

Practical instruction in animal magnetism / By J.P.F. Deleuze ; Translated by T.C. Hartshorn.

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Dear Sir

1/6

1840

*Elizabeth Steadman from her friend
Mrs R. Graves
1855*

WORKS ON MESMERISM,

TO BE HAD OF

HIPPOLYTE BAILLIÈRE, 219, REGENT STREET,
LONDON.

Account of a Case of successful Amputation of the Thigh during the Mesmeric state, without the knowledge of the patient. Read to the Royal Medical and Chirurgical Society on the 22d Nov. 1842. By W. Topham, Esq. and W. S. Ward, Esq. 8vo. 1842. 1s.

Ashburner (J.) Facts in Clairvoyance, with Observations on Mesmerism, and its application to the Philosophy of Medicine, and to the Cure of Diseases. 8vo. London, 1848. 1s.

Baldwin. Magnetic Productions. 4to. London, 1797. Rare. £1. 1s.—** A most remarkable Work, containing very extraordinary Inspirations in French and Italian. By a Clairvoyant.

Barth. The Principle of Health Transferable. 18mo. London, 1848. 6d.

Barth. A Manual of Mesmeric Practice, intended for the Instruction of Beginners. 18mo. London, 1850. 3s.

Baumann. Curative Results of Medical Somnambulism. Consisting of several authenticated Cases, including the Somnambule's own case and cure. 8vo. London, 1849. 1s. 6d.

Cahagnet. Arcanes de la Vie Future Dévoilés; ou l'Existence, la Forme, les occupations de l'Ame après sa séparation du Corps sont prouvées par plusieurs années d'expérience au moyen de huit Somnambules extatiques, qui ont eu 80 perceptions de 36 Personnes de diverses conditions, décédées à différentes époques, leurs Signalement, Conversations, Renseignements. Preuves irrécusables de leur existence au Monde spirituel. 1848-49, 2 vols. 12mo. 12s.

Catechism of Mesmerism. Intended to Develop the First Principles of the Science in the form of Question and Answer. 18mo. London, 1849. 3d.

Davis. The Principles of Nature, her Divine Revelations, and a Voice to Mankind. 2 vols. 8vo. London, 1847. 18s.

Deleuze. Practical Instructions in Animal Magnetism. Post 8vo. London, 1850. 4s.

Early Magnetism, in its Higher Relations to Humanity; as veiled in the Poets and the Prophets. By ΘΥΟΣ ΜΑΘΟΣ. 8vo. cloth. London, 1846. 5s.

Elliotson (John, M.D.) Numerous cases of Surgical Operations without pain, in the Mesmeric state; with Remarks upon the Opposition of many Members of the Royal Medical and Chirurgical Society and others, to the reception of the inestimable blessings of Mesmerism. 8vo. London, 1843. 2s. 6d.

Elliotson (John, M.D.) The Harveian Oration, delivered before the Royal College of Physicians, London, June 27, 1846. By John Elliotson, M.D., Cantab, F.R.S.; Fellow of the College. 8vo., with an English Version and Notes. London, 1846. 2s.

Elliotson (John, M.D.) A Fine Portrait of, engraved on Stone. London, 1844. 4s. 6d.

Haddock. Somnolism and Psycheism; otherwise Vital Magnetism, considered Physiologically and Philosophically. 18mo. London, 1849. 1s. 6d.

Hall (Spencer T.) Mesmeric Experiences. 12mo. 1845. 2s. 6d.

Jones. The Curative Power of Vital Magnetism; verified by actual Application to numerous Cases of Diseases. 12mo. London, 1845. 1s.

Kiste. Mesmerism; or, Facts against Fallacies. In a Letter to the Rev. George Sandby. 18mo. London, 1845. 1s.

Mesmerism in India. Reprinted from the Zoist—Second Half-yearly Report of the Calcutta Mesmeric Hospital; with some Hints on the Employment of Mesmerisers. By Dr. Elliotson. 8vo. 6d.

Reichenbach (Baron) on Magnetism, Electricity, Heat, Light, Crystallisation, and the Chemical Affinities in their Relations to Vital Power; with Notes and Additions. By John Ashburner, M.D. 8vo.

Sandby. Mesmerism and its Opponents. 2d Edition. 12mo. 1848. 5s.

Scoresby. Zoistic Magnetism: being the Substance of Two Lectures, descriptive of Original Views and Investigations respecting this Mysterious Agency; delivered, by request, at Torquay, on the 24th of April and 1st of May, 1849. 8vo. London, 1849. 6s.

Teste. A Practical Manual of Animal Magnetism; containing an Exposition of the Methods employed in producing the Magnetic Phenomena, with its Application to the Treatment and Cure of Diseases. By A. Teste, M.D. Translated from the 2d Edition, by D. Spillan, M.D. Dedicated, with permission, to John Elliotson, M.D. Cantab. F.R.S. 1 vol. 12mo. London, 1843. 6s.

Townshend. Facts in Mesmerism, with Reasons for a Dispassionate Inquiry into it. By the Rev. Ch. H. Townshend, 2d Edition, with a New Preface, and enlarged. 8vo. London, 1844. 9s.

* * * The most philosophical work published on the subject.

Zoist. A Journal of Cerebral Physiology and Mesmerism, and their Application to Human Welfare. Published Quarterly, each Number, 2s. 6d.

* * * This Journal contains papers by Drs. Elliotson, Engledue, Ashburner, &c.
Twenty-nine Numbers have already appeared.

Nos. 1 to 28, forming 7 vols. 8vo. cloth boards, each vol. 11s.

Vol. 1, being nearly out of Print, is £1. 10s. Commenced April 1, 1843.

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PRACTICAL INSTRUCTION
IN
ANIMAL MAGNETISM.

BY
J. P. F. DELEUZE.

TRANSLATED BY T. C. HARTSHORN.

Fourth Edition :

WITH
NOTES, AND A LIFE, BY DR. FOISSAC.

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1850.



TO THE MARQUIS OF PUYSEGUR.

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

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

DELEUZE.

Elizabeth Hedman
1855

INTRODUCTION.

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

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

tion of the means to be taken to produce these phenomena, and derive advantage from them. I shall not stop to detail facts in support of my doctrine: I shall limit myself to the citing of a few of those which I have myself observed, whenever examples shall appear necessary to the better understanding of my subject.

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

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

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

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

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

In the fourth, I will give information concerning the auxiliary means by which the force of magnetism may be augmented, either by communicating the magnetic virtue to certain bodies, or by putting magnetism in motion and circulation, so that several persons may at the same time experience the action, under the direction of one magnetizer.

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

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

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

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

In the ninth, of the methods of developing and fortifying in oneself the magnetic power, and of drawing from it all the advantages possible.

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

Persons who read these ten chapters in course, will observe that some things said in the first are repeated in the others, in almost the same terms. I would have avoided these repetitions, if I considered my work as a literary production: I have left them thus, that those who consult only one article, may find all the advice relative to the subject

in question, without my being obliged to refer him to what has been already said.

If in some places I permit myself to speak in a dogmatic style, it is not because I hold my own opinions in too great esteem : it is merely for the purpose of being more clear and precise, and of not leaving in uncertainty whoever shall consent to take me for a guide. No person feels the imperfection of the work more than myself, since there must be in it many omissions. I will receive with gratitude any critical observations addressed to me, and will profit by them in the correction of my faults, and in adding to my second edition whatever may appear to be wanted in this first essay.

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

A physician who has already become celebrated, would perhaps increase his reputation by publishing a good work upon magnetism : he would call attention to an order of

phenomena which belongs to animated nature; he would found a school; he would find disciples among his brethren in the profession. This kind of success is impossible for us: our adversaries condemn us without examination, and they exercise a great influence upon public opinion. We have no partisans except among those to whom we have rendered service, and the greater part of them dare not raise their voice. Happily their number increases every day: and that should sustain our courage and our hopes. Let us continue, then, to work in concert to spread abroad the knowledge of magnetism, without disputation, without fear, and without the spirit of system. Let us banish the abuses and the dangers which may attend the use of it. Let us collect the materials of a beneficent science: the time will arrive when a man of genius will reunite all these materials, and rear an edifice which time cannot overthrow.*

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

LIFE OF DELEUZE,

BY

DR. FOISSAC.

JOSEPH PHILIP FRANCIS DELEUZE was born at Sisteron, Lower Alps, in March, 1753. Desirous of pursuing a military career he went to Paris in 1772, intending to study mathematics; but the nominations not having taken place, he entered the infantry, with the rank of sub-lieutenant. Three years after, the corps in which he served being disbanded, he left the service and devoted himself to the study of the natural sciences. While residing in the country near Sisteron, in 1785, he read for the first time an account of the cures performed at Buzancy, in which he put no confidence; indeed, he suspected them to be mere fabrications, designed to bring ridicule on the partisans of magnetism. But hearing that one of his friends, (M. D. d'Aix), a man of cool reason and enlightened mind, had been to see Mesmer at M. Servan's, and on his return to Aix had succeeded in producing somnambulism, he resolved to visit him and ascertain the truth.

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

At the end of that time she arrived, and with her several persons who were to form a chain. I joined this chain, and in a few minutes saw the patient asleep. I looked with astonishment, but falling asleep myself in less than fifteen

minutes, I ceased to observe. During my sleep I talked much, and was so much excited as to trouble the chain. Of this I had no recollection when I awoke, and found them all laughing around me. The next day, instead of sleeping myself, I observed others, and desired my friend to teach me the processes. On my return home, I attempted to magnetize the sick who were in the neighbouring villages. I was careful not to excite their imaginations, touching them under various pretexts, and trying to convince them of the salutary effect of gentle frictions. In this way I obtained some very curious and beneficial results, which strengthened my own faith. In the autumn, being in the city, I applied to a young physician, a man of much merit, who to the wisdom that sometimes doubts, added the desire to be convinced by actual experience. I requested him to obtain for me a patient, and if I effected a cure he might consider this conclusive proof; suggesting at the same time that the subject should not be considered in a critical state, lest fatal consequences might follow from my inexperience. He introduced to me a young woman who had been sick seven years, suffering constantly great pain, and was much bloated; having also a local swelling externally, in consequence of the great enlargement of the spleen, which she showed to us. She was not able to walk or lie down. I succeeded in removing the obstruction, circulation was restored, the swelling gradually disappeared, and she was enabled to attend to her customary duties. When I touched her, she slept, but did not become a somnambulist. Soon after, an intimate friend of mine, (Mr. D.), magnetized a young girl of sixteen, who became a somnambulist. She was the daughter of very respectable parents. I assisted in the treatment of this patient, and I have never known a more perfect somnambulist. She dictated remedies for other sick, as well as for herself. She presented most of the phenomena observed by M. de Puységur, M. Tardy, and the members of the Society at Strasbourg. Among these were phenomena I could not have imagined or explained; I can only affirm that I saw them, and after this it is impossible for me to suppose the least illusion, or the possibility of deception.

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

M. Deleuze was first known to the learned world by his translation of "Darwin's Loves of the Plants," in 1799; "Thomson's Seasons," in 1801-6, at which time he published his "Eudoxe, or Conversations on the Study of the Sciences, Letters, and Philosophy," 2 vols. 8vo., Paris, 1801. The various knowledge displayed in his writings, the excellence of his doctrines, his exquisite judgment, his style, so clear, so simple, and at the same time so elegant, place him among writers of the first rank; and his book, the best of those intended for the instruction of the young, has received from the learned, praise the most flattering and honourable. Yet notwithstanding his various duties in the Garden of Plants, he did not neglect this new order in physiological phenomena, until now despised by the learned. He did not say, like Fontenelle and others, "If I had my hand full of truth I should be careful how I opened it;" but during the bloodless contest occurring between the partisans and enemies of magnetism, he was contented to observe in silence; and waited until the excitement was over, in order to publish his "Critical History of Magnetism," the result of twenty-nine years of investigation and reflection. This work appeared in 1813, forming an era in the annals of science, and is now translated into all the principal languages of Europe. In this work he took a different course from those who had preceded him. "I shall not," said he, "permit myself to form any hypothesis, but shall state what has been witnessed by myself and by men worthy of credit." After a general sketch of the history of the discovery, and the obstacles opposed to it, he devotes a very remarkable article to the examination of the proofs on which the new doctrine is founded. He first lays down principles of indisputable cor-

rectness, concerning the probability of testimony, and applies them with equal logic and sagacity to the examination of the proofs of magnetism. He shows that its effects have been attested by thousands of witnesses, in whose ranks are found physicians, savans, and enlightened men, who have not been afraid to brave ridicule in obeying the voice of conscience, and fulfilling a duty to humanity; that those who have published their opinions, and by far the larger number who make their observations in silence, and content themselves with avowing their belief, when questioned on the subject, have all either witnessed, or actually produced the phenomena of which they speak; while among the adversaries of magnetism, not a man can be found who has examined the subject in the only proper way, by experimenting for himself with the most scrupulous attention, and in exact accordance with the prescribed directions.

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

The second volume of the "Critical History" fully jus-

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

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

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

"While men affected no longer to believe in the existence of the devil, he it was who played the principal part in the lodges of free-masons, in the caves of the illuminati, in the theatres of the cities, on the stages of the populace, in the saloons of the rich and great, and even in the palaces of kings. He was travestied, sometimes as the "Wonderful Man," some-

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

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

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

times as a physician, sometimes as a "*Magnetizer*," sometimes as a ventriloquist, sometimes as an artist, sometimes as a charlatan, sometimes as Samson, sometimes as a fortune-teller, sometimes as a card-player."—*Superstitions of Philosophers*.

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

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

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

...the first part of the history has been published in the form of a separate volume, and the second part, which contains the history of the reign of King Henry the Second, is now published in this volume. The first part of the history is divided into two volumes, the first containing the reign of King Henry the First, and the second containing the reign of King Henry the Second. The second part of the history is divided into two volumes, the first containing the reign of King Henry the Second, and the second containing the reign of King Henry the Third.

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# ANIMAL MAGNETISM.

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## CHAPTER I.

### GENERAL VIEWS AND PRINCIPLES.

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

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

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

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

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

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

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

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

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

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

10. The magnetic fluid may not only act directly upon

the person whom we wish to magnetize, but it may also be conveyed to him by an intermediate body, which we have charged with this fluid, to which we have given a determinate direction.

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

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

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

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

15. The fluid which emanates from the magnetizer, exercising a *physical* influence upon the patient, it follows that the magnetizer ought to be in good health. This influence exerting, in the course of time, an effect upon the moral condition of the patient, it follows that the magnetizer ought to be worthy of esteem for the uprightness of his mind, the purity of his sentiments, and the honesty of his character. The knowledge of this principle is equally important for



those who magnetize, and for those who are the subjects of magnetism.

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

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

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

19. Although the magnetic fluid escapes from all the body, and the will suffices to give it direction, the external organs by which we act are the most proper to throw it off with the intention determined by the will. For this reason we make use of our hands and of our eyes to magnetize. The word which indicates our will, can often exert an action when the communication is well established. The very accents of the

magnetizer being produced by the vital energy, act upon the organs of the patient.

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

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

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

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

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

24. Many persons feel much fatigue when they magnetize ;

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

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

26. Confidence, which is an essential condition with the magnetizer, is not necessary in the person magnetized; one can act equally upon those who believe, and upon those who do not believe in magnetism. It suffices if the patient yields himself up passively, making no resistance. Nevertheless, confidence contributes to the *efficaciousness* of magnetism, as it does to that of most remedies.

27. In general, magnetism acts in a more sensible and efficacious manner upon persons who have led a simple and frugal life, and who have not been agitated by passions, than upon those with whom the course of nature has been

troubled, either by habits of luxury, or by remedies. Magnetism does no more than to employ, regulate, and direct the forces of nature: the more the course of nature has been interrupted by foreign agents, the more difficult it is for the magnetizer to re-establish it. Magnetism, therefore, cures much more promptly, and much better, persons who reside in the country, and children, than those who have lived in the world, who have taken much medicine, and whose nerves are irritated. Nervous persons, when magnetism has once gained empire over them, present the most singular phenomena, but much fewer cures, especially radical cures.

28. Magnetism having for its object the development of what physicians call the *forces medicatrices*,—that is to say, the seconding of the efforts that nature makes to relieve itself, and the facilitating of the cures to which it is disposed, it is essential to act with constancy in aid of nature, and never to oppose it. Whence it follows that people ought not to magnetize through curiosity, nor to exhibit the power with which they are endowed, nor to produce surprising effects, nor to convince the incredulous; but solely for the purpose of doing good, and in cases where it is thought to be useful. It follows also that the magnetizer ought to employ his power gradually, and by little and little. He ought to be exempt from vanity, from curiosity, from interest: one only sentiment ought to animate him, the desire of doing good to him whose cure he undertakes, and with whom he ought to occupy himself wholly, all the time he is magnetizing him. He ought not to search out any extraordinary effect, but to know how to take advantage of the crises which nature, sustained by magnetism, produces of itself for promoting the cure.

29. Although the choice of this or of that process is not

essential in order to direct the action of magnetism, it is useful to adopt a method, and to follow it habitually without thinking of it, so as never to be embarrassed, and to lose time in searching what motions it is most proper to make.

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

31. Magnetism often excites pain in that part of the body where the seat of the disease is found : it renews old and slumbering pains : these pains are produced by the efforts which nature makes to triumph over the malady. We ought not to be troubled on their account ; they are but transient, and the patient always finds himself better after having experienced them. This is what distinguishes the pains which are called critical from those which are produced by the progress of the disease.

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

33. Before undertaking a magnetic treatment, the magnetizer ought to examine himself ; he ought to ask himself whether he can continue it, and whether the patient or those who have influence over him will put any obstacle in the way. He ought not to undertake it if he feels any repugnance,

or if he fears to catch the disease. To act efficaciously, he should feel himself drawn towards the person who requires his care, take an interest in him, and have the desire and the hope of curing, or at least relieving him. As soon as he has decided—which he should never do lightly—he ought to consider him whom he magnetizes as his brother, as his friend; he should be so devoted to him as not to perceive the sacrifices that he imposes upon himself. Any other consideration, any other motive than the desire of doing good, ought not to induce him to undertake a treatment.

34. The faculty of magnetising, or that of doing good to our fellow-creatures by the influence of the will, by the communication of the principle that sustains our health and life, being the most delightful and most precious that God has given to man, he ought to regard the employment of magnetism as a religious act which demands the greatest self-collectedness, and the greatest purity of intention. Hence, it is a sort of profanation to magnetize for amusement, through curiosity, or through the desire of displaying singular effects. They who demand experiments to see a spectacle, know not what they demand; but the magnetizer ought to know it, to respect himself, and to preserve his dignity.

## CHAPTER II.

## OF THE PROCESSES IN ANIMAL MAGNETISM.

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

When a sick person desires you to attempt to cure him

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

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

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

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

After you have brought yourself to a state of self-collectedness, take his thumbs between your two fingers, so that the inside of your thumbs may touch the inside of his. Remain in this situation five minutes, or until you perceive



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

When you wish to put an end to the sitting, take care to draw towards the extremity of the hands, and towards the extremity of the feet, prolonging your passes beyond these extremities, and shaking your fingers each time. Finally,

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

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

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

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

This manner of magnetizing by longitudinal passes, directing the fluid from the head to the extremities, without fixing upon any part in preference to others, is called *mag-*

*netizing by the long pass* (magnétiser à grands courans). It is more or less proper in all cases, and it is requisite to employ it in the first sitting, when there is no special reason for using any other. The fluid is thus distributed into all the organs, and it accumulates naturally in those which have need of it. Besides the passes made at a short distance, others are made, just before finishing, at the distance of two or three feet. They generally produce a calm, refreshing, and pleasurable sensation.

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

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

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

When once the communication is well established, the action is renewed in the succeeding sittings, at the instant of beginning to magnetize. Then if you wish to act upon the breast, the stomach, or the abdomen, there is no utility

in touching, provided it is not found more convenient. Ordinarily, magnetism acts as well and even better in the interior of the body, at the distance of one or two inches, than by the touch. It is enough at the commencement of the sitting to take the thumbs a moment. Sometimes it is necessary to magnetize at the distance of several feet. Magnetism at a distance is more soothing, and some nervous persons cannot bear any other.

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

It is by the ends of the fingers, and especially by the thumbs, that the fluid escapes with the most activity. For this reason it is, we take the thumbs of the patient in the first place, and hold them whenever we are at rest. This process generally suffices to establish the communication; to strengthen which there is also one other process. It consists in placing your ten fingers against those of the patient, so that the inside of your hands are brought near to the inside of his; and the fleshy part of your fingers touch the fleshy part of his, the nails being outwards. The fluid seems to flow less copiously from the back of the hands than from the inside; and this is one of the reasons for turning the hands in raising them, without carrying them off too far from the body.

The processes I have now indicated are the most regular and advantageous for magnetism by the long pass, but it is far from being always proper, or even possible to employ

them. When a man magnetizes a woman, even if it were his sister, it might not be proper to place himself before her in the manner described; and also when a patient is obliged to keep his bed, it would be impossible to make him sit, in order to sit in front of him.

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

In case the patient cannot raise himself, take your station near his bed in the most convenient manner; take his thumbs, make several passes along the arms, and, if he can support himself upright, several along the back; then, not to fatigue yourself, use only one hand, placing it upon the stomach, and making longitudinal passes, at first slightly touching through the clothes, then at a distance. You can hold one hand fixed upon the knees or upon the feet, while the other is in motion. Finish by passes along the legs, and by transversal passes before the head, the breast, and the stomach, to scatter the superabundant fluid. When the communication is established, one can magnetize very well by placing himself at the foot of the patient's bed, and in front of him; then directing at that distance both hands from the head to the feet, dashing them aside after each pass, so as not to conduct the fluid to himself. I have produced somnambulism by this process, without establishing the communication by touching.

This is what I have to say about magnetism by the long

pass, with which it is always proper to commence, and to which a person may confine himself until he has a reason for employing other processes.

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

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

The magnetic fluid, when motion is given to it, draws along with it the blood, the humors, and the cause of the complaint. For example, if one has the headache, owing to the tendency of the blood to the head, if the forehead be hot and the feet very cold, by making a few passes from the head to the feet, and others along the legs, the head is relieved, and the feet become warm. If one has a pain in the shoulder, and the magnetizer makes passes from the shoulder to the end of the fingers, the pain will descend with the hand: it stops sometimes at the elbow, or at the wrist, and goes off by the hands, in which a slight perspiration is perceived: before it is entirely dissipated, a pain is sometimes felt in the lower part of the bowels. Magnetism seems to chase away and bear off with it what disturbs the equilibrium, and its action ceases when the equilibrium is restored. It is useless to search out the causes of these facts; it is sufficient that experience has established them, for us to conduct ourselves accordingly, when we have no reason to do otherwise.

The following rules, with some exceptions, may thence be established:—

Accumulate and concentrate the magnetic fluid upon the

suffering part ; then draw off the pain towards the extremities.

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

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

If any one has received a blow behind the head, producing a contusion, take the head between your two hands, conveying the action of your will to the seat of the injury. Then bring your hand down along the back, if the contusion is behind the head ; or down the forepart of the body to the knees, if it is in the front of it ; or along the arm, if it is on the side. You will thus prevent the blood from tending to the head ; you will avoid the danger of inflammation, and probably render bleeding unnecessary. If you wish to cure a burn, chilblains, or a felon, follow the same process. The examples I have just cited may be applied to most cases. I

think that, in general, contact is useful to concentrate the action, and that passes at a short distance are preferable for establishing and maintaining the magnetic currents. Magnetic frictions are employed with advantage in pains of the limbs.

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

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

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

Blowing cold air from the month at a distance, produces



a refreshing effect. It helps to dissipate the heat, which is withdrawn by presenting the fingers, taking care to separate them as you draw them off, in the usual manner.

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

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

I will not here relate the details given by M. Kluge, Professor in the Medical School of Berlin, upon the various kinds of manipulation.\* What has been said suffices to indicate the processes that may be employed when no sensible effect has been produced. I will merely add that the action is more lively and penetrating by the digital manipulation, that is, when one presents the end of the fingers, than when he presents the hands open and the fingers straight, so as to have the fluid pass from all the interior surface. Manipulation with the open hand at a distance, is a process generally used to soothe ; it is often sufficient to appease the sharpest pains. The fingers united to a point, concentrate the action upon the part towards which they are directed.

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

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

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

It is necessary to order the treatment in the most uniform and regular manner possible. The sittings must be periodical, and equal in duration: the magnetiser must be calm and self-collected; all foreign influence must be banished; all curious persons excluded, and also every other witness except the one chosen at first. There must be a similar degree of magnetic power exerted at each sitting, and the mode of procedure first adopted must be continued. Nevertheless when the patient experiences sensations, these often determine the operator to vary or to modify the processes. This, then, is the place to speak of these effects, and of the indications they afford of the manner of proceeding.\*

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

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

There are some somnambulists perfectly concentrated, whose interior faculties are so energetic as to act upon themselves by their own power, and conformably to the will communicated to them by their magnetizer. The magnetizer causes a head-ache, or a side-ache, to cease, simply because he *wills* it. There are likewise men endowed with such magnetic power, that they can act upon patients who are very susceptible and in perfect communication with them, while directing the action upon this or that part, by the thought and by the look: but these cases are extremely rare, and no conclusions can be drawn from them for ordinary practice.

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

Somnambulists point out for themselves processes altogether different, according to the seat of the disease; and when they advise a patient to have recourse to magnetism, they take great care to prescribe to him the processes he ought to employ. It is certain, that by proper processes, and not by the will only, one is able to displace a pain, to

make it descend, to accelerate the circulation of the blood, to dissipate an obstruction, and to restore the equilibrium. There are cases when one does much good by placing his hands upon the knees, though he would do much injury by holding them long upon the stomach. Numbness, heaviness, disagreeable sensations, are produced by charging the head too much. It is often essential to spread out the magnetism at the close of a sitting, and to withdraw the fluid by the extremities, in order to relieve him who is overcharged with it.

When I said that a method different from mine might succeed equally well, I intended to say that each one might modify the processes according to his own views and practice; but not that he could omit them, or employ them in a manner contrary to the general rules. For example, various magnetizers act equally well by passes, more gentle or more rapid; by contact, or at a distance; by holding the hands to the same place, or by establishing currents. But it is absurd to believe one can cure chilblains on the feet, by placing the hands on the breast.

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

#### NOTE I.

I have often remarked that persons who are not in the habit of magnetizing, think they ought to exert a great deal of force. For which purpose, they contract their muscles, and make efforts of attention and will. This method is not good: it is often injurious. When the will is calm and constant, and the attention sustained by the interest we take in the patient, the most salutary effects ensue, without our

giving ourselves the least pain. There *are* cases when it is necessary to make a violent effort, to oppose a false direction, to vanquish an obstacle, to sustain or terminate a crisis: we may then have need of extraordinary power; but it is never at the commencement of a treatment that we are obliged to have recourse to it. A person ought not to fatigue himself by magnetic processes: he will experience fatigue enough from the loss of the vital fluid.

## NOTE II.

I have said that at the close of each sitting it is proper to relieve the patient of the superabundant fluid, by making transversal passes, and passes beyond the extremities: and I have hinted that it is sometimes better to draw off the fluid from the patient, instead of charging him with that of another; but I neglected to insist upon this point, and to show the case where that negative method is of great importance. I will explain my views on this subject.

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

M. H\*\*\*, a mate of a vessel, went several days ago to see M. N\*\*\*, of whom I shall soon make mention. About five years ago he had a stroke of the sun (*coup de soleil*), and since that period he has frequently felt violent pains in the head. One day when this pain caused him intense suffering, M. N\*\*\* thought of filling a glass with magnetized water, of covering it with linen cloth, so that in turning it

over, the water might not spill out ; and he applied it, thus inverted, to the back part of the head of M. H\*\*\*, who leaned down for that purpose. Then he made passes from the head to the tumbler, to draw off the fluid and make it enter the water. M. H\*\*\* felt something pass from his head towards the inverted glass. He told me it was just like drawing out a fine stream of water. In five minutes the pain ceased entirely. I do not know whether it will ever return ; but there is no doubt that the same means will succeed in causing it to disappear.

You might, in many circumstances, apply this process, which ought to be accompanied with the proper intention. I believe that if, after the operation, any one had drunk the water contained in the glass, he would have experienced very disagreeable effects from it.

## NOTE III.

A short time after Mesmer, who explained all the phenomena of magnetism by causes purely physical, some persons, going into the opposite extreme, substituted in the place of his theory, a system of spiritualism. *M. le Chevalier de Barbarin*, a very pious man, but probably too much devoted to mystical ideas, pretended that all processes were useless, and that faith and the will were sufficient to operate prodigies. Those who adopted his opinions, had recourse to prayers at the patients' bed-side, and often succeeded in curing them. The success they obtained proves nothing to support their principles ; and the state of concentration, which this method demands, might give rise to bad consequences. Our spirit is the principle of voluntary movements ; it gives impulse to the nervous fluid : but so long as it is united to organized matter, it is destined to act externally by the aid of the organs, either immediately, or

by the emanation which is conveyed to a distance, like the rays from a luminous body. I have interdicted myself from all theory, and I would have been silent upon the opinions of the spiritualists, if there were not at this time men of good intentions, who, disdainng magnetism, undertake to treat patients by practices which they think more powerful, and more efficacious. They obtain cures, undoubtedly; they produce ecstatic somnambulism; and their somnambulists are persuaded they are inspired. This may lead into errors, and disturb the imagination not only of the patients, but also of those who consult them. Let any one recal the singular ideas entertained by those who witnessed the somnambulists of Suède, and he will see that nothing can be more contrary to reason. Let us not, then, consider somnambulism as a supernatural state, in which they have celestial visions and inspirations; but let us see in it the extension of our faculties, and perhaps the development of an interior sense, which is active when the external senses are slumbering. Let us employ magnetism as a means of aiding nature, of reanimating strength, of establishing the equilibrium, of facilitating the circulation; and let us not imagine that man can give to himself or to others the power of working miracles. If no other advantages were derived from the processes than that of curbing the imagination, it would still be necessary to make use of them.

## CHAPTER III.

## OF THE EFFECTS, AND THEIR INDICATIONS.

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

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

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



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

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

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

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

tary, but who finally become accustomed to it, and receive not the least advantage nor the least impression.

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

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

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

Magnetism causes the eyes to be closed. They are shut in such a manner that the patient cannot open them; he feels a calm, a sensation of tranquil enjoyment; he grows drowsy, he sleeps; he wakes when spoken to, or else he wakes of himself at the end of a certain time, and finds

himself refreshed. Sometimes he enters into somnambulism, in which state he hears the magnetizer and answers him without awaking.

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

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

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

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

The action of magnetism is sometimes accompanied with nervous movements, and very often a disposition to yawn: sometimes the patient experiences pains at the stomach, and nausea, which is even followed by vomiting; at other times he experiences colic pains.

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

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

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

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

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

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

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

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

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

If you see any nervous movements, calm them by your will, first taking the thumbs or the wrists, and afterwards

making passes at the distance of several inches or even of several feet, with the open hand.

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

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

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

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

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

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

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

Should the patient whose treatment you have undertaken appear to have any contagious disease, you will take care to be always active while near him, so as always to impart, and not to receive: that is to say, to sustain your attention, and employ your will, that you may constantly throw off

the fluid from you. You will also avoid, as much as possible, immediate contact. After each sitting, if you have the opportunity, you will cause yourself to be magnetized for some minutes, to free yourself from the bad fluid with which you may be charged. If you cannot do this, you should pass your own hands along your arms to withdraw it and shake it off. If you experience fatigue, the open air, and especially the sun, will in a few minutes restore your energies.

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

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

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

These crises appear to be the efforts of nature to free herself of the morbid principle. They are salutary when they operate completely ; they are injurious when the patient has not strength to sustain them. They are manifested by symptoms ; such as a removal of the seat of the malady, a remarkable change in the pulse, evacuations, excretions, eruptions, the gathering of humors, pains in certain parts, nervous motions, &c. In acute diseases, these crises generally operate on determinate days, which are called the critical days.

Mesmer says there are no cures without crises. If, by

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

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

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

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

The magnetic action has put your patient into a state different from the ordinary state, which displays itself by divers symptoms, such as sharp pains in a part of the body, the sense of suffocation, nervous movements, spasms, a considerable perspiration, the impossibility of opening the eyes,

drowsiness, sleep, somnambulism. You ought to allow the crisis time to develop itself, to calm the spasms by degrees, to concentrate the action upon the seat of the pain, then to draw it off, taking care that nothing check the perspiration, to dissipate by little and little the drowsiness or the sleep, if it be too much prolonged. But you ought never to wake your patient suddenly, nor permit any one to trouble him, nor ought you to quit him until the singular state into which you have thrown him has entirely ceased.

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

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

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

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

It is important to have the magnetizer free from anxiety on account of the pains which he may excite in the abdomen,



and which are often renewed during several sittings; these critical pains will disappear of themselves when nature has re-established harmony, and triumphed over the obstacle which is the cause of them.

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

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

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

If he wishes to continue to magnetize him, which will be very proper, he must, at the next sitting, as soon as he has put himself in communication by holding the thumbs, magnetize him by the long pass, with the intention of soothing, and not augment the action too fast, taking care not to shake the fingers. Above all, it is important for the magnetizer to have a mind free from all inquietude, to act as if the patient were as free from it as himself, and to banish all witnesses who might trouble him.

The effect of which I am about to speak is so rare, except in nervous and convulsive diseases, that I have not produced them myself but three or four times, in the course of

a practice of thirty-five years. I know very well that it has taken place many times, and been attended with bad consequences; but it was in the hands of persons who magnetized to make experiments, to exhibit phenomena, and not with calmness, and the pure intention of doing good.

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

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

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

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

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

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

Many things remain to be said about the indications which may direct one in the choice of processes. These indications are of two kinds: the first are furnished by the state of the patient, and will naturally find their place when I speak of the application of magnetism to various diseases; the others belong to the sensations which a practised and attentive magnetizer frequently experiences. I shall not discourse of these last, until I have mentioned the details relative to the employment of magnetism, to the crises it produces, and to the precautions that ought to be taken to obtain salutary results. But, before ending this chapter, I ought to say a word upon the advantages one might obtain from a very feeble magnetic action, exerted by persons who have no idea of it, and by processes much more simple than the ones I have described.

We often see, in the most laborious class of people, patients to whom we presume that magnetism would do the greatest good, and whose treatment it is impossible for us to

undertake. I will now explain how, and to what extent, we can make their relations and friends supply our place for their service.

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

Say to the person who appears to you to have the greatest affection for the patient, and who is with him the most, that he can soothe him by making slight frictions; that these frictions make the blood circulate; that the heat which escapes from the hand is salutary; that by holding the hand upon the suffering part, the pain is lessened; and that by passing the hand over the body, he may draw off the disease. Tell him that one person may communicate health to another who is sick, as we communicate disease to a well man, when we ourselves are diseased. You can even assure him that the heat produced by breathing through a linen cloth is very good to relieve an obstruction; and that blowing from the mouth at a distance assists in soothing a local inflammation. You may add, that the processes you are teaching produce no effect, when the person who employs them is thinking of anything else. If the persons to whom you address yourself are pious, you have a sure means of sustaining their attention, of directing their will, and of exciting their confidence. It is, to recommend to them to pray to God for the restoration of the patient, while

they are engaged in acting upon him. When they are persuaded that you give such advice through goodness, and that you do not doubt its efficacy, you will have little trouble in making them follow it. Then show them how they ought to put it in practice, by magnetizing for a quarter of an hour, and gaining the assistance of the person you are instructing. While you are making this essay, guard well against seeking to produce any phenomenon. Try only to soothe pains, to bring heat to the extremities, and ease to the patient. Finally, warn them that, if the patient should fall asleep during the operation of passing the hands over him, they must not awaken him. It is desirable that no phenomenon may be manifested so remarkable as to astonish the one who is magnetizing him, but merely such effects as augment his confidence. Among the persons whom you have thus instructed, you will meet with some who, after a few days, will magnetize very well, without any suspicion of what they are about.

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

I have frequently obtained the most happy results from the sort of instruction which I have just proposed. The action of magnetism thus directed is doubtless more feeble than it would be in the hands of one who is acquainted with the power of it: it does not produce surprising effects, but it is salutary, and is accompanied with no danger. I have

often seen a man soothing the pains of a wife, and a wife soothing those of her husband, by conforming with simplicity and confidence to the directions I had given them. Two examples may be cited.

1st. Oudin, an old soldier, whose case has been described by M. Ollivier, in his work "On the Spine and its Diseases," was paralysed from the hips to the feet. He could walk only by the aid of crutches, and his legs trembled continually. He had most violent pains in the loins. He had been treated unsuccessfully at the Hôtel-Dieu, afterwards in the fourth dispensary of the Philanthropic Society, when I directed his wife (although she was very feeble), to make slight frictions, almost without touching, from his hips to his feet. From the first day, the feet, which were very cold and white, grew warm and red, as when sinapisms are applied, and a few days after, the legs ceased to tremble. The pains in the reins were always very sharp, when the physicians apprised me that the disease originated in the spinal marrow. I then told the woman to apply frictions along the reins, drawing towards the legs, and very soon the pains were entirely removed. Oudin is not cured of his paralysis, but he suffers no more; he can even make use of his legs, and is infinitely better.

2d. The wife of the man who takes care of my apartment was confined to her bed by violent pains, attended with fever. I went to see her, and perceiving she was very sensitive to the action of magnetism, I pointed out to her husband how he ought to proceed in order to relieve her. The benefit which he at first produced imparted confidence to him, and in fifteen days his wife was cured. She then came to thank me. I asked her if she still suffered pain; she replied, "Only in the shoulder." When it was very severe, her husband caused it to pass away; but it re-

turned, and he had not time every day to bestow care upon her. I then placed my hand upon her shoulder, and was much surprised to see her close her eyes; and in a few minutes after, fall into a state of somnambulism. I spoke to her; and this is a summary of our conversation.

Are you asleep?

Yes, sir.

Why do you sleep?

I do not know.

Do you see what the matter is with you?

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

What must be done to relieve you?

You are now doing what will cure me.

In how long a time?

Three days.

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

Yes, sir.

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

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

The kind of instruction which I have given is particularly appropriate to mothers who have young children. What they are taught seems to them analogous to what they are naturally prompted to do, in order to soothe them when they

suffer ; and as they identify themselves with the object of their solicitude, and as nothing can withdraw them from the will to do good, it is enough to excite their confidence, and they will unite all the qualities requisite to the efficacy of magnetism.

## NOTE.

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

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



## CHAPTER IV.

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

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

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

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

an internal sense, which is perhaps the centre of the others, or a sort of instinct, which enlightens him in respect to his own preservation. He is subject to the influence of his magnetizer, and this influence may be either useful or injurious, according to the disposition and the conduct of the magnetizer.\*

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

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

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

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

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

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

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

Somnambulism is known; it presents itself often in the magnetic practice: let us see what are the means of always

deriving from it the greatest advantage, and avoiding all misuse of it.

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

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

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

If he awakes, somnambulism has not taken place ; and you must not think any more respecting it, in the course of that sitting. If he continues to sleep, without answering, there is reason to suppose he is entering into the somnambulic state. If he answers without waking, and, after his waking, has no recollection of your speaking to him, the somnambulism is real.

In case the patient continues to sleep without hearing you, you will continue to magnetize him as I have pointed out ; and you will wait, before you put him a second ques-

tion, until the moment before that at which you think the sitting should be terminated.

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

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

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

Have a perfect command of yourself, and beware of employing your will to influence your patient to speak, or to make his somnambulism more profound. Have but one intention; entertain but one wish, that of facilitating the cure; and leave nature to employ, of herself, the increase of power which you give him.

It may happen that his somnambulism will not proceed further; but this is of no consequence: it is not your object to render him a somnambulist, but to cure him. If somnambulism were necessary, if his constitution rendered

him susceptible of it, this state would spontaneously develop itself. Merely observe what peculiar precautions this demi-somnambulism requires; such as, not suffering those to approach him who are not in communication with him, not to oppose him, not to awaken him roughly, and to continue to occupy yourself about him.

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

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

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

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

Do you feel well?

Does my manner of proceeding agree with you ?

Will you point out any other mode ?

How long shall I let you sleep ?

How shall I wake you ?

When shall I magnetize you again ?

Have you any directions to give me ?

Do you think I shall succeed in curing you ?

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

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

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



in them there is found anything which appears to you improper, you should make known to him your objections.

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

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

When he is awake, you should let him be entirely ignorant of his being a somnambulist, and not let him suspect that he has spoken, provided he has not of himself expressly recommended that you should inform him of it, either to inspire him with confidence in regard to anything that disturbs him, or to induce him to follow a course of regimen, or to do something useful, which when he is awake is counter to his inclination. But, in this case, you will merely tell him what he believed absolutely necessary to know, and you will intreat him not to speak about it to any person. It is very rare that a patient has the curiosity to be informed of what he has said in a state of somnambulism: I believe, also, that it never happens, when the magnetizer, during somnambulism, has forbidden him to meddle with it after waking.

I have indicated the kind of conversation you ought to hold with your somnambulist. I cannot insist too much upon a point on which chiefly depends the development and the direction of his faculties. I cannot give any advice in relation to the details, because it would not be equally

applicable to all cases. But there is a general rule from which you ought never to depart ; which is, never on any account to permit any question of curiosity, any attempt to prove the lucidity of your somnambulist ; to speak to him solely of his disease ; to direct all his attention to the means he ought to adopt for the restoration of his health. His cure is your essential object, your principal aim ; you should not desert it for a moment.

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

The faculties of somnambulists are limited : their surprising penetration may be regarded as the effect of a concentration upon one single class of sensations, upon one order of ideas : the more their attention is distracted by various subjects, the less of it will they give to the essential object.

If your somnambulist appears to meddle with things which do not promote his return to health, employ your will to withdraw him from them ; do not hear him ; and especially do not appear as if you were astonished at the proofs which he affords of his lucidity. You will excite his vanity, and that is very dangerous ; for when you have

once awakened in him this sentiment, to which somnambulists are in general very much inclined, you can no more depend upon anything.

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

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

It would be advantageous to the somnambulist to be alone with his magnetizer. As in most circumstances that would be inconvenient or improper, you will be careful to have only one witness, who is always to be the same person, and who takes an interest in the patient. You will banish all useless witnesses, all who are excited by mere curiosity, and especially all the incredulous. All such must of necessity distract your attention. He who is conscious that another is watching his motions, does not act with the same single-mindedness and the same freedom as he does who thinks himself alone. The idea of the judgment which the spectators will form, seizes him from time to time in spite of himself, and that prevents him from concentrating all his faculties upon a single object. The more you are observed, with the less advantage will you magnetize.

If there is a physician to whom you have imparted your attempt to pursue a magnetic treatment, and whom you have also engaged to attend when wanted, you will certainly have a desire to let him see your somnambulist, either to convince him of the effects which you produce, or to give him an opportunity of forming an opinion upon the character of the disease : but guard well against yielding to this conceit, which appears to have a useful purpose, though it really has its source in vanity. Nothing is more hurtful to a somnambulist than the presence of a physician who is not familiarized to the processes and the phenomena of magnetism. The physician and the somnambulist do not speak the same language : they do not see in the same manner. Your somnambulist would wish to convince the physician ; he will conduct his conversation with much address ; he will seek to answer all difficulties ; he will lose that simplicity which is necessary for his clairvoyance ; he will depart from the line which nature has traced out for him ; he will make use of all the resources of his mind ; and, in the same degree, he will cease to have the faculties which are really useful to him. Give an account to the physician of what takes place, and you will do well ; but limit yourself to a simple and sincere relation of facts. What he does not believe on your authority, he will believe no better when he sees it, unless he has made experiments, and every experiment is extremely injurious.

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

There is in most somnambulists a development of sensibility of which we can have no conception. They are susceptible of receiving influence from everything that surrounds them, and principally from living beings. They are

not only affected by physical emanations, or the effluvia of living bodies ; but also, to a degree much more surprising, by the thoughts and sentiments of those who surround them, or who are busy with them.

If you are alone with a somnambulist, and any one is permitted to enter, the somnambulist generally perceives it. Sometimes the person who enters is indifferent to him ; at other times he feels for him either a sympathy or an antipathy. In either case it diminishes his concentrativeness. If he entertains a sympathy, his attention is divided ; if an antipathy, he suffers. If the stranger is incredulous, and suspects the sincerity of the somnambulist, or makes a jest of what he sees, the somnambulist is troubled, and loses his lucidity. If many witnesses surround the somnambulist, and are occupied about him, the fluid of each one of them acts upon his organization ; and as these various fluids are not in harmony, he experiences discordant effects from them. If you have around you only the persons who desire the cure of the patient, and if you magnetize them all to put them in communication, and all are in good health, the somnambulist may not be in the least disquieted. But it will be difficult to prevent many of the spectators from often occupying themselves with other things besides the patient. For every time they occupy themselves with something else, they will break the communication, and these interruptions produce shocks (*secousses*), which disturb the tranquil reign of somnambulism. There is sometimes among the spectators, some one who inspires the somnambulist with a particular affection, of the most exalted kind ; and that would turn him aside from his attention to himself : the will of the magnetizer being no longer active, he does not exert the same control, and the somnambulism takes an irregular character. The greater part of somnambulists, even in the hands of

good magnetizers, have lost a portion of their faculties, because many persons in succession have been permitted to see them.

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

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

When a person who has no experience obtains for the first time some of the singular effects which generally precede lucid somnambulism, he thinks it would be useful to get acquainted with an experienced magnetizer. If he finds one, he entreats him to come and assist at the sittings, to give him instructions. This conduct, which is inspired by a very praiseworthy motive, is, nevertheless, in need of precaution, and I cannot point out the precautions except by recalling attention to two phenomena, the reality of which a great number of magnetic experiments demonstrate.

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

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

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

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

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

others to avoid the numerous faults I committed before I acquired experience of my own !

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

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

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

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



the means of supplying your presence, at the moment when he thinks it would be necessary to him.

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

When your somnambulist gives you a description of his disease, you must listen without interrupting him. You may afterwards request him to explain more clearly and more in detail, what you were not able to understand. You may interrogate him about things which you ought to be acquainted with in order to perform your own duty well, but you should go no further. Ask him no anatomical questions. He perceives the seat of his own disorder; he sees

the lesiou which exists in one part, but it is rare that he sees the situation, the form, and the tissue of his organs, especially of those which are not affected. If you make him talk beyond this, you will obtain from him only vague and perhaps erroneous views. He will not make a mistake either in foretelling a crisis, in pointing out a remedy, or in describing the effects it will produce: but he could easily give you explanations, which would be ridiculous in the ratio of the interest you display in hearing them. You do not interrogate your somnambulist to dissipate your doubts, for you ought not to have doubts; if you have, you would magnetize very badly: nor is it to satisfy your curiosity, for this would withdraw you from the principal object: nor is it, finally, to acquire a knowledge of physiology, anatomy, or medicine; for what a somnambulist says is not applicable to any but himself. Confine yourself to the knowledge of what is requisite for *his* restoration, and take care not to let his imagination dwell upon things foreign to this object. If he busies himself about persons absent, bring him back to what concerns himself, without permitting yourself to wonder at the faculty he possesses of seeing at a distance, and without seeking new proofs of this faculty.

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

enter, and put her in communication. The same might be said of a husband, or an intimate friend.

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

Before introducing a patient to your somnambulist, you will let him touch something that the patient has worn, so that he may tell you whether he feels any repugnance to it, and whether he sees any danger in being put in communication with him. When you have introduced the patient, you will require of him to speak only of his health, and if the conversation takes another turn, you will oppose it.

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

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

If indispensable business forces you to interrupt the treat-

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

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

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

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

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

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

It is infinitely rare that a somnambulist orders for himself a remedy which would be injurious to him, and mistakes in regard to the doses; yet this may happen, for there are in-

stances of it ; and though it happen but once in a thousand times, it would be a sufficient reason for taking the greatest precautions. I am going to explain the possible causes of mistakes, and the means of preventing the consequences.

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

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

importance of these principles, and if my readers have confidence in me, they will keep themselves free from enthusiasm, which is much more dangerous than incredulity.

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

It often happens that a patient when put into a state of somnambulism is afflicted at the same time with several very dangerous diseases; and that the treatment which is proper for one is not proper for another. The somnambulist at first is employed upon the organ the most affected, the most severe and painful malady; he fixes his attention upon that which gives him the most uneasiness; and in consequence prescribes remedies for himself, without examining whether they are not otherwise injurious. I have lately seen an instance of this. A somnambulist whose lungs were affected, and whose stomach was much impaired, ordered for her stomach a remedy which would have probably aggravated the disease of the lungs. The magnetizer made some observations to her about it; she agreed that these observations were just; she put off the use of the remedy she had prescribed for herself; and fifteen days afterwards she cried out of her own accord, "How glad I am that you did not permit me to take the medicine I thought of taking! now the state of my lungs allows me to make use of it." She was in fact cured. She would not have been, if the magnetizer had been less prudent. It may be laid down as a *general rule*, that when the somnambulist is attacked by several diseases, he is naturally induced to fix his attention upon that which appears to him the most serious.

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

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

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

\* An epileptic patient who was under magnetic treatment at the Salpêtrière Hospital, declared the only means of curing her, would be to excite in her, in the most critical circumstances, and by violent means, a sudden fright, which would naturally put her life in the greatest danger. For three

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

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

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

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

You need not magnetize him longer than he judges useful, on the days and at the hour he intimates. If it is

months she insisted upon the same thing. They finally resolved to follow her advice, and the result was a cure. But they who did this were able physicians. They knew the desperate state of the patient; they had never seen her make mistakes; they judged that the shock indicated might produce a salutary crisis, which could not be obtained by any other means; and their profession authorized them to calculate the chances of danger and success. A magnetizer, who was not a physician, would not have been able to assume such a responsibility.



essential not to interrupt a crisis at his commencement, it is often injurious to prolong it beyond the necessary time.

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

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

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

At the close of the sitting, when you wish to waken your somnambulist, you will first make passes along the legs to free the head, then you will make some across the eyes to open them, saying to him, *wake!* The eyes often remain shut after the somnambulist is awakened. You will bring them from this condition, by patiently passing your fingers many times across them. Then you will disperse the fluid

from the head, and from the rest of the body, by passes made crosswise at a distance, in order to scatter and shake it off. You will have the precaution to continue this until your somnambulist shall be perfectly roused from sleep.

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

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

Somnambulists perfectly abstracted, whose interior faculties have acquired great energy, are often found in a frame of mind of which you might avail yourself advantageously to make them follow a course of regimen, or to make them do things useful for them, but contrary to their habits and inclinations. The magnetizer can, after it has been mutually agreed upon, impress upon them, while in the somnam-

bulic state, an idea or a determination which will influence them in the natural state, without their knowing the cause. For instance, the magnetizer will say to the somnambulist, "You will return home at such an hour: you will not go this evening to the theatre: you will clothe yourself in such a manner: you will take your medicines without being obstinate: you will take no liquor: you will drink no coffee: you will occupy yourself no longer in such a thing: you will drive away such a fear: you will forget such a thing." The somnambulist will be naturally induced to do what has been thus prescribed. He will recollect it without suspecting it to be anything more than a recollection of what you have ordered for his benefit; he will have a desire for what you have advised him, and a dislike to what you have interdicted. Take advantage of this empire of your will and of this concert with him, solely for the benefit of the patient. Your will probably acts merely in modifying his, and you might obtain from him the performance of indifferent things to which he would devote himself to please you; but this would be contrary to the spirit and design of magnetism.

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

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

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

Among the phenomena which somnambulism often presents, there is one from which persons might, under certain circumstances, derive a great advantage. It is that of absolute insensibility. There are many somnambulists that one could pinch and prick very hard without their feeling it. One of the somnambulists that was in the Salpêtrière Hospital, received no impression from a bottle of sal volatile applied to her nose; and when experiments in magnetism were made at the Hôtel Dieu Hospital, moxas were applied to two somnambulists who were not awakened by them. Persons have concluded from these dangerous experiments, that if a surgical operation were necessary to a patient susceptible of magnetism, it might be done without causing pain: and it is true in certain cases. But although this insensibility is displayed by nearly all somnambulists, which have been at the Hôtel Dieu and the Salpêtrière, it is far from being general. I am even inclined to think it would never occur, if the magnetizers did not overcharge their subjects, and if they took care to preserve the harmony of

the system. My somnambulists have never exhibited it to me: on the contrary, their sensibility was more delicate than in the natural state; the contact of a body not magnetized was disagreeable to them; and the touch of a stranger gave them a great deal of pain. I am also certain that somnambulists have experienced convulsions, and have been awakened by having been roughly touched by some one who was not in communication.

I know that a magnetizer can by his will paralyze any limb of his somnambulist; but he ought never to permit himself the trial of this experiment. As to the rest, if a patient has need of an operation that is painful, we should learn from him whether it ought to be performed during somnambulism, or during the natural state, and what precautions ought to be taken to insure success.

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

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

and to re-establish harmony when he sees the limbs stiffen and become insensible. I shall return hereafter to this subject.

The details into which I have entered appear sufficient to make you acquainted with somnambulism as it frequently presents itself in the course of a magnetic treatment, and of the means of directing it to a useful purpose, and of avoiding its inconveniences. I have also said, with sufficient distinctness, that this crisis, if you oppose the workings of nature, might become as hurtful as it would be salutary if you have the wisdom to listen to her, and aid her. I know that some instances of success obtained by imprudent rashness, might be cited; but these instances are rare. Wise cautiousness can never be a disadvantage; and when we desert it, we expose ourselves to the greatest dangers. There remains, then, nothing essential to say upon the application of somnambulism to the treatment of diseases; and when I commenced writing this chapter, it did not enter into my plan to go farther.\* I resolved to pass over in silence the extraordinary phenomena. I thought that those who had not seen analogous ones, would regard me as a visionary; and that such a reputation would not only be afflictive to

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

me, but might also put an obstacle in the way of my doing the good which I wish to do; for people will be guided by the counsels of a man subject to illusions, no more than by those of a man void of good faith. But after having devoted reflection to it, I thought it my duty to yield to more important considerations, and to elevate myself above the fears excited by self-love. I am determined, then, to speak of a very singular state, because it may be presented to others as it has been to me, and to many of my friends, and which it is important to know, that it may not be confounded with the exaltation of which I have already pointed out the danger, and that its development may not be counteracted.

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

In this state the circulation is regular, the heat is equal through all the body, and the members preserve their sensibility. The somnambulist is so thoroughly in communication with his magnetizer as to read his thoughts, but receives no impression through the organs of sense. It is no longer the sensation which produces ideas; on the contrary, it is the ideas which produce sensations. In the ordinary state, every thing parts from the circumference to reach the centre; in this, every thing parts from the centre to reach the circumference; and this circumference sometimes extends to illimitable distances. But it is not this which characterizes the degree of somnambulism of which I speak. It is the absolute indifference to what appertains to terrestrial objects, to the interests of fortune or of reputation. It is the absence of the passions, and the opinions by which one is governed in the ordinary state, and of even all acquired ideas, of which

they can very well preserve the recollection, but to which they no longer attach importance. It is the little interest that they take in life; it is a novel manner of viewing objects; it is a quick and direct judgment, accompanied with an intimate conviction. The somnambulist appears to have lost the faculties by which we are directed; the impressions and notions which come from without, do not reach him; but during the silence which he observes in regard to what is foreign to his soul, he feels within himself the development of a new light, whose rays are darted upon all that excites in him a real interest. At the same time the sentiment of conscientiousness is aroused, and determines the judgment which he ought to form. Thus the somnambulist possesses at the same time the torch which gives him his light, and the compass that points out his way. This torch, and this compass, are not the product of somnambulism; they are always in us; but the distracting cares of this world, the passions, and, above all, pride and attachment to perishable things, prevent us from perceiving the one, and consulting the other.

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

In this new situation, the mind is filled with religions



ideas with which perhaps it was never before occupied. He sees everywhere the action of Providence. This life appears to him only a journey, during which we ought to collect what is necessary for us in our everlasting mansions. The independence of the soul, the liberty of man, immortality, are to him evident truths. He is convinced that God hears us,—that prayer is the most efficacious means of obtaining his aid, and dissipating the ills around us, or at least of turning them to our advantage. Taking care to make our labours on earth, as well as the troubles we experience, acceptable to God, appears a means of converting them into good works.

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

Happy the man who has chanced to meet a somnambulist of this kind; for there is no means of bringing forth from an ordinary somnambulist, the faculties I have just described. It is a horologe fabricated by nature: we can easily disturb

its movements, but we can neither set it agoing, nor regulate it, because we are unacquainted with its springs. We must consult it, but we must not permit ourselves to touch it for the purpose of accelerating or retarding its motion.

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

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

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

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

to read the thoughts of others, to have previsions, to be exempt from vanity, and moved solely by the desire of enlightening others; and yet to be the dupes of illusions which are mingled with the most luminous perceptions. You ought, then, to ascertain that his opinions are not produced by old impressions on the memory, by the prejudices of early youth, by lectures or conversations which have formerly acted temporarily upon his mind; finally, that no exterior influence has contributed to impart a peculiar character to his manner of viewing things.\* If in all he tells you there is nothing which cannot be verified, you will evidently perceive that he is not deceived, that the torch by which he is enlightened has not been vacillating. Then your confidence will be excited by a train of facts and observations which determine your reasoning; and not by discourses more or less eloquent; by exhortations more or less affecting; by phenomena which are inexplicable, but which are seen elsewhere; nor by images and descriptions more or less calculated to move us. It should be only after this examination, made in the spirit of reflection and in solitude, that you should form your judgment. It is essential

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

that your belief should be supported by facts well demonstrated to your own mind, so that no objection may afterwards present itself which has not been settled beforehand ; because this belief, far from being a fugitive opinion, ought in certain respects to decide your conduct.

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

The species of somnambulism which I have described is extremely rare ; and many persons will think that in a work designed to teach the use of magnetism, I ought to have abstained from speaking of it, because there is little probability of its being presented to my readers. To this, I answer, that if this state is rare, it is our own fault ; it doubtless supposes an unusual development of the soul's faculties ; but this development frequently takes place, and nearly all those who have practised magnetism have had it more or less in their power to observe it. If it has not been attended with that pure lucidity of which I have seen examples, it is because they have disturbed or turned aside the natural tendency. I am persuaded, that out of ten somnambulists, who, left to themselves, would reach this state, nine have been thrust into a false direction. Their astonishing faculties have then made them run over a thousand paths in the vast domain of the imagination. Hence it has resulted that among those who have had opportunity to see this extraor-

dinary somnambulism, some have regarded it as the result of a communication with spirits ; some, as a gift of prophecy ; others, as the effect of the soul's exaltation ; others, again, as a transient insanity. Sometimes we perceive in it illusions of the strangest kind, without any real foundation ; sometimes a mixture of superstitious notions with very astonishing previsions ; sometimes metaphoric language and incoherent images : and people have formed various judgments of this state, according as they were most struck with what was presented of light and truth, or of darkness and illusion. Nothing of this would have existed if the somnambulist had been well directed, or rather, if he had not been led astray by the ignorance, the vanity, the curiosity of his magnetizer ; if the natural chain of his ideas had not been interrupted, to occupy him in subjects which were absolutely alien to him.

The greater part of my readers will, without doubt, judge that I labour under an illusion in relation to the phenomena of which I have just given an account ; and I ought the more to expect it, because I would not myself believe until I had been an eye-witness : I did not perceive their reality till very late, and long after I had published my CRITICAL HISTORY : but then they were frequently renewed before my eyes, and I am well convinced that I should have seen them sooner, if I had conducted myself with more singleness of purpose. Those who will follow the instructions I have given, will have the same happiness that I have had ; and this consideration alone has determined me to give them precautions, by taking which they will profit by the favourable circumstances, and not let slip an opportunity which does not occur when we search for it, but which we may seize when it comes in our way.

I ought further to mention that this state is rarely much

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

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

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

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

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

But, says some one, I would like very much to interrogate my somnambulist, and profit by his knowledge, to dissipate this or that doubt, to answer this or that objection. You will gain nothing: you will even lose the advantages you might derive from his lucidity. It is very possible that you could make him speak upon all the subjects of your indiscreet curiosity; but in that case, as I have already warned you, you will make him leave his own sphere to introduce him into yours: he will no longer have any other resources than yourself: he will utter to you very eloquent discourses,



but they will no more be dictated by the internal inspiration, they will be the product of his recollections, or of his imagination; perhaps you will also rouse his vanity, and then all is lost; he will not re-enter the circle from which he has wandered. And how can you suppose that a light, which is innate in all men, should throw its rays beyond that of revelation? Is it not enough that it brings us to recognise the advantages of this revelation? If you are in an obscure labyrinth, your guide makes use of his torch; but as soon as he has conducted you to the place where the light of the sun is shining, his torch is useless. If, in embarrassing circumstances, you have to choose between difficult duties, your somnambulist may enlighten you: but if you say to him, "Is it permitted me to avoid paying such a tax?" he will merely answer, "Consult the laws."

I know very well that somnambulists have been, and are now known to discourse about religion, and even about the social organization; but they do not resemble those of whom I have just spoken; the imagination controlling all their other faculties, their manner of utterance, and the expression of their features, stamp them as enthusiasts. The two states cannot be confounded, if you will but conform to the rules I have given. Moreover, these somnambulists are evidently influenced by the persons who surround them, by the circumstances in which they are placed. The errors to which they are subject, the illusions of which they are the sport, the extravagances which they utter, result from a nervous excitement which they would never have experienced, if the faculties had been naturally developed, in silence, solitude, and freedom from external influence.\*

\* I have said that the somnambulist, when arrived at the highest degree of concentration, sometimes imagines himself to be inspired; but he can impart

Many enlightened men among those who are engaged in physiology, and who have some notion of the phenomena of magnetism, will not fail to affirm that the state which I have described is only one of the varieties of ordinary somnambulism, which differs from others in the concentration of mind upon religious ideas, and that this does not prove anything to establish the truth of the opinions held by those who enter into that state. I will not discuss this question, because it is not the design of this work to inquire into the nature of the magnetic phenomena, nor to prove the truth of the notions they impart to us. I have merely intended to point out how the peculiar state which I have made known, ought to be observed when it occurs, and what line of conduct ought to be pursued so as not to trouble or change its direction. Those who see it as I have, and take the proper precautions, will soon decide for themselves as to the degree of confidence to be placed in it. I wished to teach the mode of avoiding the errors springing from our-

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

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

selves; but I do not pretend to point out the sure characteristics of truth. I have told when and how the facts might be observed, but it is for each one to draw from these facts, by the use of his own reason, the consequences which appear to him the most probable and the best founded. I will merely call attention to the fact, that the doctrine which somnambulists, in the highest state of concentration and abstraction, (*isolement*,) have laid down, is as far removed from mysticism as from materialism, as much opposed to intolerance as to incredulity; that it makes no innovations, and merely confirms opinions uttered at all times by some of the sages; that far from proscribing philosophy, it brings it into accordance with religion: finally, that whether it be regarded as the product of the imagination, or as inspired by the internal sentiment, we are forced to agree that the consequences flowing from it inspire a high idea of the dignity of man, favour the happiness of individuals, and tend to establish peace and harmony in society. It is pleasant, it is delightful, to have one more reason for expecting another life, to believe that Providence watches over us, that our afflictions, supported with resignation, will have a recompense; that all men, the children of a common parent, ought to be united by the bonds of charity; that those who have preceded us on earth, hear our wishes, and take an interest in us; and that the good will one day be united in a communion of sentiments and enjoyments, where the delights of a pure affection, and the torch of a truth unobscured, will crown the desires of our souls, which were created for knowledge and love.

Among the men who are engaged in magnetism, there are, unhappily, some materialists. I cannot conceive how it is that some of the phenomena of which they have been witnesses, such as the power of seeing at a distance, previ-

sion, the action of the will, the communication of thought without the aid of external signs, have not appeared to them sufficient proofs of the spirituality of the soul: but, finally, their opinion is opposite to mine; they are sincere, because they have no object in sustaining it; they are better instructed than I in the physical sciences; my arguments cannot change their manner of seeing, and I should be very presumptuous, if I flattered myself with the idea of overcoming them in the warfare of opposition. Well persuaded that they are in error, I ought to wish for new phenomena to enlighten their minds. Perhaps if they had observed the development of somnambulism in all its simplicity, if they had exercised no influence over their somnambulists, if they had not excited their imagination or their vanity in requiring extraordinary things of them, if they had left them to the natural order of their ideas, they would have obtained results altogether different. I invite them to follow the path I have traced out. It is an experiment worthy of their sagacity; as it is of their courageous frankness to retract their first opinions, if they are ever convinced of their having embraced an error.

In relation to the employment of magnetism, and the management of somnambulism, I believe I have given all the directions necessary to persons who are not already enlightened by experience. It all consists in having but a single end in view, that of rendering service, of devoting yourself to the patient whose treatment you undertake, to make an entire sacrifice of personal considerations, to free yourself from all self-interest, from all vanity, from all curiosity; but I must confess the requisition is severe. He who, by the desire of the family and with the consent of the physician, has taken charge of the treatment of a dangerous disease, ought to abstain from all other labour except what

the duties of his condition impose, to be indifferent to the pleasantries of worldly men, to be silent in regard to the phenomena he witnesses, to renounce almost all diversions, to avoid that which may cause lively emotions, to husband his strength habitually, so as to employ it when it is required, without the fear of fatigue; finally, to occupy himself continually about the patient who has placed in him his confidence, and to consider him as the counterpart of himself.

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

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

#### NOTE I.

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

In severe chronic diseases, it happens very frequently that, at the first consultation, the somnambulist sees in an astonishing manner the anterior state and the actual state of the patient. He points out the remedies which first produce alleviation, and some days after, such an amelioration as to make us consider the cure as certain. Everything he tells is realised, and our confidence appears to be well founded. But in the sequel, the condition of the patient changes; he grows worse. The somnambulist continues to prescribe remedies which do not produce the intended effects. He no longer judges by instinct, by intuition. He conjectures; he gropes in the dark; he seeks to remedy the accidents which he had not foreseen, and we find, too late, that we should not have depended upon him blindly.

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

## NOTE II.

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

I would not have permitted myself to make critical observations upon this work, if I had not judged it sufficiently instructive and important to make it a duty to advise the reading of it.

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



## CHAPTER V.

## OF PRECAUTION IN THE CHOICE OF A MAGNETIZER.

Of the precautions to be taken by patients who wish to be magnetized, in regard to the choice of a magnetizer, and the success of the treatment.

AFTER having pointed out to those who wish to practise magnetism the principles which ought to direct them, the processes they ought at first to employ, and the conduct to be pursued in case somnambulism occurs, I think it also my duty to give advice to persons who, being ill, wish to try magnetism for the recovery of their health, and who do not know in their own society any person in whom they have an entire confidence.

It is unnecessary for me to observe that in slight and recent injuries, such as a bruise, exposure to the air, headache, pains in the stomach, and, briefly, all those which do not require a treatment prolonged for many days, you may dispense with the precautions I am about to indicate.

Look out, in your own family or among your friends, for some one who, if he is not convinced of the reality of magnetism, may be at least disposed to believe in it from the testimony of those who have seen its effects, and from the desire of having in himself the means of soothing the distresses of his fellowmen, and who joins to this disposition of mind physical and moral qualities essential for magnetizers; that is to say, good health, discretion, the love of good, a character tranquil and firm, and having leisure to give you the attendance requisite for your restoration.

It is always of great advantage to have a magnetizer in

your own family; the ties of blood contribute, by a physical sympathy, to establish a communication. The confidence and friendship which exist between a husband and his wife, between a mother and her daughter, and between near relations, have already produced that affection and that devotedness which ought to unite the magnetizer to the somnambulist, and which authorise the continuance of these sentiments when the treatment has ceased.

I have said that women ought to be preferred to magnetize women: I say more; it is that (leaving out the case where plain good sense declares it a matter of indifference) they alone ought to be charged with it. The reasons are these.

1st. It is clear that the magnetic processes never present the least embarrassment to persons of the same sex, and when a man magnetizes a woman he is obliged to be attentive lest any of the processes wound decency, or the common usages of life. A man, for example, cannot place himself opposite to a woman and fix his eyes upon her; if any crisis occurs, he is obliged to call on a woman for the purpose of administering to her wants.

2d. When magnetism is accompanied with somnambulism, it generally imparts to the somnambulist a very lively affection for her magnetizer; and this affection continues in the wakeful state, even after the treatment is at an end. I know very well that this attachment is of the same kind as that which we feel for near relations, and implies no idea injurious to the best sentiments. But it is contrary to all propriety that a young woman should have a very lively friendship for any other than her father, her uncles, or her brothers. If she has this sentiment, she is obliged to moderate it, and especially not to express it, if she regards propriety.

3d. Chronic diseases are sometimes attended with symptoms, in regard to which modesty compels silence, and about which even a physician is obliged to conjecture for the want of being informed. They often spring from secret chagrin, pangs of conscience, constrained feelings, &c. The somnambulist has, and ought to have, an entire confidence in her magnetizer; but as she does not lose the sense of propriety, there are many things about which a woman in that state will not dare to speak to a man. There are also many questions which a man cannot ask of a woman, much advice that he cannot give her, many particulars of which he cannot discourse.

4th. Finally, magnetism sometimes produces, in nervous diseases, spasmodic movements, and other crises, of which it is not proper for a man to be a witness, and in which he cannot employ the processes best calculated to soothe them.

Thus, they who have said that to avoid all the inconveniences of magnetism between persons of different sexes, it suffices that both the magnetizer and the magnetized possess an honesty and delicacy above all suspicion, have not considered the thing in its true point of view. All I have now said is without allusion to the fear that magnetism will create sentiments or attachments which morality forbids.\*

\* I owe several of these reflections to Madame Chambon de Montaux, who, by practising magnetism after the instructions that I have given her, has obtained such success as her ardent charity merited. M. Chambon de Montaux was, in 1784, one of the doctors of the faculty who pronounced against magnetism. He had then seen nothing. I showed him some facts, and his old prejudices did not prevent him from yielding to the evidence. His wife has many times aided him in saving patients for whom the resources of his art appeared to him insufficient.

Unhappily Madame de Montaux is of delicate health, her physical powers do not correspond with her moral energy, and the practice of magnetism

All other things being equal, the best magnetizer for a woman is her husband; for a husband, his wife; for a young lady, her sister or her mother.

One other consideration makes it desirable that a woman should find a magnetizer in her own family, or among the friends she most frequently sees, and with whom she is most intimately connected. The motives I am going to mention will no longer exist when the practice shall be generally spread, and when physicians shall advise the use of it; but in the actual state of things they are important.\*

It is almost impossible, especially in a small town, for a man to come each day and pass an hour with a woman, without people's perceiving it, and discovering the reason. Then inquisitive persons ask the magnetizer many questions which embarrass him; and if the disease be not a very severe one, the incredulous will indulge in ill-placed plea-

causes a fatigue which she is always too late in perceiving. After a treatment of a malignant fever which she had cured, by joining, at the request of her husband, magnetism to medicinal remedies, I have seen her so ill that she could hardly have been restored without being herself magnetized. One very extraordinary thing, which I cannot account for, is, that she commonly takes the disease of the person she magnetizes; not that the *cause* of the disease passes to her, but that she has for several days the sensation and symptoms of it. I have seen an instance of it in an attack of the gout, and in an ophthalmia, which are not contagious diseases.

By reflecting upon the effects she has produced, and on those she has experienced, Madame de Montaux has discovered of herself the principles of magnetism; and she has drawn from them the most useful results. She has written down her observations, and shown me her manuscript, by which I have profited. I have there found very just remarks, singleness of purpose, and above all, the love of order, and a zeal for good. It is the same character which has been observed in the work she published under the title of "*Moral and Political Reflections upon the Advantages of Monarchy.*"

\* The reader should bear in mind that these observations were written twelve years ago. A great change has since taken place in the opinions of men of science in regard to this subject.—*Trans.*

santries. Indiscreet persons will talk to the patient about the method she has chosen to pursue, and give her inquietude. A woman does not like to draw observation. Those who surround her, and who approve the use of magnetism, have much trouble in preventing her from experiencing some inconveniences. Doubtless there ought to be no mystery in the practice of magnetism, but it is useless to speak of it to those who do not believe in its reality.

As soon as you have chosen a person in whom you are willing to place confidence, and he has consented to bestow care upon you, you will entreat him to read this little work attentively. If, after having read it, he adopts its principles, and continues willing to render you the service you require, you will entreat him to speak of it to no one except to those of your friends to whom you can impart a secret, in order to avoid the talk of the incredulous, and especially the solicitations of the curious, who may desire to assist at the sittings. You will arrange things so as to fix upon an hour convenient for him and for you; because a treatment once commenced, should never be interrupted.

When you have made an agreement with him, and he has given you his word not to try any experiments of curiosity, but to act solely for your restoration, you will abandon yourself to him with entire confidence, and, as you are sure of his discretion, you will conceal from him nothing which relates to the cause of your disease.

If you have already taken remedies, and have a physician, you will impart to him your determination, requesting him to keep it a secret. Entreat him to consent to your employing magnetism as auxiliary to medicine. I do not doubt that even when the physician looks upon magnetism as a chimera, and attributes all its effects to the imagination, he will consent to observe from time to time the changes

which this new agent works in you ; to combine and modify consequently the remedies he prescribes, and even to suspend the use of those which do not appear to him absolutely necessary, in order to judge better of the influence of the new means you wish to try.

It is essential to inform your physician of the intention you have formed ; because he may attribute the crisis which magnetism may produce to the medicines he has himself administered.

In severe maladies, the action of magnetism is often insufficient ; it must be aided by medicine, which the physician alone can prescribe. Magnetism sometimes produces an effect similar to what we desire of a medicament, which then becomes useless. For instance, you wish to administer an emetic at six o'clock in the morning ; you will magnetize at five o'clock ; the effect takes place without giving medicine. Some have prescribed opium at night, to lessen sharp pains and restore sleep ; after the magnetic sitting, the pains have ceased, the patient sleeps peaceably, and you do not give him the opium prescribed. You do right ; but would not the physician have cause to be injured in his feelings, if you did not let him know that you did not obey his orders, and if you make a mystery of the motives which have influenced you ?

In case of lucid somnambulism, the advice of the physician is no longer necessary ; but it is no more than right to inform him of the phenomena you have obtained ; and it is even your duty to give him an opportunity to be enlightened upon the effects of magnetism, so that he may, as occasion requires, connect with it the resources which study and experience have rendered familiar to him.

I have now pointed out the resolutions and the measures that ought to be taken before commencing a treatment ; we

will now see how we ought to conduct ourselves when the treatment is commenced.

If you are put asleep, and your magnetizer prescribes remedies for you, you will follow them with entire security, observing his directions exactly, without asking the reason. He will not prescribe remedies until he has made you become a somnambulist, and satisfied himself that your somnambulism is accompanied with clairvoyance. This is a subject on which you ought not by any means to concern yourself until after your restoration. You will not be in the least alarmed at any crisis or transient indisposition, and you will mention them unreservedly to your magnetizer.

If you do not sleep, one of these three things will occur ; you will feel no effects, you will experience either relief or some one of the encouraging effects I have described, or you will grow worse.

In the first case, you will try nearly a month ; in the second case, you will continue with patience so long as your magnetizer is not wearied ; in the third case, which is very rare, you will renounce magnetism after some days, to make use of ordinary medicine.

But it requires careful attention before you can say with certainty that the disease is rendered worse. A person might be deceived by appearances, and renounce magnetism at the moment when it is on the point of doing the most good. A physician who has studied and practised magnetism would assuredly not err in regard to the nature and the consequences of the effects it produces ; but such a physician is not readily found. I am going to make some observations, from which a person might form a judgment according to circumstances, and conduct himself with all possible prudence, without being disturbed by ill-founded fears.

In describing the effects by which magnetism manifests

its action, I have said that it frequently brings on very sharp pains. These pains prove that it acts powerfully ; they are necessary to subdue the disease. If, then, you experience sufferings, you will have the fortitude to bear them, without speaking of them to any one. You will regard them as the proof of a salutary action ; you will not even ask your magnetizer to calm them. If you have not beforehand taken the firm resolution of resisting the first pains that it causes you to feel, if your magnetizer has not confidence and force of character enough not to be alarmed about them, it would be better for you not to commence. The impression first made, being no longer sustained and regulated, becomes injurious.

I acknowledge that magnetism has been known to excite a nervous irritation and an uneasiness which continue after the sittings, without being followed by any crisis ; and there is cause to suppose the fluid of the magnetizer unsuitable. But this irritation and this uneasiness do not resemble the pains of which I speak, nor the convulsions which occur in nervous diseases, and which the magnetizer can always quiet.

In the succeeding chapter, when I shall treat of the application of magnetism to various complaints, I shall enter into a more particular examination of the circumstances in which it is proper to suspend the use of it.

During the continuance of the magnetic treatment, you should be careful to follow a mild regimen, to avoid excesses of all kinds, watchings, fatigue of body and of mind ; and all that can excite lively emotions and trouble the tranquillity of the spirit. You should make use of magnetized water, so long as you can without exciting the attention of others.

If you experience a considerable amelioration in your



health, and people of your acquaintance take notice of it, do not on that account tell them the means you are employing; wait until your restoration is sufficiently advanced, so that no doubt may exist in relation to the efficaciousness of magnetism.

It is as useful as it is consoling to flatter ourselves that we shall obtain a complete cure; but we are far from always arriving at this result. In long-seated maladies, it frequently happens that a person, at first, is conscious of an improvement of health, which continues, but does not increase; then, after several months of treatment, he may cease being magnetized every day, withdraw himself gradually from the sittings, and finish by having recourse to magnetism only when he feels a renewal of the pain, which may be easily dissipated.

Avoid being magnetized when it is no longer necessary. If you continue after being cured, or even after having obtained from magnetism all the good it can effect, you will become habituated to it; and this is a great inconvenience to persons sensible to its action, and especially to those who are susceptible of somnambulism.

Although magnetism consists in the influence exercised by one individual over another, many magnetizers think that one can magnetize himself; it is true—but only in regard to certain persons and to certain cases.

When a man, in the habit of being magnetized, has a local pain,—for example, in the arm, the leg, or the stomach, he can dissipate or relieve it, by attentively employing upon himself the magnetic processes. But to do this, he must be in good health. When a person has a general disease, a fever, or an organic affection, it is plain that he cannot draw the remedy from himself, since the fluid of which he makes use has no longer the necessary qualities.

Among the persons who have been magnetized many times, there are some who can, of their own accord, throw themselves into the magnetic state. I think it a faculty they ought never to employ; because, by exercising it, they acquire the habit of concentration, which may fatigue the nervous system and become very injurious; as we shall say when we come to speak of the dangers of magnetism.

I think I ought not to finish this chapter without answering a question often addressed to me.

In the present state of things, say some persons, magnetism is so little known, that many patients cannot find, either in their family or among their friends, any one who can or who is willing to magnetize them. Among those to whom one would voluntarily make application, some are incredulous; others believe in the reality of the agent, but not in their own power; others lack leisure; others have not the physical condition and the health necessary to follow up a treatment. Many physicians have confidence in magnetism, but the occupations of very few permit them to practise it. Can we not obtain a magnetizer for whose cares we could be grateful, and whom we could recompense for the sacrifice of time?

To this I answer, there are at Paris many persons entirely devoted to the practice of magnetism, and who, when they are not already charged with the cure of many patients, are ready to visit those who give them a call. Among these, there are some who have much experience, who are endowed with the most happy faculties, and who form a lively attachment for the persons of whom they undertake the charge. I know some of them who perceive the seat of the disease, and modify their action accordingly. I know some of them, who enter in a sort of demi-somnambulism, during which they magnetize with much discernment and effica-

sciousness. The persons of whom I speak have not chosen the exercise of magnetism as a lucrative profession. After they themselves have been cured by it, they have endeavoured to render service to their friends; and they who have witnessed their success have engaged them to continue it. Thus, obliged to renounce every other means of subsistence, it is very necessary for them to find a livelihood in their new occupation.

But it is not enough that any one is known to practise magnetism, to induce us to make application to him. It is proper, in the first place, to find out whether he really has, independently of all interested motives, a decided inclination for the practice; whether he has any instinctive faculties; whether he possesses the moral qualities desirable in a friend; whether he is not already engaged in taking charge of many patients; whether he is not devoted to other occupations, which distract his attention. Supposing we are satisfied in all these respects, we might have recourse to him to try his influence beforehand, and afterwards to put ourselves wholly under his care, if we receive it kindly, and if the physician who approved the having recourse to magnetism decides that it produces salutary effects.

Then the person to be magnetized should look upon the magnetizer as a friend, and treat him as such; for if they have no affection for each other, it is impossible to establish a perfect communication. Although the magnetizer receives fees just as a surgeon would when he has come to dress a wound, he should not be moved by this motive, but by the desire of doing good: and although the patient pays for the service, he ought not to show himself less sensible of the care bestowed upon him. The relation may cease at the termination of the treatment; but so long as it lasts they ought to be in confidence and friendship. If the

patient becomes a somnambulist, he should have near him a relation or a friend, who will take note of what he says in the somnambule state, and who will apply to a physician to know what is to be thought of his clairvoyance. No other witness should be admitted to the sittings than the one first chosen. The magnetizer, on his part, should agree never to mention any of the phenomena which take place during the treatment, provided he is not freely authorized to do it; but when the treatment is at an end, he might publish those of them whose publication might be useful, observing the precaution of suppressing the names, and of concealing the circumstances which might designate them.

What I have said of the communication established by magnetism between the operator and the recipient, and of the influence temporarily exercised by the former over the latter, shows clearly enough that in the present state of society it would almost always be inconvenient for a man to be magnetized by his domestic. That can be done when he has an entire confidence in, as well as friendship for, his domestic; and the domestic entertains towards his master the affection, the respect, and the devotedness that he would have towards a father.\* It is not unfrequent that a waiting

\* M. le Marquis de Puysegur has had for forty-five years in his service a valet-de-chambre by the name of Ribault, who takes his place in his magnetic treatment, and who, in concert with him, has accomplished surprising cures. He has magnetized the Marquis with as much success as zeal, in several severe indispositions. He is an excellent man. Being instructed and perfectly convinced by seeing his master magnetize, he magnetizes with much calmness and energy, without searching into the reason of the effects that he produces. M. de Puysegur thus expresses himself on this subject in a note to the work which he published in 1811. "This clever man is the same that I had for an assistant magnetizer in 1784 and 1785, and of whom I speak in my memoirs of that period. His attachment to me for more than thirty years, the esteem and friendship which I have for him, establishes between

woman magnetizes her mistress with as much zeal as intelligence, without overvaluing herself on account of the good she does her.

I have many times seen domestics who had become somnambulists, magnetize exceedingly well while they were in the somnambolic state. It is a great advantage to have near one a somnambulist to dispose of; but whatever gratitude we entertain towards him, we ought as much as possible to conceal from him the fact that he is a somnambulist. It is especially important not to let him suspect that he magnetizes while in the somnambolic state.

NOTE.

There exists with some individuals a magnetic power truly prodigious, of which I do not pretend to know the cause, but of which I think it my duty to say a word; first, to request those who are naturally endowed with it to use it without ostentation, without endeavouring to produce astonishing effects, but with simplicity, with prudence, and solely with a view to do good; secondly, in order that, under certain circumstances, people may apply to persons of whom they have heard marvellous cures related; thirdly, in order that they may be well satisfied of the circumscribed and limited nature of the power to which I refer, so that he who can perform certain things, will not succeed in obtaining effects less surprising, which are not of the same kind.

For instance, many magnetizers induce somnambulism

us that unison of intention and of will, which is known to be so necessary for the unity of the magnetic action."

It is unnecessary to observe that this note is as honourable to him who wrote it, as to him who is the subject of it. Why are not such examples more frequent?

with very great facility, and do not hope for success except from this crisis, while others scarcely can effect it, yet do not do the less good. Some of them cure certain diseases only, others soothe or cure indifferently all that are curable. Some of them act only by the will, without any apparent magnetic process; and they can even exert this action at a distance: they put themselves in communication with the patient who applies to them, by uniting intention with him, and by the interchange of thoughts and sentiments. Finally, magnetizers have been known who, possessing an extraordinary power, make no use of it except to produce astonishing phenomena without any utility. These last expose magnetism to ridicule; they drive wise men from the subject; they furnish arms to those who consider it dangerous. I cannot too much persuade persons attached to the good doctrine, never to go and see these curious experiments; they will derive no instruction from them, and they will have reason to reproach themselves with having, in some degree, authorized them by their presence.

To give an idea of the special faculties with which some magnetizers are endowed, and of the use they should make of them, I will relate succinctly what determined me to reflect on this subject.

Last year I had occasion to form an acquaintance with M. le Comte de G\*\*\*s, and he has become a friend of mine. He communicated to me his observations, and gave me a chance to witness many facts which proved to me how much his power excels that of most magnetizers. Such are these of which I am going to give an account.

1st. A young woman suffered much from an obstruction peculiar to her sex, which had existed for several years. She made use, without success, of medicinal remedies, of such as were indicated by somnambulists, and she had been

magnetized by several persons. M. de G\*\*\*s having been entreated one day to magnetize her, he did it with all the energy of which he was capable; and in an hour he obtained a crisis which they had in vain attempted to produce, and which was necessary for the re-establishment of her health.

2d. A very clairvoyant somnambulist was suddenly attacked with a burning fever, accompanied with delirium. She experienced colics, vomitings, suffocating sensations, and cruel pains in the head and in the loins. Her magnetizer could neither calm her, nor throw her into somnambulism. While they were in the most lively alarm, he went to request M. de G\*\*\*s to come to his aid. Three hours of continued action sufficed to dissipate the fever and the pains, to bring on a tranquil sleep which lasted all night, and to re-establish her strength to such a degree that the next day the patient found herself in condition to come on foot to the *Jardin du Roi* to give me an account of her cure.

3d. A woman, whose husband had cured her of several indispositions by rendering her a somnambulist, and in whom he induced this crisis with the greatest ease, was run over by a carriage, and received very severe contusions on the head and on the side: she was soon afflicted with violent pains which her husband could not drive away. This state lasted three days, when one of his friends who knew M. de G\*\*\*s, prevailed upon him to try his skill. The patient soon entered into somnambulism; but she declared she saw no remedy for her injuries. There is, said she, a swelling in my head, and magnetism only augments my sufferings. M. de G\*\*\*s tried in vain to inspire her with confidence; and it was in some sort against her will that he persisted for three hours in producing very painful crises, but of which he perceived the necessity. He finally succeeded in

freeing the head and the side. He restored her tranquillity, and she assured him there was no more danger, and that she owed her life to him. The next day he gave a second sitting, and became satisfied that the cure was comple.

When M. de G\*\*\*s assists at a somnambulic treatment, which has for its object the restoration of the patient to health, he thinks it would be indelicate in him to exert his influence otherwise than in subordination to that of the magnetizer. But if he sees that this magnetizer desires to try experiments contrary to the end of magnetism, he is capable of annihilating the action; he need not even be present for this purpose; provided he has once been put in communication, he acts, although he is in another apartment, and without the magnetizer or the somnambulist having the least suspicion of it.

We perceive that such a power would be dangerous in the hands of a man capable of abusing it; but it would lose its energy, if it were not moved principally by the love of doing good. M. de G\*\*\*s, besides great physical strength, possesses all the moral qualities which can render his action salutary; and I would enlarge upon this point, if he were not to read what I say of him. He succeeds very easily in producing somnambulism—but this is only when he wishes it—and he magnetizes without bringing on this crisis, when he judges it necessary, and when he is not certain of being at liberty to continue the treatment.

But here is an account of faculties very different, but not less remarkable.

M. N\*\*\*, who holds an office in a little village not far from Paris, had no idea of magnetism, when, at the beginning of last year, he read the first volume of my CRITICAL HISTORY. His son having then been ill for four years, he tried to magnetize him, and he cured him. His cook had



rheumatic pains ; he dissipated them. The last told several persons of her acquaintance, and very soon several patients came to request M. N\*\*\* to cure them. He succeeded in doing it.

The number of these patients soon became so considerable, that not being able to treat them all with direct manipulation, he constructed a *baquet*, at which he finished by connecting a dozen or fifteen in the morning, and as many in the afternoon. He devoted some minutes to each one of them to direct the fluid ; he soothed those who experienced crises, by taking them apart from the rest. But notwithstanding the desire he had to accomplish it, he never produced complete somnambulism. Moreover, he went to the houses of the sick who could not come out of doors.

Things were thus when he came to find me, to tell me what he had done, and to ask my advice. Although he expressed himself with the greatest simplicity, what he related appeared to me so extraordinary that I desired to ascertain the facts. I went to pass two days with him at his house. I conversed with the patients whom he had cured, and with those who were under treatment. I advised him to substitute for his *baquet* filled with water a dry *baquet*, in which should be placed bottles filled with magnetized water ; and three months after I returned to pass three more days with him, to find out the results obtained since my first visit.

I will not here relate the cures performed by this treatment ; it will suffice to say, that among those subjected to it, many had inveterate diseases, which had resisted medicinal remedies ; and that the small number of those who were not restored to perfect health were considerably relieved.

But here is what may be considered as more remarkable. M. N\*\*\* is exempt from enthusiasm, and he exerts over

his patients a moral influence which is congenial with the dispositions of his own spirit. All who place themselves round his baquet feel calm and agreeable sensations. Their imagination is never excited. They are attached to their magnetizer, and take an interest in each other. This influence is perceptible in their character and their habits. A woman one day said, "I did not dare to be alone at night; I was afraid of thunder; I was afraid of mice: now I fear nothing." "Neither do I," responded three or four at the same instant.

Although there is no decided case of somnambulism, many of the patients are in a magnetic state, which struck my attention, and which M. N\*\*\* did not himself suspect: they see the magnetic fluid; some of them even perceive the currents of it. When M. N\*\*\* magnetizes a glass filled with water, they see a luminous vapour enter the water; and this water, which they drank with avidity, is for them an excellent remedy. Some of them perceive when M. N\*\*\* approaches; and I have seen a child eight years old, whom he used to magnetize at the house of his mother, indicate the moment when he left his apartment, and the path he had taken. M. N\*\*\* sometimes makes the relations supply his place with the patients, and the confidence he inspires in those to whom he gives a few simple instructions, enables them to succeed very well.

We see that the action exercised by M. N\*\*\* differs greatly from what we have seen manifested in other magnetic treatments. He dissipated some slight affections in two or three minutes. It seems as though a curative fluid continually emanates from him, and as though he needs only to use a simple act of the will to direct it. If I had a friend seriously ill I would advise him to address himself to this excellent man.

Nevertheless M. N\*\*\* has no great physical power, and the fatigue to which he has subjected himself has several times affected his health. He can see no one suffer without identifying himself with him, and devoting himself to his good service. More than forty patients owe their restoration to him. No person can suppose that any other motive than charity could have determined him to consecrate to the relief of the afflicted all his leisure time. Yet he has not been able to escape malicious insinuations. Some persons have endeavoured to detach from him those who came to ask his assistance, by telling them he could not do things so extraordinary but by the influence of the devil. Several persons have given him notice that if he continues to receive patients, they will denounce him as a charlatan, and that he will lose his office. They have also troubled the quiet of his wife, who found herself happy in the good she saw him do. And finally, to preserve his peace, he was obliged to put an end to his magnetic labours.

I appeal to enlightened men: there are many of them among the ecclesiastics and among men eminent in society, who have correct ideas of magnetism. I hope they would not refuse to undertake the defence of the man whose sentiments I have made known, if he had to repel the attacks of ignorance or of envy.

## CHAPTER VI.

OF THE APPLICATION OF MAGNETISM TO DISEASES, AND ITS  
CONNEXION WITH MEDICINE.

FROM the time of Hippocrates to our own days, medicine has been practised by men who have consecrated their lives to study, who have called to their aid all the natural and physical sciences, and who, endowed with the talent of observation, and with indefatigable zeal, unite to their own experience that of their contemporaries, and that of their predecessors. Innumerable facts have been collected, discussed, and compared. A positive foundation has been established in anatomy, in the knowledge of external signs, which indicate the alterations of various organs, in that of the constant action which certain substances exert over the human body, in the comparison of the effects obtained by various modes of treatment, in the classification of diseases, and in some general principles founded upon experience, in relation to which all are agreed. And yet medicine is still uncertain. Although it has been taught in the schools for two thousand years, physicians do not agree either about the cause of diseases, or the choice of proper remedies. The science has changed a hundred times, since the days of Galen ; and opposite opinions have reigned successively in the schools. There is hardly a disease which has not been vanquished by different means ; there is no system unsupported by facts. The method preferred in one age, has been rejected in another ; and, at the same time, different sects have

been seen to oppose each other, each one professing to have discovered the true way. Some physicians have declared themselves for the medicine that is to be; others, for medicine as it is. Some are for using few remedies; others advise having recourse to many. The most active medicines have been cried up with enthusiasm, or condemned as dangerous, according to their agreement with the doctrines of the leader of this or that school. Even at the present day, when the science of medicine has been so well taught, when the most exact observations have been collected, classed, and compared, when pathological anatomy has arrived to the highest degree of perfection, physicians are still seen to differ in opinion relative to the use of bleeding, leeches, purgatives, and Peruvian bark, in this or that disease. The pupils of one master, doubtless very skilful, maintain that, up to his time, no one has properly understood medicine; while those of another school, acknowledging that he has shed great light upon the nature and the seat of many diseases, and confessing the success he has himself obtained by his method, consider him, nevertheless, as a rash innovator, whose principles, too much generalized, may be erroneous and dangerous.

Since there is so much uncertainty in medicine, which for more than two thousand years has formed a regular science, and whose principles, founded upon innumerable observations, have been incessantly rectified by new observations, how much uncertainty there must of necessity be, in regard to magnetism, which, if it has been practised empirically from the highest antiquity, has not, at least, formed a particular science, except for a small number of years, and can be sustained by but few observations. Further, these few observations have been collected by men who are unacquainted with medicine, and who were liable to be deceived,

both in regard to the nature of the diseases, and to the effects they have produced. Many of them have even been led astray by enthusiasm. And, finally, if we have very circumstantial and correct relations of cures operated by magnetism in this or in that case, they have passed over in silence similar cases, wherein they have made use of it without any success.

Magnetism doubtless has a curative power truly prodigious. But in what cases ought we to have recourse to it? In what manner ought we to modify its action to give it the degree of energy which circumstances require? When ought we to employ it alone? When and how ought we to associate it with other remedial means? What modifications of the ordinary medical treatment ought it to introduce? When does it act as a palliative? When as a radical cure? In what cases will the effects it produces authorize us to believe it will operate a perfect cure? Are there no cases where it may do mischief? Are there none where it is absolutely insufficient? Ought it to be employed equally in chronic and acute diseases? What are the diseases in these two classes which it will most readily and most surely cure? Should the crises resulting from its action be always considered as salutary effects? As many somnambulists desire to be magnetized only during a certain number of minutes, and at intervals more or less distant, ought we thence to conclude that persons, easily affected, but who are not somnambulists, can receive any injury from an action too much prolonged or too frequently renewed? and, under this supposition, by what symptoms shall we determine the season and the duration of the sittings? All these questions, and a thousand others not less important, cannot yet be satisfactorily and positively solved; and he to whom these do not present any embarrassment, is either an enthusiast, who

breaks down all difficulties, or so ignorant as not to know them.

Magnetism cannot take its rank among the sciences, and present a doctrine of which application may in all cases be made, until physicians take it up seriously, to determine its effects upon various temperaments, diseases, and modes of applying it, and to compare these effects with those which other remedies produce in the same circumstances.

Hence it follows that it would be rash to depend upon it alone for the cure of severe diseases, except in some desperate cases, where medicine has been thoroughly tried without success. I am far from advising you to trust in magnetism exclusively; I advise you to recur to it solely as an auxiliary to ordinary medicine.

I will here add a moral consideration, which I have laid down in my CRITICAL HISTORY. It is this: if, in a dangerous malady, you rely upon magnetism without consulting your physician, you take upon yourself a great responsibility; and, if the patient dies, you will have cause for self-reproach. Medicine itself could not have raised him; this may be true, but you would have followed the ordinary course; you would have done what always has been done, and you would not be troubled with the fear of having neglected more efficacious means than the ones you have employed; relations and friends would not be justified in blaming you for having made the patient follow a treatment of your own choice.

Ought it thence to be concluded that one should be very reserved in the application of magnetism, that he should not have recourse to it except in slight affections, or in desperate cases? Not at all. On the contrary, we ought to make use of it every time we can, observing to be prudent, and not to discard medicine.

I know very well that cases will be found, where magnetism, employed alone, with unbounded confidence, with all the energy possible, would have cured a patient; but he is not cured, because the magnetizer has moderated the action too much, because he has not entirely devoted himself to him, and because he has used in connection therewith medicines which neutralized or counteracted its influence. But how shall we determine beforehand whether we ought to renounce all other means? And is it not better to expose ourselves to the danger of not doing all the good possible to the patient, than run the risk of leaving him to perish by renouncing the methods generally pursued? A man who is wearied of medicine by useless attempts; who, not having received any relief from remedies, is determined to take no more of them, may well devote himself exclusively to magnetism, and to claim for that purpose the cares of a relation or a friend: but none other than a physician has the right to give him such advice.

I believe these reflections necessary to quiet the enthusiasm of those, whom many astonishing cures have persuaded that magnetism can triumph over all diseases; that it is the medicine of nature; and the only medicine truly salutary.

I will lay down what I consider the best rules for practice; first, by examining the derangements of health in general, and then the various diseases.\*

In slight and recent indispositions, in those which are not absolutely attended with danger, and when the object is to dissipate a local pain, to prevent the consequences of a contusion, to promote the circulation by restoring heat to the extremities, to accelerate a cure which nature is operating

\* Before giving this chapter to the printer, I submitted it to the judgment of several physicians.



alone, you might employ magnetism without any other precautions than the ones I have pointed out, and without the least apprehension; the only inconvenience might be that of not having succeeded.

For example, one has a headache, you try to dissipate it; a woman has colic pains, you drive them off; or if an accident has recently arrested the progress of circulation, you make the blood take its natural course. You magnetize for a fluxion, a whitlow (*mal d'aventure*), for a slight wound, for a sprain, for a rheumatic pain, for the stomach-ache, for difficulty of breathing, &c. &c. There is no need of consulting any one; it is enough if the patient desires it. Continue it as long as you think it useful, and if you do not succeed, you are not to be astonished at your want of success, but hope to be more successful another time. I have nothing to say upon these kinds of indispositions, except that the magnetizer should set himself to curing them the most promptly, and as completely as possible, by simply aiding the action of nature without searching for any phenomena, without permitting any experiment, without dreaming of displaying the power with which he is endowed, or of proving to the incredulous the reality and the efficiency of the means he employs.

I wish to speak of diseases, for which, if we did not have recourse to magnetism, it would be requisite to follow some other treatment; and I say it is prudent to impart to a physician the resolution which has been taken to try magnetism, and to intreat him to observe the effects which this new agent produces, in order thereby to modify the treatment. This is a general rule; let us now discuss particular cases.

Although we have not yet a great number of observations made by able men upon the effects of magnetism, there are

some of them, however, well established, and from which conclusions may be drawn. There are also some which prove the peculiar efficacy of this agent in certain cases. I am going to enter into some details on this subject.

In Germany, Sweden, Prussia, and Holland, the physicians have attended to magnetism; they have published the facts which they have witnessed, and have drawn instructive results from them; but as I am not acquainted with the languages in which they have written, I have not been able to read their works. I am, therefore, obliged to limit myself to the observations I have been able to collect in French, Latin, and English books, to those which have been communicated to me by enlightened men, and to those which I have myself made, to serve as the basis of my principles. I am at least sure that I shall not go beyond the truth, and that no one can reproach me with having pushed my confidence too far. I invite physicians who have studied magnetism to rectify my ideas, and to lay down rules, by the aid of which one may act with more boldness.

Cures of almost all diseases, effected by magnetism, have been cited; but it would be wrong to conclude from them that magnetism is a specific for all. There are many individuals on whom it acts very slightly, and perhaps not at all; as there are others who are extremely sensible to it. Therefore, it cannot be said that magnetism cures this or that disease; but only that it has cured these or those individuals, who were attacked by it; which is a very different thing.

Besides, those who have written upon magnetism have generally related cases wherein they have produced remarkable effects, without speaking of those in which its action has been powerless.

Thus, the various relations which have been published of

cures operated by magnetism are well calculated to reveal to us the inconceivable power of this agent; but they do not enable us to understand either the limits of this power, or the obstacles which prevent its full effect. In regard to this, we can obtain instruction only from our own experience, or by that of men, who, after having practised it a long time, have not forgotten the unsuccessful trials they have made, or the desperate cases in which they have succeeded.

But though we cannot affirm beforehand whether an individual will be affected by magnetism, and whether he will be benefitted by it, yet we know what diseases have most frequently yielded to its action, and in what manner we ought to modify its use to draw from it all the advantages possible.

I am going, then, to speak of various diseases, and to point out the line of conduct which appears to me the wisest according to circumstances, and the cases wherein, from experiments made during forty years, you may be most warranted in expecting success.

There are two great classes of diseases; the acute, which are rapid in their progress, and which, when the dangers that they exhibit in their development are surmounted, terminate at a known period, and are succeeded by convalescence; and the chronic, which are not limited in duration, whose course is uncertain, and whose crises and symptoms vary, without our knowing any very certain means of judging from them the probability of a cure. These diseases sometimes prove fatal in the end; more often they render existence painful or languishing. Some are incurable: but in regard to no one of them can we determine at what epoch a crisis will occur, which announces death or a cure.

The conduct of the magnetizer should be altogether different in these two classes of diseases.

In acute diseases, call in the physician as soon as you can, and follow the prescriptions that he gives ; but tell him you desire to try magnetism as auxiliary. I do not think a sensible physician would take it ill that you passed your hands over the patient with the desire of curing him. If he regards the practice as absolutely useless, he cannot regard it as dangerous, provided it does not hinder you from administering the remedies he has ordered. If you obtain any remarkable effects, if you produce any crises, such as perspiration, evacuations, &c. ; if you soothe the fever, or the pains, you will let the physician know it, requesting him to observe it ; and you will continue to follow his advice, until you have the happiness of obtaining well-marked somnambulism, accompanied with lucidity ; for in this case, the physician can enlighten you, and indicate to you the questions which you should put to your somnambulist ; but the somnambulist should be heard in preference to him.

You will attentively observe the sensations experienced by the patient, as you are establishing the currents of the fluid, and slowly making passes over all the body. These sensations, which often indicate the seat of the disease, will intimate to you when to modify, to lessen, or to increase your action, and to direct it in preference to this or that part. The indications furnished by the physician may also be very useful to you, by engaging you to create a reaction towards a particular point, to the advantage of an essential organ dangerously threatened with attack. You will take care to magnetize thoroughly all the drink which is given to your patient. You will examine whether the action of magnetism is agreeable to him. In case it disturbs him, it is neces-

sary to cease. Try to make use of the simplest processes in order to cause your patient neither trouble, inquietude, nor astonishment. If your physician is not well convinced of the reality of magnetism, you should avoid magnetizing in his presence. The desire you have to produce perceptible and convincing effects might withdraw your attention from the principal object, and be injurious to your patient. If you are too much fatigued, if your strength is exhausted, discontinue; you should not magnetize him more. If the inquietude which the state of your patient causes, or the want of rest, has brought you into a state of nervous excitement, cease; you will do him harm. Wait until your tranquillity is restored, and your confidence banishes your apprehension.

If you have within reach a somnambulist who has already given you proofs of clairvoyance, you may consult him; but you should make it a rule not to follow any one of his prescriptions without the consent of a physician. It may happen that the somnambulist will say the physician has not well judged the character of the disease; and that you have good reason to suppose he says the truth, from the description of the circumstances which preceded the manifestation, and of the symptoms displayed by the patient, of which he had not the least knowledge. In this case you will find yourself embarrassed. You should have an explanation with the physician, preserving the respect due to him, but speaking with frankness and confidence, and entreat him to institute a new examination. If he does not agree, call in another physician to consult with him. If the physicians reject the advice of the somnambulist, you ought to rely upon them, whatever may be your own opinion. I make this one exception; when the physicians pronounce the dis-

ease desperate, and a perfectly disinterested somnambulist answers for the cure, and supports his assertions by arguments and proofs.

During convalescence you should sustain the strength of the patient by magnetism.

Neither during the disease, nor during convalescence, should we magnetize too long at a time. Two or three sittings of a half hour, or of three-fourths of an hour, ought to be enough in almost all cases ; and you will fatigue yourself uselessly by devoting more time to it.

I say, "in almost all cases," because we sometimes meet with circumstances where we ought to keep up the movement impressed, or terminate a crisis commenced. Thus, the gout being carried to the head, and you have contrived to make it descend to the breast, it is necessary to continue until you have drawn it to the feet. But then the effect produced suffices to point out what ought to be done, without the necessity of instruction.

In the most violent acute diseases, magnetism has often been seen to quiet nervous movements, spasms, and the attacks of pain, to free the head, to put an end to the comatose state, to produce salutary crises, and to put the patient in a condition to take the remedies ordered by the physician, which it was before impossible to administer.

Several physicians, who have caused magnetism to be employed under their own eyes, have declared to me that it has been of great assistance to them in facilitating the administering of remedies, and insuring their efficiency.

It often happens that patients who are reduced very low, and can hardly breathe, are revived after being magnetized one hour ; they feel new strength, they experience a sensation of ease which surprises them ; they even request to have some nourishment, which the physician can give them

without inconvenience. Almost always when magnetism produces good, the pulse becomes regular. The change is so observable that the physician can always be convinced of it.

Magnetism very often assuages a fever, or at least its paroxysms ; it puts a stop to the delirium ; it imparts strength at the same time, when it diminishes the agitation of the nerves. But the violence of the fever sometimes opposes the establishment of the magnetic communication ; it appears to repel the action, when this action has not been previously established.\*

There is no doubt that it is in the most severe acute diseases that magnetism acts with the most readiness and efficacy. It truly operates prodigies in those kinds of diseases. It does not always act, but when it does once act, it hastens the course of the disease ; it sustains and develops the *forces medicatrices*. It rapidly brings on the crises which are to determine the cure.

It is of great aid in putrid and malignant fevers ; in the former, it sustains the strength ; in the latter, it regulates the motions. It quiets the nerves in nervous fevers ; it gives strength to the stomach, and produces evacuations in bilious and gastric fevers.

I would not dare to advise recourse to magnetism in case a very great inflammation, accompanied with a general disturbance of the functions, indicates the necessity of retarding the movement of the blood, and of weakening the pa-

\* A physician, who has practised magnetism with great success, told me, that in very violent fevers he had obtained good effects by a process which I ought to mention. His process consists in dipping the hands into water acidulated with vinegar, and then to make long passes with the palms of the hands. He assured me that, by this means, he soothed the paroxysm, and often produced perspiration.

tient. Magnetism, properly applied, is soothing, since it re-establishes the equilibrium ; but it is not less true, that it is a tonic, and generally accelerates the circulation of the blood, and augments the vital action. Nevertheless, we can, in case of a general irritation, magnetize by the long pass at a distance, with the palms of the hands, and with the intention of soothing, taking care to throw off the fluid from the sides. If the magnetizer perceives a burning sensation in his hands, he can from time to time moisten them in acidulated water.

When there is merely a local inflammation, as in the sore-throat (*l'esquinancie*), it is easy to turn the blood from the direction it has taken : by drawing the fluid towards the legs and the feet, the upper portions of the body are disengaged. I have cured a quinsy under the eyes of a physician whom I had invited. I magnetized on the second day of the disease ; the inflammation was stopped ; and on the day following the tumor could be opened without employing any other means.

In certain inflammatory diseases, which are seated in the most essential viscera, magnetism, employed at the time of the attack, can perform wonders in re-establishing the general harmony and bringing about a crisis. Many experiments prove that it has promptly cured pleurisies which commenced by a sharp pain in the side, and the spitting of blood. In this case, we begin by placing the palm of the hand upon the seat of the pain : we let it remain there some time ; then we spread the pain by making passes at a distance with the open hand. We continue this during two hours, and if the pain is not dissipated, or at least considerably lessened, or if we have not brought on a salutary crisis, such as a general perspiration, we have recourse to the more prompt means of medicine. The time which passes



between the instant when the physician is sent for and the instant when he is enabled to come to the house of the patient, suffices to ascertain whether magnetism acts well, and whether it can subdue the disorder. And it is seldom that we are not necessitated to join some medical remedies to the magnetic treatment; and it belongs to the physician to prescribe them.

I have known magnetism to cure very speedily, and by an action altogether peculiar, very severe inflammatory diseases. Here is an example.

A lady, about fifty years old, had an inflammation of the stomach for more than a month. They had employed leeches, and all the remedies recommended by able physicians, yet the condition of the patient became every day more alarming. Her son, a medical student, having come to consult me in relation to the employment of magnetism, I advised him to make use of it, by holding only for a short time his hands upon the stomach, and making many passes along the thighs and legs. Two days after, the young man came to tell me the pains had quitted the stomach, and were lodged in the bowels, which troubled the physician. I assured him that he had rendered himself master of the disease, and that he could make it descend to the extremities. In fact, the following day she experienced slight twinges in the thighs, afterwards in the legs, and the abdomen was entirely freed from inflammation. During the disease, the stomach had lost its digestive energies. As there was then no more irritation to be feared, they acted strongly upon the stomach by the application of the hands, and its usual tone, which it had lost, was restored. The patient having been weakened by leeches and by dieting, had a very long period of convalescence, but her health was perfectly established in the sequel.

One might collect from the works on magnetism, and especially from those which have been published by the physicians of Germany, a great many instances of cures effected in acute diseases by the magnetic treatment. I should make two observations on this subject. 1st. To form an opinion of the curative power of magnetism, we should depend solely upon relations given by physicians, who have been enabled to judge the character of the disorder, the severity of the symptoms, and the progress of the cure. 2d. We should not attribute to the action of magnetism alone, the cures of diseases in which the patient has been somnambulous, and still less those in which he has consulted somnambulists, because then the action has been aided by remedies.

I have sometimes seen acute diseases cured by magnetism alone, at the moment when they had reached the highest degree of violence. I think it proper to recite an instance of this kind.

M. Boismarsas, an old soldier, at present guard of the monument erected in the place Vendome, having been attacked by the cholera morbus with excruciating pains, vomitings, and convulsions, the ordinary remedies had been resorted to in vain, and they entertained little hope of saving his life. M. Deprés, one of the physicians called to the consultation, proposed to try magnetism, which he had known succeed in an analogous case; the other physicians having consented, although they expected nothing from it, he came instantly to look for me. I soon saw that the patient was sensible to the magnetic action; and his wife perceiving the effect I had produced, I told her she could cure her husband, and I showed her how to set about it. The vomitings and the convulsions ceased at the first application of the

hands; a slight sleep soothed him, he took no more medicine, and in five days the patient was restored.\*

I do not pretend to conclude from this fact, that we should obtain the same result in all similar cases; I merely conclude from it that the soothing action of magnetism can readily restore the equilibrium; and this is a reason for trying it in the most violent diseases. We are sure it cannot be injurious when properly applied; but its efficiency, less or great, depends upon a number of circumstances which we cannot appreciate.

Among the proofs of the power of magnetism, one of the most convincing is, that it has been known to rekindle life at the very moment it seemed to be extinguished, as oxygen gas relumes the brand upon which there remains only a feeble spark.† When important organs are so much altered as to be no more able to perform their functions, this return to life is of short duration. But there are cases when such a power has been able to save a patient who appeared in a desperate condition.

If the French physicians would take the trouble to collect the facts hitherto published, to submit them to a critical examination, and join them to their own observations, we should soon have surer data in regard to the efficaciousness of magnetism in acute diseases; at present we must employ it with prudence, and as auxiliary to medicine. Let us come to chronic diseases.

\* M. J. Dupotet has already reported this fact in his "*Exposition of the Experiments made at the Hôtel Dieu, in 1820.*"

† There are several examples of it in German writers. A very remarkable one is found in a work, entitled *The Russian in Paris*, printed in 1814, by Barba, 2 vols. 12mo, at page 223 of the first volume. The anecdote there related is the exact truth. The author, who was an eye-witness, put the recital of it into my mouth, although I had not recounted it to any person.

The patient who applies to you has a disease more or less inveterate ; he has tried various remedies, or he has not yet tried any.

If the disease is recent, and if the patient has not undergone any treatment, you can dispense with the services of a physician ; provided you do not wish to obtain his opinion upon the nature of the disease, upon the chances and means of cure, in order to appreciate in the sequel the effects which magnetism shall have produced.

As the progress of these diseases is slow, there is no inconvenience in deferring the use of remedies ; and this for various reasons. In the first place, to assure yourself that the changes effected are due to magnetism ; in the next, to avoid disturbing the course of nature by foreign agents ; finally, that nothing may trouble or annoy the patient, who ought to abandon himself entirely to you. Continue this for about a month, even although you obtain no apparent result, and with stronger reason, if crises occur ; except in case you see the essential symptoms of the disorder grow worse. In general, the curative action displays itself sooner, the less inveterate the disease is.

If the patient has already taken remedies, you will prevail with him to leave them off for a few days, in order to observe more carefully the action of magnetism. Substitute for his drinks, magnetized water. You will recommend to him to live temperately, and to avoid fatigue and excess of all kinds.

There are some diseases which are both very severe and very long-seated, the origin and principal seat of which are not well ascertained, which have for a long time resisted all the remedies, whose symptoms become every day more alarming, and which excite apprehensions for the life of the patients. For these diseases, people generally desire to try

magnetism as a last resource ; but it is in relation to these that the magnetizer ought to reflect much, and take the most cautious measures before charging himself with the treatment.

First, he must ascertain whether the patient is firmly decided to continue the treatment all the time necessary, perhaps for more than six months, and whether the persons who have influence or authority over him, will not endeavour to oppose this decision. For in this kind of diseases, when the action is once well established, and the crises are at hand, it is very troublesome to struggle against obstacles, and dangerous to interrupt the treatment. It is also necessary for the magnetizer so to arrange matters as to have the treatment regular, to have it regarded as the most important affair for himself, for the patient, and for the family of the patient, until a cure is effected. Finally, the patient must make it a point of honour to give all his confidence to his magnetizer, to take advice from him only, and to follow exactly the regimen he prescribes.

If, as I have always recommended, he wishes to avail himself of the information and skill of a physician, it is essential to choose one who is acquainted with the effects of magnetism, that he may not order remedies which might oppose the development of crises. This physician ought not to assist at the treatment, provided he is not familiar with the various phenomena of magnetism ; he may see the patient in the intervals of the sittings, and favour the magnetizer with his observations. But he should never be admitted for the purpose of satisfying his curiosity, or of augmenting his belief. It is proper for the magnetizer to have a good substitute ready, in case any circumstance, such as sickness, or a necessary journey, imposes a suspension of his duties for some days. And it would be very advantageous that, until a cure is effected, the treatment undertaken should be kept

secret from all but the relations or intimate friends, with whom we ought not and cannot make a mystery of it. In imparting it to the physician in whom we have confidence, we should request him in like manner to say nothing about it.

The precepts I here give are very rigorous ; but there are cases when they are very important. Their application may be modified according to circumstances, and according to the severity of the complaint.

Let us now enter into some details relative to the various chronic diseases, which are the most common.

In torpid diseases, in those of the lymphatic system, employ magnetism with all the energy possible. Aid yourself with the chain, if you have the means of forming one.

Many examples of the cure of dropsy are given in the books ; I have myself cured it in three instances. Magnetism produces crises of perspiration and of diuresis. You may, nevertheless, second nature by light sudorifics or diuretics ; in selecting which, you should consult your physician, and magnetize them thoroughly. They will then take effect, although they have ceased to exert any action, if they have been given in large doses before the magnetic treatment.

Magnetism is a sovereign remedy for enlargements of the glands. I have often seen the glands of the breast when much enlarged and very painful, cured by it, when the most able physicians and surgeons had advised their extirpation ; and I have been successful in that way myself. I have seen some of them which would not entirely disappear, but would be reduced to very small size, and which remaining in this condition for several years after the treatment had ceased, have not caused the least pain or inconvenience. When

the action is established, it is proper to blow upon the affected parts through a linen cloth several times folded, when it can be done without fatigue. Generally, when the gland begins to lessen, a crisis comes on, manifested by inflammation and local pains. This crisis is transient; it creates no cause of alarm; until it has passed, you may employ magnetism by the long pass, to lessen the pains and the inflammation.

In obstructions and enlargements of the viscera, magnetism is the most powerful of all remedies. You should present the points of the fingers, moving them round to spread the fluid, and then drawing it off; or you may use the breath, as before. The treatment is sometimes very long. Critical pains are experienced in the region of the obstruction; but the patient grows better each day, and the obstruction is dissipated gradually. The obstructing substance may be thrown out of the system, by using laxatives. Insensibility to magnetism proves the cure to be complete.

But when the obstruction of an essential organ is arrived to such a point that it performs none of its functions, and its tissue is destroyed or entirely changed, magnetism may be dangerous. By rousing the sensibility, by exciting a lively movement in the obstructed organ, it may produce a crisis beyond the ability of nature to support; and the patient will die much sooner than he would if the obstruction had remained inactive. I have known examples of this sort. In order to avoid this liability, you should consult a physician, who will determine whether the obstruction has become incurable; and in this case you should not undertake the treatment. You might, however, attempt two or three times, not to concentrate the fluid upon the seat of the obstruction, but to magnetize by the long pass, to see

whether the patient is susceptible of somnambulism; for if he becomes a somnambulist, he will tell what ought to be done, and we do not know but he may be cured.

Magnetism has wrought astonishing cures in scrofulous diseases. The history of Greatrakes suffices to prove it. When these diseases are long-seated and inveterate, much patience is required. When they are hereditary, I doubt whether they can be radically cured.

Ulcers, which have exhausted the resources of medicine, have frequently been healed by magnetism. I will mention a few instances.

A woman, fifty-eight years old, had an ulcer on the leg, and it was apparently healed by topical applications. But two months afterwards there rose on the top of her head a swelling, which, having acquired the size of an egg, burst, and poured forth a greenish, purulent, and fœtid matter, mingled with clots of corrupted blood. Soon after, the bones of the head exfoliated, exposing an orifice, the ulcer increased, and the physicians judged it incurable. The patient was about five years in this state. She suffered continually. She was deprived of sleep and desired nothing but death, when M. le Chevalier Brice, a geographical engineer attached to the post-office department, wished to make trial of magnetism, of which she had no idea. At first he quieted the violence of the pains; he restored sleep; he produced crises; and notwithstanding the strong repugnance which this frightful malady naturally inspired, notwithstanding the fatigue he experienced, he had the courage to continue, and the happiness of succeeding after four months of uninterrupted cares. The cure being accomplished, he still magnetized her once a week for several months. This fact is still more worthy of attention, because it was not attended with somnambulism, nor with any phe-



nomenon calculated to excite curiosity. This woman constantly made use of magnetized water, and took no medicine. She was one day magnetized by a very strong man, who put her asleep; but this proved to be injurious.

The four facts following just took place at Corbeil; the correctness of which I went thither to ascertain.

1st. A woman who had an ulcer on the leg for ten years, was cured in thirty-five sittings.

2d. A man seventy-five years of age, who for the last three months apprehended the necessity of having his leg amputated, on account of an ulcer as large as his hand, which increased from day to day, is now almost cured. The opening is no more than a quarter of an inch in diameter.\*

3d. A man who had been wounded, had been troubled with a sore in consequence of it for two years, which had been dressed with lint. This sore was closed in a few days.

4th. A soldier lost an arm in service in 1813. Last winter the wound opened, and he suffered much. He was restored to health with such rapidity as greatly to astonish him. "I have travelled much," said he to me, "but I never saw the like of this."

In pulmonary phthisis in the last stages, I do not believe that magnetism can effect a cure: it is beyond its power to regenerate an essential organ which is almost destroyed. If there is a cough, oppression, difficulty of breathing, or weakness, it eases the respiration, lessens the cough, restores the strength, diminishes the sufferings, and quickly brings on an observable relief; but it does not prevent the progress of the disorder—perhaps it is even to be feared that by aug-

\* M. de Puysegur has just published an account of an analogous fact; but the patient having become somnambule, prescribed remedies for himself, and his cure was not wholly owing to the magnetic action.

menting the activity, it accelerates the final crisis. It is requisite then to use much moderation and prudence, and to continue the use of magnetism only so long as the patient desires it, and feels its soothing influence.

It is proper to try magnetism in a slow fever. If this fever be of a nervous kind, we can, perhaps, succeed in restoring the equilibrium; if it is produced by an interior suppuration, the cure is not very probable, unless we can induce somnambulism. But as the action is borne directly to the seat of the disease, it powerfully aids medicinal remedies, and even has a particular efficaciousness.

Asthmatic attacks are almost always soothed by magnetism; and I am persuaded that this disease could be entirely driven off by a prolonged treatment.

We have seen wonderful effects in casual and chronic vomitings, when all medical means have been thrown aside.

M. Barbier, who resides at Rheims, was for twenty years afflicted with this cruel malady. He could not, for a quarter of an hour, keep the lightest food upon his stomach. He followed my advice in having recourse to magnetism. On the second day the vomiting ceased, and a treatment of two months established him in perfect health.

Two girls, one of whom had been troubled in this manner for fifteen months, the other for ten months, were lately magnetized at the Hôtel Dieu; both of them ceased to vomit after the second sitting.\*

In nervous diseases, if there be a prostration of strength, inaction, or torpor, magnetism is a sovereign specific. It acts without producing apparent crises.

\* See the "Exposition of Experiments in Animal Magnetism made at the Hôtel Dieu at Paris, during the months of October, November, and December, 1820, by J. Dupotet."

If there are spasms, convulsions, &c., it generally quiets them; and it often produces crises more or less singular.

If there is a general irritation, an excitement of the nerves, or a nervous fever, it frequently happens that it does not act; sometimes it augments the irritation. In general it is less efficacious in the nervous affections, which are called vapours, and in the greater part of other diseases, when they are long-seated, and when many remedies have been taken it produces singular phenomena; but this does not prove that it will cure the more readily or the more speedily. The somnambulism of persons whose nerves are very delicate, presents strange crises, and traits of marvellous clairvoyance; but the patient whose imagination is very excitable, and whose attention is distracted by a thousand objects, does not see so distinctly his disorder and its remedy. With such somnambulists we must require calmness and prudence; it is with these that we should most fear to be dazzled by wonderful results, and led away by curiosity. It is especially necessary to be attentive, that the patient do not remain in the magnetic state during the interval between the crises.

Of all disorders, the most frightful in its attacks, the most formidable by the dangers to which it exposes, and the most inaccessible to remedies, is precisely that which offers the most convincing proofs of the power of magnetism; I mean epilepsy. It is not because we are sure of triumphing over it. If many epileptics have been radically cured, with many others the violence and the frequency of the attacks have been diminished merely, and I have found such in my own practice. But it is certain, that in the great number of epileptics who have been under magnetic treatment, many more perfect cures have been obtained from it than from medicine. We should, therefore, never hesitate to employ

it. The attempts may be fruitless, but they are not attended with any inconvenience. In many other long-seated diseases, you ought not to commence a treatment until you are sure of continuing it; if you have excited a crisis, it is essential to bring it to a close; but in this one, the worst thing is to leave the patient in the state in which he is.

A good magnetizer will hardly ever fail to put a speedy stop to an attack of epilepsy; but he would do wrong to conclude from this, that the cure of the disorder is easy. The treatment of epilepsy demands on the part of the magnetizer great confidence, courage, perseverance, and devotedness.

Epilepsy may be hereditary or accidental, long-seated or recent. It may originate in a defect of organization, in a derangement of the nervous system, in an irregular movement of the blood or of the humours, in the suppression of an evacuation, or in several other causes; therefore we cannot know beforehand whether it will yield to the magnetic treatment. The attacks being generally irregular, and renewed at epochs more or less distant, they may be suspended for a longer or shorter time without having the *cause* destroyed. But we have more reason for confidence when the attacks are frequent, than when they were rare, before the employment of magnetism. For example, he who had attacks every day, may be regarded as cured, if he passes two or three months without having any; while it is necessary to wait a year to form a similar judgment in relation to one who had these attacks only once a month.

Hence it follows, that when the patient is freed from his attacks, it is necessary to continue magnetizing him, in order to prevent the return and destroy the cause of them. When several of the epochs at which the patient usually experiences his attacks, have passed away without his having the

least symptoms of the disorder, we may discontinue magnetizing him every day; we may at first let a day, then two days, then three days, and finally a month intervene between the sittings; but we should constantly continue the use of magnetized water, which ought to be employed from the first day of the treatment, and a long time after discontinuing the sittings. It would be well, also, for the convalescent to carry about him an object magnetized, which the magnetizer will take care to charge from time to time with the fluid.

Somnambulism has been frequently induced in cases of epilepsy. If it occurs, the magnetizer knows what he ought to do, and what he ought to expect. He is even almost sure of curing the patient, provided he conforms himself to the principles I have given for the direction of somnambulists.

I am acquainted with a young lady of twenty, who has had attacks of epilepsy ever since she was nine years of age. They were very frequent at certain periods, and had been unsuccessfully treated by able physicians.\* It is three months since she had recourse to magnetism. From the first month the attacks became weaker and less frequent; at the end of the second month they entirely disappeared, and her health is now as good as any one can desire. She interdicted to herself all sorts of medicine, and declared it necessary to magnetize her two months more, every other day, and that without this the disorder would return.

Unhappily she imagines that magnetism makes her sleep three hours every day of natural sleep. She does not be-

\* I have read four of the consultations given by different physicians. In the three first the malady is designated by the name of symptomatic or sympathetic epilepsy; in the fourth it was called an incurable hysteric affection.

lieve in somnambulism. She says she is cured, and her mother has great trouble in making her continue a treatment of which she is wearied.

As the disease was caused by an accident, and as the somnambulist has given proofs of great clairvoyance, I do not doubt that she will be radically cured, provided she does not interrupt her treatment before the termination of the period she has assigned.

In the diseases which physicians call hysteric affections, diseases which are long, painful, variable in their symptoms, the seat of which is in the abdominal viscera, and which medicine herself despairs of, magnetism exerts the most powerful and the most salutary action. It produces wonderful effects, and the cure is generally wrought by singular crises, sometimes very violent, and about which we should not be alarmed. It is in this malady that we most frequently obtain a very lucid somnambulism, attended with extraordinary phenomena; but we should not forget any one of the precautions I have mentioned. The magnetizer ought to rein in his curiosity, preserve his self-possession, interdict to himself all experiments, carefully avoid exciting the imagination of the somnambulist, prevent him from attending to things foreign to his health, not flatter his vanity by appearing astonished at his clairvoyance, not yield to his caprices, watch that he follows a suitable regimen, not push the magnetic action beyond what is necessary, and absolutely break all communication between the magnetic and the ordinary state. When, in this disease, somnambulism naturally ceases, it is a proof of the perfect re-establishment of health. I here repeat several things which I have said in my chapter on somnambulism; but it is because there is no disease in the treatment of which the magnetizer is more exposed to be carried beyond bounds by the wonderful phe-

nomena, and because there are none in which such deviations are more dangerous.

The hypochondriac affection is nearly allied to the hysteric affection, and yields in the same manner to magnetism; but with this difference—the cure is often effected without apparent crises, and by a gradual diminution of the symptoms of the disease. The strength, the gaiety, the appetite, the complexion, the good bodily condition, return by little and little. The same effect takes place in chlorosis or leucorrhœa.

Magnetism is effectual in all kinds of paralysis. It almost always restores the sensibility, and re-establishes the movement; but sometimes sharp pains appear as the sensibility returns. It is then necessary for the magnetizer and his charge to have patience. In palsy of the limbs it is proper to make magnetic frictions. If magnetism acts in a perceptible manner, and appears insufficient, you should seek to aid it by the remedies indicated by the physician.

Paralysis of the organs of motion is sometimes attended with pains, which the magnetic action can drive off, without restoring motion. The paralysis of the lower limbs often springs from an affection of the spinal marrow. It is then necessary to magnetize, commencing at the back, and conducting the action along the thighs to the extremities of the feet. I have magnetized a man who was in this condition. I did not cure him, but I greatly relieved him. After each sitting his feet were red, as if they had been served with a mustard poultice. In paralyzes which originate in the disorganization of a part of the brain, I presume that a cure is impossible.

In the “Relations of Cures operated in France,” you will find more than sixty of paralysis; and in this number only three are mentioned as somnambulists. I make this remark

because nothing more fully proves the efficacy of magnetism than this disease. In the first place, the patients not having been somnambulists, they did not prescribe remedies for themselves, and they owe their health to magnetism alone. In the next place, when people wish to publish magnetic treatments they prefer to choose the ones which have presented singular phenomena ; and since they have cited sixty cures of paralysis, it is probable that there have been ten times as many.

Magnetism speedily soothes spasms, by re-establishing the equilibrium. In spasms, especially when they proceed from a moral cause, a concentration of the vital strength generally takes place towards the interior of the body, which becomes evident from the coldness and paleness of the extremities. These spasms ordinarily terminate in a diuretic movement, which the magnetic action favours, while at the same time it brings back the heat towards the parts which were deprived of it.

Recourse should be had to magnetism in cases of mental alienation. I do not, however, believe that it will cure this disorder when it is hereditary, or of long standing, when it springs from a defect of organization, and when there is a continued state of phrensy. But when the disorder is accidental and recent, there is much reason to hope for success. As a proof of this, I will mention a fact of which I was a witness.

A young man, twenty years old, became so insane as to be placed in a lunatic asylum. His afflicted family made application to a man who possesses in a high degree all the qualities which constitute a good magnetizer. He went to see the young man, and after reiterated attempts for three days, he succeeded in putting himself in communication, to make his presence desirable, and entirely to soothe his



fits. In fifteen days the cure was complete, and there remains no symptom of the excitement which preceded the phrensy.

Persons whose minds are alienated, are often known to experience pleasurable sensations in the presence of certain persons who have a natural dominion over them, and to whom they submit without resistance. Those whose presence frightens or repulses them, will not accomplish it. It is probable that with most insane people whose fits are irregular, one might produce a soothing influence followed with sleep, and eventually with somnambulism;\* then their restoration is almost certain. If he has a prevalent idea, the magnetizer may chase it away by an effort of the will. I know very well that the greater part of the trials of this kind would be fruitless; but here the thing is so important, and medicine has so few resources, that we should not neglect a means whose success is possible.

When women are threatened in an essential organ, with scirrhusity or ulceration, magnetism is the best and the most active of all remedies; but I do not believe it will bring about a cure if the disease has made much progress. In this case, it first dissipates the pain, and restores the strength; but the disease reappears afterwards, and grows worse, notwithstanding all the care bestowed upon it.

Many inconveniences and also some severe diseases are produced in women by a suppression or a disturbance in the course of circulation to which nature has subjected them. In these cases, which are very frequent, the action of mag-

\* The history of the disorder and the cure of the young Hebert, published by the Marquis de Puysegur, is one of the most curious and most instructive works that can be consulted in relation to the power of magnetism to calm the agitation of the nerves, and to stop the fits of madness which spring from it.

netism is proved by innumerable facts. It almost always establishes the circulation, sooner or later, according to the length of time since the appearance of the disorder. It is requisite to direct the action from the sides to the feet, letting the hands rest a moment at the knees.\* You will avoid putting them on the stomach, except when you are about to commence the long passes. You will particularly avoid putting them on the head, for fear of causing a tendency of the blood thither. Somnambulism being frequently displayed in this disease, you may expect to obtain it; but, for the reason I have just hinted at, you must take good care not to provoke it, by concentrating the action upon the brain. When the desired effect has been produced, you will content yourself with lightly magnetizing, so as to establish the general harmony of the system.

In intermittent fevers, you should first employ the long passes, then the application of the hands upon the stomach, from whence sweep off towards the feet. You should choose the moment when the attack commences. You will often have the satisfaction of arresting the ague fit the first time you try, and the fever only will take place with great heat. You will also magnetize on days when there will not be any attack. Fevers very frequently cease after a few sittings, say from three to six. It is proper to magnetize several days more, and give the patient magnetized water to drink, to prevent the return of the complaint.

In pains of the stomach which proceed from debility, the application of the hand upon the stomach creates a heat which is tonic and curative. If there is any irritation this process is not proper; you should then act at a distance

\* This process ought not to be employed if there is reason to suspect a state of pregnancy.

with the most soothing processes. If the stomach is coated with bile or with *sordes*, which may be discovered by the state of the tongue, you should not dispense with an emetic or a purgative, provided magnetism does not immediately excite one of those motions, which often takes place with persons very sensitive to its action.

To cure the head-ache attended with cold feet, put your hands upon the head for several minutes, continue with the long passes, and make repeated passes over the limbs. The feet will become warm; the head will be free. If the head-ache be accidental, make use of magnetized socks. The megrims, which have their seat in the stomach, yield to the application of the hand upon the region of that organ. Those which are nervous are more difficult to cure. You may make a trial of various processes, and draw the fluid from the head, by conducting it towards the sides. If the pain is periodic, if it has existed for years, if it is the consequence of a blow, if it is produced by a gathering in the head, it ought to be considered as a chronic disease, which exacts prolonged attention. In this case you could easily throw it off on a sudden; but there is danger if you do not continue your treatment many days in course, in order to destroy the cause, by bringing on a crisis. In general, when we have dislodged a periodical pain, it is essential to continue the use of magnetism until the epoch when an attack is expected to return. The cure cannot take place except by a crisis, which must not be left imperfect, and we have no grounds for supposing it to have been effected, until we see that the expected attack has failed to come on. The sudden dislodgement of a humour, which has been fixed a long time in an important organ, may bring on a serious disorder when we neglect to sustain and direct the movement we have first given.

Pains produced by a stoppage of the perspiration are

almost always cured by magnetism, the most ordinary effect of which is to re-establish the perspiration. The ills caused by the suppression of a local perspiration, as in the feet, the hands, &c., disappear in the same manner by the return of that perspiration, which may be effected by drawing towards the extremities. You must take some care to keep up this perspiration.

In rheumatism, sciatica, &c., the pains are sometimes considerably relieved, and even carried off, at the first sitting; at other times they are merely dislodged. They are most generally soothed or dissipated by degrees, after a treatment of greater or smaller duration. Rheumatism is generally chronic; but it may be classed with the acute diseases, be accompanied with a violent fever, and impose the necessity of a medical treatment analogous to that of inflammatory fevers. In this case we should magnetize at a distance, drawing beyond the extremities, and by the most soothing processes. We should hasten to call in a physician, who, from the effects first produced, will judge whether he can dispense with having recourse to other remedies. It is in acute rheumatism, that, upon certain subjects, magnetism operates in the most prompt and surprising manner. I have seen patients, who were affected in every limb with pains so lively, that the slightest touch was insupportable to them, become so much relieved after half an hour of magnetic action, at a small distance, that I could give them frictions without their experiencing the least unpleasant sensation. But when the pains are thus assuaged, we should not imagine the disease to be cured. This cannot be done without a crisis, or a prolonged treatment; and, as I have already said, it belongs to the physician to declare what it is proper to do in order entirely to dissipate the inflammation, to prevent

the recurrence of the pains, and to destroy the cause of the mischief.

I ought to add, that of all the diseases treated by magnetism, rheumatism is the one in which the most success has been obtained, although somnambulism has been very rarely produced.

I do not know whether it would cure the gout seated in the foot or the hand, when there are chalky concretions (*nodus*); but I have seen a fit of the gout, so violent that the patient could not put his foot to the earth, relieved by one sitting, and so cured by three, that the pains have not returned for eighteen months. I have also seen a somnambulist, in fifteen days, cure her magnetizer, who, for a long time, suffered with the gout in the knees and in the feet. For this purpose she merely employed passes along the legs, continuing them each day for a quarter of an hour. As it is only six months since this cure was wrought, I cannot affirm that the somnambulist does not mistake in saying the disease will never again return.

When the gout has mounted into the head or the chest, magnetism readily brings it down to the feet. Three experiments of this kind which I have lately made, were perfectly successful. It is true that the patient was very sensible to the magnetic influence, and perfectly in communication with me.

I think magnetism would be an excellent remedy in scorbutic affections, produced by bad air, by bad diet, by obstructed evacuations, &c. When this affection is constitutional, and has reached its last stage, if the cure is possible, it must at least be very difficult; but the magnetic action will greatly aid the power of medicine. The magnetizer ought to employ an energetic and well-sustained action.

Diseases of the eye are so numerous and so various, that they are become the special object of study with a class of physicians who attend exclusively to them, and who judge that the treatment takes a long time, and that the cure is very uncertain. I believe that magnetism is better suited to them than any other remedy, because it directs its action immediately upon the organ of vision, and penetrates into the brain. In most cases, it acts more efficaciously than bleeding, purgatives, and blisters. If the eyes are weak, it imparts to them strength. In ophthalmia, it dissipates the inflammation, by turning aside the humour which has a tendency to the eyes. In an incipient paralysis of the optic nerve, it would be well to restore motion and sensibility to it.

I have many times seen cures effected in a few days, of ophthalmias for which the most skilful oculists had judged it necessary to make a complicated treatment. The processes should be varied according to the nature of the disorder. If there is an inflammation, we should seek to lessen it, and draw it off; we establish the equilibrium. If there is want of action, (atonie), we act directly upon the eyes by presenting the fingers united at the ends; or rather, we hold the thumbs over the eyes, and place the fingers upon the temple. It is expedient, in all cases, to bathe the eyes with magnetized water, which almost always excites a peculiar sensation. One might also, for a quarter of an hour, and several times a day, hold in his hand a bottle of magnetized water, presenting the mouth towards the eyes at the distance of a quarter of an inch.\*

When a disease of the eyes has reached a certain point,

\* In speaking of magnetized water in another chapter, I forgot to point out this process, from which I have seen remarkable effects, especially in an inflammation in the interior of the nose.

or when it springs from organic injury, it is plain we cannot succeed in the remedy. In the *gutta serena*, when blindness had been total for seven years, I have, at the end of fifteen days, restored the faculty of seeing the light and of distinguishing certain objects. The pupil recovered its sensibility, which caused it to contract; but I could go no further; and when I ceased to magnetize, at the end of six months of patient attention, the blindness returned by degrees. If the disease had not been of such long standing, it is probable that I should have succeeded in curing it.

I do not think it would be possible to destroy a well formed cataract; yet I saw, at Corbeil, a woman whose total blindness was attributed to a cataract, and who was cured in a fortnight.

Opacities in the cornea of the eyes, (*taies*), have been frequently made to disappear. I am acquainted with a woman whom this disorder, produced by the small-pox, had deprived of the use of one eye, and who recovered it while being magnetized for another disease. Here is another instance to prove that we may sometimes succeed by continuing with patience, although at first we may have produced no effect.

M. Paul Geritz, a physician and professor in the Institute Georgicon, at Keszthely, being at Pest, was consulted in relation to a girl eight or nine years of age, who, in consequence of the small-pox, had one eye entirely covered with a film so thick that she could not see the light. He judged, as did all the physicians who had been consulted, that the disease being incurable by the ordinary means, it was useless to administer remedies; but the child having inspired him with much interest, he resolved to undertake her treatment with magnetism. During two months the action appeared absolutely powerless; the third month the film grew thinner

and in the succeeding one the cure was complete. M. Geritz, during his recent visit to Paris, related this fact to me, and authorized me to cite it.

For two months I magnetized a young woman of seventeen, who had had, ever since her birth, a film upon the right eye, and whose left eye was so feeble that she could not read or work by the light of a wax candle without much fatigue. The film was made considerably thinner, and I do not doubt that it would have entirely disappeared, if I had not been obliged to discontinue the treatment. As to the left eye, it acquired and it has preserved for ten years all the strength she could desire.

Accidental deafness yields to or resists the magnetic treatment, according to the cause which produced it. The most appropriate process consists in directing the magnetism into the orifice of the ear by the fingers united to a point, and by blowing into it, to determine thither the currents. Deaf mutes have sometimes been successfully treated; apparently when the deafness has originated in torpid action (atonie) or obstruction, and not in the absence or the lesion of any essential parts of the organ.\* As to buzzings and pains in the ear, they are often dissipated with surprising quickness. It is the same with the tooth-ache when nervous.

I have not yet spoken of a class of diseases, some of which are chronic, others acute. These are cutaneous phlegmasias; as the small-pox, the measles, the chicken-pox, biles, ulcers or carbuncles, pimples in the face, scald head, &c.

\* In the establishments where there are together either deaf mutes or the blind at birth, it would be very useful if the physician would treat the sick magnetically, at first to cure them, then to find out what ideas are developed in those who become somnambulists, and what expression they give them. The result of this experiment, which does not present any difficulties, would certainly throw light upon physiology and psychology.



I believe magnetism a remedy for all. In the small-pox and the measles, it hastens and regulates the progress of the disease, and facilitates the eruptions. If by accident the eruptions strike in, which is very dangerous, it makes them re-appear. There are many instances of it.

In biles, if you magnetize at the moment the inflammation commences, it is possible to reduce it, by facilitating the circulation and producing a light crisis. If the bile is already formed, you may lessen the pains and greatly hasten the maturity by employing a local action. I have several times made the attempt with complete success. For a felon, we ought to make passes along the arm as far as the extremity of the finger, upon which we concentrate the action, and then draw it off from the end; and if we make use of a soothing or a drawing cataplasm, we should take care to magnetize it well. For pimples in the face, we should employ the long passes, and repeat the passes over the legs.

There are possibly cases wherein magnetism would not succeed in curing the scald head; but it will always be well to try it before having recourse to medicinal remedies. I have seen a child of five or six years cured in two months, by the long passes, by the trough, and especially by magnetized water, which was a powerful drastic.

It is probable that the use of magnetism in tetter, and similar affections, would be attended with good results, especially if magnetized water acts as a purgative.

The state of pregnancy ought never to be an obstacle to the use of magnetism. In this state, it can even render the greatest service. It has often been known to remedy serious accidents, which occasioned fear of immature accouchement.

It has also been seen to render the pains of child-birth more easy; which may be readily supposed from its increasing the strength, and quieting pains and nervous crises.

I believe that in the state of pregnancy, especially during the early months, passes ought not to be made along the thighs and the legs. They might give the blood a movement which it is important to avoid.

After the birth has taken place, magnetism may still be of great utility, particularly in re-establishing the natural course of the milk, when it has been interrupted.\* The choice of processes depends upon circumstances, and can be determined by the principles I have given.

At the close of a very laborious accouchement, the newly born child exhibits scarcely any sign of life, because it has not strength to move the inspiratory muscles which are necessary to establish the respiration. He would then perish for want of air, if people did not succeed in exciting this movement by various means ; such as frictions, and the introduction of air into the lungs. M. Thiriat, Professor of Obstetrics, has ascertained by experience, that magnetism produces the desired effect very speedily. He has employed it by blowing upon the chest through a linen cloth. He supposes, with some reason, that the same means would be very efficacious in recalling persons to life in case of asphyxia. [See *Bibliothèque Magnétique*, tome 4, page 149.]

Magnetism drives away most of the pains of children at the breast ; it gives them strength, and favours the development of their organization. Mothers employ it by a natural impulse when they see their children suffering, and succeed in soothing them. They would have much more success if they had entire confidence in the power with which nature has endowed them.

In general, children are very sensible to the magnetic action. As soon as they have experienced benefit from it,

\* It is plain that we should abstain from magnetism when we wish to let the milk dry up.

they perceive that he who has magnetized them has the power of curing them by the processes they have seen him employ, and they are eager to demand the same assistance when they find themselves unwell. A child of five years, that I see every day, having been stung in the nose by a bee while I was walking with him, I took away the pain in a few minutes. Ever since that, he comes to ask me to cure him whenever he has the slightest complaint.

A physician, who has for eighteen months followed the treatment of M. Wolfart, at Berlin, tells me that this celebrated magnetizer used to have a sitting twice a week, for very young children; that after having placed around the trough the nurses and the mothers, who carry them in their arms, or hold them by the hand, he makes several passes over them, which the children regard with delight. He also told me that he did not recollect seeing any of them cry during the time of the sitting. Finally, he said that at the hour of the treatment, the children that had been carried thither many times, testified by their gestures and their cries their desire of being conducted to the place again.

Among the numerous facts which prove the speedy and efficacious action of magnetism upon children, I will record two which I have verified.

A child of eighteen months, a girl, had an *orgelet* which caused her much inconvenience. Her father took her upon his knees, and magnetized her, putting his hand over her eyes. The child immediately fell asleep. One hour after, she awoke, and the *orgelet* had disappeared.

Madame \*\*\*, of Chalons, on the Marne, had a child of six years, whose bowels were extremely loose for many days in succession. All imaginable means had been employed to remedy this weakness. His mother at length began to magnetize him. At the first sitting, magnetism produced

an extraordinary evacuation ; at the second, there was another movement of the same kind ; and at the third, the child was cured. She continued the treatment several days, without his experiencing any sensation ; and he has not since had the least symptoms of his complaint.

Surprising effects have often been obtained by means of magnetism upon young persons who were rickety ; or, who had defects of conformation, which seemed to demand for a long time the well-contrived mechanical means of our days, joined to internal remedies. An able physician related to me, that after having attended unsuccessfully a young lady who had a considerable curvature of the spine, he made a trial of magnetism, and was much astonished to see, at the end of some months, the vertebral column restored to its proper position.

I knew a girl, twelve years old, whose lumbar vetebrae formed a considerable projection ; a respectable clergyman, who had first administered the communion service to her, advised her mother to magnetize her, and he charged himself with the direction of the treatment. In a fortnight the vertebrae recovered their natural position. This girl had a fever, and internal pains for two years ; she had consulted many physicians, and taken much medicine. Magnetism constantly relieved her, but it could not cure her.

I saw at Corbeil, a girl of fifteen years, who, from early infancy, had one leg shorter than the other by six inches, and a callosity at the hip as large as the fist. In six weeks of treatment the callosity diminished one half, and the leg lengthened three inches ; at the same time she recovered her strength.

I will not say more in relation to the effects produced by magnetism in various diseases, and to the mode of applica-

tion which I think preferable, according to circumstances.\* I return to general observations.

I have said, that in order to succeed, we must unite confidence to will. But it is useful to be forewarned that the power which we employ has limits which we cannot pass. In many chronic diseases, known to be incurable, because they attack an essential organ, and have made much progress, magnetism often produces a change which astonishes us, and after which we do not doubt that we have obtained mastery of the disease, and that it will be cured in a short time; but the patient very soon relapses into his former state, and perishes at last. It is because magnetism, which cannot triumph over an organic affection in an advanced stage, dissipates at first the accessory diseases; it gives strength, it restores sleep, it quiets the nerves, it puts an end to pains, it diminishes swellings; but the essential malady always exists; it afterwards re-appears; magnetism has less influence, and the patient ordinarily loses all confidence. This is no reason for not making a trial of magnetism; but it is a reason for not flattering ourselves, for not declaring

\* One of the founders of the Magnetic Society, which existed at Paris, and of which M. le Marquis de Puysegur was President, proposes to publish an exposition of all the cures operated in France from the time of Mesmer until the present. This work, the manuscript of which I have read, will form two octavo volumes, with analytic tables. The works from which its authorities are extracted make more than sixty volumes. One may therein find all that can throw light upon the kind of diseases, the mode of treatment, and the crises which have brought relief, or a cure. The compiler chiefly intended to give an account of cures made by physicians, or under their direction. The number of those who have given their testimony is more than two hundred and fifty. This collection of facts will save the trouble of searching for them in a great number of books, some of which are very difficult to find; and nearly all of which contain useless details, or theories more or less hypothetical.

as certain the cure of a long-seated disease, because we have produced in a few days a notable change, and an amelioration which we could not have obtained by all the medicinal remedies.

Besides, there are many diseases which are constitutional, or which originate in the blood, or which principally attack the nerves. In these, magnetism may act beneficially without destroying the cause. We should not, therefore, expect more from it than it can perform. One would be wrong in supposing he might find a better magnetizer, or might succeed by more active processes. It is necessary for the patient to know how to resign himself to living with his enemy, (as the vulgar saying is), and for the magnetizer to have the courage to continue a treatment, which does more good than any other, and is not attended with inconvenience. Governing himself by the nature of the malady, one might cause himself to be magnetized a quarter of an hour daily, or not have recourse to magnetism, except when the need of it is felt. How many people of my acquaintance owe to magnetism a supportable existence, without flattering themselves with the prospect of being restored to perfect health!

It happens pretty frequently, that after having at first a very perceptible amelioration, magnetism ceases to act, or at least to manifest its action; then the patient becomes dissatisfied; he renounces it, and has recourse to medicine. This is very prudent, in case he has not yet taken any; but I ought to observe, that I have never seen a disease, for which the resources of medicine have been exhausted, and which has afterwards been aided by magnetism, cured by new medicinal remedies, after the aid of magnetism has been renounced.

On the contrary, a disease has been known to be weak-

ened, and to be finally cured by magnetism, after a very long time, when the patient dared no more to please himself with the hope of restoration. I am going to cite an instance.

A young woman, very interesting, born in Paris, and married in one of the provincial towns, was for three years tormented by the tic-douloureux. She had consulted several physicians; she had tried a great number of remedies, and made great use of Peruvian bark. Her stomach was in a very bad state. Having had an opportunity to see her during a journey which she made to Paris, I advised her to try magnetism, and I made trial of it for two months in succession. I put her asleep several times without producing somnambulism. I succeeded in driving off the pains when she had an attack, but I could never prevent their return. When she returned home, I made her husband engage to continue the treatment. During two years he magnetized her every day without being able to cure her; but the attacks became less frequent and less painful; and the magnetized water, of which she made constant use, rendered her digestion very easy. Finally, at the end of four years, she was, by the perseverance of her husband, restored to perfect health.

The subject of which I have just treated is susceptible of great development. When able physicians shall have studied magnetism, they will be able to give us new light upon the modifications which the seat and the symptoms of different diseases require in the application of this agent. Nevertheless, the details into which I have entered, appear to me sufficient for the direction of persons who wish to employ their faculties in the doing of good. If I have sought to inspire confidence, I have taken still more care to maintain that confidence within the limits of prudence. By following the plan I have traced out, no one will have cause to

repent having made use of magnetism as an auxiliary to medicine.

It remains for me to make two observations, one of which is applicable to all the severe diseases which have been cured by magnetism ; and the other to those in which it has exerted a great influence.

I have said that when one has restored health to a patient, and when the convalescence has terminated, it is necessary to cease magnetizing. But people have remarked in many diseases, that a year after the cure, they have experienced disagreeable feelings, or some accidents which rouse their concern lest the cause of the disease may not have been entirely destroyed. When, therefore, we have ended the treatment of one of these diseases, I think it a very prudent precaution to have recourse anew to magnetism for a fortnight, when about a year has elapsed since the termination of the treatment which brought on the cure. This is not always necessary ; but, in the uncertainty, you would do well to follow this rule, especially if you are not far from the magnetizer to whom you owe your restoration.

When magnetism has established a communication between the magnetizer and the person magnetized ; when the latter has entered into the state which we call the magnetic state ; and, above all, when he is a somnambulist, there is no doubt that the magnetizer may act upon him at a distance, if he makes a vigorous effort to that end. I ought to observe that the exercise of this power exacts the greatest precautions, and that we never should permit ourselves to make use of it for mere experiment. It is without doubt very curious to try whether we can make our action perceptible to one who is distant from us, and who is not conscious of our attempt ; but it may be attended with many inconveniences ; it may even give rise to mischievous re-



sults. When there is no somnambulism, the inconvenience is to excite demi-crises, which we can neither develope or sustain. Upon him who is susceptible of somnambulism, there is danger of producing that state when the patient is with persons who are not in communication with him, and who by touching him, or by seeking to awaken him, may do him injury. I have said that he who would magnetize ought to free himself from all curiosity ; and it is in this case especially that it is highly requisite to make the application of this principle.

Yet there are cases when the magnetizer should make use of the faculty which he has of magnetizing from a distance ; but this should be after having taken all the proper precautions, and never through motives of curiosity. Your patient has sharp pains ; you presume they will prevent his sleeping at night ; you have discovered that you can assuage these pains by your presence ; occupy yourself with him, and magnetize him by the thought, with the sole intention of soothing him : it is probable you will succeed in it. If your patient is a somnambulist, ask him, when in the somnambulic state, if you could do him any good by acting upon him at such an hour. If he makes you engage to do it, then take the proper precautions, so that nothing may interrupt him ; tell him at what hour he ought to be alone, or with the person who is accustomed to assist at the sittings, and to whom you have imparted your intention. Thenceforth you have nothing to fear, and somnambulism brought on at the hour when nature has need of it, will do him much good. But people will say that somnambulism has been brought on by the imagination of the patient, and not by my thought, and by my will. People will say nothing about it ; for you ought not to tell any one of the phenomena, at least until after the cure. But I should not know

myself whether I have really acted upon him. Of what consequence is that? Do you magnetize in order to convince yourself, or to cure your patient? If to cure him, it is indifferent whether you cure him by your own influence, or by that of his imagination. Besides, you have no need of searching for extraordinary phenomena to fortify your own faith; and if you have a somnambulist very susceptible, chance will offer you so many wonderful facts, so many convincing proofs, as to astonish you. Once more, when you magnetize, it is not for yourself; it is solely for the patient who has delivered himself over to your care, your benevolence, and your affection.

It has frequently happened, that a magnetizer has continued the treatment of a somnambulist, who had been obliged to separate from him, and that the patient has written, while in the somnambule state, a detail of his crises, and what must be done to finish the cure.\* This will always succeed with a prudent magnetizer, and a docile somnambulist. But if the precautions had been badly taken, if the magnetizer neglects to occupy himself with his patient at the appointed hours, it would be better, a hundred times, to break the communication, and abandon the patient to nature.

With many subjects we may renew somnambulism by means of a magnetized object. This facilitates the action of the magnetizer, but it does not dispense with the necessity of thinking about the patient in order to sustain and regulate the crisis.

They who are not acquainted with the phenomena of mag-

\* I possess several letters, written in a state of somnambulism. They are much superior to those which the same persons write in their ordinary state, not only as it respects depth of thought, but also, elegance of style, and choice of expression.

netism, will consider as absurd what I have just said ; but they who have once recognised in themselves the influence they can exert upon their somnambulists, would be exposed to commit imprudences, if I did not warn them of the danger. It is, therefore, my duty to make known what I know to be the truth, without troubling myself about the opinions of the incredulous. I do not ask of the persons to whom I address this instruction, to take my word for the reality of the extraordinary phenomena : I merely request them to follow the advice I give them, whenever these phenomena present themselves.

## NOTE.

A physician of the faculty of Paris has just sent me an observation, which I think it useful to publish, because it relates to a disease of which I have not made mention.

*A constant vertigo, and an accidental choree, cured by magnetism.*—Mademoiselle S\*\*\*, aged thirty-eight years, experienced, on the 17th of October, a violent fright, which suddenly changed the state in which she was by producing a suppression. Twenty-four hours after, there were heaviness in the lumbar regions, and in the lower parts of the abdomen, head-ache, loss of appetite, irregular motion in the arm and the leg on the right side. These motions greatly resembled the Saint Vitus's dance. The physician employed for the space of three months all the appropriate remedies ; leeches, sedatives, antispasmodics, sulphate of quinine, &c. He considered the stomach and the abdomen to be better ; but he could not succeed in dissipating the vertigo, in re-establishing the course of the blood, or in quieting the nervous motions. The patient, who was much afflicted, demanded whether magnetism would not be useful in these circumstances. The physician advised her to try it.

He ceased giving medicines, and recommended her to live temperately. They commenced magnetizing her in the middle of January, only three times a week, and twelve or fifteen minutes at a sitting. The patient drank nothing but magnetized water. At the beginning of February the nervous symptoms were gradually dissipating, and totally disappeared by the middle of the month. The patient recovered her freshness and gaiety, the blood retook its natural course, and in the month of March she recovered her health.

## CHAPTER VII.

OF THE INCONVENIENCES, THE ABUSES, AND THE DANGERS OF  
MAGNETISM, AND OF THE MEANS OF PREVENTING THEM.

THE opposers of magnetism, after declaring that it does not exist, have declaimed against the dangers which attend it. I will not stop to prove that what they have said of the processes employed to put it in action, and of the effects it produces, is very far from the truth, and that the anecdotes they have cited to render it odious are entirely foreign to it. I agree that magnetism has been sometimes abused, and is still liable to be abused again. But a danger ceases to be important, when we are warned of it, and have easy and certain means of avoiding it. Magnetism is an agent of inconceivable power. Its utility depends upon the way in which it is employed; and in this it is like fire, the use of which is not interdicted for fear of conflagration.

They who will conform to the doctrine laid down in the preceding chapters, will never have occasion to fear the least inconvenience from the use of magnetism. Yet as many of my readers may not see the importance of the precautions I have recommended, as others may be alarmed by what has been said of the bad consequences of some treatments, as others, finally, may reproach me with having misstated the motives of those who condemn magnetism, I think it proper to devote an article to recapitulate and develope what has been said on this subject. I would rather fall into repetitions, than leave the least uncertainty about things which are essential. I am now going to point

out the inconveniences, the abuses, and the dangers of magnetism, and I will show that all, without exception, will be infallibly avoided by applying the principles which I have established.

To obtain more order and clearness in this discussion, I will consider magnetism under three points of view; and I will speak, first, of the moral dangers which may attend the practice; secondly, of the disorder which a wrong direction of this agent, or the want of some essential conditions, may produce in the animal economy; thirdly, of the inconveniences which spring from a blind confidence in somnambulists, and from the erroneous opinions to which a person is sometimes conducted by a sight of extraordinary phenomena.

*1. Of the moral dangers of magnetism, and of the means of obviating them.*

In describing the processes, I said that we might employ light frictions, the application of the hands upon the chest, upon the heart, upon the knees, blowing with the mouth, looking steadily at the patient, &c.; but I also said that these processes pointed out as the most active, may be laid aside for others, which, sustained by the will and the attention, will be equally efficacious. When a man is desired to magnetize a woman who is ill, he ought to avoid whatever may wound the most scrupulous modesty, or cause the least embarrassment, and even whatever might to a spectator seem improper. He will not place himself directly in front of the person whom he intends to magnetize; he will not request her to look at him; he will merely ask her to abandon herself entirely to the influence of the action; he will take her thumbs during some moments, and he will then make passes at a distance without touching her. It is

unnecessary to observe that some one of the family, or a female friend, ought always to be present.

If the magnetic processes are attended with any inconveniences, it is neither in society, where one is obliged to avoid impropriety of conduct, nor in the public treatments, where all things are ordered in a decent manner. It is in the hospitals, and I ought to fix the attention of superintending physicians upon this point; not that they should restrain the employment of this salutary agent, but that they should direct and oversee the method of employing it; for it will be their fault if anything reprehensible should be mingled with the good which ought to be derived from it. I will explain.

Physicians and medical students attached to the hospitals are now beginning to try the action of magnetism. They choose in preference young women or young girls attacked with nervous diseases, because they believe them more susceptible, and more likely to present curious phenomena. As they are accustomed to touch indiscriminately all the patients, either to ascertain the seat of disease, or to dress their wounds and ulcers, and as they never have any other idea than that of fulfilling the duties with which they are charged, they do not suspect that the magnetic processes demand a particular reserve, and precautions taken beforehand to banish everything which might act upon their imagination or upon that of the patient. I am willing to believe that they respect themselves so much as never to permit the least thing injurious to modesty, and to repel every thought foreign to the end proposed; but the very effort which is made to chase away an intrusive idea turns one aside from the object which alone ought to occupy the attention. They ought therefore to distrust themselves, to dread equally the impressions which they can experience,

and those which they can produce, and to take measures in advance, so that nothing shall trouble the purity of an influence which has at the same time both a physical and a moral effect.

These are the counsels which I ought to give in relation to this subject, until magnetism is so generally known, established, and practised, as to render them unnecessary.

When a physician intends to magnetize a woman who keeps her bed, the clothes ought to be kept over her. If she can rise, she ought to be clad in the most decent manner. The physician will not touch her except to take her thumbs, or to make frictions along the feet outside of her garments. All the passes will be made at a distance. It is often necessary to concentrate the action upon an organ; for example, upon the solar plexus, the liver, or the spleen. In this case he will present the fingers brought to a point, or else he will make use of a glass or steel rod, in order to avoid touching. It would be proper to have a nurse near the bed during the sitting. No person should enter the room. The magnetizer should not permit himself to make any experiment, and if he obtains somnambulism, he will ask the patient only about her disease, and the means of curing it. He will give an account to the chief physician of the results of the treatment.

It may happen that a nurse, endowed with intelligence and kindness, may perceive with her own eyes the efficacy of magnetism, and feel the desire and the power of doing good. In this case the magnetizer will excite her confidence, and get her to take his place after giving her suitable instructions how to proceed. He will always recommend to her not to speak. The time is not yet arrived for nurses to consider the exercise of magnetism as one of their most important functions.



I have here spoken of the employment of this agent in the hospitals, merely because several trials have been recently made of it there.\* I suppose that if the young physicians continue to occupy themselves with it, they will not neglect to learn the conditions essential to the success of the trials which they would make to furnish a powerful auxiliary to therapeutic medicine.

Let us return to the employment of magnetism in society. The precautions already pointed out will suffice to banish all the inconveniences attending it, when it is merely intended to make use of it several days, and when neither somnambulism nor magnetic sleep presents itself. But there must necessarily be many others in chronic complaints which appear to require a very long treatment, and whose cure is preceded by crises and by a decided magnetic state.

In these kinds of diseases, magnetism between persons of different sexes ought to be proscribed, unless the principles and morals of the two individuals prevent the fear of an improper influence. The only men who can undertake the treatment of a young woman are the father or the husband. I have told the reason in another place. I think it useless to go into greater details. I ought only to point out the exceptions to what I have given as a general rule.

These are to be sought in the advanced age of one of the parties; and in the difference of circumstances in which they are found.

I foresee that some one will seek to put me in contradiction with myself. "You have," says one, "an hundred

\* It is now used in them very extensively in many parts of Europe. Sir David Brewster says that the medical colleges in Germany have professors whose business it is to deliver lectures on this subject in its connexion with medicine. I have learned the same fact from an intelligent German, and from several travellers.—*Trans.*

times uttered the wish that physicians only would make use of magnetism : how, then, can women be magnetized unless by men ?” This is my reply.

It is to be desired that experienced physicians only should be charged with the *direction* of the magnetic treatments ; but it is one thing to have the direction of a treatment, and another to perform the manipulatory processes.

A physician might gather round a magnetic reservoir a great number of sick persons of all ages and of each sex, and devote his cares to each one according to circumstances ; but he cannot charge himself with a direct treatment, but by observing all the proprieties, by banishing all the possible dangers, and preventing even ill-founded suspicions. He must, therefore, cause another person to take his place to magnetize a female patient, and choose for this purpose a woman instructed by him how to proceed, and having equally the confidence of himself and that of the patient.

I say more ; when magnetism shall be generally recognized, when it shall become an essential part of medicine, and this time is perhaps not far distant, the physician who has an extensive practice will have two treatments, one for men, and another for women. He will thus avoid affording occasion for improper remarks.

As magnetism establishes confidence and friendship between the magnetizer and the patient, the precaution of interdicting the use of it between persons of different sexes is not the only one to be taken, especially in regard to young persons, being as they are more susceptible of new impressions. If the father or the mother cannot themselves magnetize their son or their daughter, they ought to know the character and the principles of the person who performs the office for them, not only because opinions are communicated by intimacy, but because in long treatments, and

particularly when somnambulism occurs, the magnetizer will at length, even without his own knowledge, exert a moral influence capable of modifying the humour, the sentiments, and the principles of him to whom he restores health. As to the rest, persons who without any selfish motive undertake the treatment of a disease, are urged by the desire of doing good; and charity supposes almost all the virtues.

What has been related of the dependence which somnambulists have upon their magnetizer, has given rise to ill-founded prejudices against somnambulism. But this dependence is only relative. It has necessary limits, and cannot have the consequences which some have dreaded. The somnambulist preserves his reason, and the use of his will. When he perceives that the magnetizer designs his benefit, he yields to him; and fortified by him, he determines to vanquish a bad habit, to resist an inclination or an injurious fantasy, to take a medicine to which he feels a repugnance, and which he has judged necessary. He profits by the ascendancy of the latter to work for himself, and to put himself in an advantageous position, which may be continued in the waking state. Sometimes he obeys the orders of his magnetizer in things that are indifferent, because the desire of satisfying him predominates over the reluctance which he experiences; but the magnetizer could not obtain from him either the revelation of a secret which it is his duty or his interest to conceal, nor things essentially contrary to the principles of honesty to which he is attached in the common state. A reprehensible act of volition would cause him to revolt, and throw him into convulsions.\*

\* M. Passavant expresses himself thus, citing in support of his opinions several remarkable facts.

“Exterior agents may, in spite of ourselves, carry disorder into our physical

The experiments which have been made to show that one could make somnambulists obey his will, have always been experiments of curiosity, without any moral danger, but very imprudent, since they fatigue the patients uselessly, and may prevent their restoration. People will absolutely interdict them when magnetism shall be so well known as not to astonish by its phenomena, and when they are well convinced that it is a sort of profanation to employ for amusement *a faculty which God has given us to do good to our fellow-creatures.*

I will finish this article by a remark worthy of attention. It is, that among those who are induced by curiosity to attempt magnetism, some renounce it as soon as their curiosity is satisfied; and some, on the contrary, attach themselves more and more to the practice as their curiosity is extinguished. These last are captivated solely by the pleasure of doing good. The enjoyments of the mind are enfeebled by the loss of novelty; those of the heart become more lively the longer we have enjoyed them. The source of the last is inexhaustible.

*2. Of the dangers that may occur to the animal economy either by the abuse or the misapplication of magnetism, and of the means of avoiding them.*

Those who have wished to inspire the fear of employing this agent as a curative means, have based their observa-

organization; but our moral constitution depends only upon our will. Thus, so long as a man wills to be free, he remains so in somnambulism as much as in the ordinary state. One might wound or kill, but he could not demoralize a human being without his consent."

Yet suppose the possibility of a lethargic somnambulism, and the existence of a being sufficiently depraved to take advantage of it, we need not inquire whether any damage might result, if we observe the rule laid down, that a woman when magnetized ought always to have a female friend near her.

tions upon very specious reasoning, which would be unjust if applied to ordinary medicine. Since magnetism has a very powerful action, they have said that this action ought to be salutary or injurious, according to the nature of the disease. If it is a tonic, it will augment the evil when there is too much excitement; if it is soothing, it can produce no good results in cases of inaction.

The defenders of this agent have answered that it cannot be compared to medicines which have in themselves a determinate property. Magnetism, say they, acts upon the whole system; it seconds the efforts which nature is making to throw off the principle of the disease. If it soothes, it is by re-establishing the equilibrium; if it strengthens, it is by recalling the vital fluid into the organs in which there is a deficiency.

The answer is dictated by the theory which is most apparently true; and I think that if magnetism were employed in all its purity, and freed from all extraneous principles, it could not in any case be injurious.

Some privileged beings exist who are endowed with a lively faith which never hesitates, with a confidence exempt from pride, with a charity so expansive that they forget themselves and are identified with the suffering being. The union of these qualities puts them into a state for employing this agent, during which they are directed by an instinct more sure than all the calculations of reason. The power of their soul predominates over all the interior forces of the patient. It excites or soothes them at will. Their action, sometimes insufficient, will be always more or less salutary. But I ought here to consider magnetism as it can be practised at the present time, and by the persons to whom this instruction is addressed.

Let us not, then, dwell upon an abstract theory. Let us

consult experience to know if, in certain circumstances, magnetism has not done some evil. Let us listen to them who condemn the use of it, not to dispute with them, but to profit by whatever truth may be found in the motives of their opinion. Innumerable facts, collected for forty years, have demonstrated in general the curative power of magnetism. But has it not sometimes produced effects contrary to what people have desired to obtain? If it be true that it has, we must examine in what circumstances it has taken place, to what causes they ought to be attributed, and what precautions we ought to take to prevent the recurrence hereafter.

I am persuaded there is hardly a disease which, by itself, is of a nature to be aggravated by magnetism properly employed. But it may happen that magnetism does not agree with this or with that individual, either because of peculiar temperaments, or because there exists a sympathy between him and the magnetizer, or because the latter has too strong an action, which produces trouble, or because the action is too feeble, so that it induces a struggle in which it cannot triumph, or because he does not know the mode of application which is useful. In these circumstances, it is prudent not obstinately to struggle against obstacles, unless the patient is forced by a kind of instinct to demand its continuance. There are certain persons on whom magnetism causes a nervous irritation. When this is perceived, it would be well to magnetize at a distance, with the intention of soothing, and withdraw one's self by little and little from one end of the apartment to another; you will even draw off the fluid by transversal passes; you will not give yourself any uneasiness; but you will stop if you do not make a state of calmness succeed this first nervous shock. We know by the somnambulists that in certain cases magnetism ought to

be employed with much reserve, and that its application ought to vary according to circumstances, either in the degree of force, in the duration of the sittings, or in the choice of the processes. When there is an exaltation of the nervous system, it is prudent to moderate or even to suspend the action.

The species of nervous irritation of which I have spoken does not in the least resemble the pains which magnetism produces or renews in an affected organ. These pains prove the action of magnetism, and result from its efforts to expel the principle of disease; and they often make known the seat of it. These pains continue during a certain time, and, calm them as well as you can before the end of the sitting, you may expect to see them renewed at the following sitting, and sometimes in the intervals, until there is no longer an obstruction to the free circulation of the fluid; and you need not be affrighted on account of them. In palsy, magnetism often excites lively pains, because it re-establishes sensibility in the limbs before restoring movement to them.

This leads me to speak of a real danger, the interruption of a treatment commenced, and the omission to sustain a crisis which has been excited, and which nature cannot develop and terminate without being aided by magnetism. This danger is nothing in slight and recent indispositions, but it is very serious in organic and long-standing diseases. A person might do much mischief by magnetizing only once to drive off an internal pain caused by a tumor, by a humour which, for many years, attacks an organ at certain periods. When a person has deranged a movement which was established, or excited a contrary movement, it is necessary to regulate it so that it may not bring on any disorder. The accidents which have occurred by the rude

interruption of a treatment, ought not to be attributed to magnetism, but to the imprudence of the magnetizer. I shall make myself better understood by citing two examples. The first is that of a lady who for twelve years had a violent headache every month. One day when I was at her house, and she was suffering much, I relieved her of the attack in half an hour. The following month the headache having returned, she sent for me. I relieved her as before. The next day she was very well; but two days afterwards she had insupportable pains in the body. She was attacked with a violent fever, which lasted six weeks, and of which she was cured by ordinary medicine. Since that time she has not had a return of the headache. I do not doubt that this acute disease was produced by the humour displaced by me; and that it would not have taken place if, when I drove off the headache at first, I had continued to magnetize her for a month, in order to produce some crisis.

The second fact is still more remarkable. It clearly proves that one ought not to permit himself to attempt the action of magnetism, except when he is sure of continuing it as long as it is necessary.

A girl of sixteen, who lived in the country, having had a fall, experienced for several months pains in the head, and became completely blind, having the gutta serena. Persons who took much interest in her caused her to be placed under the care of able oculists. She was sent forthwith to the Hôtel-Dieu, where all the remedies were essayed. She was finally declared incurable; and as her parents were without fortune, she was sent to the Salpêtrière. She was there for three years, when a medical student who was magnetizing a lady, proposed to her to come to the house of that lady, telling her he had hopes of curing her. She



accepted the offer with gratitude; and some of her acquaintances undertook to see that she was attended thither every day. She came, then, to the lady's house, and he who had offered her his cares magnetized her with energy for an hour, by putting his hands upon her head. She experienced an extraordinary sensation, which nevertheless was not painful; but the following night she was attacked with violent pains in the head. She returned to the house of the lady, but she did not find the magnetizer, who had left word that unexpected circumstances obliged him to suspend the treatment. The pains increased from day to day. They finally became insupportable, and were accompanied with a fever, which continued every evening and a part of the night. The poor girl was sent to the infirmary, where many remedies were administered to her without effect. She was eleven months in this suffering condition, when some one requested me to magnetize her. She came to my house every day. I employed magnetism by the long pass, and made passes along the legs, which became at first so benumbed that she could not move them. After five sittings she was restored, and since that period she has enjoyed good health, excepting her blindness.

This is the same girl whose treatment I continued for nearly a year, because the effects which I had produced after the cessation of the pains made me hope to restore her sight. I spoke of this in the preceding chapter. It is evident that the pains in the head were critical pains produced by magnetism, and that they would have ceased in a few days, if the crisis had been ascertained. Perhaps at that time vision might have been restored.

In certain organic diseases which are very severe and long-seated, the efforts of nature to take a new direction may produce the most painful and alarming crises. If the

magnetizer is frightened, if he interrupts the action, the patient runs the risk of succumbing. In these cases, happily very rare, it would be necessary to have a somnambulist sufficiently clairvoyant to announce the crises, to describe the manner of developing them, and the results which they ought to have. The magnetizer would be equally assured if he were directed by a physician versed in the knowledge of magnetism. If this aid be wanting, I can only recommend confidence and courage. I have seen the interruption or the false direction of a treatment have, in the course of time, the most fatal consequences ; but I have never seen a serious accident follow a violent crisis, the development of which has not been hindered.

Many persons fear that magnetism excites nervous commotions, and even convulsions, because they recal to mind the effects which were produced at first by Mesmer. But at the time when Mesmer connected patients for the first time around the baquet, he knew neither the means of directing the agent that he employed, nor of calming the crises ; and since 1784, the true principles of magnetism being well known, the scenes which once made so much noise are no longer reproduced. But it is well to say here in what case nervous crises may occur, and how all their inconveniences may be avoided.

Magnetism really produces nervous crises in disorders of the nervous system ; but they are necessary for the cure ; they are the consequences of the efforts of nature to change a bad direction, and re-establish the equilibrium. The magnetizer does not interrupt them ; he calms them by a soothing action, and by his will. Let him not be troubled, let him have patience and the desire of doing good, and after the crisis the patient will find himself better than

before. It is very essential to know that magnetism renews attacks which it gives the strength to support; but it accelerates the progress to destroy the cause of the disease.

Magnetism also excites nervous motions when people make use of it out of curiosity, to exert its power, or to obtain singular effects; when its action is concentrated upon the head, or when an extraordinary force is employed suddenly, while the subject resists the action; when, instead of being tranquil, the operator is himself agitated. Do not magnetize unless you are yourself in a state of calm, and nothing disturbs the employment of your faculties. Employ your force gradually, and by little and little; have no other desire than that of curing; and you will never excite the least trouble in the one you magnetize.

If, in a treatment wherein several persons unite in a chain, or around a magnetic reservoir, a nervous crisis displays itself, the patient attacked by it should be instantly taken from the chain and led to another place, that he may be calmed. It is known that nervous attacks are communicated by imitation or by sympathy, and this is a reason for not exposing the other patients to it.

I ought here to reiterate a condition essential to the success of every treatment, namely, that the magnetizer must be in good health. Rheumatic pains, nervous affections, and especially organic diseases, are communicated from the magnetizer to the person magnetized, with facility proportioned to the thoroughness of the communication between them. In the state of disease the vital fluid may be vitiated, or at least morbid principles may be thrown off with it. I will add, that in the magnetic communication there is established a sympathy between the similar organs of the two individuals; whence it follows that a person whose lungs

are delicate cannot without danger magnetize any one whose lungs are affected.\*

Hitherto I have spoken only of the dangers to which we are exposed in magnetizing, without precautions, persons who are not somnambulists. Those which spring from somnambulism are still greater. To avoid them, it is necessary to know them, and I will therefore point them out.

I have just said that a magnetizer whose health is essentially bad may communicate the disease to the person whom he magnetizes. This thing is especially to be feared in somnambulism. I have several times seen the proof of it. I will merely recite a fact which struck me forcibly. A young lady who had for a long time had a very serious nervous disease, was magnetized by a friend of her family who rendered her a somnambulist the first day. She very soon had favourable crises, and her health appeared to be sensibly ameliorated. She flattered herself with the prospect of obtaining a complete cure, when her magnetizer was attacked with an inflammation of the larynx. As he could no longer go out of his own house, he sent every evening to the patient a magnetized handkerchief, which renewed somnambulism for two hours. The young lady was very soon attacked with the same disease, accompanied by the most alarming symptoms. Happily another magnetizer came to her aid, a circumstance which did not prevent her from being in the greatest danger when the former one died. And it was only after a very long treatment, and

\* The magnetizer who enjoys good health sometimes sympathetically experiences the pains of his patient, but he does not catch the principles of the disease; the reason of which is, that as he throws the fluid from himself, he is active and not passive, he gives and does not receive.

making use of all the remedies which her clairvoyance suggested, that she was perfectly re-established in health.

I will not here return to the accidents that may result from temporary imprudences ; I confine myself to a succinct summary of what I have said on this subject. Never interrupt a crisis. Do not suffer your somnambulist to be touched by any one who is not in communication with him. Do not put him in communication with any one except it be for some good purpose, and when he desires it. Avoid magnetizing him in presence of many persons. Occupy yourself solely with his health. Follow the processes which he indicates to you. Do not fatigue him with experiments. If you neglect these precautions, you will diminish his lucidity, retard his cure, and do him an injury. Yet this injury may be ordinarily repaired by proper cares, and the greater part of magnetizers are not instructed on this point by their own experience.

The dangers of which I am about to speak are happily much less frequent. They are not caused by a momentary fault of the magnetizer, but by the abuse of his own power. They are with some individuals the natural consequences of somnambulism ; and, as they are very serious and difficult to remedy, the magnetizer ought to conduct himself in such a manner as infallibly to prevent them.

Persons who have been for a long time somnambulists have been known to preserve, even after their restoration to health, a nervous susceptibility which renders them susceptible to the least impressions, and the slightest action of magnetism may cause them to fall again into an imperfect somnambulism. Some of them have been seen to be habitually in a magnetic state. This is a great inconvenience, and you must avoid it by observing the following directions.

Do not magnetize your somnambulist any longer than he tells you it is necessary. Never speak to him, after he awakes, of what he said in somnambulism. In terminating each sitting, disembarass him of the fluid with which he is charged, and wake him perfectly, so that there may be no intermediate point between the ordinary and the somnambulic state. As soon as your patient is cured, refrain absolutely from the desire of preserving in him the somnambulic faculties; will, on the contrary, that they cease, until a new complaint renders them useful to him. Somnambulists who are no longer ill are generally poor somnambulists; and the tendency to somnambulism is not in accordance with the ordinary habits of life. Many magnetizers preserve somnambulists after their cure, and they hope through them to render service to other patients; but it is wrong to have confidence in such somnambulists. They are often made use of for experiments of curiosity. They are exhibited to persons who interrogate them upon various subjects. All this does no good. It does not even convince the incredulous; and this presents many inconveniences.

I know that one might cite some exceptions to this rule, and that somnambulists, when thoroughly cured, have been known to preserve, for many years, a surprising clairvoyance. This phenomenon is very infrequent. It has its source in moral and physical dispositions independent of the magnetizer's influence, since persons, who have never been magnetized, have been seen to be naturally in a state similar to that of the most extraordinary magnetic somnambulists; but this state demands so much management, and requires so much prudence, discretion, and disinterestedness, to derive advantage from it, that a wise man will not seek to produce it, or to sustain it by magnetic action.

But the inconveniences of a somnambulism too much prolonged and made almost habitual, are nothing compared to the dangers to which one is exposed by turning somnambulism aside from the single end to which it should be directed: that is, by exciting the faculties of somnambulists to obtain of them surprising things, from which they can derive no advantage, either to their health, or to the perfecting of their moral qualities. There is not the least doubt that such an abuse of magnetism may carry trouble into the nervous system, and derange the imagination. If you exact of your somnambulist things which are difficult and contrary to his will, if you should wish to act upon him in such a manner as to make him see the dead or spirits, if you compel him to go into distant times or places, to discover things lost, or to announce the future, to tell you what numbers will be fortunate in a lottery, a thing which he knows no better than you, if you interrogate him about political affairs, &c., you will do him much mischief, and might even make him idiotic. If this should occur, it will be your own fault; it ought not to be attributed to magnetism, but wholly to your temerity. Somnambulism will never produce the least disorder when not abused; and we are sure of not abusing it when we employ it solely for the purpose of learning the means of doing good to the somnambulist, or to the patients with whom he consents to interest himself. Somnambulism of itself is a state of calm, during which all the forces of nature put themselves in equilibrium. The stream of life then flows freely; its waters, united in a single channel, are purified in their tranquil current; but if you build dykes, it will overflow its banks, and produce the greatest disasters.

In many works on magnetism, and especially in those which have been published in Germany, the authors have

distinguished different degrees or states of somnambulism, the most elevated of which has been called ecstasy, or magnetic exaltation. I spoke of this extraordinary state in the preceding chapter. I ought here to state that it is very dangerous, and that in the hands of a magnetizer who lacks force, coolness, and experience, and who is governed by the desire of witnessing marvels, it may be attended with the most fatal consequences. When this state is arrived at a certain degree, the magnetizer has no longer any control over it. If, then, you see somnambulism taking this direction, it is necessary forthwith to oppose it; and if you fear you shall not succeed, you should renounce the treatment. It is never at the first time that this state becomes sufficiently manifest for the will of the magnetizer to be inefficient. I think this danger has never been better exposed than in a pamphlet entitled, "Mémoire sur le magnétisme animal, présenté à l'académie de Berlin." 1820. This is from the pen of a distinguished physician, and I knew the man whose somnambulism was the subject of his observations.

I believe that the accidents which have sometimes resulted from somnambulism have never occurred except when it has been pushed too far, or when its beneficial and reparative action has been counteracted.

3. *Of the dangers to which persons expose themselves who place too much confidence in somnambulists.*

Many enthusiastic magnetizers have a blind faith in their somnambulists. They believe them infallible, both in the judgment they give of their own disease, and in that which they give of the diseases of others. If the remedies ordered by them do not succeed, they suppose it is because the prescriptions have not been followed with sufficient exactitude;



if the remedies have done mischief, they regard the mischief as a necessary crisis. As they have sometimes seen inconceivable wonders, they have become credulous, and this credulity makes them lose all prudence. Even when a mischance arrives, they continue in the illusion.

There are, without doubt, some somnambulists endowed with such a lucidity, that when they have been placed in communication with a sick person, they clearly explain the origin, the cause, and the nature of the disorder, and prescribe the most suitable remedies by indicating the effects they ought to produce, and the crises which are to be expected. They announce a disease which will develop itself in several months, and the precautions which ought to be taken when the first symptoms are perceivable. They even see the moral condition of the patient, penetrate his thoughts and give him appropriate advice; but these somnambulists are rare; and even those who have given proofs of this inconceivable clairvoyance do not always preserve it, and do not possess it except at certain moments.

It often happens also that the clairvoyance of somnambulists is not extended equally to all objects; they see very well things which no man in the world in the ordinary state could conjecture; and they do not perceive others which a physician would notice at the first glance of the eye.

Let us not doubt of the faculties of somnambulists, but let us be the more prudent since we are engaged in a career in which we do not see the rocks and quicksands.

In order to avoid all the dangers of a blind confidence, observe the following directions.

When you have been so happy as to meet with a somnambulist who has given proofs of his lucidity, present your patient to him, sustain his attention, and let him speak without interrogating him. If he perfectly describes the symp-

toms of the disease, if he points out the origin of it, if he speaks of remedies which have been employed and of the effects they have produced, if he sees clearly what it is impossible to divine, and especially what you are ignorant of yourself, as it has often happened to me, it is evident that he is well acquainted with the disease ; and this knowledge will be very useful to you.

Then you will request him to point out the treatment to be pursued.

If this treatment exhibits nothing that can be injurious, and if it does not oblige the patient to renounce that which he is already pursuing, and from which he has experienced relief, if the somnambulist affirms that the medicines which he points out will produce such or such an effect, and that the patient will be cured after having experienced such or such a crisis, you will follow his prescriptions with the most rigorous exactitude.

But if among the remedies indicated there are some which, in certain cases, might do mischief, you will apply to an enlightened physician, who, if he be not a partisan of magnetism, may be at least exempt from prejudice, and you will submit to him the advice of the somnambulist, which you will follow in case he sees no danger in it. You will not put your somnambulist in consultation with the physician, provided the physician is not himself a magnetizer ; for in talking with him, the somnambulist may yield to his vanity, and say things not prompted by instinct ; but you will combine what he says with what the physician in whom you repose entire confidence, tells you. By this means you will have no risk to run, and even if the treatment does not succeed, you will have no cause for self-reproach.

There are at Paris somnambulists who make a profession of giving advice for a fee, and the enemies of magnetism do

not fail to say that their somnambulism is pretended. I can affirm the contrary, and I have examined a great number of them with the most scrupulous attention. I have collected a large number of facts which I have examined in such a manner as to leave me in no uncertainty on this head. They differ among themselves in the degree of their faculties and of their moral qualities; but all are really somnambulists.\*

Among those whom I have observed, there is not one that I have not known to commit errors; but there is not one that has not exhibited to me proofs of clairvoyance. This clairvoyance has appeared to me imperfect and limited on several occasions. At other times they have singularly astonished me. For instance, I have conducted to the houses of these somnambulists, patients whom they could not have known, and of whose state I was myself ignorant; and I have seen them after a quarter of an hour of concentration and of silence, divine the origin, the cause, and the stages of the diseases, determine the seat of the pains, discover what no physician could perceive, and describe with exactitude the character, the habits, and the inclinations of those who consult them. I have seen some of them who have cured very severe acute diseases, and inveterate chronic disorders, by boldly changing the treatment pursued up to that time.

Each of the somnambulists of whom I speak has methods of investigation peculiar to himself. The attention of some

\* It is possible to feign an imperfect somnambulism in presence of persons who take no precautions to verify the reality; and I recollect having been for three days the dupe of a person whom I thought incapable of deceiving me; but whatever address the pretended somnambulist may have, you may discern the deception at the first examination. The faculties peculiar to somnambulists cannot be successfully imitated by any one who does not possess them.

is at first struck with the most serious evil ; others examine separately and successively all the organs, commencing at the head ; and it is only after having viewed them apart that they endeavour to determine their reciprocal influence. There are some of them who, to make this examination, do nothing more than to touch with one hand the pulse of the patient, while with the other they feel over all the body ; they thus perceive by sympathy which are the affected organs, and they sometimes experience the pains of the patient so much as to suffer considerably after the sitting.

Some of them consult for persons who are absent and unknown to them. Some hair of the patient, or something which he has worn for several days on the stomach next to the skin,\* suffices to put them in such close communication with him, that they will describe exactly and minutely his physical and moral condition. I do not pretend that they do not often deceive themselves, but I have seen them many times succeed in an astonishing manner in cases where they had nothing to guide them, and where the disease for which they were consulted had characteristics too rare for them to come at the truth by conjecture or chance. If he who consults has for his aim, not to enlighten himself, but to put the somnambulist to the proof, it is possible that, without knowing it, he will exert an influence which will furnish him with new reasons for his incredulity.

To what I have just said of the somnambulists by profession in reference to their varying faculties, I ought to add that I have noticed in many of them much uprightness and sensibility. I have seen them carefully distinguish between what they thought themselves sure of, and what they

\* It is necessary to envelope these things in paper, and not to have had the packet opened, when it is presented to the somnambulist.

thought merely probable, and refuse to give a consultation when they did not feel themselves to be in possession of sufficient clairvoyance; or when the state of the patient appeared desperate, they would not declare the opinion they had formed respecting it.

The part which these somnambulists have taken, of giving consultations every day, which fatigue them, obliges them to take care of themselves, and renounce all other business. It is proper that they should be recompensed for their trouble, and the sacrifice of their time. The persons who apply to them are very glad to be able to acquit themselves of the obligation, if they have received good advice; and as no one designs to deceive them, they have no reason to complain, if they have merely satisfied their curiosity.

This is what I had to say to justify an abuse which will exist so long as magnetism is not practised in families, under the direction of a physician, and which in the actual circumstances of the case ought not to be condemned.\* But without pretending to make any particular application, without disapproving what exists, I ought to show that somnambulists by profession, those especially who succeed

\* Some men who have not taken the pains to inform themselves of the services rendered every day by the somnambulists of whom I speak, would have the police forbid their giving consultations. Such a measure would create inconveniences a thousand times more serious than the ones sought to be obviated. In the first place, these somnambulists could no longer find a magnetizer who, by a disinterested zeal, would consent to direct them and sustain their strength. In the second place, those of the somnambulists who have the most delicacy, would think they ought to renounce a practice which is interdicted to them. Finally, those who, in spite of the law, would continue to see patients, having risks to run, would demand a higher price for their services, and require secrecy; and the persons who obtain a consultation from them, would not dare to submit it to a physician, for fear of compromising their obligations to the somnambulists.

in throwing themselves into the crisis, ought in general to inspire less confidence than those of whom I spoke further back, and who in the waking state are ignorant of the faculties with which they are endowed during sleep. What I am about to say is supported by the true principles of magnetism, and confirmed by numerous observations.

In order to have a somnambulist judge correctly the state of a disease, he must in some sort identify himself with the patient. For the motive which determines him to identify himself with a suffering being can be no other than the sentiment of pity, or the love of good. It supposes a forgetfulness of one's self, and personal interest must necessarily alter its purity.

When somnambulism by being too much prolonged becomes a habit, there is established a communication between this and the ordinary state. Instinct no longer acts independently. The acquired ideas, recollections, prejudices, interests, are mingled with that species of inspiration which develops in the somnambulist a faculty absolutely foreign to those which we enjoy in the common state.

Professional somnambulists are rarely in a state of abstraction (*isolés*), from which it is to be presumed that they have not reached the degree of concentration which ordinarily precedes perfect clairvoyance. As they see many patients in the course of the day, the impressions which they receive change their nature at every moment, and it is difficult for them to identify themselves alternately with each one of those for whom they are consulted. Besides, to see the disease, to describe its symptoms, to divine its origin, is not all. The somnambulist is also required to point out the treatment. The faculty of seeing remedies is very different from that of seeing diseases, and is not always

united with it. It may also be remarked that many professional somnambulists have a pharmacy peculiar to themselves. They order, according to circumstances, a certain number of medicines which they are acquainted with, because they have made use of them, and their complicated prescriptions often appear to embrace useless things.

The lucidity of somnambulists varies from one moment to another. A somnambulist who consults only with the desire of relieving a suffering being, when he perceives that he is not for the moment endowed with perfect clairvoyance, says to his magnetizer: "I do not see well to-day. The patient must return, and try to find me in a more favourable condition. I am not well acquainted with the disease; I cannot devise the remedy. I suspect such or such to be the case, but I am not certain, and I cannot permit myself to say positively," &c.

The somnambulists who receive in succession several patients, each one at the hour they have appointed, think themselves obliged to answer the questions put to them; provided they do not experience too much fatigue, they rarely think of examining themselves to be sure of their own lucidity. They would not deceive you; but they depend upon the first sensations they feel, and prescribe remedies after the habitudes they have acquired. As they desire you to entertain as favourable an opinion of their lucidity as they themselves do, they are dexterous in the manner of expressing themselves. If they perceive that they have erred, they go about to rectify their judgment, and to persuade you that you have not well understood them. When they do not discover the essential disease, they almost always conjecture some of the symptoms; and if you appear

surprised at it, they profit by this discovery to direct themselves and to augment your confidence. If the remedies they have ordered do not produce the effects they expected, they do not on that account think themselves mistaken; they find pretexts for excusing their error, and plausible reasons for modifying their treatment. All this may take place without any misgivings, and with an entire honesty on their part; for our interest influences our manner of viewing things, our decisions and our conduct, without our knowing it.

Somnambulists of this species have often gone to see physicians who are prejudiced against magnetism, and who wish to sustain their incredulity by experiments. They have almost always succeeded in putting them at fault, and they have thence concluded that all those who profess to have acquired proof of the lucidity of somnambulists were dupes. If they had known the principles of magnetism they would not have drawn this conclusion. Somnambulists to whom insidious questions are asked, are much embarrassed, and if vanity or the fear of avowing their ignorance determines them to answer, they make efforts, they are troubled, they speak at random, and very soon they are put in contradiction with themselves by some one better informed than they are. Besides, in order to have a somnambulist lucid, he must be sustained by the confidence and the will of the person who magnetizes him, and he who is put in communication must desire to receive useful advice of him. If he is exempt from all interest, if he preserves his independence, he will tell the one who comes to consult him, and whose intentions are not in accordance with his, "I cannot consult for you; I am not in condition to answer your questions." But in the contrary case, it is natural



that he should employ the resources of his wit to supply the instinctive faculties which fail him.\*

Yet these somnambulists may be very useful; and, as I have said, there are some of them who are endowed with the most astonishing faculties, and whose goodness of heart raises them above every other sentiment. Even those whose clairvoyance is very imperfect, have, at certain moments, and as it were by flashes, a surprising lucidity. One might apply to them, not to put them to the proof, but to hear their advice with attention, and to derive from it some information. It is not during the sitting, but it is afterwards, that we ought to weigh, combine, and discuss what they have said, in order to judge of the degree of confidence which they merit. I will point out the conduct you ought to pursue, and which you can do without fear.

If you decide to consult one of these somnambulists, do not limit yourself to the inquiry whether he has given proofs of lucidity; endeavour also to find out whether in his conduct he has always shown himself worthy of esteem. We cannot be certain that a somnambulist will not deceive himself, but it is at least necessary to be assured that he is incapable of deceiving others. If the somnambulist has a sensible and enlightened man for a magnetizer, this will be one motive for confidence.

It is desirable for you not to be known directly or indi-

\* What I say here is founded upon facts which have been related to me, and not upon my own observations. I never permitted myself to consult somnambulists to put them to the proof. I have not even gone to the houses of any except those whom I knew to have given evidence of clairvoyance. It seems to me not very proper to employ insidious means to learn the truth. It discovers itself to him who searches for it with perseverance and honest intentions.

rectly to the somnambulist, in order to be sure that he knows nothing of your disease; but this is not always possible. In all cases, when you have been put in communication with him, you will not inform him of what you suffer; you will answer yes or no to his questions, without testifying the least surprise. If he describes the symptoms of your disorder, if he discovers its origin, if he finds out what could not be known by his senses, you will have some reason to believe in his clairvoyance, and you will take note of all the remedies that he prescribes to you. It is not until he has finished telling you what he has seen and perceived, and what he advises you to do, that you will permit yourself to invite him to direct his attention to any particular organ, or to interrogate him upon anything which disquiets you. I suppose that after having quitted him, and reflected upon what he has told you, you will be entirely satisfied and even astonished at the judgment he has formed of your condition. You will then address yourself to a candid physician, and submit to him the advice of the somnambulist before you take the remedies prescribed; for it may happen that there is a complication of diseases of which the somnambulist has seen but one. It may also be that the somnambulist sees the disorder very well, but mistakes in regard to the remedy. The physician will certainly find in the advice of the somnambulist perceptions calculated to enlighten him; but it belongs to him to appreciate them, and to modify the treatment in consequence.

When a lucid somnambulist prescribes remedies for himself, we should conform ourselves exactly to his prescriptions. If he is charged with only one patient in whom he takes interest, and to whom he devotes himself, he ought to be heard with great confidence, and you will follow his advice, provided there appears to be nothing in it of a dangerous

character. The physician is solely to approve or to disapprove. But with the somnambulists of whom I have just spoken, the physician ought to preserve his supremacy, and direct the treatment, while he profits by the intelligence of the somnambulist, and makes use of the remedies indicated, if he sees therein no inconvenience.

If reason permits us to depend solely and unreservedly upon a somnambulist by profession who has given proofs of lucidity, it is only when physicians have declared the case to be beyond the resources of their art, and that they know no means of curing the patient which has not been tried.

As much as I love to contemplate somnambulism in its purity, when the soul, disengaged from sensation and all terrestrial interest, sees nothing without her but what is enlightened by the torch of charity, it is painful for me to consider it as a complicated faculty, of which I know neither the principle, the direction, nor the limits, presenting itself with vacillating and diversified characters. But the details into which I have entered appeared to me necessary, because this work is not destined solely for persons who wish to practise magnetism to do good, but also for those who, having heard of cures effected by somnambulists, come to consult them without having the least idea of the circumstances which favour or trouble their clairvoyance, and without being acquainted with the precautions which are necessary to distinguish between their instinctive notions and the illusions to which they are often exposed.

Somnambulists may give erroneous views to those who consult them with too much confidence, not only in regard to the treatment of diseases, but also in regard to things not less important. I have seen persons who, at sight of the somnambulic phenomena, were led to the adoption of most absurd and extravagant opinions. I know that a thorough

knowledge of somnambulism places one beyond the reach of this danger; but there are few persons who have sufficiently studied this state to escape being dazzled by its phenomena, and to distinguish what is produced by the imagination, from what is perceived by the new faculty developed or revealed by the interior sentiment. I should wander from the path before me, if I stepped aside to enter into many details on this subject. It should suffice for me simply to trace the route you ought to follow, so as not to be led astray; yet I will make a few observations in the first place, which will render the justness and the importance of my counsels more perceivable.

In somnambulists there are developed faculties of which we are deprived in the ordinary state; such as seeing without the aid of the eyes, hearing without the aid of the ears, seeing at a distance, reading the thoughts, appreciating time with rigorous exactitude, and, what is still more astonishing, having a presage of the future. But there is often with somnambulists an extraordinary exaltation of the faculties with which we are endowed. Thus, among them, the imagination may assume a prodigious activity; the memory may recal a thousand ideas which were entirely effaced; the elocution may become so elegant, so pure, so brilliant, as to seem the product of inspiration. But all this does not exclude error. The exercise of the faculties peculiar to somnambulists, as well as that of our ordinary faculties, has need of being attended with certain conditions, in order to give us exact notions. Experience and habit have taught us to recognise these conditions as it regards the external senses. We know that for our eyes to impart to us a just idea of the form and colour of objects, these objects must be situated in the light, at a certain distance, and that the rays of light reflected from them must not pass through a me-

dium which distorts the images. On the contrary, we are ignorant of the qualities necessary to the free unfolding of the new faculty of the somnambulist. Further, this faculty acts alone, while the testimony of each of *our* senses is rectified by that of the others.

As to the exaltation of our ordinary faculties, if all were exalted together, and to the same degree, harmony would be preserved, and man in somnambulism would be in all respects superior to what he is in the ordinary state. But it is not so. One faculty is exalted, if not at the expense of the others, at least more than the others; it predominates, and harmony no more exists. It sometimes happens that reason bears the sway, which is a happy circumstance; but this is precisely what strikes people least forcibly. The astonishing fact is, to hear a somnambulist display much information upon a subject to which he had heretofore paid no attention; and people do not reflect that things which he may have heard or seen at a very distant period come up before his mind with extreme vividness; that certain associations between objects become perceivable to him, which are imperceptible to us; that the prejudices of his childhood operate afresh upon him in all their power; that his imagination can realize the phantoms it has created; that the facility of associating his ideas, of expressing them in the most delightful manner, of investing them with all the charms of poetry, of joining them with some unperceived truths, which he causes to shine with the brightest splendour; that all this is not a proof of the truth of what he believes and of what he says; that the faculty of prevision, the most inconceivable of all, never extends but to a certain number of objects, that it is conditional, and that, if there are facts enough to prove its existence, there is not a case where we can reckon upon the exactitude of its application; finally, that all the faculties

of the mind can draw man far from the truth when their exaltation has destroyed the equilibrium which ought to reign between them, and which is necessary to maintain the supremacy of reason.

We will now see how we may prevent somnambulists from running into error, and preserve ourselves from the influence of their illusions over us. The only infallible means is, not to let them busy themselves on anything except the subjects in relation to which experience has taught us they have lights which we cannot have; that is, in regard to their own health, and the health of those who are perfectly in communication with them, and to interdict them absolutely from all religious, metaphysical, and political discussion.

The precept I here give is not in contradiction with what I have said farther back relative to somnambulists, who of themselves, and without being invited, expose the fundamental ideas of religion. These ideas are inherent in the human soul, which cannot know itself without also knowing the cause and the end of its existence, without ascending to its origin, without perceiving its relation to other souls free from matter. The existence of God, Providence, the immortality of the soul, are proved to us by the order of the universe, and especially by the inner sense; and the knowledge of the essential principles of morals is the result of the unfolding of our intelligence.

For, the view of the order of the universe will be the more clear, the inner sense will be the more quick, the unfolding of intelligence will be the more regular, the more the soul is disengaged from all terrestrial interest, the more estranged from all passion. And this is the reason why the somnambulist, abstracted and concentrated in himself, is in this respect more enlightened than we. But in regard to

things which have been revealed to man, or which have been taught us by tradition, it does not belong to somnambulists to instruct us ; they have merely the same gift that we have. Their disposition to piety might edify us ; but if we make them reason about mysteries, their imagination will be exalted, and they will give in to all sorts of errors ; they will no longer draw consequences from innate principles, but from the prejudices of childhood, or from some hypothetical views. They will conduct us into an ideal world, where, as in the actual world, illusion and reality will be mingled, not to be separated except by the aid of reason and experience. Even when in this ideal world the somnambulist sees what is concealed from us, he cannot communicate them to us, more than we can give to those who are born blind an idea of the phenomena of vision.

I know that many persons have been led to embrace the reveries of what is called *illumination*, by the confidence they have had in mystic or ecstatic somnambulists. The way to escape from this danger is, not to let the somnambulist wander into the regions of fantasy, and to limit ourselves, as to religious doctrines, to what we are required to believe. God has revealed to us what it behoves us to know, and the indiscreet curiosity which would go beyond this will be always punished.

Ecstatic somnambulism is often exhibited, without being induced by magnetism. They who enter into this state manifest upon certain points a clairvoyance which would appear miraculous ; they do not exhibit less in the strangest errors ; and they have exerted the most fatal influence upon those who have had the imprudence to listen to them as oracles.

If it is dangerous to consult somnambulists upon the dogmas of religion, it is not less so to consult them upon

political affairs. I have seen men, otherwise well-informed, become the dupes of their visions and their predictions. I cannot too much recommend your never permitting them to enter upon such a course.

The metaphysical acumen of certain somnambulists is sometimes very surprising. Doubtless it is better than that of the materialists, but it does not repose upon a solid basis. It generally conducts us to systems analogous to those of the Alexandrian school, or of the eclectics of the third century, in which sublime truths were associated with senseless creeds. Somnambulists who give themselves up to this species of research ordinarily lose the most important faculties, and the proofs of lucidity which they exhibit in relation to certain things of a useless nature merely serve to mislead the judgment of those who mistake their visions for realities.

I have seen persons who had certain proofs of the clairvoyance of a somnambulist, consult him about the conduct of their domestic affairs, and suffer themselves to be guided by him; and I have also seen them by this means take imprudent steps. I do not deny that a somnambulist may sometimes, and in certain circumstances, give excellent advice, because of the penetration he possesses, and even because of his ability to foresee the issue of an event which is in progress; but for this it is necessary for him to speak of his own accord, yielding to his instinct, without being excited, without being solicited, and without reasoning. A very good somnambulist, who is in thorough communication with you, will tell you, "Beware of such a person, he is deceiving you;" or, "Do not undertake such a journey, the result will be unfortunate." This merits some attention. But if you argue with him, he will enjoy no advantage over



you, except that of having more wit, and more facility in conveying his thoughts.

I repeat it for the last time; if you desire to avoid the danger of the influence which somnambulists may exercise over you, do not consult them except about what appertains to their real interest, and about what they may know better than you, namely, upon the means of re-establishing their health, or of directing their moral conduct.

In many works upon magnetism, somnambulism has been represented as a state of purity, in which man is superior to the passions, and would reject the slightest thought which would wound decency or the moral sense. Those who have sustained this thesis are supported by some facts; but the principle generalized is absolutely false. Many somnambulists preserve the passions and the inclinations which they had in the waking state. There are some of them who would sacrifice themselves for others; there are some who are profoundly selfish; there are some who are of angelic purity, and these would go into convulsions if the magnetizer had a thought injurious to modesty. Some may be found who preserve in somnambulism the depravity which they display in the ordinary state. There are some of them who calculate their own interests, and profit by what is told them to procure themselves some advantages. Vanity and jealousy are sentiments very common among them.

It follows from all I have just said, that the greatest wisdom and the greatest prudence are requisite for the good management of somnambulists, and for preventing their gaining an ascendancy over the magnetizer; that he ought always to preserve his supremacy, and yet not to make use of it except to retain them in subjection, and never to excite them; finally, that this state, in some sort supernatural,

may, in bad hands, be attended with many dangers. But let plain and upright men be fearless, let them but exercise an unshaken will for good, let them employ somnambulism only for the object for which Providence has destined it, let them repress their curiosity, the spirit of proselytism, the rage for experiments, let a compassionate charity, an unbounded confidence, be the only motives of their action, and they will never have anything to dread.

## CHAPTER VIII.

OF THE MEANS OF DEVELOPING IN OURSELVES THE MAGNETIC FACULTIES, AND OF DERIVING ADVANTAGE FROM THIS DEVELOPMENT.

WHEN Mesmer announced his discovery, he would not divulge a secret of which he thought himself the sole possessor, unless they would allow him a certain number of select students to whom he could explain all his theory, and at the same time teach them the mode of its application. But to let the world know how vast and important that theory was, and to establish its priority of discovery (*pour prendre date*), he published its fundamental principles in twenty-seven propositions, the proofs of which he reserved, and the development of which he promised to give, and also to explain its consequences, as soon as they had consented to arrange the matter, and to take the measures he judged proper to prevent the abuse of his principles, and the robbing him of the glory of having discovered them. These propositions were very obscure. Several of them seemed contrary to the received principles of physics. They have never been clearly explained; and yet the practice of magnetism has been attended with the greatest success. This proves that they were not so important as their author thought them; and that the effects which he produced, and those which his pupils produced, were not essentially allied to his doctrine. Yet one cannot but agree that the assertions of Mesmer merit the greatest attention, if not for the general system of physics with which he associated his discovery, at least as far as it relates to the proper action of

magnetism, its power, its effects, to the means of directing and strengthening its action, to the utility derivable from it, especially in the treatment of diseases; for Mesmer was both a good observer and a learned physician.

The twenty-seventh of the propositions of Mesmer commences in this manner:—This doctrine will put the physician in the way of forming a correct judgment of the degree of each individual's health.

People have not sufficiently reflected upon this proposition, and they will search in vain in most of the works upon magnetism to discover how it leads the physician to decide in relation to the state of the sick.

Mesmer also said in the thirteenth proposition: Experiment has proved the existence of a subtile matter which penetrates all bodies without apparently losing its activity. This proposition has been left unexplained, as well as the twenty-seventh.

Mesmer afterwards spoke much of the currents, and no account has been given of what he meant by the term. The supposition of currents passing and repassing through bodies, as that of the poles, appertains to the general system of Mesmer; and I agree that it is useless to look into this subject now; but if we can ascertain by experiment the flowing of a subtile fluid, and if the name current is given to this emanation, the nature of this emanation, the degree of force with which it escapes, and the cause of the direction it takes, are physical and physiological problems which ought to be examined with the greatest care.

The phenomenon mentioned by Mesmer has been known to a great number of his scholars. It was in particular known to M. d'Eslon, who fixed upon this subject the attention of almost all those to whom he taught the practice of magnetism. This knowledge was common to several of the

members of the Society at Strasburg ; and yet in the numerous memoirs which they have published, they have spoken of it only in a vague manner, as of a thing known to all the world by an oral tradition, which it is therefore useless to explain. I have myself scarcely said anything upon this subject in my *CRITICAL HISTORY*, because I did not well understand the subject, and not being endowed with the faculty of perceiving in myself the diseases of others, and not having paid attention to the action of the currents, I could not speak of it from my own experience. I have since read some manuscripts of M. d'Eslon, in which the question has been treated of ; I have also read a manuscript work written thirty-six years ago by a highly intelligent gentleman, an excellent observer, and who, having first been instructed by M. d'Eslon, had added much to the knowledge he had acquired as a pupil ; and I am convinced that what I had neglected to look into, was a very remarkable phenomenon, the observation of which is the most useful in the practice of magnetism.

M. de Lausanne recently gave a long extract from the manuscript I have just cited. It forms the first volume of the work entitled "The Processes and Principles of Magnetism," 2 vols. in 8vo. 1819. I invite those who wish to practise magnetism to read this work with the greatest attention, and to exercise themselves patiently in the method taught by the author. Of course I cannot here lay down all the principles, nor give their explanation. I must limit myself to let the reader know the principal phenomenon, and the indications with which it furnishes us, the better to succeed in the treatment of diseases.

It is well known that good somnambulists discover the seat of the diseases of persons put in communication with them, sometimes by experiencing sympathetically pains in

the part of their body corresponding with that which is affected in the patient, sometimes by passing the hands over them, and examining with attention from the head to the feet. It is also well known that without any instruction they magnetize much better than they do when awake, and that they give to the magnetic fluid the most suitable direction.

This faculty of perceiving the seat of diseases, and the direction which we ought to give to the fluid, does not belong exclusively to somnambulists; it is also developed in many magnetizers, when they are attentive to the different sensations they experience, either while magnetizing various patients, or while carrying the action of magnetism upon any organ of a patient with whom they are in communication.

I know many magnetizers, who, when they hold their hand upon the seat of an internal disease, perceive a pain which extends to the elbow; their hand is benumbed, and even becomes swollen. This effect diminishes with the disease; it ceases with the cure; and its cessation indicates that magnetism is no longer necessary.

I saw a physician experience this sensation the first time he attempted to magnetize. With others it does not show itself until after reiterated attempts. I have not observed it in myself, because my occupations have not permitted me to magnetize except by intervals, and when I was induced to it by the desire of alleviating a sick person. Yet some effects which I have perceived in various circumstances make me think I should have acquired it, had I taken care to notice the causes which produced it.

The delicate tact which enables us to perceive the seat, and sometimes the nature of the disease, to foretel a crisis which is in progress, to judge of the moment when a crisis will terminate, and to choose as by instinct the processes

best calculated to direct the action well, being the most useful of all the faculties to the magnetizer, I am going to treat succinctly of the mode of acquiring it, and of making use of it. What I shall say is not the result of my own experience, but of the explanation which many magnetizers have given me of the method pursued by themselves, by whom I have seen wonderful cures effected, of my conversations with the late M. Varnier, with many pupils of M. d'Eslon, and many members of the Society of Strasburg, of the theory explained in the work I have just cited, of some observations which I extracted from the English work of Dr. de Maineduc,\* and finally, of the examination and comparison of a great number of facts which I have witnessed, and of all those which I have been able to collect.

When a man magnetizes, he puts himself, by the exertion of his will, in a state different from his habitual one, he concentrates his attention upon a single object, he throws off and directs beyond himself the nervous or vital fluid, and this new manner of being renders him susceptible of new impressions. He first perceives a change operated in himself by the action in which he is engaged. He then experiences by the reaction of him whom he magnetizes various sensations which affect him more or less according to the degree of susceptibility with which he is endowed, and according to the degree of attention which he pays to recognise and distinguish them.

The change which occurs in us when we act magnetically,

\* I have no longer this book in my possession. It was published at London, nearly thirty years ago, in an octavo edition. The author therein unfolds a curious, but very systematic theory; and it demands of those who wish to practise magnetism, a knowledge of things which does not appear to me at all necessary.

that is to say, when the passes we make are magnetic, and the feeling which persuades us we are in communication with him whom we wish to magnetize, are things which it is impossible to describe, but which they who are in the habit of magnetizing, and who have observed what passes in themselves, recognise with certainty. This disposition is composed of a determined intention, which banishes all distraction without our making any effort, of a lively interest which the patient inspires in us and which draws us towards him, and of a confidence in our power, which leaves us in no doubt as to our success in alleviating him. When experience has taught you that you are susceptible of this feeling, if you do not experience it after you have tried a quarter of an hour, it is useless to continue; the efforts of will that you could make would be unavailing. You will try two or three times more on the following days, and you will cease if you have no more success; for then it proves that you are not in a state to magnetize, or that your action does not agree with the person on whom you wish to act. On the contrary, if you perceive in yourself a manifestation of the disposition of which I speak, you should persevere; for, when the patient feels nothing, it is extremely probable that you exercise upon him a real action, whose effects will be manifested in the sequel, either by some crises, or by an amelioration of health.

Besides the change in the moral dispositions, there are also some signs purely physical, or some sensations which will indubitably assure the magnetizer that he has established a communication, and exercises a magnetic action. Commonly his hands are warm; it seems as if the vital action were carried outwards.

I have been intimately connected with a man who had a very energetic and very salutary magnetic power. When



he had begun to act upon any one, he was obliged to continue nearly three quarters of an hour, or otherwise he found himself the rest of the day in a state of agitation. When he had once put the fluid in motion within himself, it was necessary to let it pass off in the direction he had given it. He ceased, if at the end of a quarter of an hour his hands were not warmed. In the last case he was sure that he had not acted; in the first, he was sure of the contrary; and I have never seen him deceived, although at first the patient experienced nothing.

I am acquainted with a lady, who, when she begins to magnetize, experiences much heat in the hands. After a sitting of three quarters of an hour, (more or less, which depends upon whether the person she magnetizes draws off more or less of the fluid,) her hands become very cold. Then she acts no more. The same thing takes place when she magnetizes water. Her magnetic faculties are re-established after an hour of repose, especially when she walks in the open air.

Some magnetizers feel, at the end of several minutes, a correspondence which is established between their two hands, so that when they place one upon the stomach of the patient, and the other behind his back, it seems to them as if their hands touched each other. This sensation proves that the fluid penetrates the patient.

Let us now come to the effects produced upon the magnetizer by the reaction of his patient. These effects occur only when the communication is well established. They can manifest themselves to a greater or less degree by three phenomena of a different order. The first of these phenomena is very ordinary, and known to a great number of magnetizers. The two others do not show themselves distinctly, except to those who have made them an object of

incessant study ; perhaps it is even necessary to have peculiar dispositions to acquire the knowledge of them.

I here stop a moment to tell the means which the author of the work published by M. de Lausanne has pointed out to establish the intimate communication which is necessary to the end which he proposes, namely, the examination of diseases.

Place yourself in such a manner that all the parts of your body may be as much as possible opposite to the corresponding parts of the patient's body, and hold him by the thumbs six or eight minutes, directing your will and concentrating your attention upon him. Then make very slow passes along the arms and before the body, from the head to the feet, or at least to the knees. Withdraw yourself by degrees to make passes at first at the distance of an inch, then at several inches, giving to your hands only the force necessary to sustain them ; continuing to observe well all your sensations.

Here I will tell you what you will experience, in a manner more or less sensible, perhaps at the first time, perhaps at the end of eight or ten sittings, perhaps only at the end of some months. I am ignorant whether there are persons who have not the necessary temperament to obtain this end. To determine this, it would be requisite to know whether they who have never attained it have not like me failed in patience and perseverance in their researches, and whether the habit of magnetizing without taking notice of their sensations has not hindered them from following the necessary course to develop them.

These are the three phenomena, and this is the advantage derivable from them.

1. While drawing your hands slowly before your patient at the distance of three or four inches, and holding your fingers slightly bent, you will feel, either at the ends of

the fingers, or at the palm of the hand, different sensations as they pass along before the affected organ of the patient. These sensations will be either of cold, or of prickly heat, or of slight pain, or of numbness. They will indicate to you the principal seat of the disease, and consequently the part upon which you ought to direct the action.

2. You may experience a feeling of pain or a difficulty in the internal organs of your body, corresponding with those which are affected in your patient. This is a sympathetic action noticed in many somnambulists. It is evident that this sensation intimates to us the seat and the nature of the disease. I will add one thing, the reason of which I will soon explain. If you experience pain in an organ on the right or on the left of your body, you should first approach by little and little to render the sensation more strong, and then withdraw yourself gradually to the distance of two or three feet; for it may be that the affected organ of your patient may act at a little distance upon the organ in you which is opposite; that his spleen, for instance, may make its action be felt upon your liver; but by withdrawing yourself, you may be sure that the sensation will be transferred from the right to the analogous organ on the left.

3. And here there is something more important which has been unhappily too much neglected in our day. You will perceive, as it were, a vapour which escapes from certain parts of the body of your patient, and takes a certain direction. This vapour will act upon you as a slight force which will attract or repel your hand, and which will conduct it from one place to another, provided you abandon yourself entirely to its action.

These are what are called the currents. The faculty of perceiving them is often acquired only after a time, longer or shorter; but when they are once recognised, you will

follow them naturally, you magnetize as it were by instinct; you will second nature by carrying the vital action upon the deficient organ; you will augment or moderate your force at will. It is by these currents that the analogous organs of the magnetizer are sometimes affected.

The currents will enable you to perceive a crisis which is at hand. They also indicate the moment when it is terminated, for then calmness is re-established. You are withdrawn far from the body, and you feel nothing further to attract you to it. They also enable you to discover the principal focus of the disease, and they direct you to follow all its ramifications. A very severe disorder of the liver, or of the spleen, or of some other viscus of the abdomen, is often accompanied with no pain in that organ; but it produces either headaches, or ophthalmias, or ear-aches, or appearances of an affection of the chest. The currents conduct you to the part where the cause of the disease resides, they direct your action, they can even indicate to the physician the remedies to be employed to aid and favour the work of nature excited by magnetism.

It is almost useless to say that to observe the currents carefully, the magnetizer must be free from distraction; but it is well to remark, that when he has once habituated himself to being directed by them, he needs to make no effort of attention to follow them.

I am acquainted with a man who was closely allied to him whose work I have cited. He perceives the disorder of those whom he magnetizes; he experiences beforehand, and sometimes in a very painful manner, the crises which they are soon to experience, and which he developes in them. When he is in communication, he examines successively all the parts of the patient's body, he shuts his eyes, and concentrates his attention. He very soon per-

ceives his hand to be as it were wrapped in a vapour, the current of which he follows involuntarily, and this vapour conducts him by different routes to the place where it must stop. I have sometimes seen him magnetize several hours in succession. He does not cease until the crisis is terminated.

I will enter into no further details concerning the currents, because those who shall once have acquired the faculty of perceiving them, will read the work I have cited, and then conduct themselves according to the experience they will soon secure. But I ought to add something relative to the sensations which are felt at the ends of the fingers, at the roots of the nails, or in the palm of the hand, because this phenomenon is more frequent, and it is good to be aware of the indications thence to be derived, according to the opinions of those who have observed them. What I am going to say on this subject is extracted from the work entitled "*Principes du Magnétisme,*" and from that of Doctor Maineduc.

"A sensation of cold almost always indicates an obstruction, an enlargement, inaction, or a stagnation of the humours. You must at first exert a gentle and soothing action, augment it gradually, concentrate it upon the spot that imparts the cold, and then spread it out to re-establish the equilibrium. If the patient feels a sensation of cold from your hand, you should continue until you have changed it into a sensation of gentle heat, in which you will not always succeed at the first sitting."—*Prin. du Mag.*

"A dry and burning heat announces a great tension of the fibres, and inflammation. You must use the circular motion, to spread the fluid, until this heat becomes gentle and moist."—*Ibid.*

"The pricking sensations at the ends of your fingers

indicate the existence of a humour more or less acrid, if they are felt when you hold them before the viscera; they are the proof of an irritation, and of what is commonly called acrimony (*âcreté*) in the blood, if they are perceived when you touch the head or the arm.”—*Ibid.*

“Numbness at the ends of your fingers indicates want of circulation. You must then magnetize with activity, to re-establish the currents.”—*Ibid.*

“The magnetizer sometimes feels a fluctuating movement in his hands and fingers. This indicates a movement of the patient’s blood, and an incipient evacuation, which you must favour by making passes along the sides and thighs.”—*Ibid.*

“When there is sordes (*glaires*) in the stomach or lungs, the magnetizer experiences a sensation of thickness and stiffness of the fingers. Sometimes he feels at the ends of the fingers a circular pressure, as though a thread was bound round them.”—*Maineduc.*

“When the nerves have lost their tone, he perceives a weakness in his fingers and wrist.”—*Ibid.*

“In obstructions, the magnetizer has a sensation of acrimony, dryness, contraction, and formication, if there is no inflammation; and of heat, if there is inflammation.”—*Ibid.*

“Contusions produce heaviness and swelling in the hand.”—*Ibid.*

“The presence of worms excites formication and pinching (*pincement*) in the fingers.”—*Ibid.*

I will say no more on this subject, because if it appears to me indisputable that the sensations experienced by the magnetizer indicate the seat of the disease, it seems very doubtful whether he can, by means of them, determine its character.

We are indebted to M. Babst for the knowledge of the means of exploring the nature of a disease, in which he has always succeeded. He has observed that when he puts his hand upon the seat of the disease, the pulse is raised. In consequence, after being put in communication, he draws his right hand slowly before the body of the patient; he holds at the same time his left hand closed, so as to feel the pulsation of the artery in the thumb, and directs all his attention to that hand. When the pulsations are accelerated, he stops; and if the acceleration continues, he concludes that he has found the seat of the disorder. I have tried in vain to experience this effect, but I advise magnetizers to observe it. It seems to me that a person might feel more distinctly the acceleration of the arterial movement, by placing a finger of the left hand upon the temporal artery.

The theory treated of in this chapter will not be of much utility to the greater part of the persons to whom this instruction is addressed; but as many of them will be disposed to acquire the faculties of which I speak, I thought it my duty to point out the means of developing them. Let not others be disquieted on this account; by conforming to the principles I have given, they will be always sure of doing much good.

Magnetism considered as a means of relieving our fellow-men, of aiding the action of nature, of facilitating the crises, of assisting ordinary medicine, is an instrument of charity which all men of good intentions may employ with success, without any study, without any knowledge of the physical sciences. One might even say that an innate instinct often induces us to exercise it; and perhaps the practice of observing everything, of explaining everything, of admitting nothing which lacks accordance with our acquired notions,

of rejecting everything of which our senses do not afford a direct proof, and everything not found in the philosophy we have adopted, is much less favourable to the exercise of this faculty than a benevolent simplicity unaccustomed to investigation and discussion. Why do children whom we have seen magnetize, magnetize with success? They do not account for what they do, but they believe, they will, and they perform cures in proportion to their strength.

Yet magnetism presents phenomena which may enlighten us upon our physical organization, and upon the faculties of our soul. It is an action in living beings resembling attraction in inanimate matter. This action hath its laws. Let physicians, physiologists, and metaphysicians, unite to study them, and they will soon make a science whose application will add much to the various branches of knowledge which are destined to strengthen the ties that bind men together, and diminish the ills to which they are exposed.



## CHAPTER IX.

OF THE ACCESSORY MEANS TO INCREASE THE MAGNETIC ACTION, AND OF THOSE BY WHICH THE DIRECT ACTION IS SUPPLIED.

THE magnetizer can communicate his fluid to many objects, and these objects become either the conductors of his action, or proper instruments of its transmission, and produce magnetic effects upon persons with whom he is in communication. He can also, by means of some one of these auxiliaries, and without fatiguing himself, conduct the treatment of many patients at the same time, when they are not somnambulists.

These auxiliaries are water, woollen, cotton cloth, plates of glass, &c. which have been magnetized; magnetized trees, and magnetic troughs or reservoirs. The chain, or the union of many persons holding each other by the hands, and in harmony under the direction of one magnetizer, is also among the auxiliary means.

Magnetized water is one of the most powerful and salutary agents that can be employed. The patients are made to drink of it, when the communication is established, either at or between their meals. It carries the magnetic fluid directly into the stomach, and thence into all the organs. It facilitates the crises to which nature is disposed, and therefore sometimes excites the perspiration, sometimes the evacuations, and sometimes the circulation of the blood. It strengthens the stomach, appeases pains, and often supplies the place of several medicaments.

To magnetize water, take the vessel which contains it, and pass the two hands alternately from the top to the bottom of the vessel. Introduce the fluid at the opening of the vessel by presenting the fingers close to it several times in succession. Sometimes you may breathe upon the water, or stir it round with the thumb. You may magnetize a glass of water, by holding it by the bottom in one hand, and with the other throwing the fluid upon the glass.

There is one process which I employ in preference, in order to magnetize a bottle of water, when I am certain it is not disagreeable to the person whom I magnetize. It consists in placing the bottle upon my knee, and applying my mouth to the nose. I thus throw my breath into the bottle, and at the same time I make passes with both hands upon all the surface. I believe this process charges strongly, but it is not necessary. It is sufficient to magnetize it by the hands.

One may magnetize a flagon of water in two or three minutes; a glass of water in one minute. It is unnecessary to repeat here that the processes pointed out for magnetizing water, like everything else, would be absolutely useless, if they were not employed with attention, and with a determinate will.

I have seen magnetized water produce effects so marvellous that I was afraid of having deceived myself, and could not be wholly convinced, until I had made a thousand experiments. Magnetizers in general have not made sufficient use of it. They would have spared themselves much fatigue, they could have dispensed with many medicines, they would have hastened the cure, if they had accorded to this means all the confidence it merits.

In internal diseases especially, magnetized water acts in an astonishing manner. It carries the magnetism directly

to the organs affected. You give, for instance, a glass of magnetized water to one who has a pain in the side ; some minutes after he has drunk it, it seems to him as if that water had descended to the seat of the disease. For eight days in succession I have purged a patient with magnetized water. The effect is the same as if she had taken the ordinary medicine, with this difference, the operation was not attended with colic. Doctor Roullier says that one of his patients was thus purged five or six times a day for more than a month ; and that the evacuations, the consequences of which, under ordinary medicine, would have justly excited alarm, procured ease and a return of health. I knew a patient who was cured in the same manner. I have seen magnetized water entirely overcome inactivity of the intestines which had lasted many years.

Magnetized water is a very great help in convalescence. It gives strength ; it restores the tone of the stomach ; it renders digestion easy ; it throws off from the system, by perspiration or otherwise, everything which resists the entire re-establishment of health.

A man of merit, whom I have now the satisfaction of numbering among my friends, was affected with colic pains in the stomach and bowels, for which he had, during seven years in vain employed all the remedies of medicine. They came on by crises which lasted two or three days, and returned every week. His residence was sixty leagues off, and he came to Paris to seek some further advice. He made application to me. He inspired me with much interest, and I undertook his treatment. After the third sitting, I made him drink a glass of magnetized water. It produced in his stomach a very great heat. He told me that it seemed to him as if he had drunk *a glass of spirits of wine*. Two minutes afterwards, this heat expanded through the

whole system, and was followed by a gentle perspiration. From that moment I caused him to make use of the magnetized water; and in fifteen days I had the pleasure of delivering him from all his sufferings. He then wished to return home. "I am very well," said he, "but I am going to make a decisive experiment. I never could travel in a carriage without a great deal of pain." I gave him two bottles of magnetized water, and advised him to drink of them by the way. He had hardly been a half hour in the carriage, before he began to feel ill; he then drank a glass of the water, and during more than four hours he felt no further inconvenience. By thus drinking every four hours his glass of water, he reached home without the least fatigue. Yet he was not entirely cured; and there remains in him a principle of disease, which it is perhaps impossible to destroy. But his wife magnetizes him when it appears requisite; and in the evening, when he finds himself indisposed, she gives him a glass of magnetized water, which soothes him and makes him pass the night well. When he is obliged to travel, the magnetized water always renders him the same service, and this experiment has been repeatedly tried for five years.

I have several times made the experiment of putting a bottle of magnetized water at the feet of a patient, who, while in bed, was constantly cold at the feet; and in certain cases I have seen it excite a great deal of heat, and bring on a perspiration. The bottle acts here only as every other magnetized object will. Nevertheless, the result of this experiment was remarkable, because a bottle of water ought to produce cold, and not heat, as it often happens when the patient is not disposed to this sort of crisis.

Patients often perceive a peculiar taste in the magnetized

water, and generally they distinguish it very well from that which is not magnetized.

I thought I could see that the taste which the patient found in it, indicated the species of remedies of which he had need. For example, if he found it bitter, and yet drank it with pleasure, it gave grounds of presumption that bitter things were salutary to him. I have not made this observation frequently enough to state it as a fact. I mention it, because, in many cases, any one can easily verify it.

When the magnetizer cannot give his patient more than two or three sittings a week, magnetized water supplies the direct action. The use of it must be continued some time after the treatment has ceased.

I am certain that with epileptics, or persons attacked with a nervous disease, which, to those who are not physicians, appears to be epilepsy, magnetized water, continued for many months after some sittings of direct magnetism, has caused the fits to disappear entirely.

I believe that the water given to the patient to drink ought always to be magnetized by the same magnetizer who has undertaken the treatment. This is a consequence of the principle I have laid down, that a patient ought not to be magnetized by many persons who have not a perfect congeniality with the first magnetizer, and that the fluids of various individuals, not having the same quality, and not acting in the same manner, we ought not to unite their action.

Some very remarkable phenomena confirm this opinion. Somnambulists distinguish very well when an object has been magnetized by several persons, and this mixture of divers fluids is sometimes insupportable to them.

We do not yet know how long the magnetized water pre-

serves its virtue, but it certainly retains it for many days, and numerous facts seem to prove it not to have been lost after several weeks. Nevertheless, when one lives near the patient, it is proper to magnetize every day the water or other drinks of which he makes use.

Some food, also, may be magnetized in the same manner, and especially liquid food, such as milk and broth. Many persons with whom milk does not agree like it very well when it has been magnetized.

It appears that magnetized water exercises no influence upon persons who have never been magnetized.\* It generally produces marked effects only after two or three sittings. In order to have the fluid of the magnetizer act upon the patient, the communication must be established; and it is never established except by direct and immediate manipulation.

I have extended my observations upon magnetized water very much, but those who make use of it with confidence will discover that I have not said enough upon the advantages to be derived from it. Yet I ought to add, that there are some persons on whom it appears to exert no action. The number of these, however, is very small.

Magnetized reservoirs, or troughs, are vessels filled with magnetized materials, and provided with conductors to direct the fluid which they contain. The most common mode of constructing them is the following:—

\* Some observations recently communicated to me have convinced me that my conjecture was false, and that magnetized water does sometimes act in a very efficacious manner upon persons who have never been magnetized. I can cite, among other instances, that of a woman who had been troubled for a long time with dyspepsy, who was promptly cured by this means.

Objects magnetized can in the same degree exert a very salutary action, although no communication has been previously established.

Take a wooden vessel, two feet high, larger or smaller, according to the number of persons to be placed round it, having the bottom elevated an inch from the floor by the projection of the sides. Place an iron rod in the centre to serve as the principal conductor, having a diameter of half an inch, or of one inch, descending to within two inches of the bottom, and rising above the trough two or three feet. The lower end of this iron rod should be firmly fixed in a glass foot, or in a jug, so that it may retain its vertical position. Put into the vessel bottles of magnetized water, or other magnetized substances; cork them, and run through each cork a piece of iron wire, projecting two or three inches, and arrange them in such a manner that the neck may be near the central conductor, and communicate with it by the iron wire which pierces the cork. Then place a second range of bottles above the first. If the baquet or trough is large, you can put two ranges of bottles in the same order; the neck of one being placed in the bottom of the other. This being done, you will fill the vessel with water, white sand well washed, pounded glass, and iron filings, all well magnetized. Place upon it a cover in two pieces, fitted closely together, having an opening in the middle for the central conductor. At a short distance from the circumference, at points corresponding to the spaces between the bottles, you will pierce several holes for the purpose of thrusting into the reservoir iron conductors, bent and moveable, which are raised and lowered at pleasure, so that one may direct them against any part of the body, and pass the hands over them to draw off the fluid. And lastly, you will attach to the central conductor cords of cotton or wool, which the patients may twine around their bodies.

Although everything that is placed in the reservoir has been magnetized beforehand, the reservoir is to be regularly

magnetized, when its construction has been completed, before the cover is placed upon it. When first this operation is performed it takes a considerable time, nearly an hour. It is even proper to repeat it three or four days in succession. But when once the reservoir has been well charged it is readily charged again, by the magnetizer holding the central conductor in his hands several minutes. I do not know whether reservoirs filled with water are more easily charged with the magnetic fluid than those which contain between the bottles only pounded glass, iron filings, or simply sand; but it is certain that these last are more proper and convenient, and for this reason I give them the preference. It is difficult to prevent the water escaping from the baquet, and it might become foul in the course of time. The same magnetizer ought always to charge the reservoir.

I will say no more about the large magnetic reservoirs, because we do not have recourse to them except when we wish to magnetize a great number; in which case we ought to have a great deal of leisure, and devote ourselves to magnetism. He who does this ought to procure the principal works published on this subject, and to study them with care.

But a large bottle filled with magnetized water, furnished with an iron wire inserted into the cork, and forming a curvature of from three to six inches terminated by a knob, is a little reservoir which keeps up the magnetic action, and may be very useful. The magnetizer charges this bottle occasionally without taking out the cork.

The water contained in bottles placed upon the reservoir, and put in communication, by an iron wire, with the central conductor, becomes magnetized of itself.

You might place on the top of the central conductor a



small cap of iron or of wood, in which you have put silk or cotton, which will become very strongly magnetized.

We now come to discourse of magnetized objects, of the mode of using them, and of the effects they produce.

Tissues wrought in silk or cotton thread, the leaf of a tree, plates of glass, gold or steel,\* and other magnetized objects placed upon the seat of the pain, are often sufficient to ease it; but they produce no effect until the magnetic action has been established. I have very often seen magnetized socks produce a warmth of the feet which could not have been obtained by any other means. These socks preserve their virtue during four or five days. It then grows feeble and is lost.

A magnetized handkerchief carried upon the stomach sustains the action during the interval of the sittings, and often calms spasms and nervous movements. Sometimes the head-ache is dissipated by enveloping the head during the night with a magnetized bandage.

I ought to speak here of the use which is made of plates of glass magnetized, both because I have often succeeded by means of them, in calming, with surprising ease, local pains in the viscera, and because their application is usually accompanied with a very remarkable phenomenon.

It now remains to speak of the chain, a method formerly in great vogue, and which is the most effectual of all for augmenting the power of magnetism and putting it in circulation, but which, though it has great advantages, has also great inconveniences. I am going to explain what it is, how it is formed, and under what circumstances and conditions it may be useful.

If you have near you many persons in good health, who

\* Metals whose oxides are dangerous must not be used for this purpose.

have confidence in magnetism, who feel an interest in the patient, and who wish to aid you in the cure, arrange them in a circle. Let them all take each others' hands, holding on by the thumbs, so that he who is on the right of the patient may touch him with the left hand, and he who is on the left may touch him with the right hand. You will form a part of this chain, and when you wish to make passes with your hands, the two persons by the side of you will place their hands upon your shoulders, or upon your knees. If you place yourself in the centre, your two neighbours will approach each other so that the chain be not interrupted. The magnetic fluid will be soon in circulation, the patient will feel the effect strongly, and your power will be considerably augmented.

But, to have a chain good, it is necessary that all who compose it should be thoughtful only of the patient, and unite constantly with you in intention; without this condition, it is more injurious than beneficial. Some persons in the chain often feel the effects of the magnetic action; they faint, or go to sleep. But that does not counteract the effects so much as a single act of inattention.

You should avoid admitting into the chain patients susceptible of nervous irritation. It would be dangerous to put persons there who are tainted with contagious diseases.

The chain might be made use of in families, when there are to be found from four to six persons who take a lively interest in the patient, and who desire that magnetism may be of advantage to him.

The chain should, as far as possible, be composed of the same persons. If a new individual be admitted into it, especially after it has been once formed, he ought first to be placed in communication.

Although the baquet has a milder and slower action than

direct manipulation, persons attacked with severe diseases which do not spring from morbid inaction are exposed to crises which should be soothed apart. When these crises occur they may have influence upon the other patients, and even be communicated by sympathy or by imitation. We know how violent these crises may become, when we remember how they were in the time of Mesmer. It is true, we did not then understand how to calm them, and the same accidents did not take place at Strasburg, yet it is always proper to take precautions; and if you assemble a large number around the baquet, it is necessary to have several magnetizers, and one of them should have an acquaintance with medicine. I think, then, that in the domestic practice of magnetism it is not necessary to make use of the baquet for nervous affections, but solely for such diseases as intermittent fevers, dropsy, enlargements of the glands, rheumatic pains, debility, sluggish circulation, &c. In these it would be very useful to the patient to go every day and charge himself with magnetism at the baquet, previously to being magnetized by direct manipulation.

As to the chain, several conditions are requisite, which are often difficult to fulfil. 1st. All who compose it ought to be in good health. 2d. They should be such as have an interest in the sick person. 3d. No one of them should interrupt the action, either by his curiosity, or by the desire of exerting a particular influence.

All these conditions having been fulfilled in some treatments which I have pursued, I have obtained from it very energetic and very salutary effects; but when one of these conditions fails I have known it to be more injurious than useful.

In diseases of the lymphatic system, in those of inaction, &c., it is doubtless beneficial to have recourse to the chain,

if it be possible to form a good one. In disorders of the nervous system, or of certain viscera, disorders whose treatment exhibits crises, and especially in those where somnambulism takes place, it is absolutely necessary that the patient should have near him only his magnetizer, and the person he has chosen from the commencement to assist at the sittings.

It is essential that the most perfect harmony should reign in a magnetic treatment; and this cannot be obtained unless all things are directed by a single will, to which all the others are in unison. Hence it follows, that in a magnetic treatment, whatever may be the number of the patients, and of magnetizers, there ought to be but one chief, to whom all those who co-operate in the action shall be in submission during the sitting. If he who has established the treatment, and charged himself with its direction, has for co-operators persons better informed or more powerful than himself, he must not invite them to take the lead; and they must be very cautious not to exert a direct influence. They will regard themselves merely as the aids and the instruments of the leader, and must magnetize under his direction, following the processes which he points out to them. The observance of this rule is especially important when there are somnambulists. I speak of this in my chapter on Somnambulism.

## CHAPTER X.

OF THE STUDIES BY WHICH A PERSON MAY PERFECT HIMSELF  
IN THE KNOWLEDGE OF MAGNETISM.

MAGNETISM may be considered under two points of view ; either as the mere employment of a faculty which God has given us, or as a science whose theory embraces the greatest problems of physiology and psychology, and whose applications are extremely varied.

Hence it follows that the persons who are engaged in this subject may be divided into two classes.

The first class comprehends those, who, having recognised in themselves the faculty of doing good by magnetism, or at least hoping to succeed therein, wish to make use of it in their families, or among their friends, or with some poor patients, but who, having duties to fulfil or business to follow, do not magnetize except in circumstances where it appears to them necessary, without seeking publicity, without any motive but that of charity, without any other aim than that of curing or relieving suffering humanity.

The second class is composed of men, who, having leisure, wish to join to the practice of magnetism the study of the phenomena it exhibits, to enter largely into it, to establish treatments for taking care of several patients at a time, to form pupils capable of aiding them, to have somnambulists who may enlighten them, to examine closely, compare and arrange the phenomena, in such a way as to establish a regular code of laws whose principles may be certain, and whose consequences extending daily, may lead to new applications.

This class is separated from the preceding by a great number of degrees which must be successively mounted, before one can find himself situated where he can command a more extended horizon. I therefore advise those of the former class not to think of passing beyond their limits, unless they are masters of their own time, and have some preliminary knowledge. Their lot is very good; they are strangers to the vanities and the inquietudes which attend new attempts, to the uncertainty which springs from the conflict of opinions, and of various points of view under which things are presented to us; they taste without mixture or distraction the satisfaction of going good. May they be so wise as not to meddle with any theory, or to search for extraordinary phenomena! Let them continue to employ with confidence and self-collectedness the processes by which they have succeeded, without any other design than to benefit the patient in whom they are interested. When they have obtained a cure, they will speak of it unboastingly, so as to engage other persons to employ the same means. The instruction I am publishing is sufficient to direct them in all cases; they will not even need to have recourse to it except according to circumstances.

As to the persons who desire to belong to the second class, I advise them to consider at first the extent of the career they will have to run. It is better not to enter it, than to stop in the midst of their enterprise. In what appertains to the practice, a prudent simplicity is preferable to science. In what relates to theory, imperfect notions expose us to dangerous errors. The labourer who cultivates his farm as his fathers did before him, collects every year the price of his labours. Should he give way to an inclination to pursue an experimental method, he might be ruined before he is enlightened by his own experience.

It is not in my power to impart to others much of the

knowledge they ought to have ; but I perceive the need of it. I see the superiority of those who possess it ; and I could point out the mode they must pursue to acquire it, and especially the disposition of mind which is requisite to direct its application to the object in view.

I think it useful, therefore, to end this work with some advice to those who wish to elevate themselves into the region of which I have only had a glimpse, but the chart of which is well known to me through the relations of those who have run over it with more or less success. I suppose the men whom I now address to be entirely convinced of the power of magnetism, and to have recognized in themselves the faculty of using it, and of producing the most surprising and the most salutary effects. Without this first condition, what I am going to say would be to them absolutely useless.

It is desirable that persons who wish to study this subject thoroughly should have at first some elementary notions of physics, of anatomy, of physiology, and of medicine, in order to appreciate the facts, and to avoid being duped by the errors which are found in various books. There is also a necessity for them to be versed in that part of philosophy which treats of the origin of ideas, of the development and of the relation of the various faculties of the soul, so that the view of certain marvellous facts may not precipitate them into false systems.

Supposing a person to have the dispositions, the faculties, and the preliminary knowledge of which I speak, he must read in order what has been written upon magnetism. I think that they who are not acquainted with foreign languages may commence with my *CRITICAL HISTORY*, not because this work is worth more than many others, but because it presents in a mass, and gives an idea of, the history, the proofs, the processes, the phenomena, the application to the cure of diseases, the means of avoiding the inconveniences,

and finally, because it contains a succinct notice of all the books which have appeared in France upon the same subject at the time when it was published.

To those books, which I have classified, may be added *Les Annales du Magnétisme*, *La Bibliothèque du Magnétisme*, and other works recently printed, of which it is easy to procure a catalogue. You should not neglect to inform yourself of the objections made by physicians, and of the explanations they have given of the phenomena, the reality of which they do not deny.\*

You will consult the works on medicine and physiology, in which the authors, treating of questions foreign to magnetism, have been led to assent to its action, and to the effects it produces. Such is the work of M. Georget, entitled "*Physiologie du Système Nerveux.*" You will also examine into the nature of the diseases in which some of the most extraordinary phenomena of magnetism are spontaneously presented, as may be seen in the work of Doctor Petetin, and in the history of Mademoiselle Julie, by M. le Baron de Strombeck.

You will not fail also to read the fine dissertation of Van Helmont, the writings of Maxwell, of Wirdig, and other authors of the same time, who are quoted by Thouret in his "*Récherches et Doutes,*" although he read them superficially.

\* You will find in my "*Defence of Magnetism,*" some references to most of the articles in which it has been attacked. Those objections which it is essential to know, were afterwards collected, and presented with much talent in the article "*Mesmerism,*" in the *Encyclopædia*. I owe thanks to the author of the article for the great politeness with which he has spoken of me. I do not think myself deserving of the eulogium he passes upon me; but I think if his article had not been composed before the publication of my "*Defence of Magnetism,*" he would have found in it a solution of most of the difficulties he proposes; and I would have voluntarily depended upon his judgment.



But the instruction to be obtained from French and Latin books is nothing compared to what may be obtained by those who are acquainted with foreign languages. The Dutch work of the celebrated Dr. Backer de Groningue contains excellent precepts and very curious facts; and the German works of Kluge, Wienholt, Wolfart, Eschenmayer, Passivant, Ennemoser, Kieser, and Nees-von-Esenbeck, are an inexhaustible mine. All these authors agree to the same facts: they differ in regard to method and explanation; they have combined the knowledge acquired by magnetism with what they have drawn from other sciences; and several of them have associated the theory of magnetism with the most elevated philosophy. Ennemoser has much erudition; and although not much of a critic, he points out traces of magnetism in the historians and philosophers of antiquity. Kluge was the first to give a classical work, in which phenomena are compared and explained by a very ingenious hypothesis, based chiefly upon anatomy and physiology. Wienholt collects a great number of facts carefully observed, and ingenuously discussed. Wolfart has published in succession all that he has observed, either in his individual practice or in his public treatment, in which he is aided by several of his pupils. He has thrown great light upon the application of magnetism to the cure of diseases. He adopted, expanded, and rectified the theory of Mesmer. Eschenmayer admits the existence of an organic ether, spread everywhere, and much more subtile than light. In other respects he is a metaphysical spiritualist. Passivant unites his theory to the most touching and sublime religious sentiments. His work carries light to the head, and charity to the heart. Kieser is a bold and systematic genius, who searches for the explanation of the phenomena in a very singular theory of the general system of nature. Nees-von-Esenbeck, and the authors of "Hermes," modified the hy-

pothesis of Kieser. Without adopting the opinions of these various authors, you will at least derive this advantage from the study of them, namely, the certainty of the principles in which they all agree, and the facts upon which they equally depend, which have been observed with the greatest care.

In studying these various works upon magnetism, we ought not to lose any opportunity to make observations for ourselves. I ought here to lay it down as an important principle, unhappily too much neglected, not only by those who are pursuing these investigations by themselves, but still more by those who have undertaken the task of enlightening others by their writings.

In all sciences we should commence by the most simple principles, and pass, by degrees, to such as are complex. The solution of the highest problems in physics would be unintelligible to him who is ignorant of the laws of motion, and the action of electricity and caloric. It is the same in the study of this subject. You should begin by closely examining the most simple and the most common effects, such as are daily produced with perfect facility; such as merely prove that magnetism produces influences which are peculiar to itself, before we think of taking notice of the striking phenomena, such as somnambulism; for these are complicated by several causes which it is first necessary to study separately.

While reading works published upon magnetism, you should not neglect to form acquaintance with persons who practise it,—to see, test, and collect new phenomena, to distinguish what is common to all, and what is peculiar to each of them. You will endeavour to discriminate in the various phenomena which the same somnambulist often presents, those which originate in the action of the magnetizer, from those which may have been produced or modified by the will or by the imagination of the patient; those which are

owing to a very great excitation of the organs of sense, from those which announce the development of a peculiar sense; finally, those which demonstrate a clairvoyance more or less extensive, but which is displayed only in regard to real and sensible objects, from those where the same clairvoyance is clouded with illusions. You will also examine whether there is not a magnetic force pervading nature which acts upon men when disposed to receive it, and which is placed in circumstances that may concentrate and direct it.

After having collected a great number of phenomena, you should endeavour to class and compare them, and to establish a theory resulting from this comparison, if perchance we have arrived to the point where it would be truly philosophical to form a theory. Up to the present time, nearly all the writers who have wished to lay down general principles have founded them upon some facts of the same order, without regard to other facts to which they are not applicable. This is very natural, for the reason that the somnambulists of the same magnetizer have generally a certain analogy among themselves, because of the identity of the influence exerted over them. Hence, to discover general laws, it is necessary not only to have seen many facts with your own eyes, but to have collected a great number of others, which are to be carefully proven, and all their circumstances scrutinized.

As to the curative action of magnetism, independently of the indications which somnambulism has been able to furnish, we cannot know how far it extends, in what diseases and upon what temperaments it is most efficacious, until physicians shall have submitted to the magnetic treatment a great number of patients whom they have examined before the treatment, to determine the nature of the disease, and to know if it be curable by ordinary means, and after the treatment to judge of the changes that may have been pro-

duced. Yet the multitude of cures effected in a short time by the magnetic practice, in certain disorders whose character is well marked, such as rheumatisms, intermittent fevers, glandular enlargements, contusions, &c., is a proof of its efficaciousness in diseases of the same kind.

I have now pointed out the kinds of knowledge to be acquired, and the objects requiring attention, if you wish to examine the general subject of magnetism, to determine the rank it occupies among the grand phenomena of animated nature, to discover its laws, and to fix its applications. But I have not yet spoken of the plan to be pursued to gain skill in the practice, without which the notions drawn from books amount to nothing. I have merely said it is necessary to pass from the most simple to the most complex facts, and this is all that the method of study proper for magnetism has in common with what is appropriate to other sciences. In these the more ardour one has for the work, the more activity in vanquishing obstacles, the more desire of discovering truth, the greater will be his progress. In the investigation of magnetism, these qualities would be more injurious than useful, if they were not united with much reserve, patience, and moderation. In the physical sciences, and even in medicine, there are two means of acquiring knowledge,—observation, and experiment; in the practice of magnetism there is but one; for he who magnetizes, ought never to make experiments. He should let the phenomena present and develop themselves, and note them down after each sitting.

The most difficult thing for a magnetizer who wishes to gain instruction, is, that he must have in himself, as it were, two persons who must not exist together, but successively; one to act, and the other to reason.

While you are magnetizing, you must occupy yourself wholly with the cure of the patient, to whom you have

devoted your time. You must not investigate, you must not take note of any thing, you must withdraw from all prejudices, opinions, and knowledge; even reason itself ought not to be busy; the soul ought to have but one faculty active, the will to do good; the mind but one idea, confidence of success.\*

But after the termination of the sitting you will recal to your mind what you have seen; you will take note of it; you will combine all the circumstances, search into the causes, and try to reach results which will be more certain as succeeding observations confirm them. The magnetizer, while acting, should have unbounded confidence; he should doubt of nothing. But when he takes notes of the phenomena presented to him, he should be distrustful, doubtful of every thing, and admit no fact except upon incontestible evidence; no principle, unless supported by a series of observations congruent with themselves, and which are not contrary to any of the received truths of physics and physiology.

This self-denial is a thing very difficult to men habituated to observe coolly, and to men who suffer themselves to be carried off by their imagination. And this is the reason why men who possess simplicity of character, and little knowledge of the subject, are often more proper to cure diseases than those who are versed in the sciences, and especially than those who have a lively imagination.

Greatrakes, the Irish gentleman, who was so successful in

\* You must conform to this precept not only when you are yourself magnetizing, but also when you are admitted to see phenomena. You must then unite intentions with the magnetizer, and look on attentively without permitting yourself to form any judgment. In a word, you must conduct yourself when you assist at a magnetic sitting just as if you were carrying on the process yourself, with this single difference, that, when you are merely a witness, you must not exert your will, but in subordination to that of the magnetizer.

curing various diseases, was neither a learned man nor an enthusiast.

Many rustics and matrons, who believe they possess the gift of healing, some of them, bruises ; others, the toothache ; and others, attacks of fevers, often succeed ; and if they were more enlightened, they might not succeed so well.

When I laid it down as a principle that the magnetizer ought to interdict himself from all experiment, I wished to speak solely of the direct action which one individual exerts over another by an emanation from himself, imparted by his will, and by the appropriate processes, and of the natural development of phenomena which this action produces. But this principle is no longer applicable, or at least it should be modified, as it respects modes of treatment, or the means of directing, strengthening, and concentrating the action which magnetism may exert of itself, when once put in motion. Upon this subject, a man who has well studied the particular effects of this agent, and who has an acquaintance with the physical and natural sciences, ought to permit himself various trials to ascertain the best means of employing it. For instance, what relates to the construction of baquets or magnetic reservoirs, to the direction of extensive treatments, to the employment of the chain, and to the precautions it requires, to the influence exerted by certain substances, to the property which certain substances have of imparting a particular quality to the fluid passing through them, to the question whether there are bodies which insolate the magnetic fluid,\* or retard its action ; and others which are con-

\* What we call the magnetic fluid, may be, as Van Helmont thought, and as Kieser believes, an agent which penetrates all bodies. The recent discoveries of M. CErsted, of M. Ampère, and of many other celebrated physicians ; the researches of Messieurs Provost and Dumas, and of various physiologists, upon the influence of electricity in the phenomena of the animal economy ; the observations of M. de Humboldt upon the electric gymnotus,

ductors of its action or concentrate it so as to render it stronger, to the difference which the seasons, the hour of the day, the presence or the absence of the light, the temperature, the state of the atmosphere, &c., can make in the effects of magnetism; and finally, to the action of magnetism upon animals, and even upon vegetables. All this cannot be known except by trials made prudently, but frequently, and taking note of all the circumstances. Let no one be in haste to form a theory; for it is easy to select facts in support of such an hypothesis as one might desire to imagine, without having this scaffolding of plausible proofs serve for the erection of a solid edifice. It is necessary for a long time to collect all the known facts, to group, to arrange, to class them, and to remain in doubt in relation to the causes, until we see a theory spring spontaneously from their arrangement, and until the applications and the consequences of this theory lead to results seen and announced beforehand.

A man of distinguished learning has just published in Germany, a work in two volumes octavo, in which he considers magnetism in all its relations. He believes there are in magnetism two different actions. One which depends upon a vital principle spread throughout nature, and circulating in all bodies; the other, the same principle, modified by man, animated by his spirit, and directed by his will. He thinks that the first sort of magnetism, which he calls *tellurism* or *siderism*, can be employed without the concurrence of the human will, and solely by the action of certain mineral or vegetable substances. According to him, a baquet regu-

&c., may give us some light upon this subject. But the problem does not consist in this; it is in the power which man has of directing this fluid, of modifying it, of communicating to it such or such a virtue. This problem I believe to be incapable of solution, because our external senses teach us nothing upon the internal principle of life.

larly constructed, can, without having been magnetized, act upon a patient who comes to place himself there every day for a certain time, and produce, in the course of time, most of the phenomena obtained by the magnetic processes. I invite philosophers to examine this theory. My ignorance of the German language does not permit me to judge of it; but the testimony of Kieser is of great weight; and if, as I suppose, there is reason to reject his theory, there is none at all to deny the facts upon which he sustains it, and which are certainly worthy of attention.

This is not the place to enter into greater details upon the researches to which a person should devote himself, when he wishes to study magnetism as a science. He who has this object in view, will learn, by reading the works published within a few years, what things ought most particularly to fix his attention. I merely recommend to him not to neglect anything, to consult the works of the enemies of magnetism as well as those of its partizans, to search out in the books of historians, philosophers, and physicians, phenomena analogous to those which the practice of magnetism brings to our view, to separate them from all the hypotheses to which they have given birth, and not to be hasty in adopting general principles. By reading the works published upon magnetism in the various schools, from Von Helmont to the present time, we shall soon perceive that there are effects which have been exhibited everywhere, always with the same characteristics, and phenomena which are presented only in certain schools and by certain magnetizers, and which one might vainly seek to reproduce himself. These phenomena ought not to be rejected; the most of them are real, though often attributed to chimerical causes: people have drawn erroneous conclusions from them, and you cannot use too much care to distinguish facts in them-



selves, from the colours with which they have been invested by enthusiastic and credulous narrators.

I have now pointed out the road for you to follow if you would reach the elevation from whence you may behold the subject in all its extent, penetrate its depths, see through the veil which covers some of its mysteries, free it from what does not belong to it, and determine the part it acts in the drama of nature. But upon the route I have traced out there are stumbling-blocks of which I should warn you, because it is essential to avoid them if you would make a just application of the knowledge you have acquired by reading and observation.

I have said that one would gain but vague ideas from books, if he had not been first convinced by his own experience of the power of magnetism. The phenomena of somnambulism which it offers are truly wonderful and instructive, and it is impossible to get a conception of them if you have not seen some of them with your own eyes. The various relations that have been given, contain facts so unlike in appearance, that you cannot perceive the tie which connects them; so marvellous, that you are dazzled, and know not on what to rest your faith. When you have once produced these extraordinary phenomena yourself, you are at least convinced of their reality: and you might employ the time which you would perhaps have uselessly sacrificed in satisfying yourself by reading, in examining its successive stages and its circumstances. Even in this case much attention and prudence are requisite, to discriminate in the discourses and in the perceptions of somnambulists what appertains to the exaltation of the senses, to the nervous susceptibility, to the influence of acquired ideas, to the errors of the imagination, from the manifestation or the development of a real faculty, absolutely foreign to those which we

enjoy in our ordinary state. I have many examples of somnambulists endowed with an astonishing clairvoyance in the exercise of their new faculty applied to things positive and within their scope, who would speak at random if asked by what means they were enabled to see, and especially when requested to speak on subjects which excite their imagination. I would compare somnambulism to a microscope, which causes objects at its focus to be distinctly seen, though imperceptible to the naked eye; but on this side of, or beyond the focus, the rays cross each other, the hues become more brilliant, and the images are wholly distorted. The clairvoyance of somnambulists, inconceivable as it is, is not less incontestible; there is no exaggeration in what has been related concerning it; but it is in each individual limited to certain objects, and confined to a certain class of ideas; and it is only by comparison between great numbers of facts, in which truth has been separated from illusion, that you will be enabled to perceive the extent of which it is susceptible, what is its origin, and what are the conditions which favour its development. If two magnetizers were each to form a theory of somnambulism from the facts exhibited by their respective somnambulists, it is very probable that those theories would not resemble each other. I go further, and affirm that by reasoning from some phenomena considered separately, a person might form not only the strangest hypotheses, but might also be induced to deny even the reality of magnetism.

I have told you to how many errors you may be exposed by an incomplete and limited examination of the phenomena. I ought now to advert to those which spring from an inconsiderate application of the branches of knowledge which do not belong to magnetism.

I am convinced that a person will never make a real progress in the science of magnetism when he looks for its

principles in other sciences. To explain magnetic phenomena by the laws of electricity or galvanism, by anatomical considerations of the functions of the brain and nerves, would be very much like explaining vegetation by crystallography. It is essential for learned men and physicians to know that the most profound knowledge of physiology will never lead them to the discovery of the theory of magnetism; yet this knowledge will be useful to secure the observers from many errors, by enabling them to distinguish what belongs to magnetism, from what is due to other causes, by furnishing them the means of verification, by authorizing them to reject all consequences essentially contrary to well-known physical laws.

Magnetism, considered as an agent, is entirely different from the other agents of nature. It has its own laws, which are not identical with the laws of matter. Considered as a science, it has peculiar principles which cannot be known except by observation, no idea of which can be caught from known sciences. So much I can say with certainty; but I permit myself here to add as an opinion, common with me and many enlightened men, but which I merely propose as an opinion.

The theory of magnetism is based upon this great principle, that there are in nature two sorts of substances, radically different in their characteristics and properties,—*spirit* and *matter*; that these two substances act, the one upon the other, but each one possessing laws peculiar to itself. Among the laws that regulate the action of matter upon matter, many have been successively brought to light by observation, determined by calculation, and verified by experiment: such are the laws of motion, of attraction, of electricity, of the transmission of light, &c. It is not so with the mind; although the existence of our soul has been demonstrated, and many of its faculties are known to us, its nature is a

mystery, its union with organized matter inconceivable, and most of the laws by which mind acts upon mind are unknown. Living bodies which are composed of mind and matter\* act upon living bodies by the combination of the peculiar properties of the two substances. It is perceivable that there are in this action two distinct elements, and a mixed element. The knowledge of the laws that govern them constitutes the science of magnetism; and it is only by observing, distinguishing, and comparing the various phenomena, that we can arrive at the discovery and the elucidation of these laws.

Hence it follows that those who would establish a theory of magnetism upon the properties of matter, and those who search for it wholly in the faculties of the soul, strike equally aside of the truth. Magnetism being an emanation from ourselves, directed by volition, partakes equally of the two substances which compose our being.

This is not the place to enlarge upon this idea. The object I proposed to myself being to teach the practice of magnetism, it is rather to restrain than to excite the persons who wish to study it profoundly, that I have permitted myself to lay down the route they should follow, and the difficulties they must vanquish to effect their object. Longer

\* Instead of recognising only two substances in man, it would perhaps be more exact to distinguish three; the soul, the body, and an intermediate substance, which is the principle of life. This was the opinion of the ancients, who designated the last as the *spirit*, or the chariot of the soul (*char de l'âme*). This is also the opinion of most somnambulists who have reached the highest degree of clairvoyance. It will be perceived that this metaphysical question is foreign to my subject. I speak of it merely to avoid the imputation of not knowing it. That there are, in sentient beings, two substances ordinarily different, is an incontestible fact. One is matter, the other is not.

The principle of life is distinct from matter, because it is a principle which acts upon matter, and organizes it; it is distinct from the principle of intelligence, because the plants are alive.

details would be useless ; I will, therefore, merely sum up, in a brief way, what I have said in this chapter.

To practice magnetism, you have need only of will, confidence, and charity ; and all the books which have been written since men have been treating it as a discovery, would add nothing essential to the principles proclaimed by M. de Puységur, namely, an active will to do good ; a firm belief in our power ; and an entire confidence in employing it. To examine into the cause and the similarity of the phenomena, you must have first acquired, by your own experience, an entire conviction of the power of the agent. Next you must have gained a general acquaintance with the natural laws ; then of the organization of man, and of the various conditions in which he is found ; and finally, you must rise to another class of ideas in order to become acquainted with the influence of mind upon organized matter, and to explain how one man acts upon another by his will. Let us thank Heaven that the exercise of a faculty so useful, so sublime as that of magnetism, demands only singleness of faith, purity of intention, and the development of a natural sentiment which connects us with the sufferings of our fellow-men, and inspires us with the desire and the hope of relieving them. What need have we to consult the wavering decisions of the mind, when we may act efficaciously by abandoning ourselves to the impulse of the heart ?

THE END.

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