it was not by *accident*; it might be by *accident*, and if it was, it destroyed the idea of *murder*. These, Sir, were Mr. Holloway’s *own words*: but they were not at all satisfactory to my mind;

mind ; and yet in one view, they were perfectly satisfactory ; for they carried with them the fullest and clearest conviction possible, that Magnetism has its original from *Satan* and not from *GOD*." Such, Sir, is the report that was transmitted to me, not by hearsay, but from one of his pupils : what will be your reflections cannot be said ; but undoubtedly you are weary of hearing such attempts to unite *magnetism* with *morality*.

Let us, then, change the subject, and see if Magnetism better agrees with *science*. This has been pretended. It has been held up as " the most essential science," as " a new philosophical system," nay it has been deemed " one of the sublimest sciences that *ever* engaged the attention of the studious." But these swelling *bubbles* will soon *burst*. They cannot even endure the unguarded strokes of them that blew them up. You recollect, Sir, that Dr. De Mainauduc has admitted " it is within the capacity of *every* human being to become perfect master of this most essential science ;" and Mr. Holloway seems to be of the same opinion. For, having engaged a gentleman to assist him in delivering his Lectures, he informs us, he is able to accommodate the friends of the science in any part of Great Britain or Scotland. If you ask, Who are these friends? his card will inform you, every man is considered as such, who will give  
him

him *five* guineas for his instructions, and promise to keep his secret. On these conditions, a gentleman and his wife are considered as one. To this we may add, that those Ministers, and other select persons, who know how to recommend their Tutor, may be taught *gratis*. So matters stood when this Letter was begun; but now, Sir, Mr. Holloway proposes to teach for *three* guineas, and begs leave, to deliver his Lectures to the public in print, at the price of *one* guinea; allowing his *runners* to say, that they who subscribe for six, or obtain six subscribers, shall have a seventh into the bargain.

Would men of real science thus prostitute philosophy; or be excused if poverty, or debt, was pleaded in their favour? Would men of prudence run such risk of provoking their pupils to demand back again their premiums, on pain of being prosecuted for fraud if they were not peaceably returned? Your friend is sufficiently threatned since it is reported he is writing on this subject; but you will believe him when he says, he has not any objection to be brought into a court of justice for this Letter; and out of it, if Magnetists will keep from blows, he has nothing to fear from their profoundest skill.

Science, you know, cannot be taught without a proper *Teacher*. But who of that description, would talk of *inventing* the most sublime science;

or say, it is within the capacity of *every* human being to become perfect master of the most essential science? who of that description, would profess, that what he teaches is totally unconnected with *every* society, or publication whatsoever? Yet you have seen, Sir, who it is that indulges this rant, and rodomontade. If such Tutors are at the head of this new system, what Instructors must we expect to meet with at the tail?

Science, you know, must have a suitable *scholar* if it is taught with success: for, as Dr. Johnson, has well enough observed, No man can teach a boy more than he is able to learn. But many who have learned to Magnetise, have no taste for *science*, nor do they wish to be considered as *studious* people. Some persons, as sensible, and as honest, as any who have degraded themselves to receive instruction from Mr. Holloway, have said, They cannot think that Animal Magnetism should, even in *theory*, be called a *science*; that the secret might be learned in five minutes, but that extraneous matter is introduced, technical terms employed, cases reported, and tales related, that subscribers may *seem* to have something for their money. Mr. Parker indeed, has been thought rather rash in proposing to teach the science in *one* Lecture. Others are of opinion his feelings, and his fears, may plead his excuse. They say

he has neither his master's knowledge, nor his pupil's connection ; that as a servant, he might have lived, but that as a Magnetist, he is likely to want employ.

Science, Sir, by those who have it, may be brought to any thing ; but it can only be found where it really is. Your friend, (perhaps for want of understanding,) has not found it, or any thing like it, among Magnetisers ; except only in one person : and that friend allows him to say, that what he knows of science, and enjoys of religion, has checked his curiosity, and led him to renounce the practice of Magnetism.

Science, Sir, you know, whether of the nature of things as they are in themselves, and their manner of operation ; or of that which man himself ought to do, as a rational and voluntary agent, for the attainment of any end, especially happiness ; or of the ways and means whereby the knowledge of the one and the other of these are attained and communicated\* ; science, you well know, in every branch of it, proceeds from principles evidently known, by consequences certainly concluding. Bring Magnetism to this description, and the *pretended* science becomes a cloud of smoke. Indeed, Sir, we may add,

\* See Locke's Essay concerning Human Understanding, p. 456, and Bp. Pearson on the Creed, p. 3.

that, much that is called science, were it tried by this touch-stone, would, by no means, bear the trial. If there were not more faith in the world than science, we should yet be in darkness, and in the region of the shadow of death.

One more negative may be advanced: For Animal Magnetism may, and does exist, *without medical understanding*. This, Sir, Magnetisers themselves, admit. They have made it matter of boast. Though upon this subject, as well as upon any other in their professional line, they are not to be trusted.

Dr. De Mainauduc has told us, Magnetism is *foreign* to any thing yet known in the healing art: yet, as a *medical* man, he wishes to have it thought, that a knowledge of diseases is necessary to conduct a person through a crisis. Mrs. Pratt has given us a list of cures performed *without medicine*: yet Mr. Louthembourg has often condescended to prescribe to his patients. Mr. Cue who talks terribly against the Faculty, and is pleased with his ignorance of the art of medicine, even this Mr. Cue occasionally prescribes: not medicines, we may be sure, but amusements. His prescriptions are, "Rub yourselves all over with a coarse cloth, every morning. Use Dr. Lobb's muscular exercise:" to which he adds, "Drink no spirituous liquors. Take no medicines." You can account for the last article of his advice, and



the rest you will not despise. Dr. Benamor is said to have treated *medicine* with contempt, since he commenced philosopher: but you will hear of such a report with caution, and believe with me, that he is only against prescription, when his unfortunate prescriptions run against him. Mr. Benamor, his son, supposes, and well he may, that Mr. Holloway's pupils, in general, are unacquainted with Anatomy, Physiology, and Pathology. But he rashly imagines, that such instruction will be acceptable to the pupils of his friend. For as *most* of them have reached *sublimity* itself, without a wish for such learning, Mr. Benamor has not much to expect from such eagles in erudition. Not that he considers them as such; for he lately said, perhaps from repeated disappointment, that some had learned the *secret*, who had not minds *strong* enough for practice, and would never do any good with it. When his circular Letter first fell into my hands, instantly these words occurred: *They helped every one his neighbour, and every one said to his brother, Be of good courage.* Why this text was thus recollected, you, who are acquainted with *Analogy* and *Association*, need not be informed.

As *medical* understanding seems to be of importance to Magnetisers, one cannot but wish they who are destitute of it, would renounce  
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the practice of Animal Magnetism. It is not easy to account for the reserve of the *Faculty* on this *new* science. The professors of it may be below their notice; but the welfare of the public is not. The common objection, that they are interested, and therefore partial judges, is without foundation. For if what is called Animal Magnetism, would bear inspection, they are best able to guard it from abuse, and to practise what is safe, to their own emolument, and to general satisfaction. They must know, that most men are not fond of medicines, and if they can perform cures as well without drugs as with them, *they* are the men with whom the *secret* should be trusted. If on the contrary, they know, as undoubtedly they do, that Animal Magnetism will not bear inspection, *they* are the men that should expose it. It would be glorious in them to bring to light those impositions which, if let alone, must eventually increase the number of their patients. One of their profession, a friend of mine, has written with success against it. The second Edition of his sensible pamphlet is sent you with this Letter. The *Faculty* have another writer, (how many more it would be rash in me to say, but they have another writer,) among them, of such abilities and prudence, that were he to undertake the task, this Letter would soon sink in your esteem, and fall into oblivion. But thus

to be forgotten would be no disgrace. The writer alluded to is that Gentleman who has obtained, with much honour to himself, and with equal honour to the *Faculty*, the *first* FOTHERGILLIAN MEDAL, for his judicious answer to this well timed question: "What Diseases may be mitigated or cured by exciting particular affections, or passions of the mind?" They who have the honour of his acquaintance would serve the public, could they persuade him to make a more *direct* attack on Magnetism. But whether those Gentlemen will be of that opinion, cannot at present be ascertained.—Thus, Sir, we have seen what Animal Magnetism is NOT. It is not connected with *religion*; it is not *science* properly so called; it may and does exist without *medical* understanding. What it really is, we are next to consider.

Here, Sir, there is reason to suppose your patience will be tried, and your curiosity, at first, disappointed: because, though your friend is now in the *secret*, yet he means to let this part of his Letter stand in the original form it was first drawn up; as he conceived, and still conceives, it is founded on those principles which will leave our Magnetists no plea for their practice. Besides; Magnetists are not only numerous, but every one almost has some peculiarity of his own. It is true, Sir, that more than one  
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of my Correspondents have sent me, in writing, Mr. Holloway's secret: but another Correspondent assures me, that Mr. Parker, Mr. Holloway, and Mr. Cue, are not *properly* instructed; all of them deriving the *little* which they know, from Mr. Parker's *listening*; and by tacking to such information the discordant scraps they have gleaned up from books, but imperfectly understood. Thus we ascend again to Dr. De Mainauduc. But we have seen already, what he thinks of Mr. Mesmer's method, and that what he *now* proposes to teach, is *totally* unconnected with Animal Magnetism. From such men, what can be relied on? they seem to agree in nothing, except it be in a disposition to call whatever they please by a *new* name, and of changing their terms as often as it may be found convenient. You know, Sir, they that gad about so much to change their way, have not yet found a good one. You know too, that human follies often acquire *new* appellations, and put on *new* appearances; that insignificant circumstances are multiplied or diminished, as the age, or place, may require; while the nature of those follies, and the mischiefs which they produce, are (just as they are encouraged,) in every age, and in every place, the same.

Further; Magnetists are by no means harmonious. Mr. Holloway asserts, that the crisis  
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which Mr. Cue produces is both hysterical and dangerous. Mr. Cue retorts, that Mr. Holloway is a mercenary man, and speaks, and acts from venal motives. Others say, that since Mr. Cue has had more success than Mr. Holloway in producing convulsions, the latter has warned his pupils against attempting to produce the *common* crisis. Leaving these Gentlemen, and other Magnetists, to settle their disputes in some dead time of the year, when business is not stirring, let us now consider what Animal Magnetism really is, as it appears in the course of common and of special practice.

In *general*, we may say, it is an operation of one animal upon another to excite wonder, by the operator's producing, or seeming to produce, sensible effects both in his patient, and in himself, by that kind of treatment which the art requires. Wonder is equally the end of Magic and of Magnetism: but, as mere wonder would soon cease to please the spectators, in Magnetism, it is connected with a pretence to science and piety, and with the assurance of producing curative, and other beneficial effects. The means employed to gain credit to their pretensions are various, and too frequently connected with collusion. But *collusion* and *cant* apart, they who Magnetise, act either mechanically, or mentally, or they profess

profess to unite these different modes of action in their treatment. As to the rest, Sir, you must know, when these wonder-working men call forth *astonishment*, it is either with or without *supernatural* assistance. This division of the subject seems to include *all* the ways in which one man can act upon another; if therefore, *they* cannot account for what is done, or if the *last* article of the four will only account for what is most marvellous in Magnetism, then it will follow, that Animal Magnetism, in those parts of it which have been most admired, is a compound of *fraud* and *delusion*?

By *mechanical* operation, you will not conceive me as speaking according to the rigour of that term. You know, Sir, no man can move his hand with design, without a volition and motive, which are not mechanical. But where manual operations are chiefly regarded, by what better name can they be called?

A Magnetist, not unknown to fame, in the neighbourhood of St. Luke's, found his business so much increase as to need assistance. Of several of his friends he received the help he sought. Never sure, were any pupils sooner prepared for practice. "*Do as you see me do,*" was the solitary precept which they received. They did as they were taught, to the great content, if not to the healing of many patients.

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These operators your friend has seen at work ; and wished, for once, to be thrown into a crisis ; but that operation was given up without disgrace to the Magnetist, and without any want of courage in your correspondent. Some of these mechanical artists seemed to be as far from *mental* exertions as can well be imagined. They stared about them, looked this way, and that, occasionally chatted on common subjects, and seemed to be awake to the most trifling occurrence. Could *their* manual motions produce sensible effects? So it seemed ; for more than one woman was thrown into convulsions. You will think this almost incredible ; but there are advocates for mechanical operations, who have more to say for such treatment, than you yet have heard. They say, we are surrounded by the earth's atmosphere, which is ever in motion, and that all bodies, (animal bodies by no means excepted,) are more, or less, affected by it. They say that if they alter, according to art, the current, or compound, of these minute particles of matter, near the surface of the human body, and direct with skill, the *distinct* magnetic fluid, which pervades universal nature, to that part of the animal frame of which their patient complains, or to those parts, which, being heated and agitated, may disperse obstructions, the patient will soon be sensible of the salutary Efficacy of such treatment.

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But this argument, as you will perceive, is too difficult for any but *adepts* to manage. Indeed, men are so reluctant to suppose, that such a mass of matter as has been mentioned, so heterogeneous, and so various, as never in any two places, or for one single hour, to be the same near the surface of any particular body; men are so unwilling to suppose that such a mass of matter, or a distinct property of it, or of *æther* gliding through it, is under the dominion of mortal hands, that this argument is seldom urged, except it be in some convenient corner. The business, therefore, is brought into closer quarters. Man is considered as a *tripartite* being: as consisting of body, soul, and spirit. Mr. Holloway compares the body of man to a room, the spirit to the windows, and the soul to light. Unhappily for this Gentleman, the words alluded to require a different arrangement. Both the text, and the design of the Apostle, require that the term *spirit* should be considered as the *leading* term. If therefore, the body must be the room, the soul must be the windows and the spirit the light. Or if, according to another similitude which Mr. Holloway approves, the body, is compared to a building, the spirit to the portico, and the soul to the noble inhabitant, the same error is equally visible. How much better, Sir, (but who will wonder at that) is Calvin's comment

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on the same text? In it, curiosity may be disappointed, but conscience will be informed by his remarks; by his comment, the pride of man may be mortified, but such an exposition makes the heart of the believer rejoice.

It is said, not only that the body of man is porous, but that effluvia issue from it, and form steams of insensible vapour; so that, when two animated bodies come near each other, the vapour from each comes into contact, while the bodies themselves are separate; that if, by dexterous management, the Magnetist can have dominion over these minute particles of matter, when those of his own body, and those of his patient's unite, or resist each other, he may take sensations, make discoveries, and perform wonders. Who, Sir, would rob any man of this invention? Till the following questions are fairly answered, there seems to be no motive sufficient to seduce your friend to claim it as his own. Can the matter which flows from us, be different from that which resides in us? If it cannot, are not those particles of matter as various as can well be imagined? If it can, must it not be some *aether*, *phlogiston*, or *magnetic fluid*, which is supposed to flow through us? But if it passes through our *pores*, what is their form? Have we scales like fishes? or are we perforated with round, square, triangular, or irregular *fissures*? May not our  
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pores be in the form of a trumpet, narrow where the effluvia comes forth, and wide where it comes out? Can the motion of the hand, upwards, or downwards, by pushing, or drawing, or by writhing the fingers in any position, heal diseases? when these questions are not merely replied to, but *answered*, mechanical Magnetism will put on a better appearance than it has yet assumed.

But it is said, there is no arguing against the existence of *facts*. We may however, question whether wonderful tales are true. Mere assertions, from suspected characters, is not proof. Reason refuses Magnetisers her aid to support their trumped up fame. Their only refuge is an appeal to *experience*. "We do not deny, but that a great deal is always due to experience:—but then, this experience should not be another man's, but our own; not slight, but exact; not deceitful, but certain; not variable, but constant and perpetual.—In a court of justice, *two* witnesses are commonly required to prove *any* thing; which yet does not hinder us from giving credit to *one*, contrary to the ordinary rule, if he be a witness above all exception. There are *two* witnesses likewise, in natural philosophy; reason and experience. If for want of reason, it is necessary to believe experience *alone*, it is necessary also, that it be a witness above all exception: such an experience in short, as makes

men believe that the loadstone draws iron after it. But what sort of experience is it that our wonder-mongers brag of?—Positively, they that so often appeal to experience to prove their fooleries, seem to be entirely ignorant what experience is; what they have heard, what they have read, they have experienced. Two or three examples with these folks, make an infallible rule; what hath twice or thrice happened, by mere chance, hath happened by a certain necessity of nature. What are joined together in time, have a natural connection between them, whatever goes before is the cause, or the sign, whatever follows, is the effect, and thing signified.” Such, Sir, is the well founded raillery of Werenfelsius, in his well written Dissertation upon Superstition in natural things: How far it will apply to the present subject, you need not be told.

It is still said, if *good* be done, why are objections multiplied? Your friend, who sometimes reads those old books you have not leisure to consult, found in one a sufficient answer to this question. It was written by Mr. William Perkins, once famous in the University of Cambridge. In his discourse on *witchcraft*, which the notions of the last Century exacted from him, he says, “Of witches there are two sorts: the bad witch, and the good witch, for so they  
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are commonly called." It was then believed, that bad witches could do no good, but only hurt; and that the good could do no hurt, but good only. His own opinion was, "that of the two, the more horrible and detestable monster was the good witch, commonly called a *wise-man*, or a *wise-woman*;" his arguments are such, that as long as the existence of such people is admitted, they cannot be overthrown. But, Sir, as you will hardly trouble yourself to enquire for the Works of Mr. Perkins, let me say, there is a modern pamphlet in which the plea of *good* being done by Magnetisers, is well refuted. The folly and danger of such a plea, is also justly exposed in the Dissertation already mentioned, and in a pamphlet, published with a translation of that Dissertation, which is called Occasional Thoughts on the power of curing the King's Evil, ascribed to the Kings of England. In this useful piece, we have a report of innumerable cures performed by Royal hands in many parts of Europe. It saith, the register of the Royal Chapel in England, exhibits a list of 92,107 persons touched by King Charles II. in a certain number of years. But if the reader regards those cautions which this sagacious authour has given, he will not run headlong into the belief of any thing miraculous; but will conclude, the register can be an evidence of nothing but the weakness of the people, and

the willingness of the King to indulge it. When Monarchs Magnetised, their power was considered as a special *gift*, and confined to *few* cases: but when Mountebanks ascend the stage, they heal *all* disorders, and boast of doing every thing according to *art*.

Let us now leave *mechanical* operations, and ascend into the *mental* region of the Magnetists ability. To be sure, properly speaking, we can no more think without the body, in this world, than we can act without the mind. Nothing therefore, is intended by this division, but only to speak of such things separately, as at any time, are most conspicuous.

On *mental* Magnetism. your friend was in danger of saying too much. But he is happily prevented, by reading Dr. Falconer's Dissertation on the Influence of the Passions on the Disorders of the Body. In this Dissertation, Dr. Falconer takes notice of some of the rules and laws by which the human system or constitution are, in these respects governed and conducted. Next he proceeds to describe the general effect of the passions on the frame and constitution. The passions he thinks, with Haller, may be considered as of two kinds; such as excite the powers of the vital system, or rouse the faculties into action, or such as depress and debilitate them. These distinct passions are described, and a general inference is drawn.

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But Dr. Falconer honestly owns many difficulties must occur, in the management of these nice and precarious instruments. Having finished his previous remarks, he attempts an application of what has been said, to particular diseases. This task called for all the talents even of such a Writer : and if you please to read him on this subject, you will meet with much better observations on animal œconomy than a multitude of *minute* philosophers are able to impart.

The manner in which some men are apt to swagger over their patients, is so well depicted by Dr. Falconer, and so applicable to the mock majesty of Magnetisers, it shall here be given. The Doctor says, “ Some have endeavoured to acquire influence over those they attend, by a studied coarseness of manners, and even of dialect, by confidence in the delivery of their sentiments, and peremptoriness in exacting the most implicit submission to their dictates. This method however unworthy to be pursued, has sometimes met with success, but it has often happened that, when the novelty of the first impression is over, considerate persons are tempted to examine the foundation of such bold pretensions; and if, as must often happen, the success and abilities of the practitioner, should not be found to correspond with such lofty claims to deference and respect, the illusion vanishes, and

he is regarded only as one who attempts to impose upon the world by assuming a character he is unable to support." Perhaps, Sir, this picture will remind you of some *preachers*, of whose airs and emptiness, you have more than once complained. For my part, it seems to me so exact a description of vain and venal Magnetists, that whenever it occurs to my mind they almost seem to be present.

The influence of one mind over another is not only great, but such as cannot be described. Experiments are endless, and all the modes of making them pass finding out. "The conceit of a predominant or mastering spirit, of one man over another, is ancient, and received still, even in vulgar opinion." But as our minds are not infinite, their operations must be limited: and there is ground to conclude, that those limits in Magnetising, are much straiter than is pretended. "If the vital, or animal faculties, were under the direction and dominion of the reasonable soul, natural life and death would depend, in a great measure, upon the *man's own will*, as he would then have command of all the animal functions, which, however, in many cases, he can at present, neither forward, nor controul." But, Sir, the Magnetist who feels he has but little dominion at home, is the more anxious to secure it abroad. He strives therefore to start into consequence  
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by working upon other people. Yet were they not willing to suffer fools gladly to reign over them, the conquests of conjurers would soon be confined to the land of *Utopia*. Lord Bacon observes, “when you work upon the imagination of another, it is necessary that he on whom you work have a precedent opinion of you, that you can do *strange* things ; or that you are a man of *art*, as they call it ; for else the simple affirmation to another, that this, or that, shall be, can work but a weak impression on his imagination.”

They who work upon others must either do it in their presence, or absence. What is to be done in the *presence* of the patient, will best fall in with the following article ; but *mental* powers, if Magnetists are believed, work with equal ease and strength on St. Peter's, or St. Paul's, *on* Dives or Lazarus.

Lord Bacon, indeed, has said “ If there be *any* power in imagination ? it is less credible that it should be so incorporeal and immaterate a virtue, as to work at great distances, or through all mediums, or upon all bodies : but that the distance must be competent, the medium not adverse, and the body apt and proportionate.” But his lordship was as distant from the impertinence of modern Magnetisers, as they are from his lordship's understanding.



He who pretends to treat at a distance without *training* his patient to receive impressions, must propose to do it, either by some external medium, or without it. If without such assistance, he does in effect say, *Am I a God at hand, and not afar off?* But if an external medium of a hundred miles in length, and which in breadth, and height, is too immense for measure, be necessary, is it credible, Sir, that this mass of matter, or any peculiar part of it, or *æther* gliding through it, is under the controul of human volitions? “ Things themselves, you know, cannot enter into the mind, but the signs of them may.” A man may gaze at these signs, and play with words, and ideas, till he is weary; but absent objects are undisturbed at his internal sport: his volitions and reveries may affect himself, but the absent object has nothing to fear, or to hope, from his mental exertions. You will certainly congratulate your friend on this fact; because, if those proud pretenders could have worked upon him at a *distance*, you may be confident he had never written you this Letter.

Next, Sir, let us unite the mechanical and mental powers of Magnetists, and see what a *junction* of these powers may produce. It has been repeatedly observed, that not any operations of ours is either entirely mechanical, or entirely  
 mental :

mental: but in common, these different modes of action are *professedly* united; and in that view, it must be confessed, if the Magnetist knows how to read, and how to express the copious language of the *eye*; if he knows how to trace the first visible effects of the stirring and depressing passions; his looks, his motions, his voice, his profound silence; his questions, hints, and well-timed pauses; his anxious concern for his patient, and seeming confidence of success, may be sufficient to produce strange things: and if he knows how to manage them, either by himself alone, or by a suitable second, (such as Ralpho was to Hudibras, Whachum to Sydrophel, or Romeo to Juliet's nurse,) what *wonders* he may perform, or what *follies* he may commit, a man of your understanding need not be informed. But how this art, well or ill employed, may be taught, is impossible to say. Of medical authority, Dr. Falconer observes, "By what means it may be originally acquired, or afterwards maintained, is more a matter of experience, joined with prudence and sagacity, than capable of being reduced to rule and order, or of being expressed in direct words."

You will not suspect, Sir, that by this quotation, it is intended to put medical authority and the assurance of Magnetists upon par. The difference

difference is plain and great. Medical authority is confined to medical men; but Magnetists treat their patients without medical understanding; treat them, as they call it, on the most frivolous pretences, not only without the knowledge of diseases, but without sagacity to distinguish what emotions it would be proper either to raise, or to suppress. Their external treatment is literally *beating the air*; which, like beating on a drum, admits of no variation, but in the number, force, or turn of the strokes: whereas medical men prescribe drugs which operate independent of their acquired authority.

Formerly, Magnetisers made use of *material* mixtures. He who would see the grossest mixture and Magnetism meet, may read Maxwell's *Medicina Magnetica*. Once, Sir, Mum was the grand *nostrum*. The meaning of that monosyllable is now of doubtful disputation. It may therefore, amuse you to take some notice of its antiquity and former fame. Mum, Sir, is of high original, and was once much more esteemed than either tar water or Bateman's drops. We read of *Arabian* Mum, of *Lybian* Mum, and of *Egyptian* Mum. We also read of corporal and spiritual mummies; of the uses to which they have been applied, by way of sympathy, and antipathy, and of the mischiefs which these medicaments have produced. As Mummy lost its reputation,

reputation, and as deceptions of this kind were exposed, by way of derision, it was called *Mummery*. Afterwards, it was common to say of extravagant pretences, *Mum for that!* Finally, it became a scare-crow to children, who were told if they were not *good*, they should be beaten into a *Mummy*. In some future period, Sir, Magnetism will be as obsolete as Mummy now is; and, as its credit decays, it will be called *Maggotism*; and, by abbreviation, *Mag*. When it is thus run down, it will be common to say of bold pretenders, they are *Mag-fellows*; and of loquacious huffeys, they are *Mag-girls*. Should this paper of mine be found in that period, your friend will undoubtedly rise in the estimation of the *ignorant*, who will learn from it the meaning of such epithets, and understand the origin of such burlesque.

I feel, Sir, a pleasure in drawing near the close of this long letter; from a persuasion that the last article will not appear to *you* ridiculous. Nothing remains within the compass of my abilities to state, but to consider whether Animal Magnetism may be accounted for, on the ground of *supernatural* assistance.

Of foreign, personal agents, we know not any, but God, angels, and departed spirits. Let us not take the name of God in vain. Enough has been said to show that Magnetism and *religion* are

are at variance. That our Magnetists look up to angels, good or bad, does not appear. That they invoke departed faints, or seek the aid of polluted spirits, cannot be said; at least, your friend, has no reason to suppose they are addicted to such devotion. But, Sir, may not some deceiving spirit, unsolicited, impose upon them, and do that, if it be done at all, which they boast of doing by their own ability? For, whoever carefully attends to what is reported of the *luminous* crisis, and of cures performed at a *distance*, will be compelled to conclude, that those reports are freighted with imposition, or that they are incredible on any other principle than what is commonly called *supernatural* assistance. Commonly called is thrown in, because your friend, believes, nothing is *strictly* speaking *supernatural*, but what is properly divine.—To shew the possibility of that kind of deception which has been supposed, it would be easy to quote many authours, of that rank in the republic of letters, who have merited esteem.

Mr. Baxter, in his Enquiry into the Nature of the Human Soul, shews that even *dreaming* cannot be the effect of mechanism, or any cause working mechanically; and thence that it must be the effect of a *living designing cause*. F. Hoffman, in his *Opuscula Physica Medica*, gives this name to one of his Dissertations, *De Diaboli Potentia in Corpora*. In this Dissertation, there

there are many curious, and some serious remarks; with answers to such objections as commonly occur. Lord Bacon has much to the same purpose. His lordship observes, "The school of *Paracelsus*, and the disciples of pretended *Magic*, have been so intemperate, as that they have exalted the power of imagination to be much one with the power of miracle-working faith." His Lordship adds, "others that draw nearer to probability, calling to their view the secret passages of things, and especially of the contagion which passes from body to body, do conceive it should likewise be agreeable to nature, that there should be some transmissions and operations from spirit to spirit, without the mediation of the senses, whence the conceits have grown, now almost made civil, of the *mastering* spirit, and the force of *confidence*, and the like. Incident unto this, is the enquiry how to raise and fortify the imagination; for if the imagination fortified have power, then it is material to know how to fortify and exalt it. And herein comes in crookedly and dangerously, a palliation of a great part of ceremonial *Magic*. For it may be pretended, that ceremonies, characters and charms, do work, not with any tacit, or sacramental contract with *evil spirits*, but serve only to strengthen the imagination of him that useth it; as images are said by the Roman Church, to

fix the cogitations, and raise the devotions of them that pray before them. But," says his lordship, " for mine *own* judgment, if it be admitted that the imagination hath power, and that ceremonies fortify imagination, and that they be used sincerely and intentionally for that purpose ; yet I should hold them *unlawful*, as opposing to that first edict which God gave to man, *In sudore vultus comedes panem tuum*. For they propound those noble effects, which God has set forth unto man to be bought at the price of *labour*, to be obtained by a few *easy* and *slothful* observances."

Here, Sir, you will remark, that Lord Bacon thought very little of the power of imagination over *absent* objects. Imagination may shine in poetry, but unless it is assisted by sight, or transmitted by words, it will not reach us, when we are distant from the imaginant, by sympathy, or volition. You see too, that *bread*, according to his lordship's judgment, is the reward of *labour* ; meaning not bread alone, in the literal sense, but that which is either *valuable*, or *nutritious*. It is true, Sir, that Magnetists make a great parade of engaging *all* our powers in the management of their secret ; but pretence and reality, are widely separated, however near a *novice* may conceive they are brought together.

Dr. Brown, in his Treatise of Vulgar Errors, after laying before us many causes of our mistakes

takes, adds, " But besides the infirmities of human nature, the seed of error within ourselves, and the several ways of delusion from each other, there is an invisible and secret promoter *without* us, whose activity is undiscerned, and plays in the dark upon us; and that is the first contriver of error, and professed opposer of truth, the *devil*.

But Mr. Holloway hopes he is out of the reach of this *deceiver*; because *Satan* is supposed by that gentleman, never to be the occasional cause of doing *good*; whereas HE certainly aims at nothing else. He does cures to-day and to-morrow, and reads Lectures to refine the understanding, and to harmonize, and regulate the dispositions of the heart. The philosophy which he teaches, undermines the tenets of the *Atheist*, and accounts for a thousand occurrences in life, that can receive light from no other source. What has *Satan* to do with all this; unless it be to revile it, and to stir up the Examiner to write against it?

Is Mr. Holloway, Sir, of whom you say you have some knowledge, so ignorant of *Satan's* devices as not to know that vanity reigns in seeming excellence; and that where it reigns, the dominion of our common Adversary is secured? Is he, with all he is said to have seen of his *own inside*, a stranger to the vanity of his



*own heart?* What can be more vain than the language of his cards, and advertisements? What can be more vain than his venturing to tell a man, in his first interview with him, the secret purpose of his mind? What can be more vain than his attempting to discover the thoughts of his friends, who, at his request, retired into another room that he might display his deepest skill? What can be more vain than his affecting to be suddenly interrupted by some uneasy sensations, while he was reading what he calls a Philosophical Lecture to his pupils? Drawing his hand across his face, he said, "Oh! dear, I am magnetised; it is very odd; but I know who it is that has magnetised me; it is —:" though that Lady was then in the country? You may think, Sir, he is overcharged with vanity: but he cannot forget such recent attempts to aggrandize himself; and his conscience will one day inform him, they were as ridiculous as they were ostentatious.

Other Magnetists have been equally vain; equally ridiculous. One instance more will be thought sufficient. Mr. Cue first treated his patients in the common way, standing near to them, and working with his hands, according to Mesmer's method; afterwards, he stood at the distance of three yards, but still continued to use his arms, and to shake his fingers; but  
of

of late, not only his distance from the patient is increased, but he stands with self-important look, seemingly inactive, with his hands folded under his arms; and produces a crisis with so much ease to himself, that a spectator would be in doubt whether the operation was not chiefly *mental*, or whether it was not a previous compact between him and the willing subject of his healing art. As he stood, or sat, in this majestic posture, a patient told Mr. Cue, " This reminds me of what was said to Christ: *I brought him to thy disciples and they could not cure him.*" The reason he assigned was, " For your *assistants* work, but *you* have no need to move your hands." You must not imagine, Sir, that Mr. Cue would be offended with such a compliment. He can bear the grossest adulation, and enjoy the coarsest applause. " *O! Sir,*" said one, who was sure to please him, " *your hands have great power.*" This notion he attempted to confirm by saying of one of his patients, " I did but *touch* her hand, and she went into a crisis." Your friend saw one poor girl at his *shop* in this disgusting situation. He asked Mr. Cue how long the crisis would continue. The answer was, " As long as I please, Sir." To make good his pretensions, the girl was soon released; but on saying she was not quite well, Mr. Cue, folding his arms afresh, gave me a nod, and told me she

should go into a crisis again. This was soon effected; at least as much as before; with what advantage to the patient, (who seemed very fit for Mr. Cue's purpose,) it does not yet appear.

If, Sir, Satan has no agency in exciting such vanity, if he is not in any respect, the occasional cause of such arrogance; if he has not at all deceived those professors of christianity who have paid *five guineas* each to learn Animal Magnetism, nor those ministers who have been decoyed by the promise of *gratuitous* instruction, and urged by *curiosity*, to learn that pretended science, and to abet its *meanest* teachers; if, Sir, Satan has no sort of agency in this bad business, and no end to answer by such extravagance, in what need we be alarmed at his delusions?

The doctrine of *demons* has been so tossed about in polemical productions, as to exhibit a very mournful proof of the weakness of the human understanding. In one age, all evil, physical and moral, is said to be from *wicked spirits*. In another, this doctrine is renounced, considered as absurd, and even the existence of such spirits is called in question; or at least their power to do us any mischief. Whence this revolution of sentiment? Why, Sir, faith in what God has said, seems to have given occasion to some persons to turn aside to credulity: from credulity sprang superstition; from superstition

ftition fallied forth endless impostors ; as these  
 monsters multiplied, incredulity appeared ; sophists  
 nourished the noxious production, till it became  
 popular ; so that *now*, THEY are liable to be treated  
 as irrational, who believe that any mystery of  
 iniquity is after the working of *Satan*, with all  
 power, and signs, and lying wonders : or who  
 believe, that as the serpent beguiled Eve, through  
 his subtilty, so the minds of men may yet be  
 corrupted from the simplicity that is in Christ.  
 But we are told, on the highest authority, that Satan  
 himself, is transformed into an angel of light, and  
 that therefore it is no great thing, if his ministers  
 also, be transformed as the ministers of righteous-  
 ness ; whose end shall be according to their  
 works. Such, Sir, is the report and judgment  
 of one far better acquainted with the invisible  
 world than we are : nor have we any reason to  
 assert, that though it *was* so when Paul wrote  
 his inspired Epistles, it is not so *now*. Such  
 things undoubtedly have been, are, and will be.  
 But what particular delusions may happen in our  
 days, who is able to predict ? Instead of such  
 pretension, permit me, Sir, to say, *Beware lest  
 any man spoil you through philosophy and vain deceit,  
 after the tradition of men, after the rudiments of  
 the world, and not after Christ.*

For this long letter no apology can be ex-  
 pected. You wished me to take my own time,  
 provided

provided you had at last a full account of this strange business. You said, the winter evenings were coming on, when you should have leisure to read all that could be collected on Magnetism. You have, Sir, in this letter, and in the pamphlets and papers that come with it, every thing your friend could collect to give you satisfaction. Should new, or better thoughts occur, they shall be sent you without delay. On your part, if you hear of a respectable antagonist who means to refute the preceding reports, or to shew the want of argument in the foregoing remarks, indulge me with such information. He who has written so much to satisfy you, is yet open to conviction: suffer him to say, *that* alone will make him recant doing what he has done, to check the vain pretensions of designing men.

Here, Sir, this Letter would have closed, had not Mr. Holloway made an unexpected addition to *his* vain pretensions. As he has now sent pompous proposals from house to house, both in the City, and at the west end of the Town; as by these proposals, it *seems* to be his intention to publish the principles of his Original Lectures as delivered by himself; as the price of his promised Quarto is to be one *guinea*; as he entreats for immediate application from his subscribers, that he may ascertain what number to print; as his Lectures are yet delivered as usual, though  
his

his terms are lowered, it is thought this scheming Gentleman foresees his fall, and wishes to slide down as safely as he can. He means therefore, to give a plausible account of his philosophical system, provided the public will make it worth his while; and, by so doing, to glean up all the *Guineas* good-natured people are willing to impart, while the precarious season of his reputation lasts. His proposed Quarto, elegantly printed, on superfine wove paper, and hot-pressed, will either contain what he is pleased to call his *secret*, or it will not. If it *does* contain the cloystered tale, it will be evident, that while he bound his pupils to keep it close, he did not mean to bind himself, by any tie of honour, not to make it common, whenever he might think it proper to reveal it. If this expensive book does *not* contain his secret, so written, that he who runs may read it, can Mr. Holloway be confident, that all his subscribers will bear to be thus insulted. They will not. Several of his pupils are already offended with his last advertisement; and they have reason to be alarmed. For, in it, he proposes to authenticate the whole of his system by indisputable facts, and by extracts of Letters from respectable correspondents. What are these *facts*? The wonder-working feats which he and other Magnetists fancy *they* have performed. What are these *Letters*?  
Effusions

Effusions of magnetical friendship, such as not one writer in ten would wish the sober part of mankind to read. Reflecting on these things, a resolution was formed to send you the secret of this great man in a narrow compass. Compare it, Sir, if ever you see his Quarto, with his own account. Judge for yourself, whether Animal Magnetism has not received an affecting blow in the foregoing papes, without availing myself of the following information. He that says, an opponent does *not* know what it is, does in effect say, it is nothing which he *does* know. He may therefore, look over his little stock of knowledge, and multiply his *negatives* in proportion to his understanding. If he is disposed to be *positive*, and it be only granted him, it is the operation of one man upon another, he may consider in how many ways this operation may be diversified; and if none of them will *account* for those effects which Magnetists affirm *they* produce, he has a right to conclude, that what is not thus to be accounted for, is a compound of *fraud* and *delusion*. On these principles, you have had many of my observations: but now, Sir, you shall have the secret just as it fell into my hands.

This Letter was begun the latter end of September; and has been carried on as additional matter was presented, and as opportunity to re-  
sume

sume the subject would admit. The *first* account of the secret which came to me, was transmitted in an anonymous Letter. It was very short, and the authour of it is yet to me unknown. Here is a copy :

“ S I R,

“ Having been informed that you were disappointed hearing the Lectures of Mr. John Holloway, I have taken the liberty of informing you that those things which are here inclosed, are the particular subjects which he goes upon. I must conclude, wishing you may be enabled to expose every thing contrary to real religion, and sound reason.

From your friend, &c.”

This Letter was received Oct. 7th, 1790. On the opposite page of this laconic Epistle, the following words, and no more, were found:—  
*Mental Abstraction. Attention to an object. Intention to do this object good. Sympathy towards this object. Confidence that I shall do this object good. Volition.*

Is this, said I, the profound mystery? Is this the bewitching secret, that charms and enchants on every side? Is this the *thing* by which so many cures, and so many feats, are said to have been performed? Is this the science by which a *lump* of knowledge may be grasped at once? Impossible.



possible. My anonymous friend is, in fact, unfriendly. It is a trick played off upon the Examiner, to make him, by his supposed credulity, appear ridiculous. Such, Sir, were my reflections: but soon different thoughts prevailed. For on laying this Letter before some of Mr. Holloway's pupils, they said, it left me *little or nothing to learn*. Judge Sir, of my surprise. Till now, it seemed strange that a secret, in so many hands, was kept; but now it appears, *shame* will account for their remarkable taciturnity.

Next Sir, a Gentleman who had heard your friend was attempting to examine into the merits and demerits of magnetism, informed me, that one of his acquaintance, who had attended Mr. Holloway's Lectures, was not only much dissatisfied, but disposed to tell me the grounds of her disgust. Her account was heard with attention. It was dispassionate, clear, and copious. A Letter, which she *had* sent to Mr. Holloway, convinced me of *her* sincerity, and his reply to that Letter, marked, in my opinion, *his* chicane. At the close of this interview, your friend observed, that what he had done, and was doing, proceeded from a persuasion it would be wrong in him, not to do his best to disabuse his friends, and others, who had been strangely ensnared. But, he added, as he could only answer for himself,

himself, he wished her to do nothing which might hurt the feelings of her own mind. If, said he, on a review of what has been said, you wish to communicate your thoughts in *writing*, they will be regarded; otherwise, no notice will be taken of this morning's conversation. The consequence was, a Letter was sent me, October 23d, written on her belief that she could not be bound to keep *that* secret which was detrimental to society. Pressed with this conviction, she concluded to *reveal* what she knew, was, in such a case, her duty. From this Letter, some extracts have been already made: and now, Sir, what has been promised, shall be given you from the same pen.

“ When the Magnetist attempts to take the sensations of a person, or to perform a cure, or to produce a crisis, he puts himself in the situation of sitting, kneeling, or standing, which ever is the most convenient: but for taking sensations, sitting in an easy posture, at a small distance from the person, is the usual method. Then the marvellous work begins. He must divest his mind of every care and anxiety, of every thought and thing, except the person before him. His mind must be calm and placid as a summer's evening, and his body in an attitude of ease. In this state of self abstraction, his attention must be wholly fixed upon the person before him, and

upon the effects he desires to accomplish: this must be accompanied with as fixed an intention. Added to this intense attention and intention, there must be in the fourth place, affection, or desire; a strong, fervent, benevolent wish to perform this same wonder or cure. Fifthly, there must be sympathy, or a sympathetic concern for the person to be relieved. Sixthly, volition, or a determined resolution of the will to perform it: and seventhly, a perfect confidence of success. You will observe, Sir, there must be 1. *Self Abstraction*. 2. *Attention*. 3. *Intention*. 4. *Affection or Desire*. 5. *Sympathy*. 6. *Volition*. 7. *Confidence, or faith* in the success. Thus," says my informant, "the whole soul is to be engaged in the work, and *must*, or *no* effect will follow: the least wandering, or doubt, *mars the whole*." She adds, "the powers of the soul being drawn to this point, the eye, of the body, is supposed to be the grand mean of conveyance, or that which throws the influence of these *united* powers into the object to whom they are directed. So much for the *soul*. Then, as the *body* is supposed to be continually surrounded with effluvia, or an atmosphere, proceeding from itself, the hands of the Magnetist being exercised, in different motions, according as the occasion requires, conduct the effluvia to the object upon which it is intended to act, and thereby assists the operations

operations of the soul: thus the soul and body are *both* engaged in the work; but the *eye* is reckoned the grand conveyance of influence, even beyond the operation of the *hands*. The success of this operation is various, according to the power which the Magnetist possesses of exercising *his* faculties. But when that power is exercised, as I have described, Mr. Holloway assures his students it seldom fails of success.—If the person to be operated upon is *absent*, the *same* method is to be pursued: the imagination must take in the person as present.—“This, Sir,” concludes my informant, “is *the grand secret of Magnetism*: it is the substance of the Lectures divested of technical terms, arguments to prove the possibility of this and of the other assertion, and a multiplicity of cases with which the Lectures abound: and, I am sure if Mr. Holloway himself, were to read this account, he could not, consistent with truth, deny that this is *the whole secret*.”

Here I formed a second resolution to close my Letter. But to-day, December 7th, was put into my hands, “A practical display of the philosophical system called Animal Magnetism, in which is explained different modes of treating, with some medical observations on the diseases of the human body, which it is peculiarly adapted to relieve; together with the manner and reason-  
F 2
ableness

ableness of *absent* treatment : the whole calculated  
 to instruct *every* capacity in the rational principles  
 and practice of the *mysterious* science." This  
 long-winded, fallacious title, is followed with  
 only *sixteen* pages, loosely printed, without the  
 authour's name, without a bookfeller's name,  
 but sold, without reluctance, at the modest price  
 of *five* shillings ! This curiosity you will find,  
 with other curious things, in the parcel sent you  
 by the Leicester coach. It is too bad to suppose  
 this pamphlet was written by Mr. Holloway :  
 though it is no mean copy of his conceit. Whether  
 it was written by some *lad*, who has listened to  
 his lore, who wishes to pick up a few shillings  
 against the approaching *holidays*, or by some *dis-*  
*interested* zealot, you shall hear when rumour  
 gives place to credible report. This *pamphleteer*  
 has given but *four* secret articles out of the  
*seven*. But why Mr. Holloway thought of *seven*,  
 is, perhaps, to every body, but himself, unknown.  
 Whether it was because it is said there are seven  
 sciences, or that seven has been considered a  
 perfect number, or that the seventh son has an  
 hereditary right to heal diseases, or that seven  
 times seven is forty-nine ; of all this, nothing  
 but conjecture flies abroad. Be this as it may,  
 it is certain that in the *seven* articles there is not  
 one, no not *one* which is addressed to the under-  
 standing. The mere arrangement of them shews  
 a poverty of intellect which you will pity. But a  
 different

different emotion will be felt when you recollect, that this mystery begins in a *pretence* of *self abstraction*, and ends, without pretence, in *self confidence*. The *arcanum* is SELF throughout. Though not any thing relative to the secret, is likely to be of *real* service in healing diseases, yet, it must be granted, this art *may* be dangerous to the practitioner, as well as hurtful to the patient. What think you of the following fact. A miserable wretch, who, with great difficulty, uttered *sores throat*, sat down to be treated. Two Gentlemen, (who perhaps had sent him, and were supposed to be in some branch of the faculty,) being spectators, wished to have his *throat* examined. One of them undertook the task, and found it rotten with the F— Disease: he drily said to the operator, “If you do *him* any good, *I* shall wonder.” The operator asks, (for he has since declined the practice,) “Was this a situation to exercise sympathy with safety?” What, Sir, can we think of taking *sensations* from such an object?

The injury which has been done to *patients*, both in *body*, and in *mind*, by Animal Magnetism, especially in the *latter*, by giving them idle apprehensions of science, and rash notions of religion, is very great. As this new system is admired, a patient investigation of truth, and a sober attention to fact, will be out of fashion.

The

The attempts which have been made, and are still making to magnify human ability, both natural and moral; the attempts which have been made, and are still making to lessen our confidence in GOD, and to increase our confidence in an *arm of flesh*, are both numerous and monstrous. How will you bear to be told, that *deafness* may be cured by the mental ideas of a doctor entering into the ear of his patient, and carried, as it were, through his head? How will you bear to be told, that “ In order to perform *absent* treatment, retire, sit down for a few minutes, be perfectly collected, and as much as possible abstracted; consider the powers you are possessed of, and what you wish to perform to your absent friend; form his idea in your mind, fix on it for some time, and descend slowly, from the head downwards, till, by the power of sympathy, you feel yourself as it were in contact with him, and find a correspondent pain, which you must endeavour to remove :” how, Sir, will you bear to read this prescription? You, see, the *wish* of the Magnetist is the *law* of absent treatment, and, that he is supposed to be possessed of *powers* adequate to that law. But if he forms the idea of his friend in his mind, is that fancy his friend, is that idea flesh and blood? If he fixes on it for some time, his own mind indeed, may be affected, but his absent friend, if not a confederate

confederate with the Magnetist, comes into no contact with him by such treatment. To talk of descending slowly and gradually through the head of this *idea* downwards—what madness! Consult the pamphlet, and find, if you can, a sober page. Yet this poor piece has already been pillaged, (December 17th) by a disciple of Mr. Cue's; who has published what he calls "A true and genuine Discovery of Animal Electricity and Magnetism," under *pretence* of defeating "all counterfeit descriptions of the same."—Here too, you have *sixteen* pages, price *only* one shilling! May we not say to such Magnetists, *The Lord hath rejected your confidences, and ye shall not prosper in them?*—You have my thoughts on this silly subject without disguise: let me, Sir, have your's on this Letter without reserve,

THE



## THE SECRET.

1.

NOW, good Sir, we're here alone,  
As we make, you know, but one \*,  
Tell me then, the secret, do;  
All I hear I tell to you.

2.

Hear then, wife, undaunted hear,  
You have naught of me to fear;  
Do not dread the wond'rous tale,  
But of it yourself avail.

3.

Self from self you must divide,  
The upper from the nether side;  
Thus, my dear, you must begin:  
Can you, child, take all this in?

4.

Next attend to A. or B.  
As you now attend to me;  
Then intend to do him good;  
This, I see, is understood.

5.

Love him much, (I mean no harm,)  
Let your heart be light and warm;  
Raise, O raise, your mental fire,  
Kindle up a pure desire.

6.

Spread your hands and dart your eyes,  
With your patient sympathise;  
Catch his pain, and hold it fast,  
You can shake it off at last.

7.

Now, my dear, what women love †,  
Briskly that with vigour move;  
Will his cure, and, strange to say,  
You will drive disease away.

\* See Mr. Holloway's card.

† Volition.

8.

Let no doubt invade your breast,  
Be compos'd, and quite at rest ;  
Quite secure that you can heal,  
As well as for your patient feel.

9.

You look queer, and well you may,  
Yet it's all I had to say ;  
It's the sum of all that's said ;  
Turn it in your thoughtful head.

10.

Trust yourself, in self confide,  
This is bottom, top, and side ;  
This is all that they can teach,  
This is what they love to preach.

11.

And is this, said she, their skill ?  
What ! is *this* to save or kill ?  
Can this be their boasted art ?  
Women act a better part.

12.

Who for this wou'd vow and pay ?  
Who such tricks as these would play ?  
Soon the vain and venal scheme,  
Must appear a waking dream.

13.

Wife thy wit appears to me,  
Better far than this Bohea ;  
May it sparkle, may it shine,  
Long as I can call thee mine.

## ERRATA.

<i>Page</i>	<i>line</i>	<i>for</i>	<i>read</i>
6,	4,	D'Elfon,	D'Elfon, and elsewhere.
16,	7,	seivice,	service.
37,	12,	assertions,	assertion.
38,	1,	after,	to.
43,	5,	upon,	by.
43,	6,	on,	by.
44,	27,	operations,	operation.
49,	26,	with,	by.
50,	12,	obtained,	attained.
58,	9,	papes,	pages.

THE  
EXAMINER EXAMINED,

IN  
SIX LETTERS

TO THE  
*Rev. JOHN MARTIN,*

ON THE  
SUBJECT OF HIS LETTER

ENTITLED  
*ANIMAL MAGNETISM EXAMINED.*

---

BY THE ANALYZER.

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*The ear trieth words, as the mouth tasteth meat.*

PROVERBS.

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LONDON:  
PRINTED FOR J. MATHEWS, NO. 18, STRAND.

1791.

[Price ONE SHILLING.]

THE  
EXAMINED EXAMINED

SIXTH EDITION

BY JOHN W. BARR



THE  
EXAMINER EXAMINED.

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LETTER I.

S I R,

YOUR pamphlet, entitled Animal Magnetism Examined, in a Letter to a Country Gentleman, came yesterday into my hands; and, having had my curiosity excited by the various reports of the nature and effects, together with the use and abuse, of what generally passes under that appellation, I did not delay to read your letter; in the title to which you have given me, in common with the rest of the public, to expect that you had fairly stated the science\* itself, as it is taught by its various professors; and then, that you had performed that which, in common understanding, might

\* I use the term science merely as it is thus denominated by its professors, without determining whether it be or be not properly so called.

fairly be called an examination of its nature and properties.

The information contained in your letter is so scattered and intermixed, that it is really necessary for me, and perhaps it may be for others, to collect it together, in order to ascertain whether, at one view, it has the appearance of probability that this is what is taught by each, or by all, the professors as a science. Scattered and intermixed as it is, I confess it has not; and, *prima facie*, I am led to conclude that your letter is not answerable to its title. But we will see what appearance it assumes when it is all collected together.

You pass through 31 pages out of 67 before you begin “to consider what Animal Magnetism really is;” and then you tell us that you are going to consider it, not in its principles, but merely “as it appears in the course of common and of special practice.”—P. 32. “In general we may say it is an operation of one animal upon another to excite wonder, by the operator’s producing, or seeming to produce, sensible effects, both in his patient and in himself, by that kind of treatment which the art requires.” Is this stating what each or any of the professors teach?—P. 34. “They say, we are surrounded by the earth’s atmosphere, which is ever in motion; and that all bodies (animal bo-

“ dies

“ dies by no means excepted) are more or less  
 “ affected by it. They say, that if they alter, ac-  
 “ cording to art, the current or compound of these  
 “ minute particles of matter near the surface of the  
 “ human body, and direct with skill the distinct  
 “ magnetic fluid, which pervades universal nature,  
 “ to that part of the animal frame of which their  
 “ patient complains, or to those parts which, be-  
 “ ing heated and agitated, may disperse obstruc-  
 “ tions, the patient will soon be sensible of the  
 “ salutary efficacy of such treatment.”—P. 35.  
 “ Man is considered as a tripartite being; as con-  
 “ sisting of body, soul, and spirit. Mr. Hollow-  
 “ way compares the body of man to a room, the  
 “ spirit to the windows, and the soul to light.  
 “ Another similitude which Mr. Holloway ap-  
 “ proves, is to compare the body to a building,  
 “ the spirit to a portico, and the soul to the noble  
 “ inhabitant.”—P. 36. “ It is said, not only that  
 “ the body of man is porous, but that effluvia  
 “ issue from it, and form steams of insensible va-  
 “ pour; so that, when two animated bodies come  
 “ near each other, the vapour from each comes  
 “ into contact, while the bodies themselves are  
 “ separate; that if by dexterous management the  
 “ magnetist can have dominion over these minute  
 “ particles of matter, when those of his own body  
 “ and those of his patients unite or resist each  
 “ other,



“ other, he may take sensations and perform won-  
 “ ders.”—P. 52. “ Mr. Cue first treated his pa-  
 “ tients in the common way, standing near to them  
 “ and working with his hands, after Mesmer’s  
 “ method; afterwards he stood at the distance of  
 “ three yards, but still continued to use his arms  
 “ and shake his fingers. But of late, not only  
 “ his distance from the patient is increased, but  
 “ he stands with self-important look, seemingly  
 “ inactive, with his hands folded under his arms,  
 “ and produces a crisis with so much ease to him-  
 “ self, that a spectator would be in doubt whether  
 “ the operation was not chiefly *mental*, or whether  
 “ it was not a previous compact between him and  
 “ the willing subject of his healing art.”

This is the whole of the information that you  
 have given relative to the science itself, as far as page  
 58; and with which you tell us your letter would  
 have closed had not Mr. Holloway made an un-  
 expected addition to his vain pretensions. From  
 what follows we learn that you were then ignorant  
 of the very heads under which your anonymous  
 correspondent assures you the science is taught;  
 and that the “ first account of the secret came to  
 “ you the 7th of October,” which was some time  
 after you began to write upon the subject. So  
 that it appears to be attended with very little diffi-  
 culty for you to write upon a subject of which you  
 confess

confess yourself at the time to have been really ignorant.

However we pass on to the secret itself, as disclosed to you first by an anonymous, and afterward by a female correspondent.—P. 59. The former “takes the liberty of informing you, that those things which are here enclosed are the particular subjects which Mr. John Holloway goes upon in his lectures.”—*Which THINGS are* “mental abstraction, attention to an object, intention to do this object good, sympathy towards this object, confidence that I shall do this object good, volition.”

“Next, Sir,” you tell us, “a gentleman who had heard that you were attempting to examine the merits and demerits of magnetism,” procured for you a female correspondent. This gentleman certainly was your friend; and very properly considered that it might not be amiss for you to be furnished with the subject itself, upon the merits and demerits of which he had heard that your thoughts had been previously employed; that when your examination appeared your candid readers might not suppose that you had *forgot* the subject.

“When the magnetist,” says your female correspondent, “attempts to take the sensations of a person, or to perform a cure, or to produce a crisis, he puts himself in the situation of sitting, kneeling, or standing, whichever is the most  
“ convenient;

“ convenient; but, for taking sensations, sitting  
 “ in an easy posture, at a small distance from the  
 “ person, is the usual method. Then the marvel-  
 “ lous work begins. He must divest his mind of  
 “ every care and anxiety, of every thought and  
 “ thing, except the person before him. His mind  
 “ must be calm and placid as a summer’s evening,  
 “ and his body in an attitude of ease. In this state  
 “ of self-abstraction his attention must be wholly  
 “ fixed upon the person before him, and upon the  
 “ effects he desires to accomplish: this must be  
 “ accompanied with as fixed an intention. Added  
 “ to this intense attention and intention, there must  
 “ be, in the fourth place, affection or desire; a  
 “ strong, fervent, benevolent wish to perform this  
 “ same wonder or cure. Fifthly, there must be  
 “ sympathy, or a sympathetic concern, for the per-  
 “ son to be relieved. Sixthly, volition, or a deter-  
 “ mined resolution of your will to perform it; and,  
 “ seventhly, a perfect confidence of success.” You  
 well observe, Sir, there must be, 1. Self-abstrac-  
 tion, 2. Attention, 3. Intention, 4. Affection or  
 Desire, 5. Sympathy, 6. Volition, 7. Confidence,  
 or Faith in the success. Thus the whole soul is to  
 be engaged in the work, and *must*, or *no* effect will  
 follow; the least wandering or doubt mars the  
 whole. The powers of the soul being drawn  
 to this point, the eye of the body is supposed to  
 be the grand mean of conveyance, or that which  
 throws

throws the influence of these *united* powers into the object to whom they are directed. So much for *soul*. Then, as the *body* is supposed to be continually surrounded with effluvia, or an atmosphere proceeding from itself, the hands of the magnetist, being exercised in different motions, according as the occasion requires, conduct the effluvia to the object upon which it is intended to act, and thereby assists the operations of the soul: “ thus the  
 “ soul and body are *both* engaged in the work ;  
 “ but the *eye* is reckoned the grand conveyance  
 “ of influence, even beyond the operation of the  
 “ hands. The success of this operation is vari-  
 “ ous, according to the power which the mag-  
 “ netist possesses of exercising *his* faculties. But  
 “ when that power is exercised as I have described,  
 “ Mr. Holloway assures his students it seldom fails  
 “ of success. If the person to be operated upon  
 “ is absent, the same method is to be pursued :  
 “ the imagination must take in the person as pre-  
 “ sent. This, Sir, is the *grand secret of magnet-*  
 “ *ism* ; it is the substance of the lectures divested  
 “ of technical terms, arguments to prove the pos-  
 “ sibility of this and of the other assertion, and a  
 “ multiplicity of cases with which the lectures  
 “ abound : and I am sure, if Mr. Holloway him-  
 “ self were to read this account, he could not,  
 “ consistent

“ consistent with the truth, deny that this is the  
“ *whole secret.*”

Here you would have again concluded, but from an anonymous publication you learn that there are but “ four secret articles;” and that this anonymous author directs that, “ in order to perform  
“ absent treatment, retire, sit down for a few mi-  
“ nutes, be perfectly collected, and, as much as  
“ possible, abstracted; consider the powers you  
“ are possessed of, and what you wish to perform  
“ to your absent friend; form his idea in your  
“ mind, fix on it for some time, and descend  
“ slowly from the head downwards, till, by the  
“ power of sympathy, you feel yourself, as it were,  
“ in contact with him, and find a correspondent  
“ pain, which you must endeavour to remove.”

Thus the information you have given to the public of the science itself closes: and here I take liberty to ask a few important questions.

1. Is this body of information all included in the science that Dr. De Mainauduc, Dr. Benamor, Mr. Cue, Mr. Holloway, Mr. Louthembourg, Mr. Parker, and Dr. Yeldal (vide p. 10), profess to teach? 2. Does this contain the whole of the science each of them professes to teach? If these two questions are answered in the affirmative, then I ask, upon what authority are they so answered? Do each of those gentlemen avow *your* representa-

tion

tion of the science as their own? — If they are answered in the negative, then I ask, whether any one of them professes to teach *all* that you have included? If not, do they profess to teach *any part* of what you have collected? If they do, which part? — Is it taught singly, or in connection with any parts or subjects of which you have not informed us? Who is it that teaches this part, or the other part? In what connection does he teach it? How does he explain it, and attempt to support it?

These questions, Sir, are material, because you have represented those gentlemen all together, page 10, as some of those swarms of magnetists who have aspired to eminence in and near the metropolis; as teaching and practising what you have related and examined, under the general term of Animal Magnetism. They are necessary in order that we may know whether they are equally entitled to that wholesome abuse which you have so liberally bestowed; or, if they are not, then how we are to proportion it in such a manner as to give every man his due. Perhaps some one may be entitled to ten degrees, while another merits fifteen, and a third deserves no more than five. Abuse, like medicine, may be very seasonable and useful; but then, as no physician would administer to all the patients in an hospital the same medicine in the same quantities, so we ought not

to administer abuse to seven men, with their adherents, in one indiscriminate herd. Give us this information, that we may render to each of them according to his deeds.

Perhaps, Sir, the public would have been more gratified, and the professors have had less cause of offence, had your female correspondent "given you" the grand secret of magnetism, or the lectures themselves, without having been at the pains "to divest them of technical terms;"—"and," more especially, "*the arguments to prove the possibility of this and the other assertion; together with the multiplicity of cases with which the lectures abound.*"—I, for one, among many other silly people, am inclined to let every man tell his own story. Let us hear what he says for himself. If he has arguments and cases, whereby he usually justifies his opinion or his practice, let us hear them. Let us examine his opinion, his practice, or his science (if so he pleases to call it); together with the arguments and the cases which he adduces to support it. Perhaps this method, being old-fashioned, you may have laid aside as obsolete; but yet, as many people have still a partiality for it, you might not have done amiss had you condescended to gratify them.

We will suppose religion, the religion of Jesus Christ, to be introduced by one or two teachers  
among

among a people entirely unacquainted with it. They relate its truths, explain them, adduce arguments in their favour, and a multiplicity of cases, wherein the good effects of these truths have been manifested. One of their disciples, perhaps, through ignorance, want of integrity, officiousness, or from any other cause, misunderstands and relates to an opposer of this religion that it consists of, 1. Sin, 2. Grace, 3. Election, 4. Calling, 5. Justification, 6. Eternal Life, and 7. Complete Deliverance from Sin; and adds, "this is the grand secret." The opposer affixes his own ideas, if he has any, to each of these subjects, and, without entering into the views of the teachers, or so much as hearing their arguments, calls it fraud and delusion, and a thousand hard names. Will any man say that this is acting the part of wisdom or of justice? If he publish, under the title of 'Religion examined,' these various heads; tells you that, besides demanding the belief of these, the teachers plunge their pupils headlong into cold water; imputes *chicane*, *collusion*, and *cant* to them; what information do you think the people would receive by all this? Would they be more capable of forming a judgment of this religion than they were before? Would you consent that the doctrines you teach, or that any of the sciences for which you have any respect, should be viewed

B through



through such a medium? Why then, Sir, should you have presented the opinion or the science of any man to the public, divested of all the arguments and cases upon which it is founded, and by which he endeavours to support it? You are fond of quotations of scripture, and I will therefore add one. "All things whatsoever ye would that men should do unto you, do ye even so unto them."

Having collected your scattered accounts of what you term Animal Magnetism, and given you a few observations on the manner in which you have presented it to the public, I shall proceed in the next letter to examine the authorities upon which you have so presented it, all scattered and mutilated as it appears; in order to determine what degree of credit they deserve at that bar to which you have thought proper to make your appeal.

:

S I R,

Your humble servant,

THE ANALYZER.

## LETTER II.

S I R,

EXAMINATION signifies trial, and includes the ideas of judge, culprit, accusation, evidence, conviction or acquittal, &c. In the letter you have published I imagine the public at large are intended to be the judges. The culprits you have named. They are Dr. De Mainauduc, Dr. Benamor, Mr. Cue, Mr. Holloway, Mr. Louthembourg, Mr. Parker, and Dr. Yeldal. The accuser is yourself. You impeach them at the bar of the public. The general accusation is, that they have attempted to teach and to practise, each according to their different views, a science, or something which is called Animal Magnetism. We have in the last letter heard what you say they represent this to be. Now let us hear the authorities upon which you present it. Let us hear your evidence. You have arraigned the culprits by name: name your witnesses, in order that they may be confronted. But, on a careful review of your letter, I observe you have concealed the names, the occupations,

cupations, and the descriptions of your witnesses. Surely, Sir, you forgot that you were in Great Britain: your appeal must have been intended for the inquisition of Spain or of Portugal. We are used to judge of the degree of credit due to witnesses as much from character, description, and connections, as from what they attest. However, passing this defect, we will endeavour to examine what is their testimony when it is delivered, and what degree of credit it demands.

“ A correspondent of yours assures you,” as you inform the public, p. 31, “ that Mr. Parker, Mr. Holloway, and Mr. Cue, are not properly instructed; and that all of them derived the little they know from Mr. Parker’s *listening*, and by tacking to such information the discordant scraps they have gleaned up from books but imperfectly understood.” This is your first witness, and this is his evidence.

Your second is a witness, however astonishing, Mr. Holloway, one of the culprits, whose testimony you undertake to deliver. How far you are authorized I know not. He, you say, asserts, p. 31, that “ the crisis which Mr. Cue produces is both hysterical and dangerous.” Against him you take the liberty to speak for Mr. Cue, whom you represent as saying, that “ Mr. Holloway is a mercenary man, and speaks and  
“ acts

“acts from venal motives.” And then comes a cloud of witnesses under the general appellation of “*Others*,” who “say, that since Mr. Cue has had more success than Mr. Holloway in producing convulsions, the latter has warned his pupils against attempting to produce the common crisis.”

Next in order follows a very important witness called “*We*,” who delivers his testimony, not descending to particulars, but “in *general*.” P. 32, “In general, *we* may say, it is an operation of one animal upon another,” &c. Then follows yourself, distinct perhaps from we; certainly, however, distinguished in p. 34. “These operators your friend has seen at work,” (alluding to those in the neighbourhood of St. Luke’s) “and wished for once to be thrown into a crisis;” but, as the event turned up, appeared to be invulnerable. And then you describe their manner of operation.

An indefinite number of advocates for mechanical operations are next presented, p. 34; and you tell us, “*they say* we are surrounded by the earth’s atmosphere,” &c. After them you bring up Mr. Holloway again (*vide* culprit), and make him to say, “that he compares the body of man to a room, the spirit to the windows,” &c.; and you bring Calvin to contradict him.

But, as we proceed, the witnesses become more indefinite, and truly non descript. P. 36, the evi-

dence proceeds upon “*it is said;*” and “*it is said*” goes on through that and part of the next pages. Then we have Mr. Holloway, p. 51, again; and afterwards also Mr. Cue, p. 52, 53.

The whole body of these witnesses, and of their evidence, appear however to have proved nothing material; for, after having heard them all in private, before you produced their testimony at the bar of the public, you tell us the *first* account of the secret came to you the 7th of October last, some days after you began your letter. We will now hear what this first account is: but previously we will just attend to the witness who delivers it.

He is “your friend,” &c. according to his own description; the rest he carefully conceals. As I have no other method to judge of the man but by the manner in which he delivers his evidence, I shall examine the contents of his letter. He tells you he had “been informed that you were disappointed hearing the lectures of Mr. John Holloway.” He seems to insinuate that you “*listened,*” and that, either the wainscot was too thick, or your faculty of hearing too dull, otherwise, I presume, you need not to have been disappointed. But, having heard this, “I take the liberty,” adds he, “of informing you, that those things which are here enclosed are the particular subjects which he goes upon.” One should be almost tempted to think that

that by "*those things* which Mr. Holloway goes upon," he had meant stilts, or some other mechanical contrivance to carry him above the dirt. "I must conclude," continues he, "wishing you may be enabled to expose every thing contrary to real religion and sound reason." An arduous task indeed! But, with such assistance as his, one knows not what might be effected. However his evidence follows on the opposite page. "Mental abstraction, attention to an object, intention to do this object good, sympathy toward this object, confidence that I shall do this object good, volition." This is the whole of his testimony.

If this friend of yours were to appear publicly upon this occasion, I should be inclined to ask him, how he came by this information? Did he listen? Did Mr. Holloway teach him? If he did, had he not given it under his hand that he would not divulge it? Or, did he have it from a man that was told it by another man, who had it for a truth of a third, and who overheard it from a fourth?

Then follow "some of Mr. Holloway's pupils," p. 60, who said, "upon your laying this letter before them, that it left you *little or nothing to learn.*" It is evident, from what you say in p. 18, that these pupils had violated their "promise to Mr. Holloway, as they had engaged neither directly, nor indirectly, to reveal his secret."

The

The principal witness remains to be heard. This appears to be a female, who was not only much dissatisfied but disgusted with Mr. Holloway's lectures. The private examination she underwent seems to have been peculiarly satisfactory. "It was dispassionate, clear, and copious." And afterward, poor heart! "she wrote a letter to you on the 23d of October, on her belief that she could not be bound to keep *that* secret which was detrimental to society. Pressed with this conviction, she concluded to *reveal* what she knew was in such a case her duty." Very fortunately for Mr. Holloway he did not meet with one sensible and conscientious person among his pupils, before this female attended his lectures. It does not seem that he met with one who was able to discover that his "secret was *detrimental to society,*" and was sufficiently conscientious to *expose it for the benefit of that society it was intended to injure.*

The reasoning is curious. "She thought the secret was detrimental to society." What did she then do? Did she endeavour to hide it? No, but to *reveal* it to you. For what purpose? For the benefit of society. What, if the secret be detrimental, how is society to be benefited by its exposure? She must certainly have meant, or you must certainly mean, that its being *continued* a secret was prejudicial: otherwise, what do either of you mean? If it be really detrimental, why do  
you

you publish it? Why do you dose the million with a poison which, if it had remained as it was, would probably not have destroyed a thousand?

The substance of her evidence I have copied from your pamphlet into my last letter; and have remarked on the designed omission of “the technical terms, the arguments to prove the possibility of this and of the other assertion, and a multiplicity of cases with which the lectures abound.” The number of secret articles she has stated to be seven.

The last witness, you seem to conjecture, p. 64, “is some lad who has also ‘*listened,*’ and who wished to pick up a few shillings against the holidays; or some disinterested zealot:” and he gives evidence but of four secret “articles.” What they are you have not thought proper to mention.

Now, Sir, I ask seriously what all this body of evidence amounts to? It may have been “heard by you with attention,” received with pleasure, and reported with an air of triumph and contempt. Between you and your friend, in private correspondence, it may be all very well. Your friend may receive it. But what does it all amount to in the mind of any thinking, impartial man, who is not *your* friend? I am really a stranger to all the persons you have arraigned. They are all held up in a most distinguished



distinguished manner to public contempt. No delicacy is observed as to their names; they are all exposed to full view. And how does all this mysterious, contradictory testimony, from anonymous witnesses, from conjectures, and from other sources, apply to them? Of your principal witnesses, if one declares the truth, another declares a falsehood, and a third declares more than the truth. One says there are *four* secret articles; and we expect from witnesses "the truth, the whole truth, and nothing but the truth." Another states the number at *six*, and a third at *seven*. The least that can be said against them is, that two out of the three were ignorant, to say no worse.

Perhaps there is one error runs through the preceding part of this letter. I have considered you as bringing these gentlemen to the bar of the public for a fair trial. But am I not mistaken? Have you not tried them already, and found them guilty? From various parts of your letter it should seem that you have; and that what I have mistaken for trial is nothing less than the execution of the condemnatory sentence. Having found them guilty, you hold them out as knaves, and thieves and robbers; as objects of public execration and general abhorrence. May I not ask, Sir, where is your commission, either for the one or the other? By what authority is it that you do these things?

Have

Have any number of the pupils of either or of all of these gentlemen, that you have presented in such odious colours to the public view, commissioned you to expose the manner in which they have been imposed upon and defrauded of their money? If they have, how many are they? What are their names? I strongly suspect, from what I have heard, that your female correspondent has not suffered any pecuniary imposition; and, for your anonymous correspondent, I suppose you cannot alledge that he has suffered any. Who are they then on whose behalf you arraign these men? Is it on behalf of the public? But the public are too humane to desire that their fellow-creatures should be dragged forth to the most severe of all punishments, public infamy, without a fair hearing and impartial trial. In what capacity is it that you thus stand forward? Is it as a minister, or as a Christian? If it is, then I expect to find that your authority is derived from the same source with your denunciations. But I find no such authority in the Bible. I read there, "a bishop or pastor must be blameless, of good behaviour, patient, not a brawler." "Speak evil of no man." "Judge not, that ye be not judged." "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil." "He that ruleth his spirit is better than

“ than he that taketh a city. He that answereth a  
 “ matter before he heareth it, it is a folly and shame  
 “ unto him.”<sup>+</sup> Is it as a citizen, a member of the  
 community at large? But the laws of the commu-  
 nity are made for the “ security of a man’s reputa-  
 “ tion, or good name, from the arts of detraction  
 “ and slander\* ;” and the right of destruction to  
 that good name is not committed to any one. The  
 laws of our country will not suffer one man to  
 libel another with impunity. If these men are de-  
 frauders and cheats, the law is open, and they are  
 amenable to it. In what capacity then is it that  
 you appear?

Had either of these gentlemen presented his  
 plan, his lectures, his science, or whatever you  
 will please to call it, to the public, it would have  
 been considered as authentic, and open to each of  
 the public, as your letter is, for fair and critical  
 examination: and whatever defects might have  
 appeared, they would have been fairly chargeable  
 on the author. They have not done this. Hav-  
 ing a right to choose, they have preferred teaching  
 their science privately, to as many as thought pro-  
 per to become their pupils, rather than to publish  
 it to the world at large. It matters not, in this  
 view, whether it be good or bad, falsehood or  
 truth. The pupils themselves, and they only, if

\* Vide Blackstone’s Commentaries, b. i. p. 134.

they have been the subjects of imposition, are properly capable, and have a right to complain. But the pupils have no right to *libel* their teachers: least of all have they a right to charge the ignorance, the conceit, or the fraud of one, indiscriminately upon all; to make every man who understands and teaches any thing relative to the science accountable for the defects or designs of all others. Pray, Sir, would it be just to charge upon yourself, because you are a minister, the follies and indiscretions of all ministers? Or, because you are a Dissenter, the follies and indiscretions of all Dissenters? When we attempt to judge and to condemn, it ought to be upon full, complete, and unsuspecting evidence, with impartiality, and the most accurate and critical nicety; otherwise we may become assassins, and endeavour to gratify our passions and our prejudices, under the venerable appearance of zeal for God, and a regard to justice among men.

SIR,

Your humble servant, &c.

THE ANALYZER.

C

LETTER

## L E T T E R III.

S I R,

HAVING collected the information you have given of the science of Animal Magnetism, and considered your authorities, before I proceed to state and to weigh the evidence on the other side, I shall consider what may be termed your examination, at least what you have presented to the public under that title, in order to discover whether the contents correspond with the name under which you have ushered it into the world.

In doing this I pass over your various observations preceding page 59, because you give the public to understand that you have therein given the *first* account of the secret which came to you. By the secret I understand the science, as it is called by those that profess it: and it is not fair to imagine that you had examined the science before you had even stated it. So that all preceding p. 59, which may seem like examination, I pass over as cursory observations upon something which you *profess* not to have understood; the effusions of your active mind, which either may or may not

at

at all apply to the subject. Whether they do, it is not possible for me to determine, having never learned it.

But I take it up, where in truth and candour I ought to take it up, from the *first* account transmitted to you by "your friend," &c.; and he states the science to be "Mental Abstraction, "Attention to an object, Intention to do this object "good, Sympathy towards this object, Confidence "that I shall do this object good, Volition." This nearly corresponds with the information communicated by your female correspondent, only that she adds another article, which she numbers 4, "Affection or Desire." But we will take her own words and arrangement. There must be, 1. Self-Abstraction, 2. Attention, 3. Intention, 4. Affection or Desire, 5. Sympathy, 6. Volition, 7. Confidence:" and this she calls the "grand secret "of magnetism, the whole secret."

Now, Sir, for your examination: and I perceive you had nearly forgot *that*, which seems to have been the only professed occasion of your appearing in print; for, after having inserted the letter of your very obliging and ingenious female correspondent, which concludes p. 63, instead of entering into the examination of the "grand secret of magnetism, "the whole secret," you tell us that "*there* you "formed a second resolution to close your letter."

I should be glad to know what resolutions you formed when you began it. In p. 56 you tell us that "your letter would have closed had not Mr. Holloway made an unexpected addition to his vain pretensions." Then it would have been complete in every thing, excepting only that you had not given to the world the secret or science concerning which you undertook to write; though then, without having even stated the subject, you say, p. 58, "Judge for yourself, whether Animal Magnetism has not received an affecting blow in the foregoing pages, without availing myself of the following information:" that is, without having even understood what it is. These *blows* are in all cases the most conclusive arguments; and it is generally much easier for a man to level them at what he does not understand, than to examine and confute what he does understand. Certain it is whether this *blow* is *affecting* or not, it is hard, very hard; but let us hope that these gentlemen, against whom it seems levelled, as well as against their science, may recover, after having been stunned, and once more stand upon their feet.

In p. 63 you also tell us that "you had formed a second resolution to close your letter; but (a very happy *but* indeed) to-day, December 7th, was put into my hands, A practical Display of the Philosophical System called Animal Magnetism."

“netism.” If this pamphlet had not been put into your hands, it should seem that your loss of memory would have occasioned a second omission, almost as fatal as the first. It was owing to Mr. Holloway’s “vain pretensions” that your letter did not come forth with every thing *but* the subject itself: and it was owing to some kind friend, who put this pamphlet into your hands, that the letter at last did not come out with every thing *but* the examination. The next time you write for the public I would advise you to form some sketch of your subject, and the manner in which you intend to treat it; and then, marking off each head or part as it is finished, you will always see what is left for you to do: because, when an author appears in public without some essential part of his subject, it is like a gentleman appearing at court without his coat, his waistcoat, or one of his stockings.

However, Sir, passing these accidents, I proceed to collect your examination of the secret. And the first observations that look like an examination occur in p. 64: these are upon the number *seven*; for your female correspondent has represented Mr. Holloway’s secret articles to be *seven*. This being a very diverting number, rather takes your mind again from the subject to which it is affixed. “But,” say you, “why Mr.



“Holloway thought of *seven* is perhaps to every  
 “one but himself unknown. Whether it was be-  
 “cause there are said to be seven sciences”—I  
 should rather think not, because Mr. Holloway,  
 having denominated what he teaches a science,  
 adds one more to the number; and he should  
 then have chosen eight; so that this conjecture is  
 rather unfortunate—“Or that seven has been  
 “considered a perfect number; or that the seventh  
 “son has an hereditary right to heal diseases; or  
 “that seven times seven is forty-nine: of all this  
 “nothing but conjecture flies abroad.”

Having completed the examination of the num-  
 ber seven by concluding nothing, you add, “Be  
 “this as it may, it is certain that in the seven ar-  
 “ticles there is not one, no not *one*, which is ad-  
 “dressed to the understanding.” This cuts the  
 matter very short indeed, and renders examina-  
 tion totally unnecessary. This is coming to the  
 point; giving them a home stroke; an *affecting*  
*blow* indeed. I love men of decision; more espe-  
 cially when they can decide in a moment what a  
 thousand other men may be considering for a year.  
 Their conversation and their writing is the more  
 edifying, as it saves one the trouble of thinking.  
 “A wise man is strong; yea, a man of knowledge  
 “increaseth strength.” Thus the *blows* of such a  
 man are the more *affecting*; and, when once he is  
 known,

known, men are afraid of him : the people stand by and give way, in fear of the weight of his tremendous arm.

But, to be serious, I ask, in order to determine for myself, whether any *one* of these articles or heads is addressed to the understanding, whose ideas I am to include under each? Are they Mr. Holloway's, or those of his fellow sufferers? If, in order to determine whether there be any sense in what he delivers, I must have the precise ideas that he includes in each article, which, according to my old fashioned way of thinking, I am apt to imagine I must, then how am I to come at them? You do not mean, surely, to induce me to give him three guineas to come at them. If this is the intent, I should suspect you are writing to serve him. If not, then why do not you communicate them, that I may judge for myself, as well as you? If you reply you do not know them, this does not mend the matter. If you say I am to include yours, I answer that you have not given them to me. So that, at such a loss, and not being willing to trust to my own, I conclude to take Dr. Ash's; and, having turned, 1. to look for "Self-Abstraction," I find under letter S. "*Self*," which, he says, "is the same person, the self-same "conscious being," &c.; and, under the letter A. "*Abstraction*, the art of separating, especially in  
the

“ the mind; absence in thought.” I next turn to “ *Attention*,” No. 2, and he says “ it is the act of attending, application, diligence, care.”—No. 3. “ *Intention*, the design, purpose, drift, meaning.—4. “ *Affection*, any passion of the mind, any habit of the body, good will, love, zeal, &c. ; or *Desire*, a wish, an eagerness to enjoy, a wish to obtain.” 5. “ *Sympathy*, a fellow feeling, a mutual feeling, tender compassion.”—6. “ *Volition*, the act of willing, the power of choice exerted.”—7. “ *Confidence*, firm belief, reliance, trust, firmness, consciousness of innocence, vicious boldness, impudence, that which gives fortitude or firmness : or *Faith*, belief, truth, belief of the revealed truths of religion, trust in God, a tenet held, a system of truths, fidelity, honour, sincerity, a promise, a protestation.”—Here I am confounded; for, by Dr. Ash, it seems they are all addressed to the understanding, and that several of them have various significations. But you tell me there is not one, no not *one*, which is addressed to the understanding; and “ who shall decide when doctors disagree?” What can be your meaning? It cannot surely be absolute and unqualified; for I suppose you must have seen Dr. Ash’s Dictionary; and if it were, you would have wrote against him. It must therefore be, I imagine, with some qualification, that you say there is not *one* of those articles which is addressed to the understanding.

What

What then can this qualification be? It must either be in the sense in which Mr. Holloway uses them in his lectures, or it must be in the sense in which you understand him to use them. For the first, I cannot obtain it with sufficient certainty to determine any thing, without giving him, as I complained, three guineas: and, for the second, you have not annexed them. What am I to do? I want to judge for myself. You say, no; I will judge for you. I say, I had rather excuse you. Your telling me that not *one* of these articles is addressed to the understanding does not satisfy me. I thought you knew the science, and expected you to examine it in a scientific manner. I am disappointed. I want to know whose understanding you mean. Is it yours? Or is it mine? Or is it your friend's?

Upon this part of the examination I can attain no satisfaction. I must therefore go forward, grumbling at the loss of the shilling which your pamphlet cost, in hopes of better elucidation. Referring still to these confounded articles, you say, "The  
 " mere arrangement of them shews a poverty of  
 " intellect which you will pity." Upon reading this sentence my mind recurred to the passage you introduce p. 28. "They helped every one his  
 " neighbour, and every one said to his brother,  
 " be of good courage." Surely, thought I, as the Examiner's deposition seems benevolent and  
 disposed

disposed to pity, he might have assisted “ this poverty of intellect,” and have given us the articles in his own arrangement, that the secret might come out to the world with the least disadvantage. Excuse me, I should have recommended this to you, had I not been alarmed at what follows. There the clouds collect, your brow lowers, and you tell us, “ That a different emotion will be felt “ when you recollect that this mystery begins in a “ *pretence of self-abstraction*, and ends without *pretence in self-confidence*. The arcanum is SELF “ throughout.” This elucidates the subject with the greatest perspicuity.

I must here beg to recur for one moment to my first letter, in which I have, in a certain case, supposed a system of religion to be related, consisting of the following articles : “ Sin, Grace, Election, “ Calling, Justification, Eternal Life, and complete Deliverance from Sin.” What would you think of any man reading over these heads, or articles, and saying, “ There is not *one* addressed “ to the understanding. The mere arrangement “ of them shews a poverty of intellect which you “ will pity. But a different emotion will be felt “ when you recollect that this mystery begins in “ *Sin*, and ends in *Sin*. The arcanum is SIN “ throughout.” And then, in addition to all the rest, assures you that this is an examination of religion?

But

But I proceed. You add, “ though not any  
 “ thing relative to the secret is likely to be of  
 “ *real* service in healing diseases, yet, it must be  
 “ granted, this art *may* be dangerous to the practi-  
 “ tioner, as well as hurtful to the patient.” Stop a  
 moment, I want time to reflect upon this proposi-  
 tion, before I proceed to the hasty story that follows.  
 How can it be, if there is not *one* word addressed to  
 the understanding, that it should be very dangerous  
 to the practitioner and the patient? We have hi-  
 therto been taught to consider it all as imposition.  
 If there is not *one* word in the secret addressed to my  
 understanding, how am I to put it into practice? I  
 must, as I conceived, first understand it before I  
 could practise it. Here again I am at a loss. These  
 are seeming contradictions in my view. How am  
 I to renoncile them?

For the story itself, I leave it where you inserted  
 it; and I only remark on the queries that relate to  
 it. “ Was this a situation to exercise sympathy with  
 “ safety? What, Sir, can we think of taking *sen-*  
 “ *sations* from such an object?” I can only answer  
 to these, I cannot tell; for if the terms themselves  
 are not addressed to the understanding, why do you  
 found questions upon them, which you address, as I  
 suppose, to the same faculty, and expect to have  
 them answered?

Thus,

Thus, Sir, I have gone through all that you can call your examination of these “ seven articles, the “ grand secret of magnetism, the whole secret.” What follows in p. 65, 66, and 67, are principally your reflections upon the attempts to magnify human ability; and your queries “ how your friend “ will bear to be told this,” that, and the other? Truly, Sir, if his patience in investigation is as small as yours, and his irritability as great, I should not wonder were I to hear that, after having gone through a few pages of your letter, he had, together with all “ the other curious things that you sent “ him by the Leicester coach,” cast it into the fire, and determined to have no more of your correspondence.

S I R,

Your humble servant,

THE ANALYZER.

LETTER

## LETTER IV.

S I R,

THE fourth branch of the arrangement I had formed for examining your letter consists of the improbability of the truth of your representations of the science you propose to examine; from the manner in which you have stated them; the contradictions they contain; the sources of your information; and the characters of many, whom it is notorious have learned, and continue to recommend, the science.

Without entering at all into “the merits or demerits” of the science itself, which, because I do not understand, I am incapable of doing, I consider the *manner* in which you have represented it to afford strong suspicions of the truth of the representations themselves. I have collected together in the first letter the various scattered sentences, anonymous letters, and extracts, which you seem to consider as parts of it; but I cannot imagine that Dr. De Mainauduc, Mr. Holloway, &c. delivered what they may term parts of it without some system. It is not possible to suppose that they would, for

D

the



the sake of their own credit, deliver lectures, consisting of broken fragments of incoherent matter. It is thus fair to conclude that you never had their system. If you had, you would not have given it mutilated and garbled to the public. From the manner in which you have represented the science, I therefore infer that your representations are not to be depended upon, either in quality or quantity.

Again I have observed there are various *contradictions*. The testimony of your witnesses, the communications of your correspondents and pamphleteers, are at variance. Which of them deserves the most credit? How am I to judge? How am I to determine whether the science consists of *four*, of *six*, or of *seven*, secret articles? By what criterion do you judge? You should have told us this, that we may judge as you do. Can you, or do you, reconcile their jarring testimony? What degree of faith can I place in the reality of your representations, when they are so contradictory to each other, and remain without any attempts to reconcile them?

With regard to the *sources* of your information, we have seen, in the second letter, how numerous they are; but we have not been permitted to see *who* or *what* they are. I might almost as well run up one street and down another, pick up one scrap of paper and then another; and thus collect articles  
of

of impeachment against the ministry. You remind me, both in your letter and in the advertisement prefixed, wherein you request “further favours of *this kind*,” of the heads of the lions and leopards in the wall of the ducal palace at Venice, with open mouths for the reception of *anonymous* information of any treasonable designs against the state. So it seems *you* have received *any thing* and *every thing*, that came in your way, against these wicked men, and this iniquitous science; and, without giving yourself the trouble to examine their authenticity, presented them to the public as containing Animal Magnetism, and then said that you had examined it. But, after several times reading your pamphlet, I am at as much loss for the one as the other. I can neither find what looks like a science, nor like an examination.

Now against this body of intelligence, or rather, I should say, against these scraps of intelligence, “The mere arrangement of which shews a poverty of intellect tending to excite pity,” I am inclined to oppose the number of the pupils, their general apparent satisfaction with what they have been taught, the high degree of credit and character which some of them sustain, and their public declarations of its utility.

This is the manner in which I form my own judgment respecting a science which is as yet a

secret to me. I consider in its favour that a vast multitude of pupils have been taught at a considerable expence. If it were merely as you have represented it, I cannot, with any probability, imagine, that among all these none would have stepped forth to undeceive the world. I cannot imagine, as it has been long known that you intended to enter the list against both the science and its teachers, but that many would have given you the whole system, and with it their names, to prevent the spread of imposition and delusion. The number of the pupils, which I understand to be very large, is a presumption that your representations of the science are incomplete, and not to be depended on.

Further, as far as my own observation goes, and I know many who have been taught, the pupils appear to be satisfied with what they have received. — They generally represent it as capable of great utility. Many of them practise it, and continue to recommend it. This is my second presumption in its favour.

My third class is, the high degree of credit and character which some of the most zealous pupils sustain, both in a civil and in a ministerial capacity. It is indelicate upon such occasions to publish names, and public notoriety renders it unnecessary. There are many that have learned it, continue to  
give

give their voice in its favour, and think it capable both of usefulness and improvement; who have the public suffrage, in regard to wisdom, learning, and piety. Men neither capable of deceiving, nor easily capable of being deceived.

I might also add a fourth, which consists of some cures that have been performed, and are, as I conceive, well authenticated. But as it is not either my business or my design to recommend the science, I insert only that I believe some remarkable cures have been effected by its application.

Thus, Sir, I oppose to your testimony and your examination four presumptions, which, in the scale of my judgment, have the greater weight. As a spectator merely, I hear many things, and consider all, but I determine nothing; except that your pamphlet carries its own conviction to my mind that you have not understood the science, that you have misrepresented it, that you have not examined it, and that you have maltreated both its professors and their pupils.

It was your duty, Sir, before you attempted to write upon the subject, to consider first whether you understood it completely; then to consider whether you were capable of examining it. If you could safely answer these questions in the affirmative, you should then have considered whether it would be useful to the public to publish, and

the evident tendency of your publication. You should, admitting the propriety of publishing, then have stated your subject clearly, regularly, and systematically, as it is taught by one or all of its professors. After this you should have proceeded to examine its parts, and then to examine it in the whole, with impartiality, dispassion, perspicuity, and order; avoiding all personal reflection and abuse; giving to each degree of evidence, if any evidence you found, its proper weight: and all this should have been candidly laid before the public, with the result of your enquiries. Then might you have fairly entitled your pamphlet "Animal Magnetism," or whatever name the professors choose to call it by, "Examined;" and the contents would have answered to its description. Then, whoever might differ from you in opinion, you would neither have given offence nor acquired disgrace. But now, after reading it three or four times, no title appears to me to be so proper for it as 'The Teachers, Professors, and Pupils of a Science called Animal Magnetism, scandalized, vilified, abused, and contemned, by J—— M——.' Its principal tendency is to asperse men whose characters, for aught that appears to the contrary, have hitherto stood fair, because they teach and profess a subject which you do not understand: and not only so, but to cast  
 general

general reflections on all that have learned it; which you do in several places besides p. 60, where you say, “ Now it appears that *shame* will account “ for their remarkable taciturnity.” But you seem willing rather to impute any motive to them, than to admit that you can possibly be mistaken.

I have no doubt, whatever it may be, that Animal Magnetism is abused. It is not difficult to conceive that, amongst the number of its professors and its pupils, some there should be both ignorant and enthusiastic. But I ought not to argue from its abuse that it is incapable of utility. The powers of the human mind are various and great; capable, perhaps, of much more exertion than is generally imagined; and perhaps also capable of uses to which they may not generally have been applied. The human mind has been the subject of frequent investigation; but it is a subject which cannot be imagined is yet exhausted. Those who teach and who practise Animal Magnetism may, for aught I know, notwithstanding the contempt in which you affect to hold them, be the occasion of new and additional light relative to the human mind. The flint and the steel are in themselves, separate from their utility, mean, and contemptible; but yet they are capable of producing a spark sufficient to enlighten a kingdom. That is a very good rule which directs us to “ keep our minds  
“ always

“ always open to receive truth, and never to set  
 “ limits to our own improvement. Be always  
 “ ready to hear what may be objected even against  
 “ your favourite opinions, and those which have  
 “ had longest possession of your assent. And if  
 “ there should be any new and uncontrollable  
 “ evidence brought against these old or beloved  
 “ sentiments, do not wink your eyes fast against  
 “ the light, but part with any thing for the sake  
 “ of truth. Remember when you overcome an  
 “ error you gain truth; the victory is on your  
 “ side, and the advantage is all your own\*.”

But then, in order to this victory, we must, where  
 complete evidence is not immediately to be ob-  
 tained, suspend our judgment, and neither affirm  
 nor deny till this evidence appear.

The greater the imposition and delusion of the  
 professors of Animal Magnetism, the less occasion  
 there seems to have been for examining it. An  
 imposition can never be carried on, as this is car-  
 ried on, for any considerable length of time. If  
 it has nothing in it which is addressed to the un-  
 derstanding, it must of itself speedily expire. If  
 it be detrimental in itself to society, the less it is  
 exposed the smaller will be the injury that society  
 will sustain. If the professors are defrauders and  
 cheats, prosecute them as such. If they are mis-

\* Watts's Logick, p. 248.

taken and ignorant, endeavour privately to inform and instruct them. But where is the necessity to publish? The public are neither edified nor disabused; the pupils are neither edified nor disabused: least of all are the professors edified, but *abused*. You may have indulged an intemperate zeal, and have gratified some malignant passion; but then certainly what is sport to you is death to those that are the subjects of your diversion.

Allowing, however remote it may seem from probability to you, is yet a possible case; allowing that this science is as useful in its exercise as it appears from the seven articles themselves to be, benevolent in its design, and admitting that your pamphlet completely answers your apparent intention, namely, to prevent the spread of its progress by one "affecting blow;" then, Sir, what compensation are you prepared to make to the objects you may injure? Then it will not be said merely that your pamphlet has done no good, but that it has actually produced a great deal of harm. In what degree this is possible, I will not take upon me to determine; but the mere possibility ought to have had a sufficient operation on your mind to have prevented you from endeavouring to write down a subject you so ill understood, and to have induced you at least to have obtained a  
majority



majority of the pupils, who have been the subjects of this pretended imposition, on your side, before you ventured to form so general, so malevolent, and so unprecedented an attack.

I am, SIR,

Your humble servant,

THE ANALYZER.

LETTER

## LETTER V.

S I R,

HAVING examined the nature and the credibility of the evidence upon which you have thought proper to attack and expose the teachers and professors of Animal Magnetism, together with the probable knowledge you have of the science itself, as they teach and practise it, I proceed to state, first, the variety of edifying and instructive appellations under which you have candidly and ingeniously presented the science to the public; and secondly, the punishment you have inflicted on its various professors.

We set off with the advertisement, which, admitting that it was written subsequent to the letter, was subsequent to the clear demonstrative proofs that your examination had produced against the science. In this we find Animal Magnetism is called “folly,”—“pretended science.” This is the result of the examination. Now we proceed to the letter. P. 5, you call it a “spirit-stirring subject.” P. 14, “a pretended science.” P. 15, you

you tell us “ that it is not enough to say that  
 “ Animal Magnetism is not connected with reli-  
 “ gion, since, as it is practised by many [by whom?]  
 “ it is very hurtful to various [which of all the  
 “ variety?] professors of Christianity.” P. 18,  
 you call it a “ sublime science.” P. 19, “ pre-  
 “ tended science.” P. 21, “ science falsely so  
 “ called, and of greater variety of attainment.”  
 P. 26, again “ pretended science.” And in p. 30,  
 you sum up the whole of your negative propo-  
 sitions by telling your friend that “ we have seen  
 “ what Animal Magnetism is NOT. It is not  
 “ connected with *religion*; it is not *science* pro-  
 “ perly so called; it may and does exist without  
 “ medical understanding.”—We now come to  
 what it is. P. 33, “ Animal Magnetism, in those  
 “ parts of it which have been most admired, [by  
 “ whom?] is a compound of fraud and delusion.”  
 P. 47, you tell us, that “ in some future period  
 “ Magnetism will be as obsolete as mummy [upon  
 “ which you had just given a very interesting and  
 “ ingenious dissertation] now is; and, as its credit  
 “ decays, it will be called *maggotism*; and, by ab-  
 “ breviation, *mag*. When it is thus run down it  
 “ will be common to say of bold pretenders they are  
 “ *mag*-fellows; and of loquacious huffeys, they are  
 “ *mag*-girls.” [Without this prophecy the public  
 would have had, I fear, no ideas of the gifts, penetra-  
 tion,

tion, and foresight, of your truly polished and elegant mind.] At *that period* you think “without doubt “you will rise in the estimation of the *ignorant*.” P. 57, you tell us it is a “cloistered tale.” P. 58, again, “fraud and delusion.” P. 59, “profound mystery, bewitching secret, that charms “and enchants on every side; the *thing* by which “so many cures and so many feats are said to have “been performed; the science by which a *lump* of “knowledge may be grasped at once.” [These seem to be the appellations you conferred upon it in an ecstasy, when the revelation came to hand from “your friend,” &c.] And you conclude with assuring us that it is “a silly subject.”

I will not contend, for the reasons I have before stated, that it does not deserve either, nor all, of the representations you have given. But I object that, as you have neither understood nor examined the subject, these epithets are altogether out of place. Their force recoils on yourself. *They* are not argument; neither do they follow upon argument: and you ought to have left them for the application of your readers, when they were fully convinced by your reasoning, according to the various degrees both of their conviction and taste. Had you added a vocabulary of adjectives, from which each might have selected and applied an epithet according to his mind, this might have

saved trouble, and have been attended with infinite advantage. For instance, Abominable, Detestable, Horrible, Miserable, Hateful, Odious, Pernicious, Damnable, &c. &c.; only they should all have been arranged alphabetically for the sake of order and facility.

I come now to my second division, which is, to consider the punishment that you have inflicted on its various professors. These we are given to understand, p. 10, “ are in swarms; but those who “ have aspired to eminence in and near the metropolis are Dr. De Mainauduc, Dr. Benamor, “ Mr. Cue, Mr. Holloway, Mr. Louthembourg, “ Mr. Parker, and Dr. Yeldal.” And these are they which you say “ will be here noticed;” consequently, whatever is applied *generally* to magnetists in your letter, I consider you to have applied more *particularly* to them. I subdivide this head into two parts; and propose to consider, first, the punishment inflicted upon all; and secondly, the special punishment assigned individually to several of the most atrocious, in addition to that which is general and common to each.

And here, as I love method, we will begin with the beginning. They are, in p. 4, held up “ as “ wonder-working men, who perform feats.” P. 10, “ venal practitioners, who would be thought “ learned or pious.” P. 15, “ Belief, among “ Magnetifers,

“ Magnetifers, is believing what God has not  
 “ said, believing what is contrary to his word,  
 “ and includes the believer’s confidence in an arm  
 “ of flesh.—P. 16, “ When Magnetifers pray,  
 “ as professional men, their devotion is as distant  
 “ from piety as their secrets are from science.  
 “ To read fuch authors as Magnetifts commend  
 “ relative to their arcana, is to rake into afhes.  
 “ By a vicious tafte for fuch tales the *Bible* is  
 “ neglected, or only read in hope of finding fome-  
 “ thing which may give a fanktion to profane fa-  
 “ bles.”—P. 17, “ The felf-abftraction Magnet-  
 “ ifts commend is only manageable by myftics;  
 “ or, to fpeak more properly, by nobody. ALL  
 “ Magnetifers are magnifiers of themfelves: felf  
 “ is the fubftance of their converfation; and to  
 “ excite wonder by arts and tales, which cannot  
 “ bear infpection, is their chief delight. The luft  
 “ of dominion is the main fpring of their motions,  
 “ which is tempered, turned, and wound up, as  
 “ avarice or as curiofity directs. Were it not  
 “ for fear of being detected, the unrefifted energy  
 “ of fuch principles in action would foon produce  
 “ alarming effects.”—P. 18, “ The arrogance  
 “ of Magnetifts is offenfively apparent in their  
 “ terms for complete inftruction.”—P. 19, “ The  
 “ pretended fciences cannot fall into *worfe* hands  
 “ than it already has.”—P. 31, “ From fuch

“ men what can be relied on?”—P. 33, “ The  
 “ means employed to gain credit to their preten-  
 “ sions are various, and too frequently connected  
 “ with collusion.—P. 33, “ Wonder-working  
 “ men; and, by implication, defrauders and de-  
 “ luders.”—P. 37, “ Suspected characters. Rea-  
 “ son refuses Magnetisers her aid to support their  
 “ trumped up fame.”—P. 40, “ Mountebanks.”  
 —P. 41, “ *Minute* philosophers;” and as assum-  
 ing “ mock majesty.”—P. 42, “ Vain and ve-  
 “ nal. Striving to start into consequence by  
 “ working upon other people.”—P. 43, “ Fools,  
 “ conjurors, impertinent.”—P. 44, “ Proud pre-  
 “ tenders.”—P. 45, as having “ assurance.”—  
 P. 46, “ Without knowledge or sagacity.”—  
 P. 52, “ Vain, ridiculous.”—P. 54, as under  
 “ the influence of the devil;” together with “ the  
 “ ministers who have been decoyed by the pro-  
 “ mise of *gratuitous* instruction, and urged by *cu-  
 riosity* to learn this pretended science, and to  
 “ *abet* its meanest teachers.”—P. 56, “ Design-  
 “ ing men with vain pretensions;” p. 57, “ fan-  
 “ cying they have performed wonder-working  
 “ feats.”—P. 58, by implication again “ defraud-  
 “ ers and deluders.” And then, p. 67, you bring  
 in the word of the Lord to shew, I suppose, “ that  
 “ as he had rejected their confidences,” so they  
 were left to the instigation of the devil, and to  
 your mercy.

Here,

Here, Sir, you must, I think, perceive the necessity of the questions I proposed to you in the first letter. I suppose, upon viewing the quality and the quantity of the punishment, you will be staggered, and think perhaps that you have a little overdone it. P. 23, "Swelling bubbles that will soon burst:"—"that it has its original from Satan, and not from God." Indeed I think you have a little overdone it; especially as you have proved nothing against them upon credible testimony. An *anonymous correspondent*, who by his letter seems hardly to know his right hand from his left, a *canting old woman*, an *anonymous pamphleteer*, whom you imagine to be a "listening lad," or some zealot, "*others,*" "*we,*" "*they say,*" and that lying rascal "*it is said,*"—these are not such witnesses as are sufficient to justify you in holding up seven men BY NAME, with a number of ministers and other persons by implication, to public ridicule, reproach, abhorrence, and contempt. But, Sir, the public are too just to join with you. You have failed in your design to expose them; but you have not failed in that which you did not design, to expose yourself. There is generally justice and generosity enough in the public to espouse the cause of the injured. And it is not easy to conceive of any injury more atrocious



than that which appears to be levelled at the characters of unoffending men.

However, Sir, I proceed to notice the special punishment superadded to some whose enormities exceed (as we may suppose) those of their fellows; and again, observing regularity, I shall begin with Dr. De Mainauduc, whose proposals introduce your "historical sketch." The italics in which the words "you, me, and midwifery," are placed, if so marked by yourself, betray that want of decency, and insinuate those ideas, of which you ought to be ashamed. The Doctor is let off very easy, being principally charged in particular only with insulting society, p. 9, by publishing his terms and his narrative.—Dr. Benamor also escapes with but little extra flagellation. P. 28, "Dr. Benamor is said to have treated *medicine* with contempt since he commenced philosopher; but you will hear of such a report with caution, and believe with me that he is only against prescription when his unfortunate prescriptions run against him."—Mr. Cue, poor man, next follows; and he seems to have been stripped and whipt at the cart's tail, up one page and down another, till his back must have been as raw as a piece of beef. P. 12, "He is said to have equalled Mr. De Louthembourg" (to whom we

are not yet come) “ in his pretensions to be *dis-*  
 “ *interested* and *pious*. He has not only been so  
 “ generous as to teach and practise *gratis*; but *it*  
 “ *is said*” [here comes this sorry fellow again] “ *it*  
 “ *is said* he knows how to be *civil* to suitable pa-  
 “ tients.” Pray what idea is intended to be con-  
 veyed in this insinuating sentence, with the word  
 “ civil” in italics? His pretensions to piety are  
 ridiculed; and you relate a very impertinent ad-  
 dress you made to him, in which you say you  
 charged him with the indulgence of vanity. We  
 meet with poor Cue again in p. 19, who is said  
 to *pretend*, as a reason for not disclosing his know-  
 ledge of Animal Magnetism, that it might be  
 made an improper use of among women; upon  
 which you have very pleasantly indulged your  
 fancy in two pages. P. 27 you say, “ Mr. Cue  
 “ talks terribly against the faculty, and is pleased  
 “ with his ignorance of the art of medicine.”  
 Whether the Magnetist in the neighbourhood of  
 St. Luke’s is this same Mr. Cue, I know not, and  
 therefore I leave him and his “ operators.” P.  
 53, he is again brought forward to his last whip-  
 ping. “ He stands with self-important look; and  
 “ a compact is insinuated between him and the  
 “ willing subject of his healing art. He stands or  
 “ sits in a majestic posture, can bear the grossest  
 “ adulation, and enjoy the coarsest applause.”—

Truly,

Truly, if he bears your reflections, he can bear the coarsest treatment too. And then this gentleman is consigned to the devil, for a finishing stroke, I suppose.

But if Mr. Cue has been whipped, Mr. Holloway, who in order comes next, has been flead alive. P. 18, the terms upon which he teaches, because they are modest, are ridiculed; and the promise he requires denominated “bondage, an inglorious yoke.”—P. 21, you tell us of his attempt to prove the *antiquity* of his *new* science; and then relate two stories which he *is said* to have told in one of his lectures; the first of which you assure us was idle, the second extravagant.—P. 23 and 24, his card, his terms, his proposal to publish, and his employment of runners, are ridiculed.—P. 25, we are told that those have “degraded themselves who have received instruction from him.”—P. 51 and 52, he is held up in a variety of instances as “vain and ostentatious;” which gives you occasion to determine, that “the dominion of our common adversary” over him “is secured.”—P. 57, we have a fresh instance of his “vain pretensions,” having sent pompous proposals from house to house “for publishing the principles of his original lectures;” from which, and the lowering his terms, you conclude that “this scheming gentleman foresees his fall, and  
“wishes

“ wishes to slide down as safely as he can;” with a multitude of other reflections.—P. 60, you tell us of “ his chicane;” and having driven him, all besmeared as he was, through a few more pages, you leave him to be cleansed and healed by the kind offices of any good Samaritan that happens to pass by that way.

The principal and almost the only case in which Mr. De Louthembourg is separately maltreated, is upon the evidence of that enormous villain that we have so often seen, “ *it is said;*” and this fellow has given an oblique insinuation, which is left for the readers to apply, respecting Mr. De Louthembourg’s reasons for failing to reprehend a lady, who is introduced under the name of Mrs. Pratt.

Mr. Parker, whoever he be, seems rather beneath your particular notice, having, I suppose, done little more than “ listen;” and, as you tell us, “ *they say,*” “ he is likely to want employ,” your compassion was excited, and, giving him only one smack, suffer him to retire into that obscurity to which you had destined him.

As to Dr. Yeldal, I conclude you knew nothing more of him than his name, and that “ *it is said*” he professes Animal Magnetism: otherwise it is not to be imagined that you would have suffered him to pass without his proportion of that extra flagellation which you have been at the pains to bestow

bestow on his compeers, with a view, no doubt, at once for their edification and the amusement of the public.

These, with their adherents, are the men, I suppose, to whom you allude, p. 11, who, being fools, “aspire to that honour which is only due to wisdom; and when for such extravagance any man expects to be paid and applauded, he *deserves rebuke*; nor are such men *likely to be reformed without reproof.*”

“Rebuke and reprove.”—Your letter seems to be a comment and an exemplification of these two words, as they appear in Paul’s charge to Timothy. “Reprove, rebuke,” says the apostle; and you thought, I imagine, that he had addressed the charge *to you*; and that the holy apostle, looking forward prophetically through seventeen hundred years, had his eye fixed on John Martin and Animal Magnetism. Be this as it may, if you so understand the passage, you should have also taken in the whole of his meaning, when he immediately adds, “*exhort, with all LONG SUFFERING and DOCTRINE.*”

SIR,

Your humble servant,

THE ANALYZER.

LETTER

## LETTER VI.

S I R,

IT may be a question perhaps with many, whether the publication of your Letter ought not to be attributed to the failure of your memory, when they are apprised of the notice you had particularly taken of one sentence in Dr. De Mainauduc's narrative, p. 8, where he says, "Magnetism is not a plaything for fools."

It should seem that you had thoughts of publishing upon this "spirit-stirring subject," before you met with the Doctor's proposals; but when they were put into your hand, and you came to this remarkable sentence, you drew your pen under it, and there formed your conclusion to lay the subject aside. Forgetting, however, in the course of the three months which elapsed between the beginning and the end of your letter, the Doctor's remark, you sallied forth into the world, leaving the line still under the sentence; and thus that which should rather have been omitted entirely appears as one of the most remarkable of all the Doctor's sentences, "*Magnetism is not a plaything for fools.*"

This

This forgetfulness of yours, however, is not so surprising, when we reflect on your apparent zeal, your irritability, your want of the amiable grace of patience, and especially when we remark in p. 3, which I suppose should have been entitled 'THE PREFACE,' but which you have also *forgotten*, that you had your eye upon the *reward*. "Enquiry, "if well conducted," say you, "is seldom unrewarded." From whence was this reward expected? From the sale of your pamphlet? or from the College of Physicians?

You give us also to understand, p. 3, that you requested, "earnestly requested, [of God, I suppose,]" "to be under the influence of proper motives," in writing this letter. This also reminds me of your *forgetfulness*; for you have been very angry with these Magnetists for attempting to impose upon their pupils an idea, that Magnetism is connected with religion. Surely you had forgotten that you have connected "*prayer*," which is one of the most important branches "of revealed religion," with all those violations of its amiable precepts, upon which I have remarked in the foregoing letters. Was this intended to be the consecrating prayer? Are libels, reproach, abuse, contumely, thus sanctified? "But, "Sir, you know that impiety in prayer, and folly "in action, have been long since united."

In

In p. 11, we are warranted to conclude, that the person who "abuses scripture" deserves, in your apprehension, either to be publicly reprehended, or that the abuse should be imputed to the disease of insanity. Which of these, Sir, do you choose? Am I charitably to believe you are insane? Or am I, upon your own admission, publicly to reprehend you? Why should "it be hoped that, "because certain Magnetists question Mr. De Louthembourg's ability to heal, *with what measure they mete, it will be meted unto them again?*" You question the wisdom, the understanding, the science, the religion, and the integrity of them *all*. Do you see how this text applies?

Your concluding quotation is also, in my view, a gross abuse of scripture. "May we not say to such Magnetists (p. 67), *the Lord hath rejected your confidences, and ye shall not prosper in them?*" Yes, you may say any thing to Magnetists, and any thing of Magnetists, as appears in your letter. Is this a question of delicacy, or is it not intended to convey a strong affirmative? Who told you "that the Lord hath rejected the "confidence" of Magnetists? Was it that lying spirit that enticed the Prophets of Ahab? By what authority do you arm yourself with the denunciations of divine vengeance against those that teach and that practise what you confess you do not

F

understand?



understand? Do you apply this text to every thing that you do not understand? Besides these, there are, in your letter, several unhappy applications and perversions of Scripture.

You have some very instructive observations on science from p. 23 to p. 26; but, among others, there is one which has attracted my notice, and occasioned me some speculation. "Science, Sir, "by those who have it," say you, "may be "brought to any thing." "I look over there- "fore my little stock of knowledge," as you say, p. 58, "and multiply my" *affirmatives* "in pro- "portion to my understanding." And, understanding by science each of the sciences, or each of the "seven sciences," that you speak of, I begin upon your authority to say, 1. Grammar; this *may be brought to any thing*. What, to making chairs and tables, and clocks and watches? Yes, and to every thing else. I own I feel inclined to doubt; but, upon your authority, I let it pass. So I go on. 2. Logic. 3. Rhetoric. 4. Arithmetic. 5. Geometry. 6. Astronomy. 7. Music. And then, for the sake of experiment, I try how I can bring them to each other. But, after having tried to bring Grammar to Arithmetic, and Logic to Music, I am, "perhaps for want of understanding," obliged to desist: however, if I had your *secret*, it is still possible that I might succeed. As to what follows,

I can more easily understand that; “but it can only be found where it really is;” for this, I suppose, is the *thing* that I have heard called a truism.

You express your surprise, p. 29, at the silence of the faculty. “It is not easy,” say you, “to account for the reserve of the *faculty* on this new science.” Upon your principles, and agreeable to your practice, it certainly is not. You think that “it would be glorious in them to bring to light those impositions which, if let alone, must eventually increase the number of their patients.” But it seems they do not aspire to this *glory* that has so much dazzled your eyes. I suppose that their good sense inclines them to desist from writing upon a subject which perhaps they do not yet fully comprehend; and that their good manners prevent them from undertaking to abuse men whom perhaps they do not know: much more to desist from making that “more *direct* attack,” which you think would yet be serviceable to the public.

There is one wicked crime which these Magnetists have committed, superadded to all others, which is, as you tell us, p. 31, “that they seem to agree in nothing.” “From such men, what,” say you, “can be relied on?” What, indeed, from men that will not agree together? But, as

you have handed them all up together (vide p. 10), and abused them all together (vide the whole letter), one should be ready to conclude that they agreed in *every thing*. This was one of the first points to ascertain before you formed the plan of your letter. However, you tell us, in addition to this, "that they are by no means harmonious." If they agree in nothing, I do not imagine they are; though I thank you for the information; and it may be the more useful, especially as the example that follows may have the good tendency to set Mr. Cue and Mr. Holloway together by the ears; unless, being fellow sufferers, they commiserate each other, and are determined not to fall out.

What are we to understand and to infer, Sir, from the information given in p. 34, that you "wished *for once* to be thrown into a crisis:" more especially when we compare it with what you say of Magnetism, p. 23; where you tell us that you had the clearest and fullest possible conviction "that Magnetism has its original from *Satan*, and not from God?" Did you intend, *for once*, to please Satan? Did you mean, *for once*, to put yourself under his influence, that so you might hereafter attack him with the greater force? Did you desire, *for once*, to see how far, by his emissaries, he could affect you? Did you wish to be sent to the devil *for once*? What design had

had you in view? Was it to set an example to your flock? Did you say, "Do as you see me do?"

You tell us, p. 37, that these Magnetists appeal to "the existence of *facts* and to *experience*." And then you insert a long quotation, containing what you call "the well-founded raillery of Werenfelsius;" and conclude that it well applies to the subject. But I can tell you what would have applied better; the *facts* themselves, and the *experience* to which they appeal, together with a well-founded and true confutation of them all. This perhaps is another instance of your *forgetfulness*.

But still they persist; and they ask, "If *good* be done, why are objections multiplied?" p. 38. This brings to your mind a pleasant story of Mr. William Perkins's about *witchcraft*, wherein he concludes, that of two sorts of witches, bad and good, "the more horrible and detestable monster was the *good* witch." This is very pertinent, and most effectually silences any other impertinent questions which these Magnetists might venture to put on their own defence. The only way in which I can apply this story is some such as this: 'What do you mean, you Magnetisers, you wonder-working men, you venal practitioners, you defrauders and deluders, you mountebanks and minute philosophers, you fools and conjurors,

‘ you instruments of the devil, what do you mean  
 ‘ by opposing this question? If *good* be done, why  
 ‘ are objections multiplied? Of two sorts of peo-  
 ‘ ple, bad and good, the more horrible and de-  
 ‘ testable are the good. Begone, ye miscreants!  
 ‘ begone! let us hear no more of your “filly”  
 ‘ questions.’

You quite disconcert all my previous ideas of the comparison of numbers in p. 39 and 40. In 39 you tell us, “It is said that the register of the Royal Chapel in England exhibits a list of 92,107 persons touched by King Charles II. for the evil in a certain number of years.” And then you tell us, p. 40, “that when Monarchs magnetised, their power was confined to *few* cases.” If 92,107 be *few* cases, pray what number would rise to *many*?

Keeping up this idea, what shall we think of the “*too much*” which, in the same page, you inform us you were “in danger of saying upon *mental* Magnetism, had not Dr. Falconer’s dissertation happily prevented you?” One can hardly conceive that the number to which Ganganelli thought all the books in the world might be reduced, viz. six thousand volumes in folio, would have been sufficient for your purpose. This dissertation of Dr. Falconer’s came in very happily indeed; for it has not only furnished you with “a description of vain and venal Magnetisers,”  
 but

but has also enabled you to have a stroke at the  
 “airs and emptiness of some *preachers.*” From  
 this little stroke, this by-blow, I should not be  
 surpris'd at another letter entitled ‘PREACHING  
 ‘EXAMINED, by J. M —.’

You point out, p. 58, a very wise, candid, and  
 charitable, mode of judging upon subjects which  
 we are said “*not to know.*” If this rule be in-  
 tended for general use, as, for any thing that ap-  
 pears to the contrary, it is, and if it were gene-  
 rally adopted, the effects that would soon be pro-  
 duced by it in society would very far exceed any  
 of the probable effects of Animal Magnetism.  
 Reduced to plain terms, for the benefit of the  
 common people, it seems to include such ideas as  
 these: whatever is propos'd to you as a subject  
 which “you do *not* know,” being first sure of  
 this, “that it is nothing which you *do* know,”  
 you have a right to conclude that it is a “com-  
 “pound of *fraud* and *delusion* ;” and, to sanctify  
 the rule, you tell us, p. 58, that “it is on these  
 “principles we have many of your observations.”

As you reject so heartily, and with such abhor-  
 rence, Animal Magnetism, by which, you tell us,  
 p. 52, Mr. Holloway “attempted to discover  
 “the thoughts of his *friends*, who, at his re-  
 “quest, retired into another room,” I should be  
 glad to know, perhaps in common with many  
 others,

others, what science *you* have that seems so infinitely superior? For in p. 58 we are given to understand that you have a secret art, by which you can discover the intentions of one whom you seem to consider rather as an enemy; and that, not at the distance of one room, but perhaps at that of two miles; and also the contents of letters you have never seen. You tell us what Mr. Holloway *means* to do. “He means to give a plausible account of his philosophical system, provided the public will make it worth his while.” To this you add, that the facts he proposes to adduce as indisputable are merely “the wonder-working feats which he and other Magnetists fancy *they* have performed.” And that the extracts of letters from respectable correspondents, which he proposes to insert, are “effusions of magnetical friendship, such as not one writer in ten would wish the sober part of mankind to read.” But, with all the superior advantages of this secret, it seems capable of uses less benevolent than the design of Animal Magnetism, upon your own statement.

I am now come to p. 68, in which, for the edification of your readers who prefer poetry to prose, you have given the secret in verse. “Imagination may,” as you very justly observe, p. 50, “*shine* in poetry,” when it does not in prose.

But

But the most charitable supposition for you is, that your bookseller must have been a friend to Animal Magnetism, and has therefore added the "secret" in rhyme, with an intent to discredit your whole performance. For surely, no ballad that was ever sung in the streets of London is more contemptible, either in composition or in design. It is far too bad to enter into any particulars; and I would advise you, in the next edition, to see that it is entirely omitted.

Having thus analyzed your letter, I apprehend the public will readily perceive that it does by no means correspond with its title; and that you have really attempted an imposition, under the pretence of attacking and exposing that which you assert the professors of Animal Magnetism to have accomplished. It might perhaps seem incredible, did it not appear under your own name, that a man in your situation, and of your profession, should venture to obtrude so malevolent an attack; not founded upon your personal knowledge, but from the report of others: And the concealment of their names furnishes a just ground of suspicion, either of their non-entity, or that you were conscious that the public, if acquainted with them, would have reason to deny any degree of credit to their testimony. It is fair to conclude that *you* were ashamed of them. But admitting their existence



istence and their reputation, their evidence, so far from warranting your imputations of fraud, manifests the *design* to be benevolent, whatever the *reality* of the science may be. It is not, therefore, to be imagined, that an attack so unfounded and so unsupported can be felt with any force, or in any considerate mind leave an imputation upon the characters of those which it is so vainly and wickedly intended to injure.

The cause of truth and of the public, Sir, require not such aids as those you have attempted to give; and your own profession, both as a Christian and a Minister, forbid them. Your example is, without doubt, in your own circle, looked up to: your conduct therefore requires more than ordinary circumspection. If the minister indulges such a spirit as you have indulged in this letter, if he, under the appearance of zeal for religion, and for the cause of God and truth, indulges himself in invective and reproach against the persons of those whose principles and whose practice in any particular he opposes, what is to be expected from the people, who perhaps imagine the more they imitate him the nearer they approach to excellence? Allowing that each pastor were to form his temper on your model, and that each congregation of hearers were to imitate their pastor's example, what might we expect but "strife, confusion, and every evil work!" What pastors!

what

what societies! Wherefore, if you study nothing else, "STUDY," in future, "TO BE QUIET, and  
" TO DO YOUR OWN BUSINESS."

S I R,

Your humble servant,

THE ANALYZER.

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