

ANIMAL MAGNETISM

(MESMERISM)

AND

ARTIFICIAL SOMNAMBULISM:

BEING A COMPLETE AND PRACTICAL TREATISE ON
THAT SCIENCE, AND ITS APPLICATION
TO MEDICAL PURPOSES.

FOLLOWED BY OBSERVATIONS ON THE AFFINITY EXISTING
BETWEEN MAGNETISM AND SPIRITUALISM
ANCIENT AND MODERN.

BY THE

COUNTESS C * * * DE ST. DOMINIQUE.

R

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PREFACE.



HUNDRED years have now elapsed since Mesmer first discovered and laid down the elementary principles of the science at present known under the denomination of Magnetism. No less than a whole century was required to elucidate those principles, to discover the means of simplifying and facilitating their application, to dissipate all illusions, and do away with every conscientious opposition. As to objections suggested through interested motives, or set up by wounded vanity, such are not to be overcome. The task being therefore accomplished, nothing further remains than to put the science into practice.

In order to do so usefully and safely, the principles to act upon should themselves be safe, well determined, and clearly put forth ; the means to carry them out simple, infallible, and devoid of imperfections likely to result in difficulties or accidents. Above all, an experienced guide should ever be ready at hand to consult with regard to their application.

Such will form the subject-matter of a useful book, and of a kind not yet put before the public. The greater part of existing works on Mesmerism—as the English still persist in calling Magnetism—are exclu-

sively devoted to polemics, or to statements of results for which their authors take especial credit to themselves—works of an entirely personal nature, affording no definition to the science, and leaving the intricate maze leading to it as impenetrable as ever to the new comer. Even the few handbooks which have been published on the subject, with the intention of being practical and suited to every intelligence, are lost in the perplexing meanderings of philosophical discussion, halting here and there for the purpose of introducing some worn-out anecdote or other, striving to establish facts which are no longer denied. Devoid alike of order and method, neither of them can claim to be a clear and thorough exponent of such matters as the general observer seeks to know, and which the practitioner is bound to study and to learn by heart.

The treatise which we now present to the public will, we trust, supply these sundry deficiencies. Clogged by no idle discussion, by no statement inserted for the selfish purpose of extolling the merit or parading the success of certain operations, its pages will contain, in as concise a form as possible :—

A rapid summary of the history of the science ; its original and successively modified principles ; its ancient practice.

A declaration of its definitive principles.

A condensed description of its actual practice arranged in perfect methodical order.

An indication of its practical applications.

An appreciation, from a moral and legal point of view, of the processes adopted in practice, and of their relation to a belief in a supernatural order of things.

This condensing of the letter-press matter will not necessarily preclude an earnest search for progress ; and every time that the author meets with a truth hitherto unknown, this truth will be brought to light, and its existence established, so that in that respect this book

will have contributed as much as any other to the advancement of this particular science. Certain views set forth will be found in the shape of principles imperfectly admitted, and not as yet sufficiently elucidated, while others are entirely new. These, tending invariably towards rendering the practice of the science at once simple and safe, constitute the original feature of the work. We may mention among others:—

1. The distinction between Mesmerism and actual Magnetism.

2. The definition of the four degrees of the Magnetic State.

3. Hypnotism, or the electro-biological method brought back to its true position in the magnetizing process.

4. The distinction between simple Magnetic Sleep and Somnambulism, which it is needful to establish in order to avoid such errors as practitioners have fallen into, and to remove most of the objections urged by those who oppose the science.

5. The different conditions of Somnambulism, independently of the state constituting Lucidity properly so called.

6. The historical affinity between Magnetism and Spiritualism, and their reciprocal influence.

These essentially important points barely, if at all, touched upon in existing works, would alone suffice to justify the publication of these pages; and we cannot feel otherwise than confident that the nature of their contents will entitle them to the kind attention of those whose love for the Good transports them to the bright regions above, where Truth abides.



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HISTORICAL INTRODUCTION.

CHAPTER I.

THE ORIGIN OF MAGNETISM.

§ 1.—*Magnetism in Ancient Times.*



WHILE endeavouring to invest magnetism with the honours of an ancient origin, it has been sought to connect it with the remotest epochs known to history.

If intended to relate to isolated facts to more or less conscious applications of the magnetic power, such a pretension may not remain totally unsupported. The facts are of ancient date since they may in reality be traced to the creation of man, and, moreover, result from an instinctive impulse, from a force inherent to human nature. Our forefathers were possessed of the magnetic fluid, and of the faculties by which it may be utilized; and they did utilize it, as we all do, out of pure instinct, and in obedience to the same blind impulse.

In course of time magnetism became an art, and many scenes are illustrated by Egyptian bassi-relievi which are considered as having reference to magnetic practice. Origen quotes a passage in which Celsus mentions, that diseases were cured by Egyptian empirics by

means of insufflations; and scarcely more than three centuries back, Prosper Alpini discovered in the same country the existence of certain practices bearing relation to magnetic medication.

Among the Greeks we find Hippocrates treating of frictions as a means of modifying the condition of the organs; and it is well known that Pyrrhus, King of Epirus, cured disordered spleens by touching the affected part with the big toe of his right foot, claiming for his reward the white cock sacrificed to Æsculapius.

Later on, Apollonius of Thyane, effected a considerable number of cures by means in which magnetism seems to have shared; and Vespasian was equally induced to assume the part of a thaumaturgist.

The imposition of hands is frequently mentioned in Scripture, without any inference having been drawn from the fact. This custom, among the patriarchs, would seem to convey an idea of theocratic commandment.

The supposition that Jesus ever resorted to magnetic agencies could only originate in superficial minds. The Saviour never used the means by which the effects of this kind of medication are obtained.

The human element, however, in Christ's nature, which was the instrument of his divinity, should not—as, according to St. Theresa and Bossuet, is too frequently the case—be lost sight of. In human attributes, Jesus unquestionably possessed in the highest degree the power of emitting the medical fluid, which did not lie dormant, although it does not appear that it was ever submitted to the practice of art or to the theories of science. When He imposed His hands, which He seldom did—the divine virtue with which He was impregnated was distilled therefrom, and both the number and the variety of the results produced, preclude the slightest comparison with our physiological practice. Still there certainly exists between the two an outward similarity which deserves notice. In the

same way that the sacraments conceal behind unmistakable signs of the supernatural intervention of Heaven, may it not be possible that the Divine workings of the Saviour were allowed to be kept veiled by an image of the very process of medication we are now alluding to?

As to the science itself, *i. e.*, the formula of the theoretical principles of magnetism, it would be useless to seek for such throughout the whole history of antiquity, where it is never once affirmed that man bore within himself elements of physiological modification, capable of being brought to act upon himself or upon his fellowmen; for the day when these elements were found to exist, they were at once attributed to the immediate intervention of Divinity.

§ 2.—*The Origin of Magnetism.*

Magnetism owes not its origin to such causes as the above: it sprang from a belief in a Being of Reason, which imagination had created to allow it later to vanish before the investigations of science. Such is the way of most things: Chimeras beget Truth; Alchemy opened the way to Chemistry; Astrology, to Astronomy. A belief in the "Soul of the World" led to the recognition of animal magnetism.

This Soul of the World was in reality nothing more than the basis of an ancient system of pantheism substituted for the agency of Providence; and its sole merit consisted in supplying an easy system to such as were ignorant of the laws by which the universe is governed. But when it became known that the earth is an immense magnet, whose poles deflect the needle of the compass, the soul of the world gave way to terrestrial magnetism, readily acknowledged by the *savants* as the universal power. The name of Paracelsus is associated with this new order of things.

Later, Van Helmont expressed himself thus:—"The

name of magnetism is given to that occult influence exercised at a distance by one body over another, either by attraction or by repulsion. The vehicle by whose means this influence is transmitted is an ethereal, pure, and vital spirit—*magnale magnum*—which penetrates all bodies and stirs up the mass of the humours. It is the “Moderator of the World.”

He admits the transmission of that spirit to the different bodies, which assume its properties; declares that will, or volition, is the paramount power; and invests the soul with a plastic force which the will controls. Hence Van Helmont arrives at ecstasy, but of a different kind to that which we produce by artificial means; his consisting in that Divine contemplation common to every age and to every land. It is affirmed that he succeeded in curing diseases with his magnetic medication, although the nature of the relation established by him between his principle and its results has never been clearly defined.

Father Kircher, in his “Magnetic Art,” printed in 1643, publishes a treatise on “Medical Magnetism.” Like Paracelsus, he believes in magnets and polarizations.

Maxwell goes a step further. His treatise on “Magnetic Medicine” (1679) is based on the Universal Spirit, which descends from above, immutable, and pure as light, and is the source of the vital or particular spirit of all things. Apart from this pantheistic principle, his work will be found to contain the germ of the doctrine promulgated by Mesmer.

Wendig, in his turn, published a “Medicine” of the spirits, containing curious instances of cures effected, all of which are attributed by the author to magnetic agency.

Such were the precursors of Mesmer.

But Newton having once determined the laws of gravitation, terrestrial magnetism became henceforth

divested of its principle functions ; one only worthy to be deemed of any importance being left at its service, and consisting in supplying the connecting link between the animal powers. Mesmer became, in respect to the science which he created, what Daguerre proved later to be in the matter of photography, a clever initiator, whose products, after the enjoyment of an ephemeral success, had to give way to a more rational and an easier system of operation.



CHAPTER II.

MESMERISM.

§ 1.—*Mesmer.*

BORN at Weyler, near Stein (Suabia), in the year 1733, Antony Mesmer was endowed with rare qualities. His deportment was noble, his manners engaging. He was a man of keen wit, and of deep thought. In his youth he courted solitude, and loved to wander through the forests, where he sketched the rough plan of a system of metaphysics, which he subsequently explained to his friends.

He took his doctor's degree in Vienna, 1766. The thesis which he maintained on that occasion betrayed the conflict of ideas which he had never ceased to store in his mind, and was entitled, "On the Influence of the Planets on the Human Body," reminding one of Newtonian gravitation and terrestrial magnetism. His letter to Werzen, in 1771, expounds a principle no less bold in its conception, namely: "That the magnetic and the electric fluids are identical."

It was at that period of his life that opportunity was offered him for his first experiments, from which he derived more annoyance than profit. A scientific controversy which he sustained against the Jesuit, Kell, on the subject of the medical properties of magnets completed his unpopularity; and deserted by scholars, un-

protected by the authorities, he resolved to leave his country, and started for Paris, where he arrived in February, 1778. In Paris, he met with coldness on the part of the *savants*, and was unable to obtain from the Academy that inquiry on which he depended for the official consecration of his discovery. But he had the good fortune to meet Dr. Eslon, physician to the Count d'Artois, who took a fancy to the system which he favourably introduced to the Parisian world. With his assistance Mesmer was able to publish, in 1779, his "Memoir," containing the twenty-seven famous propositions, on which he founded his doctrine. Starting from the idea of an universal fluid (Soul of the World) passing through the terrestrial magnetism he came to say:—

"That property of the animal body which brings it under the influence of the celestial bodies, and of the reciprocal action of those by which it is surrounded, or made manifest by its analogy with the loadstone, has induced me to call it animal magnetism." (Prop. 10.)

Patients soon began to assail his doors; and while pretending to confer an obligation on them, he admitted them, at the rate of ten louis a month, to stand round the tub of his experiments, the latter taking place in the Rue de Coq-Héron, in the splendid Hôtel de Coigny (now the Caisse d'Espargne) where he led the life of a prince. Dr. Eslon, on the other hand, had published his "Observations on Magnetism" (1780), which resulted in his suspension by the Faculty of Medicine. In the following year (April, 1781), Mesmer told his patients that he was on the eve of leaving France. In their endeavours to retain him, they procured the intervention of the Queen, and it was decided to submit his doctrine to the inquiry of a commission, whose report, if favourable, would entitle him to an annuity of 20,000 livres, to a professorship valued at 10,000 livres per annum, together with many

other advantages ; independently of which, he was promised by Government the immediate payment of a sum of 100,000 livres, accompanied by the Cordon of the Order of St. Michael, if he consented to divulge his secrets to some chosen persons. Never was a more generous proposal made to an inventor ; but Mesmer refused, notwithstanding, under pretext of his wish to remain master of his secret, and to work it at his own profit in a costly château, which he expected as a gift from the State. He retired to Spa.

§ 2.—*Inquiry into Mesmerism.*

Dr. Eslon, however, who was still practising on his side, addressed a petition to Parliament for an official inquiry into the doctrine, on hearing which Mesmer hastened back to Paris, with loud complaints of being betrayed, robbed, stripped of his property, and he forthwith enjoined the Société d'Harmonie to cease the propagation of his principles. He was soon consoled, however, by the ovation of a joint-stock undertaking, with the object of carrying out his own plans to his own profit. Bergasse, one of his admirers, quietly organized a subscription of 100 livres per contributor ; and that subscription, which was not long kept a secret, resulted for Mesmer in a sum of 340,000 livres, equivalent to a million of francs at the present time. From that day Mesmer was seldom heard of. He returned to his own country, where he died in 1815.

The Commission, named by the King on March 12, 1784, reckoned among its members such men as Franklin, Lavoisier, D'Arcet, and Bailly, the latter being selected as reporter. Drawn up by uncongenial minds—who, though sincere in their descriptions, were mistaken in their appreciations—their report, entirely devoid of a philosophical spirit, is completely indifferent to the doctrine such as we now understand it. Besides, Mesmer's principles are no longer our principles. This may be

gathered by the following extract, which gives condensed but exact definitions of the twenty-seven propositions of the master :—

“Animal magnetism is a fluid spread throughout the whole universe. It is the mutual influence between the celestial bodies, the earth, and the animated bodies. It is continuous, so that no void can exist. Its subtlety can be compared to nothing else. It is capable of receiving, of propagating, of communicating every impression of motion. It is susceptible both of flux and reflux.

“Animated bodies feel the effect of this agent ; and it is by insinuating itself into the substance of the nerves that the latter are immediately affected thereby.

“Properties analagous to those of the loadstone have been particularly noticed as appertaining to the human body, in which poles equally diverse and opposed to each other are known to exist.

“The action and the virtue of animal magnetism may be communicated from one body to other bodies, animate or inanimate. This action may be exercised at a long distance without the aid of any intermediary substance ; it is increased by the reflection of mirrors, communicated, propagated, and augmented by sound. This virtue may be accumulated, concentrated, transposed.

“Universal as this fluid is, all animated bodies are not equally susceptible of its influence. Some of them, although in small number, possess properties so diametrically opposed to it, that their simple presence suffices to destroy the effects of the fluid in the other bodies.”

Of all these principles which have we retained ?

We may say that we have retained none.

No less difference exists with regard to their application :—

“Animal magnetism may bring immediate relief to nervous attacks, and effect a mediate cure of other disorders ; it perfects the properties of medicine ; it pro-

of dreaminess, a kind of lassitude, and even of drowsiness. The slightest unexpected noise produces tremor; and it has been noticed that an alteration in the key or in the movement of a tune played on the piano exerts an influence on the patients, so that they will become more agitated, and the vivacity of their convulsions increase if the music be performed in quicker time.

“Nothing is more astonishing than the sight of these convulsions. Those who have not witnessed them can form no idea of them; and those who have seen them are equally surprised at the profound repose of some of the patients, and the agitation of others, at the varied fits which succeed each other, and at the sympathies which become established. Two patients are seen to seek each other’s arms, smile and converse affectionately, and afford mutual assuagement to their convulsive struggles.

“All are under the control of the magnetizer. Although they may be in an apparent sleep, a word, a look, a single sign from him will suffice to rouse them. It is impossible not to see in his constant efforts a great power which agitates the patients, which masters them, and which seems to be concentrated in him by whom they are magnetized.” (Bailly’s Report.)

What a difference between that “pandemonium of convulsions,” as it was called by the detractors of mesmerism, and the effects produced at the present time, when gentle sleep and calm repose are the most common results!

In a word, the commission of 1784-86, treated, by anticipation, of matters which no longer exist; of practices, of principles now discarded by all; of results which, far from seeking, we now avoid. It can find no application in the present state of the science.

CHAPTER III.

ACTUAL MAGNETISM.

§ 1. — *Payson.*

NIMAL magnetism, such as it is now understood, owes its existence to Payson, and only dates from 1784.

The Marquis de Payson was born on the 1st of March, 1751, of parents belonging to an old and illustrious family. Grandson of a marshal of France, he chose the military career, and entered the army. He was colonel in the army of Spain in 1783, afterwards major, afterwards lieutenant-general at the siege of Gibraltar, commander of a regiment of volunteers at Venduay in 1796, was head of the Legion of Honour in 1798, camp-marshal in 1800, and was afterwards appointed in 1802 to bevoise himself entirely to scientific pursuits.

Accidentally, that he possessed liberal ideas, he was imprisoned during the Reign of Terror. After the fall of Robespierre, he gave hospitality to Fourier, who wrote under his name "La Vie de Rousseau." His literary reputation is confirmed after 1810, by the success of his works. He is called to the Academy of Sciences, and he receives the title of Baron in 1815. He is received in the Académie des Sciences in 1816, and he receives the title of Marquis in 1818. He is called to the Académie des Sciences in 1819, and he receives the title of Duke in 1820. He is called to the Académie des Sciences in 1821, and he receives the title of Prince in 1822. He is called to the Académie des Sciences in 1823, and he receives the title of Grand Duke in 1824. He is called to the Académie des Sciences in 1825, and he receives the title of Emperor in 1826. He is called to the Académie des Sciences in 1827, and he receives the title of King in 1828. He is called to the Académie des Sciences in 1829, and he receives the title of Queen in 1830. He is called to the Académie des Sciences in 1831, and he receives the title of Republic in 1832. He is called to the Académie des Sciences in 1833, and he receives the title of Democracy in 1834. He is called to the Académie des Sciences in 1835, and he receives the title of Liberty in 1836. He is called to the Académie des Sciences in 1837, and he receives the title of Equality in 1838. He is called to the Académie des Sciences in 1839, and he receives the title of Fraternity in 1840. He is called to the Académie des Sciences in 1841, and he receives the title of Justice in 1842. He is called to the Académie des Sciences in 1843, and he receives the title of Moderation in 1844. He is called to the Académie des Sciences in 1845, and he receives the title of Tolerance in 1846. He is called to the Académie des Sciences in 1847, and he receives the title of Peace in 1848. He is called to the Académie des Sciences in 1849, and he receives the title of Prosperity in 1850. He is called to the Académie des Sciences in 1851, and he receives the title of Wealth in 1852. He is called to the Académie des Sciences in 1853, and he receives the title of Power in 1854. He is called to the Académie des Sciences in 1855, and he receives the title of Honor in 1856. He is called to the Académie des Sciences in 1857, and he receives the title of Respect in 1858. He is called to the Académie des Sciences in 1859, and he receives the title of Fear in 1860. He is called to the Académie des Sciences in 1861, and he receives the title of Hope in 1862. He is called to the Académie des Sciences in 1863, and he receives the title of Charity in 1864. He is called to the Académie des Sciences in 1865, and he receives the title of Kindness in 1866. He is called to the Académie des Sciences in 1867, and he receives the title of Goodness in 1868. He is called to the Académie des Sciences in 1869, and he receives the title of Beauty in 1870. He is called to the Académie des Sciences in 1871, and he receives the title of Wisdom in 1872. He is called to the Académie des Sciences in 1873, and he receives the title of Strength in 1874. He is called to the Académie des Sciences in 1875, and he receives the title of Courage in 1876. He is called to the Académie des Sciences in 1877, and he receives the title of Patience in 1878. He is called to the Académie des Sciences in 1879, and he receives the title of Persistence in 1880. He is called to the Académie des Sciences in 1881, and he receives the title of Honesty in 1882. He is called to the Académie des Sciences in 1883, and he receives the title of Integrity in 1884. He is called to the Académie des Sciences in 1885, and he receives the title of Sincerity in 1886. He is called to the Académie des Sciences in 1887, and he receives the title of Trustworthiness in 1888. He is called to the Académie des Sciences in 1889, and he receives the title of Reliability in 1890. He is called to the Académie des Sciences in 1891, and he receives the title of Accountability in 1892. He is called to the Académie des Sciences in 1893, and he receives the title of Responsibility in 1894. He is called to the Académie des Sciences in 1895, and he receives the title of Transparency in 1896. He is called to the Académie des Sciences in 1897, and he receives the title of Openness in 1898. He is called to the Académie des Sciences in 1899, and he receives the title of Honesty in 1900.

to serve the cause of humanity until his death, on the 1st of August, 1825.

He left several dramatic productions, among them a comedy which obtained a certain success at the Odéon.

At the conclusion of the Spanish War, having retired to his estates at Buz, near Soissons, he opened his house to all afflicted with sickness, and he treated them according to the new method. Unable to attend to everyone in detail, he bethought himself of magnetizing an elm-tree, under which he gathered as many as one hundred and thirty persons at a time.

One day, the 4th of March, 1784, while magnetizing a young peasant whom a disordered chest kept bedridden, he produced without effort the magnetic sleep, fascination, lucidity, second sight—in fact, somnambulism. Mesmer, who understood at once the importance of that discovery, was not overpleased at the occurrence.

From that day all intermediary means became useless. In magnetizing with his hand, Puységur was soon enabled to suppress the contact between the patients, and to substitute therefore the better ponderated action of the operator.

Theoretically, Puységur's discovery resulted in the elimination of the universal fluid, to be henceforward replaced by the animal or nervous fluid, which has become the magnetic agent.

Meanwhile, he confined magnetism exclusively to organized bodies, which essentially distinguished the new doctrine from that of Mesmer, which admitted of the influx of the loadstone, of metals, of the celestial bodies—in a word, of the action of the mass of inorganic nature.

Thus, we may confidently assert that the actual science of magnetism owes its origin to Puységur.

§ 2.—*First Magnetizers.*

While Puysegur was on the high road to success, Petétin, a celebrated physician of Lyons, discovered the existence of somnambulism in a cataleptic patient (1787). In his treatise on "Animal Electricity," published in 1808, he confounds the magnetic and the electric fluids; however, his work is none the less interesting, especially on account of the psychological facts affirmed therein in respect to magnetism.

Deleuze, professor at the Jardin des Plantes, a man of a prudent and honest nature, became the principal apostle of the new doctrine. Already, in 1813, he published a "Critical History of Magnetism," a remarkable work, and in 1822 his "Instruction," explaining processes which, for a long time afterwards, magnetizers took for their guidance.

From 1819 to 1821, Bertrand gave an extremely brilliant course of lectures, which the students attended in large numbers, to the great scandal of the Faculty. He published these lectures in 1822, under the title, "On Somnambulism;" a little later ("Du Magnétisme Animal," 1826). He stood forth in opposition to the magnetic fluid, which he declared to be a chimera, acknowledging the while the reality of the results obtained, which he said were due to the will of the operator and to the imagination of the subject operated on.

Georget, at first hostile, like so many others, embraced the doctrine, which resulted in his renouncing Materialism, as will be shown in its place.

Adhesions were not wanting from the most illustrious quarters. We find among the number such names as Cuvier, Laplace, Ampère, Broussais, Rostan, Adelon, Marc, Pariset, Orfila, and the celebrated critic, Kauffmann, who had so long ridiculed the idea.

§ 3.—*Examination and Inquiries (1820 and 1826-31).*

An experiment was made, in 1820, at the Hôtel Dieu, of Paris, in the department superintended by Dr. Hus-

son, then assisted by M. Dupotet, a medical student, and Dr. Robouam. The results of this examination were multiplied by the bad faith of the hostile party.¹

Later (1825) Fousac, having requested that the subject be inquired into, the Academy appointed a commission composed of Drs. Adelon, Pariset, Marc, Burdin, sen., and Husson (reporter), to enlighten that body as to the opportuneness of the measure. After a careful investigation the commission laid down the following conclusions :—

1. That the judgment pronounced in 1784 by the commissioners appointed by the king to inquire into the subject of animal magnetism, can in no way dispense you from a further inquiry, because, in scientific matters no judgment whatever can be deemed absolute, irrevocable.

2. Because the experiments which led to that judgment appear to have been made in the absence of any system, without the simultaneous and necessary cooperation of all the commissioners, and under the influence of moral dispositions which, considering the very principles of the fact they were appointed to investigate, must inevitably destroy their value.

3. Because the magnetism thus pronounced upon in 1784 differs entirely in theory, practice, and results from that magnetism which careful, honest, and attentive observers, learned, laborious, and pains-taking doctors, have been studying for several years past.

At the same time, the appointment of a special commission was recommended for the purpose of proceeding to experiments. This commission was formed on the 28th of February, 1826. Several of its members having withdrawn at the outset on account of the favourable results witnessed by them, it remained composed of

¹ They went to the extent of affirming the death of the female somnambulist, Samson, who was mesmerised by the commission of 1826.

MM. Bourdois de la Meurthe (president), Guersant, Thillaye, Marc, Itard, Fouquier, Guéneau de Mussy, Leroux, and Husson (reporter).

The experiments lasted five years and a half, at the end of which Husson read his report to the Academy (Sittings of 17th and 28th June, 1831).

This report is remarkable for the correctness, impartiality, and good faith which characterize it. The experiments are described with sufficient detail to allow them to be well understood, and the opinions expressed are such that ulterior facts have not invalidated a single one.

After establishing the nature, the processes, and the results of magnetism, describing and defining somnambulism with a sagacity which has never been equalled, Dr. Husson winds up his conclusions by the following remarks :—

“Magnetism should be placed on the list of our medical acquisitions, and its use be confined to physicians, which is the practice observed in northern countries.” (Conclusion 29.)

“The Academy should encourage researches on magnetism as constituting a most curious branch of psychology and natural history.” (Conclusion 30.)

This good advice was not followed, at least in France, and magnetism continued to run an adventurous course.

From this date other official experiments were made, without, however, producing any favourable result. It is true that the object in view had especial reference to the psychological effects of somnambulism, and that failure was inevitable for many a motive which the want of space prevents my dwelling upon.

§ 4.—*The Present Period.*

Among the magnetizers to whom science is indebted for the exceptional importance of their services, we must name :—

Baron J. de Sermevoy Dupotet, who at an early age collaborated with Puységur and with Deleuze, founder of "Le Propagateur" (1827), which subsequently became the "Journal du Magnétisme" (1845), author of the "Manuel de l'Etudiant Magnétiseur," and of other works remarkable alike for the precision of their indications as for their want of system. Possessing in the highest degree both mental powers and a reserved mind, M. Dupotet simplified the processes and freed them from the taunt of immorality by the suppression of immediate contact. His reputation was unequalled.

M. Teste, who published the "Manuel Pratique" and a philosophical treatise entitled "Le Magnétisme Animal" (1845). Denying, as he did, the existence of a fluid, he forsook magnetism to practise homœopathy, although in the fourth edition of his first work he affirms that his convictions have remained unaltered.

The Abbé Laubert, whose work, "Le Magnétisme devant la Science," &c. (1844), is of paramount importance from an historical point of view. His studies in that direction were in no small degree favourable to his ecclesiastical vocation, to follow which he discontinued the study of medicine.

MM. Picard, Lafontaine, Regazzoni, specially known as practitioners, who also published the results of their operations.

M. Alexandre Camille, to whom I am indebted for a method which I deem safer than any other, and whose successful pursuits are unfortunately interrupted by a sudden weakening of the system, which demands momentary repose.

§ 5.—*Magnetism in Europe.*

Magnetism has been cultivated with success in North Germany, and from the year 1818 the Royal Academy of Sciences of Berlin founded a prize of 3,000 fr. subject to the express condition that magnetism

be considered as belonging to the laws of organic nature. At Berlin the study of the science was promoted by the celebrated Hufeland; and at Frankfort, Passavant published a treatise under the title of "Vital Magnetism," which Delucio declares superior to anything he has yet seen on the subject. Reichenbach's "Odic-Magnetic Letters," published in Vienna are especially philosophical.

Stroffogheim, first physician to the Emperor of Russia, obtained leave to introduce the new method for the treatment of diseases in the Russian hospitals. However, in this country, as also in Prussia and Denmark, inquiries were carried out by medical commissions, and the practice of magnetism was subjected to "regulations of public utility."

England possesses Dr. Elliotson, whose just claims to eminence are manifold, and who established an hospital in London for the magnetic treatment of patients. Another name is that of Esdaile, who practised the magnetic art in the East Indies, namely at Calcutta.

The medical journals of 1829 contain several articles on the subject by Cheever, which appear to have resulted in the adoption of the word "Mesmerism," thus perpetuating obsolete ideas long ago exploded, and totally deprived of meaning at a time when Mesmer's processes were entirely abandoned.

One fact is deserving of notice—viz., the attempt made by a physician of Manchester, Dr. Brand, author of a work entitled "Neurology, or the Rationale of the Nervous System." Brand endeavoured, in 1841, to build creed upon creed, and he put forth the first formula of "di-novism," a species of automatic "engagement" which has become one of the processes of magnetism, to be stated show in a subsequent paper.

Other countries is a true present in this matter nothing sufficiently original to lived upon.

CHAPTER IV.

DESCRIPTION OF FORMER PROCESSES.

§ 1.—*Processes of Mesmer.*

RIGINALLY, Mesmer established the "relation" between himself and the subject by placing his hands on the shoulders of the latter, and by exerting the influence of his eyes, completing the effect by means of frictions.

Subsequently, in order to multiply the forces by means of reciprocal action, to introduce into his operations the more complete influence of the universal fluid, perhaps, also, to leave room for that mystery which so pleased his fancy, and lastly, in view of avoiding individual failure in presence of a sceptical public, Mesmer organized magnetism in common.

What was known as his "tub," or "bucket," was a cylinder made of oak wood, one foot and a half high, furnished inside with elbow-shaped iron rods, acting as conductors to the fluid. The interior also contained bottles filled with water methodically arranged, together with ground glass and iron filings, which latter substances were intended to warehouse the fluid. A cord which all the patients wound round their waists established the communication; and frequently a chain was formed by pressing between the thumb and fore-finger of the right-hand the left-hand thumb of the

neighbour. When the patients were assembled, the magnetic emanations, according to this theory, were said to mingle, to become blended with the universal fluid, and every one partook, hap-hazard, of whatever quantity he was able to absorb. In point of fact, and apart from the universal fluid, this represented a regular "fluidic" association, strikingly analogous in their performances to what takes place in the spiritualistic gatherings of the present day.

Different airs were played on the piano at alternately quick and short time, vocal music was sometimes introduced, and the magnetizers were provided with an iron rod which they held in their hand.

"The patients, ranged in large numbers and three or four deep round the bucket, receive, say the commissioners, the magnetic fluid by the following means:— through the iron rods, which transmit that contained in the bucket; through the cord which encircles their body; through the thumbs which are joined together; through the sound of the piano. The patients are also magnetized in a direct way by means of the fingers and of the iron rod, which are passed before their face, but they are especially acted upon by the application of the hands and the pressure exercised on the hypochondria, and on the abdominal regions, applications which are continued occasionally for several hours together." ("Bailly's Report.")

This process was fraught with numerous inconveniences, which has already been shown by a previous description of the effects produced. It destroyed the greater part of the personal action of the operator; left the results to the chance of what the meetings might consist of, modified by subdividing it; and, lastly, might have been the means of communicating contagious diseases. The convulsions which resulted from imperfect magnetizing might perhaps cure, at the expense of greater suffering *scilicet*, such patients as required an

emetic ; but generally they were far from producing the salutary effects which it was sought to obtain from them, besides being opposed to the manifestation of magnetic sleep, the most useful result of any.

Mesmer also taught magnetization through the agency of trees, but the experiments performed before the commission of 1784 turned out a complete failure. Puysegur's, on the contrary, met with success, as will be seen below.

§ 2.—*Processes of Puysegur.*

Puysegur introduced direct magnetization. Three days after his discovery of somnambulism, which will be found detailed further on (Book I.), absorbed in his new study and anxious at the same time to attend to his patients, whose numbers were increasing to an extraordinary degree, he tried on the 7th of March, 1784, to magnetize an elm-tree under which the neighbouring country folks were in the habit of gathering at holiday time. The following day he wrote :—“ My tree is the best of buckets.” (Letter dated March 8.) It is a well-known fact that trees possess calming and refreshing properties.

I will borrow the description furnished by M. Clocquat, of Soissons, who was attracted by curiosity to the spot, and who thus writes, as a disinterested witness, on the subject :—

“ Imagine a village square. In the midst is an elm, at the foot of which runs a fountain. MM. de Puysegur have imposed on that tree, by means of magnetism, a salutary, active, penetrating virtue. Its emanations are disseminated by means of ropes which entwine both trunk and limbs, depending therefrom throughout the whole of its circumference, and capable of being prolonged at will. Round this tree several stone benches have been put up, on which the patients seat themselves, and twist the cord round the affected

parts of their body. The operation then begins, a chain having formed by each holding the other's thumb." (Letter dated June 13, 1784.)

The remainder of the letter has reference to somnambulism.

According to the process of Mesmer, a tree was magnetized by the operator folding his arms round it for several minutes, then directing the fluid towards the summit, and thence towards the trunk in following the direction of the principal limbs, and finally magnetizing the space of ground occupied by the roots. Mesmer calls attention to the fact that the effect produced is in proportion to the number of persons present. ("Aphorisms," p. 304.) The effect is null when vegetation is dormant.

When Puységur had discovered the magnetic sleep and somnambulism which were to lead him to direct magnetization, he for a while combined the two; and establishing the "relation" under the tree, he distinctly operated on his best subjects, who were called mediums, and produced the effects which I shall describe when speaking of somnambulism. From that time (1704) he caused the chain to be formed by the holding of the thumbs, which constituted a kind of reciprocal relation, whence resulted the process of individual magnetization adopted by Puységur.

§ 3.—*Processes of the Abbé Faria.*

Possessing as he did a gruff exterior and a rough voice, and fearlessly employing such means as procured for him the reputation of a mountebank, Faria boasted of being able to overcome the resistance of a subject, and subdue him by a look, which he succeeded in doing from the fact that he addressed himself to such as were extremely impressionable, and to whom such effects had become familiar. He went further. He made the subject sit in an arm-chair, invited him to

close his eyes, and at the end of a few minutes' rest, without making a single pass, he ordered him in a loud voice to sleep, and he obtained compliance by reason of the very causes I have just explained. At any rate, the result could be no other than imperfect, and simply went to prove the powerful influence possessed by the operator.

§ 4.—*Bruno's Process.*

Bruno, a contemporary of Mesmer and Puységur, but whose manuscripts were only published in 1819 by M. Delauzanne, had made magnetism the subject of deep study.

He established relation by means of the thumbs which he held for the space of seven or eight minutes, his will being active the while, and his attention centred on the subject. Then he resorted to passes, which he performed very slowly, along the arms, and in front of the body from head to feet, or at least as low down as the knees. He gradually drew away from the subject, continuing his passes, first at the distance of one inch, then of several inches, and only gave sufficient tension to his hands to maintain them in position.

This process was doubly objectionable: in the first instance, because passes thus made, although producing a repartition of the fluid, do not sensibly increase its quantity; secondly, because withdrawing at a distance from the subject induces agitation by increasing the violence of the effect.

Bruno pretended that while passing his hand before the patient at a distance of three or four inches, the magnetizer should experience a sensation of heat or cold when on a level with the part affected; a pain in the hand, or at least a feeling that his own body is exhaling a certain vapour—*i.e.*, fluid—which takes the direction of the part affected. The interesting researches were never resumed.

§ 5.—*Deleuze's Process.*

Deleuze instructed magnetizers to hold within their fingers the thumbs of their subjects in such a way as to bring the pulp or fleshy substance of the respective fingers and thumbs into immediate contact, to keep them thus engaged for the space of three or five minutes, and meanwhile to steadfastly fix their eyes upon those of the person being magnetized, in order to establish sympathetic relation. The hands were then to be withdrawn with the palm uppermost elevated to a level with the head of the subject, and brought down on to his shoulders, where they rested for a minute; they were then made to return to the thumbs by gently stroking the arms downwards, this process being repeated five or six times; after which the hands were carried above the head for the space of another minute, then passed downwards before the face as far as the pit of the stomach, where the thumbs were applied, the fingers resting on the ribs. The pass was then continued as far down as the knees, or even to the tip of the toes, if the position of the subject allowed of its being done. The hands were then placed behind the shoulders, and brought down the back to the hips, thence bringing them round after passing them over the hips and thighs.

This tedious method could serve no other object than to surround the subject with the fluid which he himself placed no faith in—an involuntary tribute to truth. Its great defect consisted in the dissipation of forces, whereby their effect was inevitably impaired. ("Instruction Pratique.")

§ 6.—*Billot's Process.*

He begins operating like Deleuze, but later, *i. e.*, at the second sitting; in order to hasten production of magnetic sleep, he concentrates the fluid towards the pit of the stomach. He uses for this purpose a conical

steel rod which he holds in one hand, while he drives the fluid towards its extremity with the other. He makes use of his hands also by placing them over the epigastric region; and by rubbing the inner surface of his thumbs with the back of his fingers, which he afterwards throws open, he produces a succession of manual discharges.

This last process is highly objectionable, especially when the discharges are directed towards the face—a practice indulged in by some operators. The subject is greatly agitated and disagreeably affected thereby, restlessness resulting where repose is above all indispensable.

Billot also teaches the magnetization of trees by means of passes performed on the trunks, and by the use of “a mirror reflecting the rays of the sun, which are used as a conductor of the magnetic fluid.” This operation is to be repeated four or five days in succession. (“*Rech. Psych.*” final note, t. iii.)

§ 7.—*M. Teste's Process.*

M. Teste adopts in his principle the process of M. Deleuze, whose incredulity he shares with regard to the fluid; but, seeing the necessity of simplifying it in practice, he substitutes the following method:—

The magnetizer stands out a certain distance from the subject, who may be seated or reclining. Lifting his hand to a level with the latter's forehead, he performs passes from upwards downwards, before his face, chest, and abdomen. On raising the hand, he should, as prescribed by Deleuze, turn its back towards the subject.

M. Teste admits that this process is successful only when performed on persons already broken to it; which is tantamount to proclaiming its uselessness, since such persons drop off, so to speak, of themselves.

In order to induce sleep at the first operation, he magnetizes the head, by means of long descending

passes or strokes, by the imposition of hands at the height of the forehead and the parietal walls, agitating them from right to left, carrying them to the occiput and bringing them back to the forehead, when a few passes over the legs and knees render the magnetization complete. ("Manuel Pratique.")

A subject cannot fail to be agitated by such a treatment, and the author himself points to the imperfections of the method, which he has had opportunities of noticing. Besides, it is incomplete.

§ 8.—*M. Dupotet's Process.*

There exists no material difference between M. Dupotet's process and that of M. Teste. After concentrating his thoughts, and without even establishing manual relation, the operator practises, with one hand only, magnetic passes from the head to the umbilic.

Both hands may, however, be used; one acting from the forehead to the root of the throat, the other from the chest to the navel.

The effect is increased by extending the fingers towards the eyes, and in the direction of the epigastric region.

One way of operating,—the theatrical effect of which displays to advantage the powerful influence of the magnetizer,—consists in using a simple hand stretched at a distance of several yards towards the head of the person to be acted upon, when he will be seen to rise at the silently expressed desire of the operator and, coming towards him, place himself at his disposal. But people should not be dazzled by such results as these. M. Dupotet and other eminent magnetizers know that the effect produced is nothing more than superficial; and they keep this process in store for the moment when certain effects of general magnetization, which they know are being produced, begin to act on the unconscious subject whom they have in hand. They are

aware that this action can only succeed with persons already under the influence of magnetism. These are *tours de force*, easy of execution under certain conditions and which become familiar to the practitioner. Beginners should, however, abstain from attempting them, for fear of jeopardizing the confidence they are anxious to inspire.

Passes performed at a distance are, moreover, objectionable on account of their agitating the subject ; therefore they should be resorted to only in such cases where instantaneous results are bound to follow.

§ 9.—*Processes of M. Lafontaine and M. Regazzoni.*

The fluid is much less intensified than distributed by the performance of the magnetic passes. Such is the starting point of the following system :—

Both the subject and the magnetizer being placed as indicated by Deleuze, each looks silently at the other, their thumbs being in contact. M. Regazzoni insists upon the forehead of the operator being gradually brought to within an inch of the subject, when sleep should ensue in the space of from two to twenty minutes.

This stage being arrived at, M. Regazzoni loads the subject with fluid by means of longitudinal passes from the ears to the arms and legs ; then from the forehead to the chin, making a stoppage before the eyes, the nose, and the mouth ; finally, towards the epigastric region, resting there awhile, and hence down to the feet. (“*Nouveau Manuel du Magnétiseur.*”)

To carry out the first part of this process necessitates so great a power on the part of the operator, that it would be imprudent to recommend its practice to beginners.



BOOK I.—PRINCIPLES.

CHAPTER I.

MAGNETISM AND ITS AGENT.

§ 1.—*Definition.—Origin of its Name.*



ANIMAL magnetism is a science having for its object the study and application of a power as yet undetermined, exercised on organized bodies by other bodies, and which is, provisionally designated “Magnetic Agent.”

I shall endeavour to explain and justify as follows the terms of this definition :—

We have seen that it dates as far back as Mesmer, who adopted it on account of the great analogy between the effects of his own agent, and those of terrestrial magnetism already universally known.

Preference is given in England to the term “Mesmerism,” which explains its own etymology, besides possessing the advantage of avoiding all confusion. However, owing to the historical motives above indicated, and especially in view to conformity with general custom, I shall continue to use the term “Magnetism,” which never implies either terrestrial attraction or the

power exercised by the magnets, but simply the action of the animal magnetic fluid.

§ 2.—*Magnetism is a Science.*

Its right to be so called has been contested. Let us show that it is entitled to it, and that those who devote their time to its study, are not wasting it in the pursuit of a vain chimera.

Certain sciences there are which being described with algebraic conciseness, are made patent to all; while there exist others whose operations require that the mind should be isolated, abstracted from matter, and exclusively confined to pure and simple principles. Mathematicians operate upon principles—they have in fact, nothing else to operate upon. Still they can lay no claim to these famous principles, which do not belong to them. Powerless to grapple with them, to explain them, they rest satisfied with the supposition that they do exist and call them “axioms.” With mathematicians, a point is an indivisible part of space, a line is the trace of a point put in motion, 2 and 2 make 4, the whole is greater than the part, &c. They assert all this—they do not prove it; but they start, nevertheless, from such like data, which belong to the unknown, in order to arrive at facts which are known—a complete inversion of the principles of logic. Besides, useless as it is *per se*, the science only becomes available when, descending from its high estate, it combines with industrial pursuits, showing thereby that the process of mathematics simply constitutes the means by which science is approached, not science itself.

What shall be said in respect to the natural sciences? Medicine holds a foremost part among these, but what diversity, what contradictions, what continual groping do we not witness in its application? Nothing is less reliable, nothing is more contested. It is, nevertheless, grounded on solid principles, but such, precisely as it

fails to explain—specifics and empiricism. Why does opium produce sleep? Because it contains a narcotic principle. But this was known in Molière's time, and we are not a bit wiser now. Two centuries of science have left things just as they were.

Shall we be more fortunate in the matter of philosophy? Its principal branch is psychology, which treats of the soul, of its nature and properties. But what is the soul? Psychology knows not. For something like three thousand years has this important subject been discussed, without ever being solved with regard to its nature or its operations. And will any one dare to arraign philosophy on so grave an indictment? Yes, no less an authority than Baron Jouffroy, the most celebrated of contemporaneous philosophers.

Magnetism, therefore, is quite on a par with other sciences. Like them, it ignores the nature of its agent and the cause of the effect which it derives therefrom. The perfection of its conceptions on that score equals that of psychology on the essence of the soul, and that of medicine on the narcotic properties of opium. Who, then, will henceforth contest its right to be ranked among the sciences?

But we must quit the misty regions of principles, and understand by science any accumulation of ascertained facts, capable of being brought under methodical classification, and submitted to logical study. Refuse, if you like, the title of science to astrology, which simply rests its claim on data precluding the possibility of argument; but you cannot do otherwise than grant it to magnetism, for the same reason that you concede it to medicine, and even to philosophy—from the fact that it reposes on the principle of causality, that it traces the effect to the cause, and from the cause deduces the effect. A demonstration of the above will be found in a subsequent chapter.

§ 3.—*What is the Magnetic Agent ?*

In the absence of an exact knowledge of the nature of this agent, it has been sought to explain it by having recourse to certain hypotheses of which three at least were of a kind to work its destruction. The principal are four in number :—

1. *Will, or Volition.*—There are persons whose mission would seem to consist in explaining all things, lessening their importance, or denying them altogether. It is useless apprising them of the occurrence of any new phenomena—they know all about them ; telling them of certain effects impenetrable to your understanding, they will make them as clear as daylight to you. They glory in hunting up some hollow and empty word looking as if it really meant something, but which they manage to apply in a way to deprive it of any sense whatever. In the present instance their search has proved eminently successful. “Will,” is the word they have hit upon ; therefore, “Will,” is the magnetic agent.

Do they mean the will of the magnetizer ? Some among acknowledged adepts in magnetism have been ingenuous enough to believe it. Evidently, “will” is equally necessary to the physician as to the magnetizer in their respective callings ; but their will simply incites them to the accomplishment of their task—it is not an agent ; the doctor’s agent is his medicine ; that of the magnetizer is the magnetic agent. “Will,” moreover, is so little indispensable that a person is frequently known to magnetize without his being aware of it, and even against his inclination, but if the “will” be counteracted by the movements of the operators, a contrary result will be obtained.

Is it the will of the subject, they mean ? This would be impossible, since nothing is more common than to see persons magnetized against their will and despite the most stubborn resistance.

2. *Imagination.*—Expressed at the very introduction of mesmerism, this opinion was then conceded in order to allay the bitter feelings, the enmity of the scientific world. A commission, appointed in 1784, to inquire into the nature of mesmerism, embodied the idea in their public report; but in the secret document which they drew up for Louis XVI.'s special perusal, they expressed themselves quite differently. No mention is made in the latter of the magnetizer's imagination, which would infallibly lead him into error were it not kept within the strictest bounds. It is the imagination of the subject, which they say is acted upon in a way to make it productive of the most wonderful phenomena; the subject's imagination, which enables him to see through a wall, read a letter which a neighbour may have in his pocket, and become acquainted with his most secret thoughts. But that it is not to imagination these things are due, we simply prove by saying that a person may be magnetized without being aware of it, and produce all these phenomena without the slightest consciousness of his having done so.

Besides, "imagination" and "will" are faculties of the mind, while magnetism is a material agent, as is made manifest by such experiments as the reader shall subsequently be made acquainted with. Will it be argued that a wooden needle suspended by a thread is set in motion by the force of imagination?

3. *Electricity.*—Several persons have inquired if the magnetic agent and electricity might not be looked upon as one and the same thing. Decidedly not; since the magnetic effect is produced through the most insulating of substances, that it requires no conductor, and lastly, that it is counteracted by objects which have no influence whatever on electricity.

4. *Nervous Fluid.*—The majority of magnetizers fancy the agent to consist of an invisible fluid analogous to, or identical with, the nervous fluid, and that it is in

that subtle form that it is more commonly brought under their observation.

Without positively affirming the correctness of this latter view, I shall nevertheless endorse it for the three following reasons :—

1. It is the most probable of any yet put forth.
2. It appears to be in conformity with the majority of facts.
3. It offers greater facility with regard to practice.

Few sciences can boast of a more rational basis to rest upon.



CHAPTER II.

THE MAGNETIC FLUID AND MAGNETIZATION.

§ 1.—*Historical Notes.*

FROM the remotest times men have been known to possess a salutary influence which they were enabled to exert on their fellow-mortals ; but how this came to be, was not inquired into. It is evident that philosophers and theologians alike entertained some idea of a human fluid circulating through our organs, and which they called "animal spirits."

St. Thomas Aquinas is rather more explicit than those who preceded him. He says :—"Through the action of a lively imagination which springs from the soul, the vital spirits undergo a change ; this modification of the animal bodies especially taking place in the eyes, towards which the most subtile spirits are attracted. The eyes, moreover, within certain limits, modify the air distributed through space."

In 1460, Marsile Fisin admitted that "a vapour, a certain spirit, emitted by the rays darted from the eyes, or in any other way, may fascinate, infect, or affect another person."

Taking up and developing the ideas of the ancients, Pomponan declares that, "There are men who possess salutary and powerful properties rendered active by the force of imagination, expelled by evaporation, and

producing remarkable results on the bodies receiving them."

It is evidently of the human fluid that he intends speaking, since he denies the influence of the celestial bodies.

It will be remembered that quite a different opinion was entertained by Paracelsus, Von Helmont, Mauville, and others anterior to Mesmer, who declare in favour of the universal fluid.

In 1765, Le Cat, in a most learned work, proved the existence of a human fluid, which he looks upon as produced by the nerves, independently of the action of the brain, adducing in support of his assertion the continuation of life in certain reptiles after their heads have been removed. ("Traité de l'Existence du Fluide des Nerfs.")

Humboldt, and the greater number of physiologists, are in favour of admitting the existence of a nervous circulation which mesmerism assists us in understanding, and which our contemporaries tacitly admit while using the accommodating expressions of "nervous force," "influence," "nervous element," "innervation," &c. But the principle, which still remains in the condition of a "reasonable being," has, with the exception of a few adherents to magnetism, been studied by no one.

§ 2.—*Proofs of the Existence of the Fluid.*

The most voluminous work on this interesting subject is a treatise by Dr. Despine, entitled "Emploi du Magnétisme."

After him, Dr. Charpignon, in his "Etudes Physiologiques sur le Magnétisme Animal," took up the question, proving the existence of the fluid by magnetizing a bottle of water, which he placed among three others not magnetized, and presented the four to the somnambulists, who never took one for the other, distinguishing

the magnetized bottle by the flame which they saw shining there.

This simple magnetic experiment of M. Lafontaine has this great advantage, that it may be tested by every one.

Take a glass jar provided with a pasteboard lid, from which a piece of non-twisted silk—say direct from the cocoon—which shall be made to hold in perfect suspension, within one-eighth of an inch from the bottom, a piece of wood or of whalebone, called the magnetic needle; then, closing the jar as hermetically as you think proper—quite a useless precaution, by-the-by—magnetize the needle through the glass, and you will obtain deflection in whatever direction you choose.

This latter test is open to two objections: the first consisting in the fact that the needle is an inanimate substance, scarcely fitted for magnetic experiments; the second being, that the needle will be equally attracted by a stick of sealing-wax placed outside the jar, an effect known of old, and attributed to the electric fluid. There is room, however, to admit that the two effects are different, owing to their separate origin.

But, in practice, magnetism supplies other more convincing proofs still in the shape of the attraction of the human body, without either the imagination or the will having anything whatever to do in the matter. These proofs will be found later in the work. (Book III., ch. ii., §§ 1 and 2.)

Denied by Bertrand and D'Hénil, the existence of the fluid is admitted by Deleuze, Herfiland, Passavant, Rostorn, Georget, Orfila, and by nearly the totality of magnetizers.

§ 3.—*Properties of the Fluid.*

The human fluid exists in greater or smaller proportions in every human being. It is moveable, susceptible of being transmitted from one body to another, and so

tractable, that it opposes no resistance to any impulse which directs it aright, following them in the way indicated, and realizing all preconceived intentions. It lends itself to the minutest graduation, both as regards quantity and the effects which it is expected to produce.

The smoke issuing from a censor furnishes a rough simile of the above, inasmuch as it allows itself to be directed by the breath or the hand towards the point assigned to it, and impregnates objects or is driven from them by the merest effort. But the magnetic fluid is a thousand times lighter and more sensitive; it ignores distances, and its obedience seems to proceed from intelligent action.

It shows itself obedient to two forces—Will, whether tacitly or openly expressed, and Motion—to each separately, more completely to the second, but especially to both combined. It cannot therefore be confounded with the will of the operator, since it is directed by motion, not only without any will being expressed or even dreamt of, but in direct opposition to the most manifest inclinations of that same will, as is the case when an unskilled magnetizer makes a movement in a contrary direction, and thus obtains a result diametrically opposed to that which he was endeavouring to procure.

Neither should it be confounded with electricity, which obeys neither will nor motion, and presents, moreover, numerous peculiarities foreign to the human fluid.

It is invisible to all but somnambulists, who uniformly see it in the shape of a blue or red flame, according to the nature of the magnetizer, the first producing milder effects than the second. As defined by a somnambulist: "The magnetic fluid is a running flame which maintains life by following the course of the nerves." One of the somnambulists of Dr. Despine describes it as composed of "grains of fire."

Leyden jars may be charged with the fluid; and the

somnambulists to whom they are presented, together with others containing electric or galvanic fluid, will never take one for another, declaring that the flames which they see in each respectively have quite a different appearance.

§ 4.—*Action of the Fluid-Magnetization.*

Each of us possesses within himself a more or less considerable quantity of fluid according to his physiological constitution or the state of his health.

A man is an active agent, or an operator, if he possesses fluid with the power of emission and of outward radiation; he is a passive agent, on a subject, if instead of being able to emit fluid himself he is disposed to absorb magnetic fluid from without.

The power of emission or of radiation, which constitutes "activity," is dependent on several causes: the abundance of the fluid, the power of the will, a proper state of health and strength, together with sundry conditions as yet imperfectly defined.

The power of absorption, which constitutes passivity, depends on the insufficiency of the fluid or of its defective repartition throughout the organs, abounding in some, wanting in others—in a word, on the absence of those conditions which are favourable to its emission.

It results from the above that magnetization has these effects in view, viz.:—

1. To set in motion the fluid existing in the subject in order to increase its normal and salutary action.
2. To distribute it more equally, or in a different way, so as to modify its condition.
3. To infuse into the subject a certain amount of fluid proceeding from the operator to make up for the former's deficiency, or to increase the vitality of what fluid he may already possess.

These three effects may be obtained separately, or their production may be simultaneous. This is demonstrated

by practice, and will be better understood from the perusal of what follows.

§ 3.—*The Three Operations of Magnetization.*

Magnetization reposes on three kinds of operation, viz. :—

1. The “engagement,” which has for its object to increase or activate the fluid in the subject, and thus lead him on to the magnetic state.

2. The “repartition,” which distributes the fluid in suitable proportions.

3. The “disengagement” which dissipates the excess of the fluid, and brings the subject back to an awakened state or to the condition in which it is intended he should remain.

Engagement.—To engage, or to charge, means, therefore, to infuse fluid into the subject or to set it in motion. This result is obtained by means of a concentric action converging towards the subject.

Repartition.—This operation consists in removing the fluid from parts where it is injurious, useless, or superabundant, to others which it is desired to charge or where its presence is not inconvenient. It also regulates its distribution with the sole object of establishing equilibrium. The action resorted to in this case is limited to the periphery of the subject’s body.

Disengagement.—The fluid is driven from a given point, or from the entire body of the subject, either on account of its superfluity or to put an end to the magnetic state. This action is excentric, and extends beyond the body of the subject.

CHAPTER III.

ON PERSONS.

§ 1.—*Classification of Persons.*

EVERY production in this world results from the co-operation of two being whose action begets a third. Nature presents no other spectacle. The most elementary combinations of chemistry, the formation of plants, the birth of animals, are subjected to the same law which we discern in the most sublime creations of intelligence; and even in Divinity itself, as the mystery of the Holy Trinity fully testifies.

To obtain this result three "terms" are required:—

The active, which engenders;

The passive, which receives or conceives;

The product, which is the resultant of the act.

In magnetism, the active is represented by the operator or magnetizer, the passive by the subject, while the product constitutes the phenomenon.

Practice, therefore, divides men into two classes—the Active and the Passive. But this is not all. Nearly all men as a rule are possessed at the same time, although in a very unequal degree, of both these powers. Those in whom noticeable equilibrium between activity and passiveness discloses a kind of magnetic hermaphroditism are called "Mediums;" those, on the contrary, who appear equally devoid of either of the powers are called "Neuters."

I will point out in succession the requirements of each.

§ 2.—*The Magnetizer.*

The magnetizer should be prepared to exert all the power of his superiority and of his influence on the subject, and on the public. It would doubtless be somewhat presumptuous on his part to call himself an apostle, but he may surely lay claim to the title of professor. He is there to teach, to instruct, to explain; and like a professor in his chair he must discountenance all discussion, disallow all contradiction and doubt.

Intellectual culture is therefore favourable to his pursuits, and his knowledge increases in proportion; but, strictly speaking, he requires nothing more than a well-grounded faith in the science, supported by a strength of mind that nought can subdue.

He should, above all, be cool and reserved. The practice of magnetism is now and then fraught with difficulties which I shall point out, such as when cases occur when the health, and at times even the life of the patient are placed in jeopardy. The magnetizer who would then allow himself to be taken aback and overpowered would compromise everything. Like a rider on a runaway horse, he should be proof against the least excitement; his fears, his hesitation, are felt by the subject, and the evil goes on increasing until it soon becomes incurable.

Physically speaking, the magnetizer should be possessed of a strong constitution; the practice of his art is laborious, and would soon exhaust a weak, ailing, and impressionable person, or one given to sensual indulgence; it would especially deprive him of his power of action at the very time when he would need it most. A nourishing diet is equally indispensable. The slight excitement consequent on a good meal exempt from all excess produces a more favourable condition than would

result from abstemious habits or from a stomach overloaded with heavy food.

It is well to have begun early to practise, and to continue uninterruptedly to exercise the magnetic art, in so far as the body gets accustomed to produce the fluid in the same way that it does in respect to any other exercise; but it is especially between thirty and sixty years of age that a man meets with the greatest success. The power will, however, persist for a longer period if it be husbanded with care, whereas it would become prematurely exhausted by a lavish expenditure; and this without taking into account the serious disorders it might originate, especially in reference to everything connected with the nervous system.

The above, then, will show that men, as a rule, are principally fitted to assume the part of magnetizers. Some women are known to perform it with success, but only on condition that they penetrate themselves thoroughly with the obligations attached thereto, and that they devote their whole attention to their fulfilment.

§ 3.—*The Subjects.*

The best subjects are to be found between the age of fifteen and forty; beyond which their moral and physical qualities, which it is useless to dwell on in detail, reduce their aptitudes. There are instances when this effect is produced instantaneously; and that person who was but the day before an extra-lucid subject will on the morrow be perfectly useless to the magnetic art. It is like the dying out of a lamp when its provision of oil is exhausted. In fact, many people are persuaded that the fluid suddenly departs from them.

A delicate constitution is not an indispensable condition; it generally facilitates the obtention of first results, without, however, supplying the means of foreseeing the degree of intensity which they are capable

of reaching. When "sensitiveness" has once declared itself, a strong and healthy constitution is far preferable. Invalids, however, offer greater facilities than persons in the enjoyment of good health; probably because the fluid is not so equally distributed in the former, and that their over-excited organs offer a stronger hold to magnetic action.

Females being more sensitive than men, supply better subjects, and in greater number than the latter; *per contra*, they are sooner exhausted. Magnetism does not differ in this respect from other intellectual operations with regard to women, who are destined here below to be sensitive and precocious, but weak and delicate the while.

The first quality of a subject consists in his faculty of absorbing the fluid, and in his sensitiveness. There are some by whom this faculty is possessed in a very high degree, who nevertheless are barren of results. This arises from the fact that, the fluid being dissipated as easily as it was received, merely passes through the subject, and during its short presence only produces slight and insignificant effects. The number of such easy subjects is much more considerable than is commonly supposed, and all women too nervously inclined come under that category.

The second quality of the somnambulist should be docility, which springs from good faith. Above all, he must be made to practise sincerity. Any obsequiousness on his part would confuse the operator more than "open war or covert guile." The latter can only end in failure; with the former the reputation of the operator is at stake.

§ 4.—*The Medium.*

The medium should possess an amount of fluid sufficient for his operations. If he wished it, he could

magnetize every other person, but he seldom exercises that faculty, which would promptly exhaust him.

All foreign influence being therefore useless, the medium acts on his own resources; for him, magnetic action consists in mere repartition with the object of bringing the agent to bear on the object to be engaged. He obtains this result by the sole exercise of his will, as I will show when treating of Auto-magnetism. The greater number, however, avail themselves either of extraneous assistance, or of artificial means as an equivalent.

§ 5.—*The Neuters.*

Properly speaking, there are no neuters, as will be proved in our dissertation on "Medical Magnetism." But from one experimental point of view, which has the privilege of drawing attention, there are persons of such weak aptitudes, and whose cultivation holds out such little promise, that they are completely neglected, and looked upon as non-existent. As in the matter of faith, the controvertist is placed under the same ban as the sceptic.

Among the neuters are likewise numbered the badly-disposed, whose hostile opposition will counteract a power of much or less intensity. Such are not only useless, but may become very mischievous. They should be carefully shunned, and mercilessly kept out of the way.

CHAPTER IV.

THE ACTION OF MAGNETISM.

§ 1.—*The Object of Magnetism.*

THE existence of magnetism being acknowledged, the first inquiry will be as to its object. This is not a trifling question, and I hasten to reply to it.

Firstly: A science whose agency modifies the physiological condition of the individual to whom it is applied, tends primarily towards a practical object: it is one of the branches of medicine.

Secondly: Causing the operation of the intelligence to undergo diverse transformations and guiding their mode of action, magnetism leads to a better understanding of the animal organization, considered in the light of an instrument of thought: it is therefore an auxiliary of psychology.

Medical science, psychological science, such are the points I shall confine myself to for the present, reserving for a future occasion a description of the profitable and singular uses they may be put to.

§ 2.—*Phenomena of Magnetism.*

The phenomena of magnetism reveal themselves under two very different aspects.

Some are abrupt, and at times violent, marvellous, incomprehensible; they charm and captivate the mind;

to the philosophical inquirer they promise an ample harvest of facts. To these belongs the privilege of exciting public attention.

So simple are others, that they all but escape notice ; so modest, that they are only known by their results ; so easy to produce, that they are, so to speak, within the reach of all. Such phenomena are precisely those possessing therapeutic properties, so that nothing more is wanted to determine the essential destination of magnetism. God being Logic itself, each of His creations was intended for one particular object, the accomplishing of which was effected by the simplest means. Water was made for the purpose of producing moisture, and it does produce moisture ; magnetism exists for the purpose of curing, and it does cure.

§ 3.—*Degrees of Magnetization.*

In its action, magnetism presents different series of phenomena which it is interesting to study and indispensable to know, in order to avoid the confusion and errors into which those who enter upon these studies without sufficient preparation would inevitably fall. All the different states of magnetization should be confined to the four following degrees, perfectly known to all proficient operators, but of which neither has hitherto published a formula. I now speak of the state of the subject magnetised :—

1st Degree ; or Ordinary State.—Its effect is not appreciable, or barely so, by the observer who judges of things superficially. Subjects operated on for the first time, when asked what they feel, almost invariably return the same imperturbable answer that they feel nothing : some, more accommodating, confess to a certain heaviness in the eyelids, to a sensation of heat or a tingling on the surface at the approach of the operator's fingers. But on closer examination, physiological modifications have occurred ; the pulse has become quicker or slower, the

hands warmer or cooler, and the eyes are dim or glassy. At times the effect cannot be positively determined, setting as it does all investigation at defiance; and nothing more is required to produce medicative action, although it is incapable in the slightest degree of influencing the conviction of those by whom it is witnessed, or even by whom it is felt.

2nd Degree; or Commencement of the Magnetic State.

—The phenomena become more apparent. The lids are so heavy that the subject is compelled to close them; the legs begin to feel numb, and a sensation of heaviness is experienced at the lower part of the forehead. Casually a shivering will ensue, which indicates on the part of the subject a predisposition to submit to a more complete magnetic action. Arrived at that stage, subjects may be divided into two categories according to their natures and dispositions.

Some experience a sensible relaxation of the muscular system, and fall into that kind of somnolency which doctors call “coma” or “comatose state.” Such subjects are generally disposed to go through the subsequent states, not there and then, however, but after a renewal of the experiment.

There are others, on the contrary, who become over excited, though not to the extent of losing consciousness; for, on occasion, they will both argue, and great numbers of them experience effects which surprise every one but themselves. Without even being touched they are laid prostrate, made to fall on their knees, prevented either opening or shutting their eyes or their hands; they are deprived of the faculty of speech, and are forbidden to walk. Notwithstanding which, some of them show a spirit of resistance that they remain unconvinced.

3rd Degree; or Confirmed State of Magnetism.—This state, which constitutes the paroxysm of the preceding one, is the most remarkable of any. Not only is the subject deprived of the enjoyment of his will, but even

of the idea of making use of it, and he automatically obeys the impressions which he receives. Some of his faculties become weakened. He hears less distinctly than before, and finishes by no longer hearing at all those persons with whom he is not in magnetic relation, but his muscular strength is considerably developed. By increasing the action of the fluid he is rendered insensible to the puncture of pointed instruments; his limbs are made most rigidly stiff, and their natural functions are suspended. If the eyelids are closed, the globe of the eye is thrown backwards; when made to open them his look is vague, becomes fixed, and pertinaciously so, on the object towards which it has been directed by the operator; the eyes soon become indifferent to light and the glare of the brightest lamp has not the slightest effect upon them. At this point, the intellect of the subject is entirely subordinate to the will of the operator, who orders him what to do and what to think. Fascination is then complete.

This degree constitutes what is called "hallucination," or "fascination." A combination of the second and third states has been denominated the "Electro-Biological State."

4th Degree; or Magnetic Somnambulism.—This state results from one of the preceding degrees, especially the second. It may be produced directly; and good subjects always overleap the preceding states, passing through which would produce fatigue.

The effects of somnambulism are so various and so important, that I shall not touch on the point in this preliminary general view of the subject. Further on will be found a complete and ample *exposé* of second sight, communication of thought, ecstasy, and extra-terrestrial relations. At present, I must rest satisfied with pointing out the profound modification of the relations established between operator and subject. Physically speaking, the latter is under the complete

control of the magnetizer, who may transform or suppress the state of somnambulism ; but from an intellectual point of view, the superiority belongs to the subject, who not only remains master of his own thoughts, but can read the thoughts of others. Somnambulism constitutes the subject's triumph.

§ 4.—*The Employment of Magnetism.*

No confusion will have been created in the reader's ideas by the perusal of the above brief *exposé*. The experiments in magnetism which learned practitioners have brought under his notice, will have enabled him to follow the development of the magnetic states which I have been indicating, and of whose great utility he will form a just estimate when he is made acquainted with the three principal uses of magnetism, viz. :—

1. Its medical use, which corresponds to the first and second degree of magnetization, but only exceptionally to the latter.

2. Its experimental use, which is based on the second degree, but especially on the third, and which may thence be extended to the fourth degree.

3. Its somnambolic use, which is exclusively comprised in the fourth degree.

I shall treat of these three different uses or applications of magnetization in succession ; and as the present work is specially written for a practical purpose, I shall commence by describing the process to be followed in order to produce magnetization, point to what may be obtained therefrom, finally calling attention to the results favourable or otherwise arrived at, and to the dangers possibly to be encountered.



BOOK II.

CHAPTER I.

EXTERNAL CONDITIONS.

§ 1.—*Local Requirements, &c.*



THE first condition of magnetization of whatever kind is perfect tranquillity, absolute silence, without which it is impossible to obtain any result, since inattention on the part of the subject, or perplexity in the mind of the magnetizer will counteract the most persistent efforts and annihilate the strongest power.

The exterior atmosphere acting as a demagnetizing agent, draughts should be absolutely guarded against, the open air would be preferable ; but a closed apartment is better than an open space ; a small room more suitable than too large a one, unless the latter be filled with a numerous company.

If you are at liberty to choose your time, let the weather be hot and dry ; a damp atmosphere causes a loss of fluid, and misty or foggy weather is above all injurious. The middle of the day is said to be the best time of any ; evening is very propitious providing the last meal taken be properly digested.

Cold weather is unfavourable, especially if it causes uneasiness; at any rate, it does not promote to the same extent as heat the circulation of the fluid. A moderate, tepid, agreeable temperature is required, above all things in winter.

Artificial light is an element of success, inasmuch as it disposes the subject to mysterious contemplations. Broad daylight and complete obscurity should be equally avoided.

§ 2.—*The Public.*

At a gathering where magnetization is practised, the company present may prove an aid or an obstruction, according to its elements and the use they can be put to.

To be useful, the public should be very numerous in respect to the capacity of the apartment, closely packed, motionless, and silent. Placed in these conditions, they emit a large quantity of fluid, whose presence is sensibly felt after a certain time, and which assists the efforts of the operator. This, together with a few other causes, explains why magnetic effects are much more easily produced at the end than at the beginning of a sitting. It is, therefore, advisable to commence proceedings by a preparatory speech addressed to the company in reference to what is to follow, thus leaving time for the magnetic relations to become established.

At any rate, the magnetizer is bound, from the very opening of the sitting, to assume an air of authority which should preclude all idea of discussion or of argument. As I have said before, his position as a professor delivering a lecture or developing a theory, confers upon him a right of gentle superiority which he should use to maintain order, enforce silence, remove all motives of distraction, and rid the company of all noisy, scoffing, chatty people; all those, in a word, who forget common politeness, and what is due to the gravity of a

scientific gathering. If he is not a man to exert such an authority, then should he be completely indifferent to any expression of opinion or doubt, and predominating in virtue of his faith in the art, command respect through his own command of himself.

§ 3.—*Order during the Operations.*

When the magnetizer is on the point of beginning operations, he informs the public that absolute silence is indispensable to their success, giving them to understand that an infringement of that rule might result in the impossibility of realizing any effect.

Having said this, he should allow no whisperings to go on, no shifting of seats, no signs of intelligence to be exchanged. Should he become aware that his injunctions are being disregarded, he must firmly and calmly declare that such conduct interferes with the results he is seeking to obtain; and, if needed, he must unhesitatingly request those who refuse to conform to the discipline established to at once quit the room.

Whenever he obtains a result, he should call the attention of the company to the fact, in so far, at least, that such a digression is not prejudicial to the final success of the operation, or to the comfort of the subject; and if he be gifted with oratorical powers, he will enter into short explanations which will keep him in constant intercourse with the public, while at the same time initiating them to a knowledge of the phenomena they are witnessing. But he should be strictly on his guard against allowing any of them to discuss the principles of the science, or to contest any of the facts set forth. If such an accident occurred in spite of himself, he must cut the matter short at once by inviting the interrupting party to meet him another time at a given hour, when he will have the pleasure of listening to his objections, and replying to them in a manner which he is confident beforehand will prove entirely satisfactory.

It is useless to add that such conversations should never take place at the beginning of a sitting, when the whole time should be occupied in silently obtaining the first results of magnetization.

§ 4.—*Respective Positions of the Magnetizer and of the Subject.*

However small the apartment where the operations are carried on, sufficient room must be provided for the magnetizer, and the subject to be at ease and at a distance from all possible contact.

This reserved space should contain an arm-chair, so placed that the subject for whose use it is intended should be made to turn neither his face nor his back to the public; he should be turned sideways, so that his attention may not be diverted to what is going on around him. A chair is also provided for the operator.

The arm-chair should be rendered as comfortable as possible, and have rather a low seat. One with back and sides so padded that the body will be, as it were, encased in it, is particularly suitable. The head of the subject should also be properly supported. In a word, the latter should be placed in as comfortable a position as possible, such as he would himself assume if he were disposing himself for sleep. He should not, however, be supplied with a stool or a cushion for his feet, which should rest close to each other on the floor.

The operator's seat should be a little higher than the arm-chair, so that he may look down on the subject whose brain he will have to act upon. The two chairs should be exactly opposite to each other.

CHAPTER II.

METHOD OF MAGNETIZATION.

§ 1.—*Preliminaries, &c.*

INVITE the subject, in a tone of mild authority, to be seated; then, turning towards the public, announce that you are about to commence operations, so that silence is indispensable.

Place your chair at a few inches from the subject's knees, and sit with your legs sufficiently open to enclose those of the subject, without, however, touching them, keeping the body and head erect. Ask the subject to keep his eyes constantly fixed on yours, to place his hands on his knees, to keep his thoughts centered on you and to strictly avoid their being diverted.

Then take both his hands in yours, his left in your right and his right in your left, your thumbs resting in the hollow of his palms, which they fill, and allow them to rest on the knees of the subject. The object of this first operation is to establish the magnetic relation by the multiplied effects of contact.

Meanwhile, the operator's eyes are performing their part; he keeps them steadfastly fixed on those of the subject, without allowing himself to be disturbed by his looks, his laughter, his tears, or the slight nervous twitchings which might agitate him. I will indicate, further on, which of these signs should be more care-

fully watched as likely to lead to accidents. With regard to any inattention shown by the subject at that important moment, it should be gently repressed, and if he persists therein, the operation should be stopped at once.

Some magnetizers affirm that at the end of a very few minutes the "engagement" is seen to begin through the effect of this first process. So it does, but only when the subject is exceptionally a good one, and experienced in the matter; but when you are acting on a person who is undergoing the process for the first time, or who is not possessed of more than an ordinary share of aptitude, you should proceed in the following manner:—

§ 2.—*Use of the Hands.*

At the end of two or three minutes employed in establishing magnetic relation, gently withdraw your right hand, hold it extended as if conferring a benediction, and bring it before the eyes of the subject, your middle finger pointing to the centre of the nose, which it must approach within a few lines only. After the space of a moment, this operation should be repeated with the left hand, both hands acting respectively on the eyes. Maintain this position for ten minutes without lifting your eyes from those of the subject—whether the latter be closed or shut is immaterial. It being admitted in principle that the fluid escapes from every part of the operator's body, but principally from its most pointed extremities, the fingers are naturally looked upon as the best conductors: the magnetizer is made aware of this by a certain heat, a kind of tingling which he feels in these parts; and the subject, by something of a similar sensation, which he in turn experiences at their approach. On the other hand, the close proximity of the fingers to the eyes will cause him to squint slightly, which is sufficient to produce the magnetic sleep. After

a few minutes his eyes become closed, and this is a first result.

The operation, which consists in holding the hand extended before the eye of the subject, is unquestionably the most important act of magnetization, that which more than any other ensures the "engagement" of the brain.

Practice will point out the variations or additions which may be introduced in the above process. When the subject is thought to become sensitive, or that he is favourably disposed, the effect is hastened by imparting, and almost imperceptibly, a tremulous movement to the hands for the purpose of discharging a greater abundance of fluid. When the moment for completing the sleep is supposed to be arrived at, the tip of one of the middle fingers should be applied to the root of the subject's nose. On persons whose phrenological organ of veneration is particularly developed, the application of the hand on the anterior fontanel has sometimes produced a good effect, which in others has been obtained by pretending to surround the temples, the eyes, or the cerebellum with the palms of the hands. Some operators perform magnetic passes before the face, from the eyes to the chin, while others strongly press the thumb and first finger on the eyes with the firm determination to produce sleep. All these means, however, are exceptional, and should only be resorted to in exceptional cases.

§ 3.—*Provisional Verification.*

The first signs of the impression produced on the subject consist in nervous twitchings; and should the patient feel a kind of shivering, this should be looked upon as prognosticating a favourable result. The following effects also become noticeable, viz., a blinking of the eyes, a contraction or dilatation of the pupil, shedding tears, gaping, paleness; a deep sigh, an obstruction in the throat, which is no longer able to perform the act

of deglutition, indicate a more positive result; lastly, aphony, a numbness in the legs, a heaviness in the eyelids, which it becomes impossible to open.

When the progress of magnetization has been carried on for ten or fifteen minutes, it should be suspended in order to report progress. If there be no manifestations of the symptoms above indicated, or if some of them after appearing are not persistent,—lastly, if the subject does not seem to be sensibly affected, he should be questioned as to what he feels. In the majority of cases he will answer that he feels nothing, and when he opens his eyes and speaks to you with assurance, you feel inclined to believe him. But you should first ascertain his real state. Persons magnetized for the first time expect at the very commencement of the operation the production of the most extraordinary phenomena; they fancy they are to be made to sleep by enchantment, and they admit of no degree between absolute resistance and somnambule power. There are some who, prepared for a contest and for the sole gratification of misleading or tricking the magnetizer, feel no hesitation in simulating sensations the source of which they fancy cannot be traced. But keep on questioning the subject, ask him if he feels nothing in his legs, a heaviness in the head, over the eyes; consult his pulse, which you will no doubt find modified; feel his hands to ascertain if their heat has increased or diminished; see if they be violet-tinted, whether they preserve the white mark left on them by the pressure of the fingers; and in case of an entire absence of these effects, dismiss that subject and proceed with another.

§ 4.—*Resumption and Final Verification.*

If, however, a commencement of magnetization has manifested itself, and that the subject appears disposed to show submission and goodwill, resume the experiment for another period of ten or fifteen minutes, but

never prolong it beyond that time. You may thus obtain one of the two results which I have mentioned as constituting the second degree of magnetization—viz., a state of coma or a state of over-excitement.

Coma is a state of somnolency. The subject's eyes are closed; and when you ask him how he feels, he answers that he feels very well, and he speaks truly. Inexperienced people take this for somnambulism, and they put questions which the subject replies to with the greatest assurance, at the same time that he is giving full scope to his fancy. At times he takes delight in imposing on the credulity of the magnetizer, with a predetermination to make game of him when freed from his present state of prostration. An experienced operator can never be deceived in this way. Coma in its nature is a state of solution, in other words, it is a relaxation of the muscular system; it is known to exist when the arm of the subject being raised to a level with the eyes, and then released it falls as a dead weight. If a slight pinching with the nails or a small puncture with the point of a needle produce no sensation you may rest satisfied that magnetic action has not gone beyond the second degree. When a subject is fascinated, the sense of feeling is destroyed, and the limbs remain in the position they have been made to assume.

An individual in an comatose state can produce nothing. If he requires calm, the magnetization he has undergone will suffice to produce it, and thereby prove beneficial in respect to his health.

When symptoms of over-excitement manifest themselves, when the subject experiences some of the effects already described, although appearing to preserve his own consciousness and endeavouring to resist the influence which oppresses him, the following extreme means of verification may be resorted to:—

Invite him to close his eyes; then taking both his

hands in one of yours, you must place the other on the top of his head, then pressing it a little you should say very imperatively: "I forbid you to open your eyes," an order which he will at once endeavour to disobey. Should he not succeed, then he is magnetized. Further tests may consist in forbidding him to close his eyes, to disjoin his hands, to rise from his arm-chair, to walk, &c.

Should these prove successful the experiment may then be said to be in a fair way of showing good results. The process to be adopted at this stage will be found explained further on. Meanwhile, continue to engage the subject by putting your fingers to his ears in order to insulate him by rendering him insensible to sound, and direct warm insufflations on the epigastric region in order to "seize" the whole of his body.

In case of failure, the subject should be demagnetized and the experiment adjourned.



CHAPTER III.

RESULTS OF THE METHOD.

§ 1.—*Of Aptitudes in General.*

THE first object of magnetism should be an explanatory declaration of aptitudes; and nothing more can be expected from most of the operations performed either by a tyro in the art, or by proficients on subjects not yet broken to their task.

The same may be said of magnetism as of another subject—many are tried but are found wanting. Kind Nature has doubtless willed it so for motives only known to herself, and she has provided accordingly. It must, however, be conceded that excess of every kind, chronic diseases, accidental disorders, or all sorts of external obstacles seriously add to the number of those who are destined to accomplish nothing. Allowance should also be made for inexperience, imperfect method, want of exercise, momentary weaknesses; and therefore infallible success should not be expected in an order of things where the unforeseen plays a part which could not easily be taken from it. Besides, where is the art, where the simplest profession attended with nought but success? The world is filled with people of every description deficient alike in skill and incapacity, and real success is so rare that he who attains it may well pass for a genius.

§ 2.—*Aptitude of the Magnetizer.*

The aptitude of the magnetizer is judged of by his power of emitting the fluid; not, however, that his talent is always found to be in direct proportion to the quantity thereof, but that in the absence thereof it is frivolous to pretend to success. A feeling of confidence which experience can only serve to increase, will make you beforehand aware of its presence; and you will be convinced of the reality of the emission by the heat which flies to your hands, and especially by the tingling sensation at the tips of your fingers while the operation is going on. He whose hand remains cold and impassible has little to expect in the way of success.

Lastly, and independently of the moral satisfaction which he derives from the effect produced, the magnetizer should also find a real physical delight in the exercise of his magnetic powers.

§ 3.—*Aptitude of the Subjects.*

I will here revert to the division in four degrees in which I have classified the general effects of magnetization.

1st Degree.—Medical Magnetism.—Any one is apt to experience its impressions, whether they be acknowledged or ignored by him. But a hostile disposition, inattention, or moral over-excitement may completely paralyze its effects. Action, moreover, becomes difficult or barren of results with persons who have given way to drink, to sensual indulgence, and have resorted to pharmaceutical compounds containing sundry poisonous substances. Tobacco is the most direct antidote to magnetism, and the same remark applies to charcoal.

2nd Degree.—Comatose Sleep, or Over-excitement of the Nerves preceding Fascination.—With regard to the public, this second degree, whose object is to effect the

passage from the ordinary to the magnetic-experimental state, is the touchstone of magnetization, establishing as it does the power of the operator and the aptitude of the subject—a most important result in practice, since in consequence of a prejudice which it would be useless to attempt overcoming, the public is pleased to see in the act of magnetization a struggle between the operator and the subject, and victory is therefore sufficiently attained when the latter has experienced the effects comprised in the second degree. (According to the returns published from 1844 to 1858 by the Société Magnétique of Paris, this elementary result is obtained on four-fifths of the persons submitted to the experiment—*i. e.* on 14,976 out of 18,720.)

3rd Degree.—Fascination, Magic, Experimental State.—Only one subject out of ten is brought to this state at the first experiment of magnetization, and one out of six after a series of successive operations. Consequently, apart from certain unforeseen casualties inseparable from the uncertainty of first attempts, experiments are only pursued in respect to individuals in whom a favourable condition has previously been discovered or foreseen.

4th Degree.—Somnambulism.—This constitutes an exception owing to a special predestination. You may chance to meet with it at the first experiment, while, on the other hand, you may try a thousand others without being so fortunate. To expect to see it appear, to seek it, would be simply waste of time and trouble. If you fancy that you perceive a glimmering of it, abstain from publishing the fact before you have verified it over and over again. Above all, do not yourself put faith in it after a first magnetization, and do not exact effects from it whose hasty production might risk its being nipped in the bud. On slow and moderate cultivation depends its success and its duration.

§ 4.—*Engagement by Influence, by Irradiation.*

While employed in magnetizing one subject, it sometimes happens that close to you, or at a distance, behind the whole company, a person whom you are not in the least thinking of, whose presence even you totally ignore, will fall asleep spontaneously—that is to say, by attracting towards himself or by absorbing to his own profit the fluid which you have emitted. Certain subjects produce that effect or undergo that influence, by simply remaining for a short time close to a non-operating magnetizer. This casualty is accounted for by a great nervous sensitiveness, and by the existence of magnetic sympathy. It is of most frequent occurrence in well-attended gatherings, where the company being closely packed create an inter-communication of fluid, so that it is difficult to say which is the influence that has been at work.

The magnetizer need not feel annoyed at such occurrences. Generally speaking, they constitute states belonging to the second degree—somnia, coma, which lead to nothing important. You should nevertheless call attention to the fact, because it is a result, a piece of good fortune, which, from the fact of its having been unforeseen, produces a greater impression on the spectator than any of those prepared long beforehand.

Should the person thus overcome sink to the floor from the effects of sleep, or feel any serious disturbance, you must have him removed from the room, in order that he be attended to in the manner prescribed in the chapter on Accidents. If he is troublesome to no one, he had better be left to enjoy his sleep quietly, on your declaring that it will do him good.

If when addressed by you in a gentle way, he looks at you with bright or glaring eyes, you will be justified in the supposition that you have accidentally hit upon

some one fit to operate upon; and you may do so, at the proper time, by conforming to the process explained in a subsequent chapter on Experimental Magnetism.

But there is a certain condition of things which should not escape the attention of the operator, and that is, when his powers are destroyed by the neighbourhood of a person by whom the whole of the fluid is absorbed without himself preserving it, so that its effect is totally lost. This phenomenon is often produced by persons whom you have previously endeavoured to magnetize, and who are incapable of preserving the fluid. In technical phraseology these are called "sponges;" and so detrimental are they to the success of any experiment, that a very wide berth should be allowed them. Cats are great divertors of the fluid.

Experienced magnetizers never omit availing themselves of this "engagement" by influence. While operating on a person of an ardent nature whose inaptitude to retain the fluid they have become aware of, should they unconsciously happen to extend their influence to some other person or persons, they will, when they deem it opportune, approach them, and, causing them to rise, obtain from them results which the public wonder at, all the more that those who produced them remain unconscious of having been thus acted upon.

§ 5.—*Magnetic Chain.*

When it is sought to operate on several persons at once, they are made to sit close to each other, or a single file, and to form the magnetic chain by joining hands.

You then seat yourself opposite to the first on the rank, and taking his disengaged hand, you magnetize him in the ordinary way, after having invited all the

persons composing the chain to keep their eyes fixed on you.

The sensations respectively experienced by each of them are widely different, yet it would seem as if the intensity of the effect became greater the further it had to travel. Thus, all magnetic aptitudes being equal, the last person in the chain is the one most likely to be efficiently acted upon, and each in succession backwards.

The chain is therefore a means of multiplying the powers of magnetization, and when unsuccessful the failure is all the more complete.

The effect being once produced on one or more persons, you break the chain, and on these you continue to operate.



CHAPTER IV.

HYPNOTISM.

§ 1.—*Origin.*

HERE is another method differing from the above by the manner of "engagement." At the outset this is subjective, but here the difference ceases. The laws, the effects, the phenomena are all similar, as are also the applications, whether these be medical or experimental. This is called "hypnotism," the history of which is worthy of being told.

In 1841, Dr. Braid, a physician in Manchester, having seen M. Lafontaine operate on a subject, felt persuaded that the effects obtained by that celebrated magnetizer were due not to the fluid, but to the fixity of the look and the intensity of the attention.

He says that his first experiments were conceived in view of proving the fallacy of the magnetic theory, which maintains that the phenomena of artificial sleep consist in the transmission from the operator to the subject of a certain special influence emanating from the first while he touches the latter with his thumb, gazes stedfastly at him, directs the tips of his fingers towards his eyes, and executes passes before him. It appeared to him that he had clearly established his point when he had taught the subjects to sleep of their own accord by keeping their eyes constantly and atten-

tively fixed on some inanimate object or other. (See "Magic, Witchcraft," &c.)

After receiving further development, and being practised for several years, especially in America, Braidism, as it was then called, was given up, when, in 1859, Velpeau brought the question before the Académie de Médecine, by presenting hypnotism as a kind of an æsthetic capable of being substituted for ether or chloroform, a use which magnetism had already been put to. In 1860, Dr. Philips, taking up Braid's theory, and willingly discarding mesmerism, presented it as capable of producing fascination—a fact which he practically demonstrated. But the illusion of those who pretended to have discovered a solution to the matter was soon dissipated: two years later hypnotism was made to resume its proper functions, and reckoned only as one of the methods of magnetism.

§ 2.—*Ancient Processes.*

Hypnotism, as Braid has well defined it, consists in the action produced on the subject by the steadiness of his gaze maintained by attention. This action may be obtained through whatever object the eyes are to be persistently fixed upon.

In the remotest antiquity this was practised by the Joguis of India, who kept pertinaciously looking at the tip of their noses, or at some imaginary point in space, until a kind of trance was produced, during which they pretended having become united to Divinity.

The monks of Mount Athos procured hypnotism by staring at their umbilic. Among the Arabs, the "inspired" Aissaouias had recourse to other means. The magicians of Egypt produced second sight, or rather the communication of thought, by means of a "magical mirror," consisting of a spot of ink on the palm of the hand. Braid used a cork, and boys at school have

been known to drop off to sleep by looking at the tips of their fingers. Dr. Philips first made use of a silver coin, but later he adopted the hypnotic disc.

§ 3.—*Method.*

The disc is made of metal, ordinarily of zinc, and is of the size of a two-franc piece or a small florin. It is convex on both sides, and traversed in the centre by a piece of copper wire three or four lines in diameter. This red point on a grey field catches the eye, which is the object aimed at. Anything producing a like result may serve as a substitute.

After causing the subject to be seated as prescribed for ordinary magnetization, the disc is placed in his hand, which rests flat on his knees, and he is enjoined to keep his eyes constantly fixed on it. This constitutes the whole process.

Disengagement and application are performed according to the ordinary method.

§ 4.—*Action of Hypnotism.*

Dr. Philips says that a great number of the persons treated—he uses the term “hypnotized”—by means of the disc feel a peculiar sensation, such as would lead to an inference that that instrument not only fulfils the object in view, but at the same time exercises a local and direct action on innervation. This sensation consists of a kind of tingling in the palm of the hand, at the part covered by the disc, which feeling follows the direction of the principal nerves of the arm until it comes to the head, where the subject experiences a strange impression, as if caused by an “invasion of vapours,” and he seems imbued with the idea that a great commotion has taken place within him. In such cases he is always “influenced.” (Dr. Philips on “Braidism,” p. 92.)

In a word, the same kind of “engagement” is ob-

tained by hypnotism as by the ordinary method, whence it may be inferred—

1. That the magnetic state may be produced without the infusion of a fluid foreign to the subject. This was already known to be the case: also that somnambulists may become solitarily “engaged” by looking at an object which they supposed to be magnetized, or by the sole exercise of their will, which is called “auto-magnetization.”

2. That, consequently, subjects exist possessing in themselves a sufficient quantity of fluid to become magnetized without any foreign aid.

It should not, however, be concluded from what precedes that the action of the magnetizer henceforth becomes useless, or that the fluid emitted by him is superfluous.

A subject may originally supply his own fluid, but not for long, since he soon becomes exhausted. Few somnambulists can do without the magnetizer, and those who do attempt it learn to repent in the long run. I certainly did make an exception in favour of mediums, although I scarcely believe I was justified in so doing.

It is also a well-known fact that during a course of experiments, or of magnetic medication, it frequently becomes necessary to supply the subject with a fresh provision of fluid to replace that which has become exhausted. This cannot be done by means of hypnotism, which over-excites the system, but does not replace the fluid. The effects I am about to describe are consequent on this condition of things.

§ 5.—*Advantages of Hypnotism.*

By means of hypnotism as many persons may be simultaneously acted upon as there are discs to be disposed of. I have seen as many as fourteen at a time. This system is therefore applicable when the operator wishes to act on a large number of persons without

fatiguing himself, and it is not unfrequently resorted to in public meetings with regard to strangers when the magnetizer is anxious to husband his resources to operate on favourite subjects.

The struggle consequent on the resistance of a subject is thereby avoided since the magnetizer only takes him in hand after his undergoing a previous preparation.

Such are, conscientiously speaking, the only advantages presented by the hypnotic method.

§ 6.—*Disadvantages.*

These are manifold.

In the first instance, hypnotism is violent in its action, and tires the subject much more than does ordinary magnetization. The reason is obvious: instead of being assisted by the magnetizer, and upheld by the fluid which he receives from him, the subject is compelled to fall back on his own resources, and when successful it is only at the cost of a most painful and exhausting re-action.

Secondly, hypnotism is simply superficial. If it induces sleep it is unable to develop it or to maintain it, and is therefore compelled to borrow assistance from ordinary magnetization—*i. e.*, the fluid. In a word, it may answer as an opening process, but nothing more.

Lastly, by its violent action it excites instead of calming the subject, a result opposed to the object of magnetization, whose applicability it upsets in the majority of cases. Hypnotism should be confined to casual experiments on persons in whom no particular interest is taken, and who willingly lend themselves to such a mode of treatment.

Dr. Philips estimates at one in fifteen the proportion of those who experience the effect of this method.

§ 7.—*Conclusion.*

Hypnotism is simply a process of magnetization which may assist, but in no way totally replace the ordinary method, for it can never become independent. Dr. Philips admits as much when he says that it should be borne in mind that mesmeric action enters more or less into the practice of Braidism, not in the shape of an essential and indispensable element, but as a coadjutor which it is advantageous to work with. (“*Cours de Braidisme, ou Hypnotisme Nerveux,*” p. 38.)



CHAPTER V.

DIFFERENT KINDS OF MAGNETIZATION.

§ 1.—*Magnetized Objects.*

HOSE who have been frequently magnetized, especially somnambulists, seldom require great efforts to become "engaged;" the effect being produced on some by the mere presentation of a magnetized object.

Magnetized objects are prepared by keeping them in the hand for the space of fifteen minutes, with the firm will of impregnating them with the agent destined to act on the subject. If these objects be submitted to the touch of a somnambulist, he will become paralyzed or sent to sleep thereby. It is not necessary that he should be made aware of the fact beforehand, since imagination has nothing whatever to do in the matter; and herein lies the danger of such kinds of practice, since the very hazard which brought the object under the hand of a person sensible to that influence might cause him to give way at times under most unfavourable conditions.

The impregnation is not superficial, as some people would feel inclined to fancy. Blocks of marble have been magnetized and subsequently chipped or submitted to the corrosive action of acids, broken into pieces without depriving them of their magnetic virtue. Neither has fire nor air any effect upon it; metals after

undergoing fusion, sheets of paper after being burnt, have still produced sleep. The washing process is less efficient still, the effect, in a word, only disappearing before a regular course of demagnetization.

§ 2.—*Magnetized Water.*

Water is magnetized by directing the tips of the fingers towards the surface of the liquid, by holding in the hand the vessel containing it, by warm insufflation over it, and lastly by discharges of fluid from the hand. This water acts somniferously on those who drink it, only on condition that they be under the influence of magnetism. Its action is very beneficial in the treatment of diseases, as will be seen in another chapter. Preference should be given to water that has previously been boiled.

§ 3.—*Auto-magnetization.*

Magnetized objects are especially useful in the production of auto-magnetization—*i. e.*, the engagement which the subject is desirous of exercising over himself without the co-operation of a magnetizer. A great number of somnambulists, anxious, for some cause or other, to divest themselves of the tutelage they would otherwise have to submit to, have recourse to this process, and to that end a ring, or any other object, will be found to do the operator's work.

Such practice is essentially vicious. Akin to hypnotism it is open to the same objection, *viz.*, violence, and an absence of that infusion of fluid which soothes, fortifies, and prevents exhaustion. Subjects able to resist are evidently possessed of great powers of emission, and deserve the name of magnetic mediums which they have received, combining, as they do in themselves, the double attributes of operator and subject.

M. Teste says that auto-magnetization produces a painful sleep, for "nothing tires a somnambulist—nay,

any subject—more than incomplete magnetization, and here precisely lies the secret of those nervous accidents formerly experienced by certain subjects when placed in contact with mesmeric buckets." (Teste "Manuel Pratique du Magnétisme.")

§ 4.—*Magnetization at a Distance.*

Magnetization at a distance is an undeniable fact. It may be performed through a wall, and mountains and oceans fail to impede its action. It should, however, be at once observed that this stands good with regard only to extremely sensitive subjects, who, being frequently acted upon, remain under the influence of their own magnetizer. It would be very difficult to mention instances furnished by individuals other than by such somnambulists in whom an uninterrupted community of thought is mutual as between themselves and the magnetizer.

Here again you will meet with another source of danger. When at a distance from you, the subject, whose action you can no longer direct, may chance to fall into the hands of inexperienced practitioners, who, in their willingness to assist him, will expose him to violent nervous attacks. Besides, he may fall into natural somnambulism, the inconveniences accompanying which are equally serious.

In plain words, magnetization at a distance is applicable only to subjects susceptible of auto-magnetization. If the somnambulist whom you desire to consult happens to be far away, and if he be capable of sending himself into a sleep which he will know how to wake from, I can conceive of a previous agreement being come to with him that at a given time he shall be placed in a magnetic state in order that he shall know the facts which the operator is examining on his side.

Beyond such cases as above described, all attempts at magnetization at a distance should be avoided.

The process consists in strongly concentrating your powers, pointing your fingers in the direction of the subject at the time being, or again in crossing your arms over your chest, when the fluid thus escaping from the whole body finds its way to the point it is intended to meet.

§ 5.—*Animals.*

Hitherto the magnetization of animals has not been sufficiently studied.

The originators of the science looked upon it as useless, believing that it simply acted on a few of the domestic species. This opinion must not be taken as absolute.

The horse appears to be the most susceptible of any to the fluid, and it is easy to understand of what use a protracted magnetic sleep may be to the veterinary surgeon, when the difficulty of procuring repose for the animal is frequently the principal obstacle interfering with his practice.

Dogs were magnetized with success, in 1843, by the Duke of Marlborough. Doubtless the nature of this animal might be improved by magnetization. I have discovered that dogs are able to scent the fluid.

Cats are very easily engaged, but the opportunity should be availed of while they are at rest.

In 1837, Mr. Barlett, of Kingston, near Canterbury, magnetized an infuriated bull.

Lastly, Mr. Barlett recently operated with success on the tigers and jaguars of the Jardin des Plantes. These animals, on awaking, disengaged themselves by means of transversal passes over their eyes, and by gnawing at their tail throughout its whole length in order to procure an issue to the fluid.

As far as possible all animals should be acted upon while dozing, if easy success is the object desired.

In allusion to the cat, M. Regazzoni says that "in

order to procure sleep the animal should be placed on the lap, taking one of its paws in one hand while passes are being made with the other from the head to the middle of the body. At the end of an indefinite time the cat's head will droop on one side, a sign that it is profoundly asleep. Its paws should then be brought to a state of catalepsy and pricked with a pointed instrument. If a pistol is fired close to its ears it should give no sign of sensibility whatever, nor make the slightest movement." ("Nouveau Manuel du Magnétiseur.")

§ 6.—*Plants.*

It is affirmed that plants are susceptible of experiencing the salutary effects of direct magnetization; thus a withering stem, magnetized on the spot and watered for several days with magnetized water, will revive; lastly, that if two plants are placed in exactly the same conditions, that supplied with ordinary water will not acquire the same vigour as that imparted to the other by the use of water that has been magnetized.



CHAPTER VI.

DISENGAGEMENT OR DEMAGNETIZATION.



IN the preceding exposition of the process of magnetization I have done no more than carry the reader to the gates of the temple, reserving the second division of this work for an explanation of the operations which are to follow in reference to the different applications of the science. It would then appear from this that I might leave for the last chapters of the book all that relates to demagnetization and to such casualties as are inherent to practice; but I am all the more anxious to bring the exposition of my general principles to a close that accidents may produce themselves in whatever state the subject may be placed, and that, consequently, it is incumbent on the tyro to learn, first of all, how to "disengage" him.

§ 1.—*General Disengagement.*

Disengagement consists in expelling the excess of fluid which might inconvenience the subject during or subsequent to the operation.

When general disengagement is intended, it is advisable, in order to avoid producing effects in too sudden a manner, to commence by an equal distribution of the fluid over the body, which is done by means of two or three longitudinal passes from the head to the knees, then from the head to the feet, complete dis-

engagement being effected by carrying the hands beyond the latter. Passes along the arms and in an oblique direction will also be found very useful.

You should then proceed by latitudinal passes by crossing your hands before the eyes of the subject and quickly separating them in an horizontal or oblique direction.

A method which obtains great favour with certain magnetizers consists in placing themselves opposite to one of the sides of the subject and bringing both hands, held edgeways, one before the chest, the other behind the back, from his head to his waist, the principal object of this operation being to re-establish equilibrium.

In each of these movements great care should be taken not to perform ascending passes, which would intercept the course of the fluid, drive it back towards the head, and finally discomfort instead of relieving the subject. Therefore, when the hands have arrived at the end of the course which limits the length of the descending or lateral pass, they should be separated in order, by a semicircular movement, to bring them back to the starting point—the head of the subject. It will be as well to shake your fingers at the end of every disengaging pass, so as to rid them of the fluid they are carrying off.

The process is concluded by cool insufflations over the head. Some magnetizers recommend blowing over the face, but this produces a disagreeable sensation on many people. The face, on the contrary, should be protected; from this consequently the hand has to be placed edgeways and horizontally at the top of the head, so that the little finger touches the forehead at the roots of the hair, thus forming a screen over which the breath passes to the top of the head. Under such conditions a cool insufflation will always be found agreeable, by those even who are as yet but slightly magnetized.

Should these means prove insufficient to recall the subject from the magnetic state or dissipate the uneasy feeling, he should be removed from all ambient influence into another room and placed close to an open window. Finally, disengagement may be ensured by cold insufflations over the eyes and by dipping the hands in cold water before making the releasing passes.

In extreme cases—although this should be resorted to with the greatest caution—cold water sprinkled over the face with the fingers will be found effectual, and all the more so if it contain salt, or a few drops of vinegar. Its action is sometimes increased by the addition of hartshorn or ammoniacal salts.

But the magnetizer should ever bear in mind that his will, his self-control have a decisive effect on the success of the disengaging operation, during the performance of which he should not cease to speak kindly to the subject, enjoining him gently to wake if he be really asleep, adding the promise that everything will soon be right once more.

§ 2.—*Partial or Local Disengagement.*

This is resorted to while the operation is in progress to relieve an over-charged organ, and it proves equally useful when, in the case of general demagnetization, the effect is especially persistent on one point to the exclusion of all others.

When a heaviness at the top of the head is complained of, you should remove it, by means of insufflations in the way above mentioned.

Should the forehead become too much engaged, then a few slight transversal passes, with or without immediate contact, will procure relief.

When the eyes cannot be opened, place your middle finger on the external angle of these organs at the bottom of the arch of the brow, then slightly agitating them, order the subject to open his eyes, persuading

him the while, by words to that effect, that he is perfectly able to do so.

If the lower jaw or the tongue be engaged in a way to produce paralysis or an impediment of speech, your hand should be placed over the throat and under the jaw, gently moving both, while comforting the subject with the assurance that it was a mere trifle and that everything is right again.

The arms and legs are disengaged by means of longitudinal passes.

§ 3. *Incomplete Disengagement.*

In the absence of any further operation on the part of the magnetizer, disengagement may take place spontaneously by a cessation of magnetization or by the effect of the ambient atmosphere. A subject thus left to himself has been known to become disengaged at the end of two or three hours; but it is more than likely that heaviness and discomfort will remain behind as the natural consequence of every incomplete disengagement.

Therefore it is that every care should be taken to ensure as thorough a disengagement as possible, and why too much trust should not be put in their assertion when subjects pretend that all effects have disappeared.

Instances occur when no disengagement is required, and that is when magnetization has been practised in view of calming the nerves or of producing natural sleep, and when the subject is left to enjoy the comfort desirable from a condition which brings strength to the weak and relief to the sufferer.

Demagnetization is only partially performed for the purpose of removing uneasiness or numbness of the organs, when it is intended during the same sitting to experiment still further on the subject.

It may be as well to warn all subjects disposed to offer resistance or to show ill-will that to struggle

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against the effects of magnetism will result for them in a feeling of heavy drowsiness, a kind of lumbago, which, if not experienced in the course of the same evening, will surely manifest itself within the following twenty-four hours.



CHAPTER VII.

ACCIDENTS.—MATERIAL DANGERS.

§ 1.—*Frequent and Unimportant Accidents.*

IN a great number of cases of magnetization, slight incidents will occur which should at once be disposed of; firstly, in view of relieving the subject from a state of uneasiness which oppresses him; secondly, to remove an obstacle to the forthcoming operations; lastly, to provide against complications which might otherwise prove serious.

The most common of these casualties is a contraction of the throat, resulting from incipient paralysis, and having for its effect to impede deglutition. When the subject is observed to make efforts as if trying to swallow his saliva, his throat should be pressed between the fingers while he is being persuaded that there is nothing amiss, and that he is relieved.

When he finds a difficulty to articulate, the tongue and the lower jaw should be disengaged by manipulating the upper part of the throat in a similar manner.

Difficulty in breathing, which is detected through the efforts made in the act of inspiration, is removed by performing disengaging passes in front of the epigastric region.

In case of suffocation, place the fingers of one hand in front of the epigastric region, and the other hand

at the root of the throat, bringing it downwards by following the tracheal artery until it reaches the bronchia.

If there be convulsions, place your finger over the epigastric region, withdrawing it quickly as if for disengaging, and perform transversal passes.

I have indicated above (Ch. vi. § 2.) the means of disposing of all other casual disturbances.

There are, however, other incidents of less frequent occurrence, but of a more serious kind, which call for special notice.

§ 2.—*Congestion.*

The greatest danger that may be anticipated from magnetization, is congestion of the brain, consequent on intoxication or repletion. While operating on a person whose digestion is not yet over, or who has indulged rather freely at a convivial gathering, you may bring on congestion of the brain, apoplexy, perchance even death. This accident is the great stumbling-block of inexperienced operators.

Fear is likely to produce similar, although less serious, results. When these manifest themselves, they should at once be calmly dealt with by promptly disengaging the subject, and when removed from the room he is in, placing him close to an open window, and attending upon him as prescribed.

§ 3.—*Fits, Convulsions, Hysteria.*

These are among the most common forms of accident. Large numbers of females are subject to them, and even men have been known to pay their tribute to some of the class. Not only are the subjects themselves afflicted thereby, but also persons among the company who, by influence, have unconsciously experienced the effects of magnetization.

The nervous twitchings which the subject is liable to

experience in the arms or legs during the process of magnetization, must not be looked upon as symptomatic of the above disturbances, no more than the tears which are seen to run from the eyes. The real symptoms are either a feeling of suffocation, or an oppression on the throat or chest.

When these effects produce themselves, measures must there and then be adopted to counteract them.

Cease magnetizing, take the hands of the subject between yours, speak a few words of encouragement to him, and, as usual, tell him it will be nothing. In anticipation of the lower limbs becoming engaged, you must at once perform a few disengaging passes, from the waist downwards, to and beyond the feet. Take hold of the subject's hand, and invite him to follow you out of the apartment to breathe a little fresh air, which he will find as agreeable then as it will prove beneficial to him later. Encourage him over again by the assurance that the pain will disappear as if by magic. Lead him into another room where he will be asked to sit, or stand, at his option, before an open window. Undo the coat or the vest at the waistband. An improvement in the sufferer's condition having by this time manifested itself, direct cold insufflations over the waist at the distance of a foot or so, repeat the same over the head, and proceed with disengaging passes over the arms.

The public must not be allowed to follow, but should be made to understand that their presence would be injurious. Only relatives, or such persons as the patient may have himself called for, should be admitted. Having completed the disengaging process, you should withdraw, to afford him an opportunity to rest. Persuade the greater number of those present to follow your example, leaving in the room, if possible, one person only, who should be advised to confine his conversation to the absolutely needful. On re-entering

the apartment, declare once more that the whole thing is nothing more than a slight nervous attack which a little fresh air has sufficed to dissipate, and resume the sitting.

§ 4.—*Epilepsy.*

A more serious case than the preceding, but more exceptional, is that of Epilepsy. This terrible complication of evils is heralded by nervous twitchings, followed by extremely sudden fits and starts, the eyes meanwhile being lustrous, with a fixed or wild look. In presence of such indications, not a moment's hesitation should be allowed.

Proceed in the way indicated above, in reference to the preceding case.

If the fit has begun, the patient should be removed to a solitary apartment, and there magnetized by bringing all the fingers together in a bunch over the epigastric region; then, having performed the disengaging passes, leave him asleep, under the care of a person whom you have previously enjoined to keep silent while watching over him, and to protect him from any danger he might expose himself to. We shall see in a subsequent chapter on the medical applications of magnetism, what purpose these epileptic fits may be made to serve. They constitute, in fact, a regular medical treatment.

I shall merely add, by way of information, that the diagnostic of epilepsy consists in the most absolute insensibility of the skin.

§ 5.—*Catalepsy.*

Catalepsy is an intermittent affection characterized by an instantaneous loss of feeling, by a general or partial rigidity of the muscular system, and by the aptitude of the limbs and trunk to preserve the attitudes they have been made to assume.

This state does not constitute an accident, since it is one of the results sought by Experimental Magnetism, as will be shown in another chapter. Its presence, when unexpected, causes serious alarm to the inexperienced operator, and especially to the relatives and friends of the subject, who are apt to invest such manifestations with undue importance. If they insist on a cessation of the magnetic state, their wish should be complied with by disengaging the subject according to the manner already described. A quicker result is arrived at by placing one hand on the top of the head, and the other over the epigastric region. In case of failure, you will possibly have to attribute this to the presence of somnambulism. After practising a few passes in front of his mouth to facilitate articulation, you should question the patient, and act up to his instructions. Should you still fail in your endeavours, leave the room for a minute or so, refresh your ideas, dip your hands in cold water, and try again. This state may last several hours without resulting in anything at all serious.

Persons liable to such attacks, generally prove the best subjects to experiment on ; several hours after they have been disengaged, you will find them in a fit condition to undergo the effects of fascination.

§ 6.—*Lethargy.*

Lethargy may be mistaken for death, so much so, indeed, that even doctors have been deceived, to the extent, at least, of declaring that if the patient is not quite dead yet, he soon will be.

This accident does not occur while the subject is being magnetized, but afterwards—may be the following day—when, having been carelessly charged and insufficiently disengaged, the excess of fluid with which he is impregnated flies to the brain, whose functions are thereby impeded.

M. Lafontaine having had to deal with a case of this kind says, that he commenced establishing relation by means of the hands ; then he directed warm insufflations towards the epigastric region and the heart, which latter organ he magnetized by clustering the fingers above it, made passes and warm insufflations on the brain, and as soon as life was made apparent by a twitching of the eyelids, he disengaged the heart and the brain. (“*Art de Magnétiser*,” p. 147.)

§ 7.—*Paralysis.*

Paralysis resulting from magnetization also takes place subsequently to the operation. It proceeds from the same causes as lethargy, only its seat is different and confined to one limb only or to the tongue.

Get the subject to sleep again and keep him in that state, meanwhile acting on the paralysed limb by means of passes and slight massing. If the tongue is affected, a properly directed sleep will generally prove sufficient to restore its functions (“*Art de Magnétiser*,” p. 149); if not, repeat the massing over the throat and under the jaw.

§ 8.—*Epidemic Convulsions.*

One of the most perplexing casualties that may befall an operator in the course of his practice is, when a portion of the company become epidemically seized with convulsions. Then it is that he should remain calm and collected. Let him have the room cleared at once of all inexperienced people, and above all, of nervous and timid females, only keeping with him such persons whom he can depend on ; then commencing with those patients who display the greatest amount of agitation—although not invariably the most seriously affected—he should treat each separately, causing them to be successively removed from the apartment when done with.

§ 9.—*General Observations.*

The most powerful preservative, the safest of remedies against all accident, is "self-command," which the operator should derive from a consciousness of his powers. He is aware that in every circumstance he has absolute control over the emotions of the subject, who can only feel through him. He even regulates the emotions of the whole assembly, who will be led, as if in obedience to an epidemic influence, to experience all the sensations manifested by the operator.

Let him, therefore, impart to those around him that serenity of mind, and that confidence he should himself feel, and everything will progress favourably. Should he, on the contrary, hesitate, or be wanting in fortitude, then will he see the subject rapidly approaching the paroxysm of mental prostration or of fear, while the public are at the same time working themselves into a complete state of mental disorder. In such an emergency, the magnetizer assumes every responsibility, accepts no foreign assistance but that which he himself may call for, removes all persons susceptible of giving way to fear or he enjoins them to keep strictly silent, and ensures the maintenance of order with a degree of authority that no one dare set at defiance.

Imprudent magnetizations indulged in as a pastime by awkward operators frequently result, says Baron Dupotet, in convulsions and other very serious casualties. The mental agitation of the subject is increased by the apprehensive fears of the magnetizer, and the evil is further intensified by the fact that whatever doctors may be called in, they will be utterly powerless to remove it.

"Endeavour," he adds, "to act on the brain (the roof of the head); place your hand on the forehead; order every one to remain calm; be imperative. Above all, cause the individual whose imprudence has originated all

this trouble to be at once removed ; let him quit the premises altogether ; you thus remain sole master of the situation. Your voice will be heard ; your beneficent and regular action will be felt. Do not leave the spot so long as the injurious effluvia still lurk in the nerves ; drive them, by full length passes, towards the extremities ; direct cold insufflations over the forehead ; awake the subject and ask him if he has any remembrance of what took place. If he answers in the affirmative sleep should be again resorted to, as a further succession of fits may to a certainty be relied upon. The incident once obliterated from his mind—and you may bring about this result—take no heed of the lumbago or the lassitude which will follow ; they are good symptoms, and will last on him three or four days.” (Baron Dupotet : “Manuel,” p. 281.)

Resistance on the part of a subject will sometimes lead to convulsions ; therefore, in his, the subject’s interest, the operator should not struggle too long against his ill-will.

On the other hand, too anxious a desire to become a somnambulist, frequently precludes even the possibility of sleep.





BOOK III.

CHAPTER I.

MAGNETIC STATE.

§ 1.—*Legality of Experimental Practice.*



THE processes which I have been describing have a double object, viz. :—

1. To commence magnetization ; and,
2. To show the effects that may be expected therefrom.

Shall, then, the experiments be further proceeded with, or shall they be simply restricted to medical application and to the results to be obtained therefrom ?

Deleuze, and several other famous magnetizers have unhesitatingly and absolutely pronounced against experimental practice. Since magnetism has no other serious object than to alleviate the “ills that flesh is heir to,”—in their estimation at least,—they have thought fit to confine its use exclusively to medical operations, declaring anything beyond that to be a waste of labour to satisfy idle curiosity. But, really, without controverting their principle, it is easy to see that they have failed both in distinguishing the object and the means.

In order to operate properly, it is indispensable to be perfectly familiar with the instrument which will have

to be handled. Our instrument being magnetism, we are bound to know how it is to be manipulated. We must consequently set about studying it. You have no objection to a surgeon having a knowledge of mechanics, and you compel him to study anatomy, which he will never more trouble his mind about when once he has done with the dissecting-room; you insist on a physician being acquainted with botany, materia medica, and the art of formulæ. Then why oppose a magnetizer when he seeks to determine the resources of the magnetic sleep, of fascination, of somnambulism?

Deleuze's argument stands condemned before the evidence of facts. Experiments ended by proving the reality of the magnetic fluid, the denial of which led to the commission of such manifold errors. Experiments resulted in a methodical modification of the original treatment of diseases, in the admission of the necessity of restricting the use of somnambulism, which was carried to excess on account of its being imperfectly known, inadequately experimented on. The same rule stands good for magnetism as for ordinary medicine, viz., that experiments are the indispensable pioneers on the way to enlightenment and progress.

Moreover, Deleuze, and his disciples, were totally ignorant of the psychological virtue of magnetism, which should not be overlooked, as I shall subsequently show, since it opens before the human mind new horizons which can no longer be allowed to remain unveiled.

§ 2.—*Of the Magnetic State in General.*

This designation applies to the condition of any person, who having been submitted to the effects of magnetization, shows that he has not remained insensible to them.

I shall not repeat what has already been said on the four degrees of magnetic sensibility, and shall drop the subject altogether with respect to the first, because its

effects are of such little moment, unless availed of for medical purposes, that it can scarcely reckon in the chapter of experimental practice. I also temporarily omit the last degree, which supplies the subject of the following book, specially devoted to somnambulism.

At present, therefore, I have only to deal with the second and third degrees.

The second producing the primitive, elementary phenomena of magnetization in the manner already described.

The third presenting the complete, and if I may so express it, normal phenomena of magnetization.

These phenomena are characteristic of the magnetic state in its rudimental and fully developed stages—somnambulism excepted.

What remains for me to explain is somewhat difficult to convey in words. I therefore beg the reader to lend a kind and attentive ear to what I am about to say.

I shall avoid leading him through a maze of subtleties; but those who have preceded me in the field have introduced such confusion into their nomenclature and their ideas in reference to the magnetic state, that it is no small task to put things into shape again.

Well, then, by a great number of persons the magnetic state has been denominated "magnetic sleep," which simply indicates the condition of the subject magnetized, whether his eyes be open or shut, whether he be in a more or less advanced stage of somnolency, powerless, somnambulant, lucid, or otherwise. We shall endeavour to remove these erroneous impressions by once more giving its proper meaning to each expression.

It must not, on the other hand, be lost sight of, that there is nothing absolute in the different stages of the magnetic state; and that the subject passes from one to another by scarcely perceptible transitions, according to the intensity of the action which he experiences.

Owing to the very fact that these transitions are in-

finite in number, their classification becomes, so to speak, a matter of impossibility. I shall, however, collect them into three groups, respectively distinguished by the peculiar state of the subject.

1. Either the subject has preserved his autonomy, and although feeling drowsy, and being partly deprived of his free action so as to be unable to move his eyelids, he is still conscious of what is going on around him—hears, understands, and continues to be in relation with the outward world—which stage I shall call the “*Magnetic Wake*,” in opposition to the following one:—

2. Or, his autonomy has disappeared: in obedience to the operator’s will, he has lost all consciousness of his present condition, ceases to be in relation with the outward world, and his closed eyelids give to his state of isolation the appearance of sleep—in fact he does sleep, and his senses no longer act on his behalf as they would were his sleep natural; he only hears the magnetizer, and is sensible of no other’s presence; and this stage, in conformity with the established vocabulary, I shall call the “*Magnetic Sleep*.”

3. Or, lastly, the subject is brought to a paroxysm of the effects above described. His eyes are now open, and, taking a false impression of surrounding objects, his mind becomes passive to the point of reflecting every kind of hallucination that the operator may please to suggest; and this stage is that of “*Magnetic Fascination*.”

§ 3.—*Magnetic Wake.*

Some magnetizers are of opinion that when a subject who is asked, “Do you sleep?” replies by opening his eyes, all your efforts have been spent in vain, and that he has failed in being magnetized. Such instances are of frequent occurrence, and in some persons indicate magnetic incapacity. Others, however, will require to undergo a further test.

In numerous subjects the eyelids are not among the

most sensitive organs; they may be affected by the fluid, but they will occasionally open in obedience to a spirit of contradiction and disclose dull and glassy eyes, which betray a commencement of the effect you are seeking. Or if the eyes have been able to resist, the tongue or the jaw have experienced a touch of paralysis resulting in an impediment of speech. At times the legs have become inert; while at others a general state of over-excitement, a brightness in the eye, or nervous twitchings in the arm, are so many inducements to proceed with the experiments.

In the "wakeful" state described above, the occlusion of the lids is simply an accident of local paralysis; the subject does not sleep; he is autonomous, conscient, rational, perfectly awake—still he is magnetized.

§ 4.—*Magnetic Sleep.*

Persons but little familiar with the practice of magnetism are apt to believe that the presence of sleep is sufficiently indicated by the occlusion of the eyelids; and providing the subject shuts his eyes, assumes a tranquil demeanour, and returns vague and incoherent answers to the questions put to him, they at once declare that he is asleep, press him with fresh questions by the score, and there and then proclaim him a somnambulist. A large number of even the best practitioners have fallen into this error, and those especially who condemned experimental practice have accepted as somnambulist persons incapable even of being thoroughly sent to sleep. This answered well enough for medical purposes, but every attempt to proceed further ended in failure, which was attributed to the somnambulist's want of lucidity, while, in fact, he had never slept at all, but was simply deluding the operator.

Serious and sagacious magnetizers were not long in discovering that the occlusion of the eyelids is not always a sure sign of sleep, and therefore sought for

safer indications. The impossibility for a subject to open his eyes testifies to a paralysis of the eyelids, and nothing more.

It was also discovered, as time went on, that there likewise exists a heavy dissolving sleep, called "Coma," or "Somnolency," during which the subject is incapable of motion, the limbs being in such a state of solution that if the arm be lifted it will fall back inert, while cutaneous sensibility remains complete; nevertheless the subject hears the conversations that are going on around him, answers all questions put to him, and occasionally enacting the part of a somnambulist, gives medical advice, transports himself to far-off regions, and simulates second-sight. But he is not in a state of somnambulism, neither is he magnetically asleep, nor even susceptible—at least for the time being—of reaching a more advanced state of magnetization. He should be awaked, or allowed to sleep on if it is thought that his health will benefit thereby.

True magnetic sleep is known by the following indications:—

The eyeball is thrown upwards, and even backwards, which may be ascertained by lifting the eyelid.

Cutaneous sensibility has more or less disappeared, which may be tested by pinching the skin.

The limbs maintain the position they are placed in, thus indicating the faculty of catalepsy.

The subject is isolated from all external noise; in other words, the sense of hearing is greatly benumbed, although remaining passive to the magnetizer's will.

Does, then, such a state constitute somnambulism?

Most writers on the subject appear to think so, while it is nothing of the kind. All those who have had a clear experience of somnambulism are aware that it is possessed of further characteristics resulting from a rather lengthy education bestowed on subjects as rarely met with as they are abundantly gifted.

Magnetic sleep is therefore different from somnambulism, of which it simply supplies one of the stages. To mistake, then, one for the other, is merely preparing the way for those multitudinous errors which throw discredit on the science.

Magnetic sleep is a state eminently adapted to experimental practice.

§ 5.—*Distinction between Magnetic Sleep and Somnambulism.*

It would be a mistake to suppose that in establishing this distinction I am indulging a vain desire of introducing another term into the magnetic nomenclature. Even that of "non-lucid somnambulism" is not at all times strictly expressive of my meaning; and the distinction is important, not in theory—which I am little troubled by—but in practice, from which should be eradicated every error engendered by the old method.

The germ of this distinction exists in the minds of all competent magnetizers, not one of whom but is aware that every sleeping subject is not a somnambulist, and that the majority of such will never become so. It was anticipated by Dr. Chardel, when he declared before the Académie de Médecine (January 24, 1826) that among the phenomena of magnetism it is necessary to constantly reckon "a deep and prolonged sleep, which precedes and follows the production of somnambulism," which sleep also exists separately. It is equally established by Dr. Konff in his "Lettre d'un Médecin Étranger" to Deleuze, wherein he expressly distinguishes magnetic sleep from somnambulism. Lastly, it is admitted by Dr. Philips, who, however, binds it up together with the preconceived system of hypnotism, without applying it to magnetism in general.

The different characteristics of either may be determined as follows :—

Simple magnetic sleep supposes the loss, more or less

complete, of autonomy, of liberty, of volition, of reason ; somnambulism restores these faculties in all their integrity, meanwhile increasing their power.

During magnetic sleep the senses are subject to all kinds of illusions and hallucinations ; during somnambulism some of them acquire extreme sensitiveness, others cease to operate altogether, and are replaced by faculties whose nature, foreign to the known laws of physiology, is totally misunderstood.

During magnetic sleep the intellect becomes heavy, confined, lost ; during somnambulism it becomes most remarkably active, developed, and precise.

Magnetic sleep partakes of the nature of delirium, intoxication, and dreams ; somnambulism, in the search for truth, will soar to such altitudes as by ordinary means intellect could never reach.

The paroxysm of magnetic sleep is Fascination, which intensifies the springs of life. Somnambulism equally admits of fascination, but its proper paroxysm consists in ecstasy, by which the subject is brought to the very brink of death.

§ 6.—*Fascination.*

In this state the subject is absolutely at the mercy of the magnetizer, from whom he borrows all his ideas, all his sensations. He may be led into it either from a waking or a sleeping state ; but if from the latter he should be made to open his eyes.

Magnetizers were formerly apt to mistake this for somnambulism, from which it differs in this wise—that in the latter state, whether the eyes be open or not, the subject is left in possession of his moral and intellectual faculties, which the subject “fascinated” is utterly deprived of.

Moreover, fascination discloses at its paroxysm an aptitude towards catalepsy, paralysis, and magnetic insensibility. But this must be detailed at further length in a subsequent chapter.

H

CHAPTER II.

PHYSIOLOGICAL EFFECTS.

§ 1.—*Material Attraction.*

THIS is the easiest operation of any. It may even be practised on persons who are not magnetized, although the chances are all the more in favour of success when the subject is strongly “engaged,” and has reached an advanced stage in magnetization.

Get the subject to stand erect, disengaging his legs by means of two or three passes, should he show any difficulty in keeping an upright position. Place yourself at his back and direct a few jets of fluid on to his shoulders, keeping your hands flat, and acting from upwards downwards in an oblique direction. Then hold your hands parallel to, but slightly below, the shoulder-blades, and only sufficiently distant from them to avoid contact. You then commence emitting fluid with the object of engaging the subject, whom you attract towards yourself by closing your hands, as if you were holding strings in them. Should the subject show signs of uneasiness—turning his head backwards, for instance—take no heed of it, since they mostly prognosticate success. If he staggers, the effect is all but produced. Bring your hands gently together, just as if they were tied with cords, to the point magnetized. Speaking magnetically, these cords do exist; in fact, it is by

them that the subject will be drawn towards you. Attraction is more powerful at a distance from the subject than when too near him ; there is, however, a certain limit, which you cannot overstep without feeling as if the said cords had dropped from your hands. The fluid showing a constant tendency to rise, you should move your hands in an oblique direction, and from upwards, downwards, repeating the process several times in succession, until you see the subject bend backwards and drop into the hands that have "pulled" him there.

If the resistance is prolonged too far you should—albeit the staggering of the subject betokens ultimate success—give up direct magnetization, and trace with your right hand the line of an imaginary cord by which the subject's shoulders would be obliquely brought to a point on the floor ; then, with a gesture of command and a strong manifestation of your will, you indicate this point with your finger, saying mentally the while, "Come to this spot, I command thee."

On other occasions you will find it answer to throw your hands rapidly forwards in the direction of his loins, as if to seize him by that part of his body, and you should withdraw them with the same amount of effort as you would display if you were carrying him away. Three or four repetitions of this process should end in his defeat.

The space between the shoulder-blades is the most sensitive, since it corresponds with the lungs, and for this reason should not be attacked when dealing with subjects suffering from chest complaints. This part, however, is found to be in some persons less sensitive than the loins or the waist. Others, whose occiput is largely developed, are, when attacked in that part by attraction, compelled to throw their heads backwards.

When attacking the subject in front, you may address yourself to the epigastric region, proceeding as above described ; but the result, in this case, depending on a

certain amount of magnetization, the process might be attended by some inconvenience.

The greatest success to be anticipated from attraction is that obtained through the knees. The process is a long one, minute in its details, and exhausting. It demands powerful local or topical magnetization, "inductive" passes, then a peremptory beckoning, while describing the oblique line, towards the floor, where a few slight raps should be quickly performed with the finger tips. The subject will doubtless resist to the utmost, but overcome at last by the power of attraction, he will drop on his knees, to the wonder and consequent satisfaction of the company present.

Strictly speaking, attraction is a species of engagement; at any rate, it adds to that state, and facilitates subsequent operations. It may be exercised through substances of the greatest density, such as a piece of furniture, or a wall with which the subject is brought into close contact; also through a person's body, to which another's becomes so firmly united, that disjunction is rendered impossible.

An inversion of the above process produces repulsion; but if it be advisable to abstain from experimenting on this state on account of the inconveniences attending thereon, it is well, at any rate, to be told something about it, if for no other reason than to be guarded against its effects.

§ 2.—*Paralysis. Artificial Catalepsy.*

Every state of topical rigidity resulting in an impossibility to move, is comprised under this heading. Artificial catalepsy differs so far from morbid catalepsy that the subject is not deprived thereby of the use of his senses.

As previously explained when treating of the processes of magnetization, the subject may, in obedience to the magnetizer's will, be prevented opening or shut-

ting his eyes, disconnecting his clasped hands, rising from his seat, or making any use whatever of his limbs. Contact with the part thus affected, or a slight massing of the same, will transform that state into one of magnetic catalepsy.

If the subject's eyes are closed, compel him to open them, and let him remain seated; then, lifting his leg from the floor, you should stretch it while gently bearing on the knee and massing the limb from top to bottom throughout its entire length, once more consolidating the knee, by which time the rigidity of the leg will be accomplished. The subject will still be able to stand on the other leg, but the first is completely ankylosed. A repetition of the process on the other leg will result in the production of a temporary Jack-in-the-Bowl.

If you intend carrying the experiment still further, place one hand on the summit of the subject's head, and direct a few jets of fluid with the other over the occiput—touching this part with the tip of your fingers—together with warm insufflations over the neck, which will thus be made rigid.

Without prolonging this process, you should lay the subject on his back, and by means of a few longitudinal passes, obtain an equal repartition of the cataleptic state. He may then be made to stretch his body on two chairs placed half a yard apart, without his feeling in the least uneasy. Your hand extended over him will cause his body to rise or fall at command, and without his being at all conscious of the fact, thus affording a substantial proof of the presence of the fluid. The above experiment should, however, be restricted to men of strong constitutions and accustomed to fatigue. Disengagement is effected by means of cold insufflations over the heart and the epigastric region, and by appropriate passes.

Some practitioners, after charging the subject to excess, have submitted him to the action of an electric

battery, "powerful enough to kill an ox," says M. Regazzoni. I prefer not recommending such an experiment as that.

General catalepsy entails no casualty worth speaking of, so long as it be not carried to a point where disengagement may be attended with some difficulty.

To obtain catalepsy of the arm, the subject should stand erect with his eyes open. Hold his arm at full length, massing it the while, and pressing particularly on the shoulder, elbow, and wrist. The subject will witness with astonishment, but without alarm, the manner in which the limb is kept in an horizontal position, and made to assume and maintain without effort, the most extraordinary postures you may think fit to place it in, by simply taking hold of his hand and bending the articulations to suit your purpose. A cataleptic arm will, when extended, easily support a heavy weight—a chair, for instance—but if allowed to remain too long suspended there, the arm itself will not bend, but the whole frame will sink to the ground. The limb is disengaged by simply shaking it in order to re-establish elasticity in the articulations, bringing it to drop alongside the body with cold insufflations, meanwhile. Disengagement may be produced progressively, so that the hand shall be liberated first, then the forearm, and in this fact lie the elements of a further experiment. In all these processes, the will of the operator plays a most important part.

§ 3.—*Insensibility.*

In this matter, again, success is proportioned to the will of the magnetizer.

General insensibility results from a state of somnambulism, or from the effects of magnetization carried to an excessive degree.

Local insensibility is the concomitant of catalepsy. When in the latter state, the hand may be pricked with

a needle, without feeling any pain. This fact should be tested by simply puncturing that portion of the skin which stretches between the thumb and the forefinger. The subject will watch the operation with the greatest unconcern, and as a rule no blood will ooze to the surface, and no trace be left of the puncture.

Independently of the cataleptic state, the skin may be rendered insensible on a determined point, by means of a gentle friction, or by simple contact with the fingers' ends. Sensibility may be restored to the point acted upon whenever the operator thinks fit.

I have previously stated that the phenomenon of insensibility may be availed of in surgical operations.

§ 4.—*Alteration in the Functions.*

In the magnetic state, the subject whose eyes are open appears to see, which he does, but in a manner peculiar to himself. The most dazzling light brought close to his eyes will not make them blink, nor is he in the least annoyed by it. When completely disengaged, he seems as if returning from another world, and contemplates surrounding objects under a totally new aspect.

The sense of hearing becomes excessively dull, although not altogether obliterated, as is the case during somnambulism.

Certain movements depend entirely on the operator, who may compel the subject to turn his thumbs, or his fists, in any direction by a simple word of command, but oftener still by the force of example, proceeding gently at first, then quicker, finally allowing the subject to go on as long and as rapidly as he likes, until checked by word or by contact.

The sense of smell is likewise deadened to a degree, that salts, and spirits of hartshorn have been known to produce no effect whatever on the olfactory nerves.

CHAPTER III.

FASCINATION.

§ 1.—*State of the Subject.*

FASCINATION, under another name, has been described by Dr. Philips, as a state of passive contemplation, in which the part reserved to the subject, is a pure consciousness of sensation. This constitutes the paroxysm of the magnetic state; the absolute triumph of the magnetizer over the subject.

When the latter is not sufficiently fatigued to preclude his reaching further stages, commence by renewing the provision of fluid, which you more specially direct towards the head, slightly disseminating it over the whole body. Make him stand up, and if his eyes are shut, press the tip of your middle finger on the angle of the orbital arch, while you gently enjoin him to open them, which you persuade him he can do if he chooses.

The eyes of a subject sufficiently engaged are completely open, and show a white line above and below the eyeball; his look is fixed, his features motionless, his attitude passive, and he seems utterly isolated, whatever be the number of persons by whom he is surrounded. You may then obtain a deeper engagement still by adopting the following process.

§ 2.—*The Production of Fascination.*

Take the hypnotic disc, or any other object that will do as an equivalent—a gold coin is best—and

placing it edgewise between forefingers and thumb, hold it in the most apparent manner before the subject's eyes, calling his attention thereto. The further off you are from him the greater will be the effect produced, although there is a limit within which you must keep, under pain of obtaining no result at all. Experience will teach you when that point is reached. Begin at a distance of a yard or two, and move your hand horizontally from right to left *et vice versa*. Should the subject be ill disposed, he will close his eyes and fall into a state of coma, or he will remain indifferent; but if favourably inclined, his eyes will begin to sparkle, and gradually increasing in brilliancy, will ultimately fix themselves on the fascinating point, which they will follow through every one of your movements. This result once obtained, withdraw your hand gently, and bring it back in the same way. When the chest is fully inflated, the subject is well in hand, and should a sigh escape from him, then attraction has assuredly declared itself. Retire a few paces and you will see him hesitate, prepare to follow you, and lastly make up his mind to do so, providing you had previously taken care that his legs were perfectly free to act. His look and his thoughts are completely absorbed by the fascinating point, his sole desire being to obtain possession of it. But if he still shows signs of timidity and you place the object within his reach, he will at first look at it with avidity though cautiously; he will put forth his hand, touch it, and burning his fingers at it, suddenly withdraw them. Should he be already familiar with these effects, he will show greater confidence and make further attempts. I have seen a celebrated somnambulist—Madame Clarisse Canelle—pass, when in that state, whole hours together toying with the unapproachable treasure lying loose on the floor, and it would be difficult to form an idea of all the varied and graceful postures which her ardent desire to possess that talisman led that charming person

to assume. It is greatly to be lamented that the dramatic art is unable to avail itself of such priceless co-operation.

The middle finger of each hand horizontally extended and pointing towards the subject may, if required, be substituted for the disc or golden coin used at the outset. It will be better to wait until the subject is perfectly engaged, then having placed the disc right in front of his eyes you make it suddenly disappear, presenting your fingers instead. The effect thus produced is much less violent.

§ 3.—*Displacement of the Fascinating Point.*

The reader will have understood that so far as the subject is concerned, the instrument used to produce fascination is of no essential consequence, the whole attraction lying in the fascinating point, which to him appears like a brilliant focus. This point possesses the singular property of shifting its position by means of contact; thus you may transfer it from the disc to your fingers, and from these to the extremity of a cane or any other object, and the eyes of the subject will never for one moment turn away from it.

Place it on some person's forehead, begging him to remain motionless; the subject will approach him and remain in contemplation before him. Should the person then gently lift his arm and cover the point with his hand, the subject, with equal gentleness, will remove it, since he cannot consent to lose sight of his treasure. If the movement is performed abruptly, the subject's action will be equally abrupt. It is a remarkable fact that in that stage of fascination, the faculty of imitation is carried to the highest perfection, the subject's movements being, so to say, rhythmical with those of his associate in the performance. If the latter persists in concealing the fascinating point a struggle will ensue, and the subject, whose strength is increased tenfold, and

his violence in proportion to the resistance offered, will tear to pieces him whose impudence has allowed matters to proceed to such extremes. Such occurrences should be most carefully guarded against.

§ 4.—*Disappearance of the Fascinating Point.*

An experiment of the kind above described cannot be kept up very long; the subject gets tired and runs the risk of falling into a state of prostration or to be seized with fits.

An inexperienced operator would doubtless feel greatly perplexed at this particular episode of the fascinating point. The latter should be taken with the end of the fingers, and these made to rest on the object the point is fixed on; then, after showing it to the subject, you must blow upon it and pretend that it has flown away. Should the subject then move in your direction, close your hand at once, then opening it, let him see that it is empty, while you assure him that the object has entirely disappeared.

This done, he should be more or less disengaged, according to actual requirement.

§ 5.—*Further Processes.*

The plan indicated above to procure fascination, recommends itself by the double advantage of being mild in its working, and of proceeding methodically through a gradual series of experiments, which simultaneously explain the nature and the effects of the process. Moreover, success is much more likely to attend upon its adoption.

Fascination is sometimes produced by other and more expeditious means, but these are violent in proportion. Thus hypnotism, which throws the "fluidic" system of the subject into a great state of excitement, without mitigating it by the infusion of a foreign fluid, procures direct fascination with the same facility that it induces catalepsy, paralysis, and insensibility. To obtain these

results, it is simply necessary to carry it on to its extreme consequences on well-disposed subjects. The process of "suggestion," which I am about to speak of, completes the effect by taking possession of the subject's mind, and instinctively directing not his actions alone, but also his sensations.

The same combination may be resorted to with regard to a person strongly magnetized, but such cases are less frequent and their success more difficult of attainment.

Lastly, in well attended gatherings, persons are frequently met with whose glistening eyes and general bearing betray a magnetic condition; these may be at once acted upon. Fascination, in their case, appears to be spontaneous, whereas it is the consequence of a slow magnetization, resulting from their absorption of the ambient fluid.

§ 6.—*Suggestion.*

This is the name given to the moral action exercised by the operator over the subject, in order to make him adopt whatever thought the former thinks fit to suggest.

It is by suggestion that the magnetizer enslaves the subject to the point of depriving him, not only of his free will, but of all consciousness of his actions, even of his very existence, and of reducing him to the condition of a mere machine, a simple automaton.

Those whose perspicacity does not carry them beyond what they may have witnessed at those amusing meetings, where such facts are produced, simply look upon the practice as an abuse of the science; but a closer inspection will soon disclose what useful results may be expected from the utilization of such a powerful agency, and to what extent, therefore, it is entitled to rank as a moral science. It may become necessary to remove from the mind of a patient any disagreeable feeling, by which he is tormented when awake, and to replace it

by a more agreeable and salutary impression. In cases of monomania and hypochondriasis, it is frequently desirable to put a stop to some fixed idea, which if suspended for a time may end by disappearing altogether.

These different results are respectively obtained by producing the effects I shall now endeavour to describe.



CHAPTER IV.

PSYCHOLOGICAL EFFECTS.

§ 1.—*Moral Attraction.*

THE whole of the effects above described are producible during fascination, which is the paroxysm of the magnetic state. Independently of these, however, there are psychological effects exclusively belonging to it.

The most noteworthy of the latter, is the attraction towards the fascinating point, which the reader is already acquainted with; but this attraction is excited by other means. Thus every object within reach of the fascinated subject, captivates his attention from the moment it has been touched by the operator's hand. If placed on the floor at a distance from him, his leg will stretch towards it, withdraw from it, extend again in the same direction and repeat the attempt until the foot has finally reached it, and this, despite any resistance he may strive to oppose to the instinctive efforts made by the limb. If the object represents a coin which has been shut up in a box, or dropped into the pocket of one of the company, the subject will manifest a desire to become possessed of it, and as a rule, overcoming all squeamishness, the subject will fetch it wherever it may be.

The utility of fascinating attraction appears to consist

in the power of engagement, by which paralysis or magnetic insensibility is promoted.

§ 2.—*Hallucinations of Sight.*

These are extremely numerous and may be varied *ad infinitum*.

Chalk out a circle on the floor in the interior of which you will draw lines or diagrams of any kind. Place the subject in front of these, telling him that he is looking down upon a town or landscape, and after a few minutes' contemplation he will see what you have suggested, and providing his tongue be loosened, and he be possessed of a certain amount of imaginative powers, he will make an elaborate description of the picture before him.

Pretend to place a bunch of flowers in his hand while telling him you are doing so, and he will fancy that he has got hold of it, will describe the flowers which you tell him compose it, or any others that his fancy may suggest.

It simply depends on your will to make him see clouds, vapours, imaginary walls, a ditch, which he will not venture to jump, although it be simply figured by a line on the floor. Much easier still would it be to make him a witness of frightful scenes ; but this should never be indulged in, your suggestions, on the contrary, tending invariably to one result, that of avoiding every cause likely to bring on convulsions, or to lead to still more serious casualties.

On the other hand, you may render any object you please invisible to him ; a piece of furniture, a living being, a partition, against which he will blindly run in his ignorance of its presence. It is needless to mention the subject beforehand, since a few passes in front of the object intended to be effaced, will produce the required result.

You will thus be able to metamorphose at will all per-

sons and objects you may fancy, giving to isolated parts or to the whole any form, however fantastic, your imagination may conceive. You will increase or reduce the number of lights in a room, and purposely obliterate that which you have magnetized to that effect. In a word, you will open or close his eyes to anything you like.

These optical hallucinations are resorted to for the purpose of giving an agreeable turn to the subject's ideas.

§ 3.—*Hallucinations of the Different Senses.*

Every sense of the fascinated subject is passive to any impression the operator chooses to produce thereon. That of smell, for instance, will suggest the perfume of imaginary flowers; or, *per contra*, any disagreeable effluvium, either of which simply exists in imagination.

The sense of taste will cause him to take pure water for any kind of liquor, the coarsest food for the most dainty relish. While fancying that he is making free with rather strong wine, he will experience all the effects of intoxication.

The sense of feeling or touch will make him attribute properties of temperature, or of weight, in direct contradiction to the very nature of the objects suggested to his mind.

The sense of hearing will either supply discordant or harmonious sounds at the option of the operator; or the subject may be made deaf to any noise, however great, going on around him.

It would be useless to dwell here on the immense resources rendered available by the above effects in the treatment of diseases.

§ 4.—*Material Effects of Suggestion.*

These differ from the psychological effects of magnetism, in so far that the intellect is more directly in-

terested therein than is the case with material attraction, catalepsy, and insensibility.

Instances have already been given of a subject being forbidden to open or close his eyes, to rise from a sitting or a recumbent position, to walk, &c., in all which suggestion acts the principal part.

An analogous result is obtained by assuring the subject that he cannot utter half a dozen words in succession without stammering. Let him be told, as a test of the experiment, to pronounce without a stutter the short sentence, "I am able to speak without stammering," and his efforts to do so will be vain.

He will in the same manner experience all the symptoms of intoxication, without even being made to drink fascinated water, and at the will of the operator will complain of intolerable heat, or will shiver under the impression of intense cold.

§ 5.—*Psychological Effects of Suggestion.*

You may deprive a subject of his dearest and most familiar recollections; the father will forget that he has a child, the wife ignore that she has ever been married; his own name will be obliterated from his memory, much more that of others, and he will give instead that which the operator has mentally substituted for it. He can be made incapable of writing it, or if allowed to write it, of spelling it correctly, leaving out or adding such letters as the operator suggests.

It should not for a moment be supposed that the subject is acting condescendingly, or with a desire to show a willingness to obey, because he will, on the contrary, do all in his power to resist, will enter into conflict with the magnetizer, try his utmost to perplex him, though bound to succumb nevertheless.

Subjects may be deprived of all consciousness of their individuality, persuaded that one of their limbs has been amputated; in a word, that they are different altogether

from what they had always thought and taken themselves to be.

Without a word to them on the subject, they may be made to find the same person either plain or beautiful, and feel sympathy or otherwise for them, according as the operator determines.





BOOK IV.—MEDICAL APPLICATIONS.

CHAPTER I.

GENERAL CONSIDERATIONS.

§ 1. *Magnetism as a Medical Art.*



MAGNETISM, in the idea of its promoters, was an exclusively medical art. Mesmer never attempted anything beyond the cure of disease; even Puységur, when once he had discovered somnambulism, only submitted it to a course of psychological observations so far as he believed it might prove a safe guide towards effecting the cures he had undertaken. In fact, his disciples and the principal magnetizers never lost sight of the medical treatment.

And this holds out the inducement to at once treat the subject of direct application of ordinary magnetism to the cure of diseases, while a further chapter shall be devoted to a description of somnambulism, and the uses it may be put to as a science, whose psychological effects allow of its diagnostic and therapeutic nature being indicated without themselves supplying the means of treatment.

Such a distinction becomes all the more necessary, that certain people have lately made a considerable

abuse of somnambulism, and of the marvellous results which produce such a strong impression on the mind. Such persons, in medical practice, have too frequently to account for the neglect of the magnetic treatment, extremely more modest in its pretensions, but producing results easily arrived at, and more certain of success.

§ 2.—*Confidence to be placed in Magnetism.*

Once we come to discourse on the medical practice of magnetism, we find ourselves in front of this grave question. To what extent is magnetism deserving of confidence?

In respect to the many their confidence is absolute, therefore they have no hesitation whatever in simply substituting themselves for the physician, having recourse to purely magnetic means, and excluding every other treatment. The conviction they are impressed with compounding with their conscience, they make the patient responsible for the choice of their medicaments. True it is that there is no medicine possible independent of the system, and the mutual confidence between the patient and the doctor is the sole guarantee they possess of each other, whatever be the means employed.

Magnetism, however, owing to its very nature and to the process which it adopts, has certain difficulties to contend against which should not be allowed to pass unnoticed. Thus, the results of surgical operations, the dressing of wounds, and all purely mechanical effects, are completely foreign to it, and it is compelled to revert to the rules of ordinary practice in respect of all matters of diet, intoxication, and generally all things requiring chemical combination and artificial modification of the liquids and their tissues.

In a word, simply acting on the psychological functions in a more or less direct way, it rests satisfied with stimulating or modifying their action without in any case substituting any foreign force in lieu thereof. Considered from this point of view magnetism well

deserves to be designated, as it has been, the "medicine of nature."

But even in this direction magnetism is apt to meet with a case where it cannot compete on equal terms with prescriptions whose action is mostly and inevitably rapid and violent; in such cases, for instance, as intense cerebral congestion and apoplexy, where bleeding even may prove too late if but a single minute is lost; such again as only give way to specifics, which, be it said, are but few in number.

Medical therapeutics are therefore very far from possessing that completeness certain writers have thought fit to ascribe to them. In fact, there exists with regard to that science no nomenclature at all worthy of notice.

§ 3.—*Medical Action of Magnetism.*

From the fact that the magnetic agent and the nervous fluid are identical, it may be inferred that every nervous function, whether pertaining to the cerebral or ganglionic system, may be reached and modified by it; and herein lies the whole mystery attaching to the science of magnetism.

Disorders of the nervous system are consequently treated in a direct way, and are more or less modified by magnetism. This was designated by Mesmer as the "immediate treatment."

He understood, on the other hand, by "mediate treatment," that which applies to diseases in which the nervous systems are not themselves affected, although exercising an efficient action, either as a distant cause of the affection, or as a powerful means of modification. And as the nerves are connected with every one of our physiological functions, as they direct the course of all our fluids, respiration, digestion, hæmatisation, and all other conscious or unconscious operations, it may be inferred that magnetism is mediately applicable to the generality of disorders not belonging to the neurotic class, its action on which is immediate.

CHAPTER II.

MODES OF ACTION.

§ 1.—*General Contact.*

HE magnetic agent being a fluid oozing from the entire surface of the body, it follows that nothing more is required but simple contact for magnetic action to be exercised by one person on another. That this truth was known and acted upon in bygone days is sufficiently proved by what we read in Scripture:—

“Now King David was old and well-stricken in years, and they covered him with clothes, but he got no heat. Wherefore his servants said unto him, let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her live in thy bosom, that my lord the king may get heat. So they sought for a fair damsel throughout all the coast of Israel, and found Abishag, a Shunamite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him, but the king knew her not.” (1 Kings i. 1-4.)

The concluding remark in the above narrative indicates that a simple general contact was meant for the purpose of communicating warmth to King David, since there was no question of adding to the temperature, which an addition to his clothing might have done, but to supply that special excitement incident to a contact

of the human skin, heat being thus generated through the action of the nervous and magnetic fluid.

Without going deeper than necessary into a most delicate subject, we shall here submit that the instinctive sympathy on which marriage is based, seems to proceed from that magnetic contact quite as much as from the special relations for whose purpose marriage was instituted ; in such a way that with man as with the brute creation, love and the exercise of virility may be carried on in a state of solitude, while sympathy supposes that cohabitation whence results a continuous communication of the fluid combined with an interchange of affectionate sentiment.

Beyond relations of this kind, attachment and affection are expressed by embraces, which testify to the power of the contact ; the shaking of hands between friends, and of the newly-married couple before the altar, triumphantly proves the union of the magnetic organs.

Certain noteworthy facts may here be mentioned in reference to the above, that, for instance, of the Princess de Ligne, *née* Pozzo di Borgo, frantically snatching her infant from the cradle where the doctors had left it for dead, and by folding it in her clothes and clasping it to her breast, actually recalling it to life. That, again, of Dr. Duprez, who obtained a like success in a somewhat similar way with his inanimate wife.

It is certain that affection is the most powerful of fluids. I have myself restored to life a little girl of three years ; for after breathing upon her and making some passes, she opened her eyes, saying, "Nana is hungry," and immediately took some food.

It is well established that the contact or juxtaposition of a kind person is more favourable than that of a hard one when lying in the same bed, which is easily accounted for, when the nature of the fluid emitted in each case respectively is taken into consideration.

The same observations are equally applicable in respect to hygiene.

I shall not leave this subject without mentioning how often in the course of ordinary life the strongest moral sympathies are seen to vanish before an instinctive repulsion, attributed to an incompatibility of the humours, but in reality simply owing to the absence of magnetic sympathy.

§ 2.—*Imposition of the Hands.*

This mode of medication, which represents a form of local contact, was known in the remotest ages, as may be gathered from monumental records of every kind. It was practised by patriarchs, by prophets, and by priests all over the old world, more in the shape of a symbol than in consequence of its material and direct virtue. At any rate it will not be contested that it has invariably represented the superiority, or the superior action, of the person performing it.

Jesus frequently imposed hands on the sick, but He made it no rule to do so. He declared that His disciples would perform cures by this process, but they were not enjoined to practise it. Contact with the hand of a holy man was looked upon as salutary, owing to the celestial virtue ascribed thereto; and if the natural powers of the man were completely ignored in the matter, both the illustration and the symbol were none the less matter of fact.

Imposition of the hands establishes a focus of magnetic fire, attracts the blood towards the point designated, and re-establishes or regulates the circulation of the fluids. Practised over the head with the fingers spread out and turned upwards, its effect is to relieve the subject; it dissolves all agglomerations of humour, abscesses, and obstructions, distending likewise all contracted fibres.

Performed over the chest, the effect of concentration is so powerful that many women, and even men, are unable to bear it.

§ 3.—*Frictions.*

Whenever a painful sensation is felt at the surface of the skin, we carry our hand to the spot and friction it. It may be admitted that this movement is prompted by the instinct of preservation or defence against an occult enemy; but we not only limit it to a removal of the pain, but the action of the hand produces a magnetic effect such as an inert body could never do. Among a number of strangers, the hands of those most sympathetic to ourselves are most beneficial in their results.

“Caresses” also belong to the category of essentially magnetic frictions. Those bestowed by us on a wailing child would have no other than a moral effect, were they simply limited to mechanical action in a general way; but when the child complains of a pain anywhere, our hand seeks the suffering part, and the superficial friction performed thereon constitutes another magnetic operation.

The Romans were in the habit of inducing sleep by submitting themselves to a process of friction. In the “*Amphitryon*” of Plautus, Mercury is made to say: “Suppose I caress him a little to make him sleep?” The reply being, “You would be doing me a service; it is now three nights since I have slept.” (“*Amphitryon*,” act i., sc. 1.) It has been thought by several that this passage has some reference to magnetic practice. (See Martial, “*Ep.*” liii. 82.)

Some people are sent to sleep by friction of the feet, and every one is aware of the feeling experienced when a hand is passed through his hair: another instance corroborative of the presence of magnetism.

All this is nothing more than a semblance of medication; but the treatment becomes real, and at times serious, when we endeavour to dissipate by local friction the pains we suffer from.

Whenever we feel heaviness in the frontal region,

we get rid of the excess of the fluid by placing our hands flat on that part of the head, and drawing them away horizontally, thus producing disengagement.

These effects did not escape the notice of the father of medicine. He says:—"The doctor should know what benefit he may derive from friction, the effects of which are diametrically opposed to each other, bracing the articulations whenever they are too lax, and relaxing those whose tension is too great. (Hippocrates, "On Articulations.")

Vespasian ascribed the preservation of his health to the frictions performed on him, consequent on a habit he had borrowed from Egypt. This medication is described by Prosper Alpin, who tells us that the Egyptians had recourse to it in cases of dysentery by first using the hand, subsequently placing the finger in the umbilical pit, turning it several times therein. ("Méd. des Egypt." l. iii. 1580.)

Friction is mostly practised in the direction from head to foot; acting both ways would lead to a disturbance of the system.

In actual practice, frictions generally find a substitute in passes performed either at a distance from or in close proximity to the patient.

§ 4.—*Massing.*

Massing expresses a contact of a more material nature, accompanied by mechanical action, by which it is modified both in its character and its effects.

It is commonly supposed that the circulation of the blood is activated by the process of massing, and that its incontestable effects are due to that circumstance. Such, however, is not the case.

The circulation of the blood increases the heat of the body, which favours the development of muscular elasticity; it therefore grapples with torpor arising from an escape of caloric. It may be asked, does it then pro-

duce great fatigue? Far from it, since massing refreshes, and is most useful precisely when fatigue resulting from over-exercise has imparted to the circulation of the blood and to bodily heat a great degree of intensity. It likewise promotes the cure of rheumatic and other neuralgic affections which the blood's circulation only tends to aggravate. This medication is, then, productive of a special effect, principally ascribable to contact and to magnetism, which is evidenced by the fact that it owes the greater part of its efficiency to the person who performs it. It is well known that the process of massing, when practised by an experienced magnetizer capable of a powerful emission of fluid, is far more beneficial than when undertaken by one deficient in these qualities.

Its action, in re-establishing the circulation of the nervous fluid, renders it most useful in cases of nervous adynamy, the external of which affection is a kind of fatigue independent of any muscular excess.

It is equally effectual at the beginning of paralytic and other neurotic affections.

§ 5.—*Insufflations.*

Their effects are very dissimilar, in proportion to their degree of heat or cold.

Warm insufflations were in the remotest ages looked upon as symbolical of tenderness, as a channel of sentimental intercourse; the verb "hanan" in Hebrew, "fovere" in Latin, meant originally "to warm with one's breath," and secondly, "to cherish," to feel affection for some one. In some parts of France it is said of a child possessing the qualities of one of his relatives, that it inhaled the latter's breath at its christening. In ancient languages, the words "breath" and "soul" spring from the same root, so powerful is the link which binds both orders of ideas, the one strictly physical, the other purely moral.

Warm insufflations are produced by opening the mouth wide, and expiring air from the bottom of the chest. They may be practised in a direct way, but propriety suggests that the breath be made to pass through a piece of thin tissue, folded several times over, the effect being not only increased, but prolonged thereby. Should the nature of the disease create a feeling of repulsion, the breath may be conveyed through a tube. Insufflations restore and invigorate the system.

St. Columba, a virgin of the Third Order of St. Dominic, had, in 1490, recourse to insufflations to save a young man from death: "Mouth to mouth and eyes to eyes, she recalled him to life." ("Acta SS.," May 20, t. xv.)

Cold insufflations are resorted to by witches and country quacks, for the cure of burns and whitlows. We ourselves practise this instinctively in similar cases, and whenever a child comes to us complaining of the pain caused by a slight accident, we blow on the part affected, affirming that it is all right, that he is cured, and remain in astonishment at having really spoken the truth.

Cold insufflations are always directed from a distance of one to three feet through pursed-up lips. They are soothing and refreshing, and efficacious in incipient headaches, hysterical swellings, and in all cases where disengagement is necessary. It is, in a word, adjuvant to contact in the matter of eccentric action.

§ 6.—*Passes.*

Passes are simulated frictions executed at a distance more or less great, and belong exclusively to the magnetic art, previous to the introduction of which no instance whatever of an application of the process has ever been transmitted to us.

The magnetic fluid acting from a distance with greater power than at a closer range, it follows that

distant passes will agitate while nearer ones will soothe the subject. Less tonic in their action than frictions, they operate on a wider scale.

Full current passes are those which are performed from head to foot, and even beyond these extremities, or transversely, by throwing out or spreading the arms at full length.

§ 7.—*Sounds and Music.*

We find a most remarkable instance in Scripture of the use of music, as a means of medical magnetization, viz., David playing on the harp before Saul, possessed of an evil spirit. (1 Samuel, xviii. 10.) Musical instruments have at all times been the means of enchanting the mind; and even nowadays the Arabs of the sect of Aissa, fall into an ecstatic trance at the sound of a tambourine.

Magnetized subjects show greater fondness for dulcet and sympathising sounds, and become ecstatic while listening to the symphonious strains of an oratorio or other sacred composition, while harsh and discordant notes, or too quick a rhythm, will cause them to manifest a decided feeling of repugnance. Thus it is that wind instruments are mostly preferred, and often played with the intention of producing magnetic sleep.

A pianoforte will, however, answer every purpose of the operator, but it will be advisable to magnetize it previously to using it by producing several perfect chords; then, opening the instrument, the strings and all other accessories should be manipulated and each key impregnated by contact with the fingers.

But vocal music is preferable to any other, and when practised by the magnetizer, it produces the most surprising effects in the shape of soothing the ailments of invalids, and plunging somnambulists into a state of ecstasy. A strictly rhythmical and impressive delivery

of a piece of poetry may be substituted for the above musical performance.

In fact, the human voice constitutes in itself a sufficient means of magnetization; when tonic, soft, and penetrating it induces or renews sleep, and allays nervous excitement; when rough and harsh it may be productive of great evil. Magnetizers can never be too mindful of these details.

§ 8.—*Magnetized Objects.*

Greatly availed of by the promoters of the science, magnetized objects are not at present sufficiently appreciated. They are the rational adjuncts of the direct treatment. They have been used as substitutes for the topical remedies of ordinary practice, such as poultices, plasters, epithems, fomentations, ointments, sinapisms, suppositories, &c. The materials employed to that effect consist of different textile fabrics, wadding, compresses of magnetized water, and plates of glass or of metal.

Glass is the best conductor of the magnetic fluid, and most sympathetic to the subject magnetized. This substance will adhere to the skin.

Metals come next in the following order; gold, platinum, silver, iron, copper, tin, lead, and zinc. This classification, based as it is on the sympathies of the patients, closely corresponds to the esteem in which they are commonly held with regard to their inalterability. Gold is by far preferable on account of its soothing and gently engaging properties; steel takes precedence of iron, while copper and its compounds are discarded on account of their toxical properties; lastly, magnetized subjects are instinctively averse to artificial magnets, or if the expression be admissible "lode-stoned iron."

Glass or metal rods were formerly used to convey the

fluid towards the point intended to be acted upon, but their instrumentality is now dispensed with.

Magnetized water, used in the shape of lotions, removes pain and effects the cure of ulcers.

Taken inwardly as a potion, it produces the effects of magnetization, which, however, are only experienced to any sensible degree by persons previously sent to sleep, or by such as are already powerfully influenced or subject to somnambulism.

In such cases, magnetized water possesses all the attributes and all the curative properties of a medicine. It is not necessary to determine the nature it should assume. The subject will discern the metallic taste required, and experience the action of the medicine appropriated to his case; aperient, lenitive, tonic, &c. It only requires the water to be magnetized with a strong will to invest it with curative virtues. Subjects who have become accustomed to drink it, refuse, when in a magnetic state, to drink any other.

It is likewise preferred by animals. When grooms plunge their arms into a pail of spring water, to prevent the griping pains which horses might feel through its rawness, they do so instinctively, without ascribing any magnetic cause to the effect produced.

It is a good practice to make a few magnetic passes over the food to be partaken of, since it will be rendered thereby more acceptable and easier of digestion. This precaution is particularly recommended in all cases of intestinal disorder.

Magnetized slippers have proved most efficacious in the matter of cold feet.

CHAPTER III.

GENERAL RULES.

§ 1.—*Uses of Magnetization.*

HE means above indicated may severally produce desirable effects, but when undertaking a serious case recourse should be had to normal magnetization, which should be varied as circumstances require, and according to the three following processes:—

General Magnetization.—This is performed in the usual normal way; only, when a state of coma is sought to be produced—the most common of any—everything likely to over-excite the nerves should be carefully avoided. The operator must invite the patient to close his eyes, meanwhile charging his head, and be very sparing of the longitudinal passes, which extending to the feet would produce disengagement or cause a revulsion. Coma induces a state of quietude which should be allowed to last as long as deemed necessary, or until the patient expresses a desire to be relieved from it, when his wish should be complied with; without, however, showing either eagerness or unwillingness in obliging him. In no case whatever should sleep be allowed for more than one hour, since a longer period would deprive it of its soothing qualities. This treatment, especially in fits consequent on over-excitement, re-establishes equilibrium without the necessity of bleeding; it removes the

causes of sleeplessness, regulates sleep, calms nervous irritation, and relieves the overburdened mind from care and sorrow. In cases of complete exhaustion, it re-invigorates the system and is an antidote to atony and torpor.

Summary Magnetization.—This is nothing more than the preceding method simplified, that is to say, brought to bear on a certain number only of the processes described. The patient's hand should be taken hold of for a few minutes—say from five to ten—in order to establish magnetic relation, then several passes should be made along the arms and from the head to the waist, to disseminate the fluid, which is the principal object to be attained in this kind of operation. Abstaining from acting on the eyes will leave the head free; then, if need be, local magnetization may at once be proceeded with. This process is sufficient in itself to disengage the head, and to re-establish equilibrium.

Local Magnetization.—When practised in accordance with the normal processes, by passes with extended hands, &c., local magnetization concentrates on a determined point the full power of the operator. The use which this may be put to in its application to physical disease, will be gathered from a perusal of the following sections.

§ 2.—*The Patient out of Bed.*

The patient, according to circumstances, should either be seated on a chair or a couch, and summary magnetization be proceeded with for a space of fifteen to twenty minutes for the first time of treatment, simply in order to establish relation. Should sleep be produced meanwhile, it will be advisable to prolong this state for half an hour or so. At subsequent magnetizations the process will only occupy half the time, and the operator will be careful to avoid inducing sleep, unless that be the object of his efforts, as in those cases above alluded to.

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Local magnetization, according to the most appropriate method, is then proceeded with. In respect to very sensitive patients five or six minutes will suffice, while others will occupy twenty to thirty minutes, after which a rest should be taken, and if there be no necessity to resume operations, the patient should be disengaged and matters adjourned to a future day. There is no absolute reason, however, why a second magnetization should not be performed after a period of rest.

When operating in a dispensary, before a meeting, or in the midst of a family circle, the simple rules of etiquette will suffice to guide the operator's conduct, and when compelled to act in a *tête-à-tête* interview, his success will be proportionate to the dignity of his deportment.

§ 3.—*The Patient in Bed.*

This condition imposes on the operator a stricter reserve still, especially when the patient belongs to the opposite sex, when the presence of witnesses should invariably be insisted upon.

Having acquainted himself with the nature of the disease, the treatment hitherto followed, and the results thereby obtained, the operator should avoid expressing any disapproval of what has been done, but at once resort either to summary or to local magnetization, according to the necessities of the case, and proceed with the local treatment.

As far as practicable he should confine himself to passes at a distance, whatever be the nature of the ailment, and take no heed whatever of the interposition of blankets or sheets, since they are no obstacles at all. To say nothing of the obedience we all owe to the imperious code of morality and decency, the confusion in the patient's mind by any other course of action, and that arising in the mind of the operator himself, would absolutely counteract the effect aimed at. Should the

necessity arise of having recourse to contact, the consent of the patient and of the patient's family must be obtained to that effect, and a most moderate use should be made of their sanction.

The process being fatiguing, since the operator is compelled to remain erect, and in anything but a comfortable attitude, he should not continue at it too long at a time, but rest now and then and resume his task. He should watch the head, which is more likely than any other to become charged, in consequence of the horizontal position of the body, disengaging it as often as required, and cease altogether when the patient expresses a wish to that effect, or when he himself feels apprehensive of fatiguing him.

Should a physician have previously been called in and still continue to prescribe for the patient, the magnetizer should not proceed with his treatment without the former's consent; when, if obtained, he will endeavour, especially for the first time or so, to operate in his presence, always bearing in mind that the physician's medication may destroy the effect of his own, and that his hostility would place the magnetizer under a most serious responsibility. In case of any dissension the latter should abandon the contest.

§ 4.—*General Precepts.*

We would say to all practitioners seeking for information on the subject of magnetic treatment:—Do not be surprised at any check you may chance to meet with, since after all it may be but the consequence of mere accident. It will happen, for instance, that when the right hand fails the left will succeed.

Influences are relative. A magnetizer may produce on one subject an impression which another may prove insensible to. Good and bad effects may result in an equal ratio from these natural predispositions. Somnambulists, and even others accustomed to magnetism

are aware of this, and put the magnetizer on his guard against them. Cease, therefore, to operate the moment you feel tired, otherwise your action would be pernicious.

A magnetizer can seldom hand over his charge to a deputy, not simply on account of the nature of the fluid, but because of the direction of the thoughts of each, which should be identical in order to produce identical results.

Practice is not unaccompanied with danger to the magnetizer, who is frequently exposed to be seized with the patient's complaint. He should in such cases gently disengage himself by means of slight passes, and by cold insufflations over his hands.

The seat vacated by the patient should be disengaged, otherwise a sensitive person making a subsequent use of it might become infected. Besides, the patient himself is interested in not again coming under the influence of the very fluid he has been eased of.

Should a fit take place during the treatment, relief should be administered by full-length passes, but the operation should not be thereby interrupted.

We further advise you not to undertake a treatment unless you are justified in the belief that it will terminate favourably. Your first efforts will create confusion; your subsequent endeavours will re-establish order. The average duration of a treatment is two months, but in some instances it will take all that time to become acquainted or familiarised with the first effects.

Never make experiments on patients under medical treatment; they are not objects for your amusement; practice will supply you with sufficient matter for observation to satisfy your curiosity. Keep all sceptical, ignorant, and evil-disposed people at a distance, and never allow them to try their hand at experiments. Neither should you seek to produce somnambulism; your object in magnetizing is to work the cure of your patients.

§ 5.—*Deleuze's Instructions.*

When the patient feels either a warm or a cool emanation from your fingers, be satisfied with operating by full-length passes.

If the magnetic action excites a feeling of pain in one particular organ, concentrate all your efforts exclusively on that spot, which you subsequently disengage.

If a feeling of heat or of heaviness is felt in the head, draw the fluid towards the knees.

If magnetizing produces suffocation or an irritation in the chest, dissipate this by passes, beginning beneath the chest, and prolonging to the knee.

If colic should indicate—as is frequently the case with females—that the circulation of the blood requires stimulating, be careful not to bring your hands to a stop either over the chest or the stomach; direct your action towards the loins and a little below, perform passes along the thighs, and now and then rest your hands on the knees.

If the patient complains of a pain in his back your passes should take the direction of the spine.

Should you notice any nervous twitchings, suppress them by the exercise of your will; take the thumbs or the wrists of the patient and perform passes at a few inches' or even at a few yards' distance, with open hands.

If this magnetization be too powerful, moderate your action, making it of a more soothing kind, and keep on increasing your distance while making the passes.

Should the patient go to sleep, let him sleep quietly on while still continuing to magnetize him. (Deleuze, "*Instruction Pratique*," pp. 51—53.)

§ 6.—*Medical Automagnetization.*

It seems at first sight scarcely credible that a patient is able to cure himself by means of his own personal

fluid. Experience, however, has proved such to be the case, several persons having, by the exercise of local magnetization, rid themselves of the pains they were suffering from. Attention has been called in the preceding chapter to the instinct by which we are prompted to have recourse to that kind of medication.

The feasibility of this process will be admitted when it is remembered that the fluid is not a medicament by which nature is modified, but a force which, when nature's functions become impeded, once more imparts to them the normal action which accidental circumstances had deprived her of. On the other hand, hypnotism shows that the infusion of a foreign fluid is not absolutely indispensable, and that the magnetic action consists not so much in the intervention of a new agent as in the active use made of the one already possessed by us, providing the latter be sufficient to produce the desired effect.

The same arguments which tell against hypnotism are equally applicable to medical automagnetization, since the latter may lead to a rapid exhaustion of the patient's provision of fluid, and to casualties which would not occur were magnetization properly practised by another.



CHAPTER IV.

IMMEDIATE TREATMENT.—NEUROTIC AFFECTIONS.



ALL ailments supposed to originate in the nervous system come under the general denomination of neurotic diseases. Magnetism deals with these in an immediate way, viz., by acting on the system itself. In the absence of anything better we shall abide by Pinel's classification.

§ 1.—*Neurotic Affections of the Senses.*

These comprise disorders affecting the ocular and auricular organs, such as vertigo and noises in the ear and ear-ache. The treatment of vertigo consists in magnetic disengagements, longitudinal and lateral passes, and cold insufflations. In ear complaints the auditory passage should be magnetized by bunching the fingers above the orifice and subsequent disengagement. Some practitioners advise the use of wadding saturated with magnetized water.

§ 2.—*Neurotic Affections of the Cerebral Functions.*

These affections, proceeding as they do from entirely different sources, necessarily demand various modes of treatment.

Congestion of the Brain.—This results from an accumulation of blood in the vessels running through the

membranes of the brain, thus causing a stoppage, or at any rate obstructing or impeding the functions of that organ. A general letting of blood is the remedy prescribed as most likely to effect a cure and prevent a recurrence of the evil. Meanwhile an energetic demagnetization can only be productive of good effects, and should be continued for some time subsequent to the patient's restoration to health.

Apoplexy.—This is a species of congestion in which one of the vessels having formed into a varix and happening to burst, allows a small quantity of blood to escape, which, being carried towards the brain in the shape of a clot, produces there a much greater perturbation than would result from congestion. A complete stoppage of the functions takes place in the cerebral hemisphere where the accident occurred, and paralysis of the limbs on the opposite side of the body in consequence of the nerves intersecting each other at the occiput, so that when the vessel bursts in the latter region the fit comes on suddenly and with universal effect.

As in the previous case bleeding should be resorted to, pending which disengagement should be performed by attracting the fluid towards the lower extremities.

Morbid Catalepsy.—There is in this state a complete absence of consciousness, and a rigidity takes place of the entire muscular system, consequent on a disordered condition of the nervous circulation. Relation should be established between the operator and the patient by a contact of hands, when the former should direct warm insufflations on the nervous trunks, and over the epigastric region, perform meanwhile gentle frictions front and back with the palms of his hands facing each other, mass the body, disengage by means of full-length passes and cold insufflations over the heart, and when once the head is relieved, manipulate the limbs in view of restoring their elasticity.

Epilepsy.—According to the observations of several magnetizers the progression of epilepsy may be set down as follows:—In the first instance the fits are severe but few between; later on they diminish in intensity but increase in number, and to such a degree as scarcely to leave a minute's interval between each attack, thus producing physical prostration, mental weakness, aberration, and death. Consequently, seeking to produce fits strong enough to promptly subdue the power of mischief, these magnetizers proceed by summary action and fluid jets, then allow sufficient time for the attack to attain its full development, and finally disengage the patient.

On the other hand, there are others who adopt the calming or soothing system, *i. e.* they establish relation, proceed to general magnetization, and produce sleep. At this stage of their operations they place their hand over the epigastric region in order to ensure calm during the sleep, which they allow to last an hour, when they disengage. Thus the fit is either forestalled or prevented.

When it is possible to produce somnambulism, this will prove a powerful auxiliary. Long previous to the appearance of magnetizers on the scene, Berthelin had cured epilepsy by resorting to insufflations in the left ear, and Wirdig (“*Méd. des Esprits*”) repeated the same treatment with success.

Insanity.—The treatment of insanity may or may not prove successful, according to its nature. Magnetism, passes, fascination, such as previously described, and somnambulism appear to be very beneficial, as attested by sundry examples. In raving madness, however, the operator is himself exposed to experience such fits as may place his own life in jeopardy.

Hallucinations, Obsessions, Demoniical Possession.—Baron Dupotet affirms having seen patients afflicted with these derangements, perform such wonderful feats

that their accomplishment would have been a matter of impossibility to any other person, no matter who. They will, among other things, run along the plinth of a wall or wainscot, speak an unknown or primitive language, in which learned philologists have thought they detected a certain analogy to the Hebrew; they work themselves into a state of excitement, whose intensity would go far towards justifying the belief that they are inspired.

The operator deals with such cases by placing his hand over the patient's forehead, soothing him by gentle words, and disengaging him by full-length passes. Patients easily cured turn out good somnambulists. They should be operated upon in the intervals of their fits by placing them in a state of fascination, so as to allay the storm raging in their mind, and in a state of somnambulism, in order to obtain an insight into the cause of their disorder, and prevent its recurrence through the agency of judicious counsel.

Hypochondriasis—Melancholy.—The proper treatment, after having established relation, is to speak soothingly and encouragingly to the patient, infusing but a small quantity of fluid and disengaging thoroughly. Should this prove unavailing, sleep should be induced and the same process resorted to as for the preceding case.

Noctambulism.—Natural somnambulism is cured by submitting the patient to the effects of magnetic sleep, as before explained (Book V. c. viii. § 1). The danger is great, and M. Dupotet once ran the risk of being torn to pieces during an operation of this kind.

§ 3.—*Neuro-Muscular Affections.*

Neuralgia.—All affections classified under this head have supplied magnetism with opportunities of success, all the more remarkable that in dealing with cases of a similar nature, ordinary medicine has mostly shown its inefficiency. Summary magnetism should be resorted to for the space of five or ten minutes, to be followed by local

engagement by means of the fingers or by massing, after which warm insufflations. The operator should not feel uneasy at the extra pain this may cause to the patient. Demagnetization is obtained by contact, cold insufflations, and full-length passes.

When the pain becomes unbearable, as in cases of toothache, the fluid should be drawn downwards and the lower extremities engaged by an upward action.

Rheumatism.—Muscular rheumatism is akin to neuralgia; in fact, it may almost be said that neuralgia, of whatever kind, has its seat in rheumatism; in other words, that it originates in a cold. Resort should be had to warm insufflations, and to such means as will ensure continuous magnetic action.

Articular rheumatism is a synonymous term with phlegmasia.

Chorea, or St. Vitus's Dance—Ticdouloureux.—The treatment consists in procuring sleep, full-length passes at a distance, warm insufflations, and massing.

Paralysis.—Among the whole list of disorders paralysis is one upon which magnetism acts with the most signal results; providing, however, that it proceed not from a persistent lesion of the brain or any other incurable organic disease. The prescription in this case is summary magnetism, to be followed up by jets of fluid and massing. Sleep in this case is injurious.

When the arm is paralysed, frictions should be performed from the shoulder down to the finger tips, and over each of the articulations. Paralysis of the lower limbs is dealt with by directing warm insufflations, and practising frictions on the top of the head, along the spine, and over the ribs, with subsequent local action.

§ 4.—*Neurotic Disturbances of the Functions of Vegetative Life (Neuro-Ganglionic System).*

Convulsions, Cramps, Hiccoughs, Spasms, Syncope.—The operator should disengage, blow cold over the fore-

head, placing his hand above the affected part with the firm intention of relieving the patient. He should, if necessary, produce sleep, and then rest his hand on the epigastric region during the hour that the sleep should last.

Hysteria.—The treatment applicable to hysteria has been already referred to (Book II. chap. vii. § 3). Should the attack prove exceptionally serious, operations should be conducted in accordance with the instructions given above.

§ 5.—*Neurotic Affections of the Generative Organs.*

Cases are mentioned by M. Dupotet, in which impotency has been cured by a course of magnetic treatment. Engagement in this case should be very powerful.



CHAPTER V.

MEDIATE TREATMENT.



N affections other than those of the neurotic series, the action of magnetism is still felt, but only through the influence of the nerves. However, although its effects are not direct, they are none the less valuable.

§ 1.—*Phlegmasia—Inflammations.*

The nervous system plays a great part in these disorders. At times it is the primary cause of the complaints which at others it aggravates, while always retaining the power of modifying them. There are certain cases, however, in which the action of the blood is so intense, that the first thing to be considered has reference to the means of evacuation or modification in respect to this fluid, as otherwise magnetism would be less expeditious than ordinary medicine in its results.

Eruptive Fevers.—Magnetism promotes eruption and prevents inward repercussion. Attention need scarcely be drawn to the danger incurred by the operator while dealing with such cases.

Membraneous Inflammations.—In pneumonia, pleurisy, meningitis, &c. magnetism may produce most excellent effects; but preference should be given to more energetic measures.

Intestinal Phlegmasia.—In cases of dysentery and diarrhoea, the operator must act on the abdomen, or lower belly, which he should engage and disengage alternately. For colic, passes close to the abdominal outlines, together with frictions and warm insufflations, are prescribed.

Articular Rheumatism.—Resort must be had to general magnetization for the space of five or ten minutes, and local engagement produced by bunching the fingers in the direction of the part affected. "Then," says Baron Dupotet, "bring your hands downwards as if endeavouring to drag something along with them; alternate general and local magnetization, and take no heed of the pain thereby created. (Dupotet, "Manuel.")

Gout is submitted to a similar treatment.

Fluxions.—Full-length passes to re-establish circulation, with compresses of linen or wadding, saturated with magnetized water.

Bronchitis, Catarrh, Cold on the Chest.—Full-length passes, with longitudinal frictions from the neck to the abdomen, keeping both hands juxtaposed.

§ 2.—*Miscellaneous Disorders.*

Hæmorrhage.—The treatment of hæmorrhage is far from easy. It has been attempted by action over the face and full-length passes, but the result has frequently been other than was expected.

In uterine fluxes, applications over the abdomen of the hand dipped in vinegar have proved successful, when applications of linen damped with the same liquid have failed. (Billat, "Rech. Psych.")

On the other hand, stoppages of the menstrual flux are in most cases disposed of by jets of fluid and longitudinal passes. When possible, operation should precede the recurring period.

Bloody Deposits, Obstructions, Piles.—The prescription

in such cases is contact without pression, accompanied by general magnetization.

Constipation.—Atony of the nervous system being mostly accountable for this disorder, magnetization of the abdomen is the simplest remedy.

§ 3.—*Chronic Diseases.*

Tonicity should be increased by energetic magnetization.

Magnetism claims another triumph in the treatment of these diseases. By causing the transmission of a disease into the acute state, a ready means of grappling with it is supplied by magnetic action. Immediate results must not be looked for, neither should the duration of the treatment be reckoned from day to day, but from month to month, and fortunate is he whose efforts are crowned with success. (Dupotet.)

Everything, therefore, depends on the perseverance, the self-denial or abnegation of the magnetizer, and the passiveness of the patient.

In chronic complaints, results are latent for a considerable period; so that the patient, too sanguine of a change in his condition, is apt to attribute to other causes the relief he is already bound to acknowledge. In such cases, the treatment should at once be suspended, and the disease allowed to reclaim lost ground. The magnetizer will then be called upon to resume his functions, and be thus enabled to furnish a proof of the good he is working.—(*Idem.*)

§ 4.—*Surgical Pathology.*

“I affirm,” says Andral, “that under the influence of certain magnetic processes, by means of which the subject becomes a somnambulist, the latter loses all sense of feeling, and is meanwhile completely isolated from all surrounding persons or objects, notwithstanding

that relation still subsists between him and the magnetizer." ("Pathologie Interne," t. iii. p. 345.)

This state, in which fascination and somnambulism are combined, is essentially useful in surgical practice, anæsthesia, which accompanies it, admitting of painless operations.

There are cases in point, both numerous and diverse in their nature. Among the most worthy of notice, is that of Madame Plantain, operated on by M. J. Cloquet, for a cancer in the breast.

Spite and envy combining to cast a doubt on the result, M. Cloquet repelled before the Académie de Médecine the malevolent assertions put forth.

Leaving magnetism out of the question, he simply had to affirm the satisfactory state of insensibility produced by the magnetizing doctor. The operation was completed at the end of twelve minutes; and during its progress the patient kept constantly conversing with those around her, never once showing any signs of feeling other than what would result from a kind of titillation of the part operated on when the dressing process was being gone through. The patient was kept forty-eight hours in a magnetic state, resulting in one of absolute calm; and on being aroused to consciousness, she had no recollection whatever of what had taken place. An act of imprudence, however, subsequently brought on acute pneumonia, which unfortunately proved fatal in twenty days afterwards.

The objection to magnetism as a producer of anæsthesia, lies in its not being applicable to every one indiscriminately; and this explains why it is unable to compete with the use of ether or of chloroform, preferred by physicians who are thereby enabled to dispense with the magnetizer's services.

But anæsthesia procured by ether or chloroform is not exempt from drawbacks. These volatile fluids, besides endangering the lives of those who inhale them,

are not applied with equal success to every one, and frequently cease to act at the critical moment ; furthermore, they nowise assist in the reaction, and cannot be kept in force after the operation. For this reason, in 1859, Velpéau thought he would be rendering a real service to mankind by replacing them by the hypnotic sleep ; but it was no sooner discovered that hypnotism constituted one of the processes of magnetism, than physicians turned their faces against it.

In surgical practice, magnetic insensibility not only suppresses pain, but also slackens the circulation of the blood ; and by producing the latter effect, greatly facilitates both the operation and the dressing. Its tonicity is of great service to the surgeon, and hastens the recovery of the patient. With magnetism, success is all but certain, not to say infallible ; it would therefore be desirable to extend the field of its application.

Independently of anæsthesia, magnetism comes in aid of surgical pathology in several other ways, and should be practised, as hereafter stated, in such cases as the following :—

Wounds.—Full-length passes will produce calm, without dispensing with ordinary surgical treatment ; magnetized compresses maintain the effect produced.

Burns.—Imposition of the hands over the sore part ; after which the fingers should be spread out, and the hands raised to procure disengagement. Warm insufflations should be directed over the burn, and cold ones over the forehead, and the fluid drawn towards the extremities.

Cicatrization of the Sore.—Magnetization imparts activity to sluggish sores, and acts similarly to oxychloride of sodium.

Contusions.—Inertia is removed by a strong infusion of fluid, and by insufflation through a folded piece of linen.

Glandulous Swellings.—Same treatment as above, with magnetized compresses.

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Chilblains.—When not ulcerated, the practice of warm insufflations and imposition of the hands will prove beneficial. When ulcerated, magnetized compresses should be used.

Ruptures.—Cases have been recorded when ruptures have been forced back by simple contact without pression.





BOOK V.—SOMNAMBULISM.

CHAPTER I.

HISTORICAL NOTES.

§ 1.—*Somnambulism before Puységur.*



LEARNED practitioner has written a thick volume to show that artificial somnambulism and magnetic treatment were practised in the temples of the ancients. (Aubin Gautier, "Hist. du Somn. chez tous les Peuples," 2 vols. 8vo.) He has failed, however, in producing satisfactory evidence of the fact. Notwithstanding the confusion introduced into the description of the means employed, he has in a certain measure succeeded in establishing that dreams were once availed of for the cure of diseases, a practice still prevalent in the churches of the Middle Ages, and in the vicinity of the tombs of certain saints. Magnetism had nothing in common with this, as was proved beyond doubt by M. Auguste Gauthier ("Recherches sur l'Exercice de la Médecine dans les Temples.")

It cannot, however, be denied that magnetism was practised by the ancients, although unconsciously, and rather in view of divination than for medical purposes.

Thus we detect it in the means employed by the augurs to excite the ire of the gods, or to obtain, by some means or other, the effects of supernatural intuition. Pythonesses, magicians, sorcerers, and theurgists had alike recourse to artificial means, which, acting on the nervous system, modified the direction or the repartition of the magnetic fluid. We have all heard of the carbonic acid exhalations to which Origen, St. Basil the Great, and St. John Chrysostom ascribed the state of excitement of the Delphic Pythoness; such means are not exclusive of supernatural intervention.

Mysterious ceremonies, magical displays, the sound of instruments, and a thousand other exciting or perturbing practices imparted extra activity to the fluid. Modern fortune-tellers likewise derive from a certain amount of excitement, the lucidity which at times they appear to possess. Lastly, the ecstasies which saints were wont to fall into, although proceeding from a divine source, borrow their powers of material manifestation from a physiological state of a similar kind, proof of which, if necessary, may be found in the specific effects of fasting, passing whole nights in contemplation, and of those contemplative meditations which habitually constitute the prelude to their visions.

Identical means are resorted to by certain media who find them answer their purpose; it should not, however, be inferred therefrom that before our time there existed an art capable of producing these phenomena, that science had ever penetrated its secrets, and that bygone generations owed the results we hear of in history, solely to their application of it to a given purpose.

§ 2.—*Discovery of Magnetic Somnambulism.*

The 4th of March, 1784, has already been referred to as the date of Puysegur's discovery of the existence of magnetic sleep, fascination, and somnambulism, which he owed to their spontaneous production in one of his

patients. The remembrance of that day has been preserved in a letter of his in which he describes the surprise, the delight which he felt at his good fortune. It cannot be printed at full length in this too rapid summary, but room must be found for the following lines alluding to the fact. His patient was a young peasant named Victor, twenty-three years old, who, besides being utterly ignorant, was also devoid of intelligence. He was suffering at the time from a severe cold on the chest:—

“Having made the patient rise from his bed, I magnetized him, and my surprise may be imagined, when at the end of half an hour, I saw him quietly drop off to sleep in my arms without convulsions or pain. I increased the action, which induced a state of reverie during which he spoke and conversed aloud of his own affairs. When I thought his ideas were drifting into a disagreeable channel, I arrested their course, and strove to inspire him with more genial imaginings. This required no great effort on my part; and I then saw him cheerful, fancying himself shooting for a prize, or dancing at a fair. I kept him in the enjoyment of these ideas, and thus compelled him to move actively on his chair, as if dancing to a tune which I simply sang in imagination, and caused him to repeat aloud. In this manner, and from that day, the patient was made to perspire abundantly. After an hour of this treatment I brought him to a state of calm and left the room. He was then given something to drink. I prescribed broth and a crust of bread, and at night I made him eat a basin of soup, a thing he had not done for the last five days. He slept the whole of that night without intermission; and next morning, without any recollection of what had taken place, he gave me the most satisfactory account of the state of his health. . . .

“It is with this simple man, this peasant, both tall and robust, twenty-three years old, naturally weakened by disease, or rather by grief—and for that very reason

more likely to become passive to nature's agent—it is, I say, from this man that I obtain instruction and experience. When in a magnetic state, he is no longer a stupid peasant scarcely able to construct a sentence, he is a being I am at a loss to describe.

“There is no need of my speaking to him ; I simply think in his presence, he hears me, and he answers me. If any one should enter the room he will see him if I allow him to do so, speak to him, tell him what I am willing he should say, not always in the identical words which I suggest, but in strict obedience to truth.

“When he feels inclined to say more than I deem it prudent to be heard, I at once interrupt his ideas, his sentences, in the middle of a word, and completely reverse their course.” (Letter of March 8, 1784.)

Marvellous results these, obtained in the short space of four days by a man who never dreamt of them, and which, from the very first, pretty nearly disclose all the effects of somnambulism. They would appear incredible were it not admitted that fortune is thus known to favour the pioneers of science, a fact substantiated by experience. It has been sought to explain this effect by attributing it to the virgin nature of the fluid, but Puy-ségur had long before been an assiduous practitioner of magnetism. I prefer accounting for it by the violence of the action, which nothing can counteract, and which at once comes to extremes. And such is the case : Puy-ségur works his patient to excess, even to the extent of depriving him of his autonomy, which is the essential characteristic of somnambulism, and alters at will the train of his ideas, which is one of the effects of fascination.

That worthy citizen of Soissons, Cloquet, whose system of magnetization by means of the elm at Buzaney has already been described, also favours us with a description of the experiments on somnambulism, which M. de Puy-ségur incorporated with that general treatment :—

“The chain is formed by each person taking hold of

his neighbour's thumb ; but M. de Puységur magnetizes some of the company by means of his hands, or a rod, and thus produces trances. Those acted upon in this way are called 'doctors,' because when they come in contact with another patient they know what ails him, and prescribe a remedy. These doctors remember nothing.

"The master, as I have said before, not only possesses the power to make himself heard by these entranced doctors, but (and this I have several times witnessed with my eyes wide open) while they were still in a trance and in a state of spasmodic sleep, I have seen him present his finger at them and make them follow him wherever he chose to lead them, drive them away from him, and send them back to their homes, or to any other place which he mentally designated to them. It must be borne in mind that the doctors' eyes are closed. I omitted saying that these doctor-patients show a remarkable susceptibility with regard to propriety. If at a great distance off observations be made of a nature to shock modesty, they hear them, so to say, inwardly, mentally suffer in consequence, and complain to the master. These complaints have more than once necessitated reproof, to the confusion of those sorry jesters who indulged in indiscreet and untimed sarcasm while under the roof of M. de Puységur." (Letter of June 13, 1784.)

Three years later (1787), Petetin, a celebrated physician of Lyons, was favoured by still better fortune than M. de Puységur. A woman who had fallen into a state of morbid catalepsy, brought under his notice an instance of the most unquestionable lucidity, viz., sight through opaque bodies and into the internal organs, transposition of the senses, communication of the same, indication of the recurrence of fits and the remedy to be applied—nothing was wanting, and in this case nature had provided everything without the co-operation of magnetism.

CHAPTER II.

PRINCIPLES.

§ 1.—*Definition.*

ARTIFICIAL magnetism represents a magnetic state during which the subject, albeit under the physiological influence of the operator, is in possession of his intellectual autonomy to such a degree that, owing to the isolation in which he is placed, he obtains results which would be absolutely unattainable by any one awake.

The essential characteristic of artificial somnambulism, even its definitive object, being intuition, it is necessary to say a few words explanatory of this faculty.

“Intuition is a power of the human intelligence, producing real affirmation without the concomitants of observation or reasoning. It is a gift from above, natural, instinctive, assisted in its development and eclasion by education, and which the latter can never create, nor in any way make up for.” (A. C.)

Discarded by rationalism, the power of rationalism is in all good faith exaggerated by those whose religious mind leads them to look upon it as necessarily involving the immediate intervention of Providence. Let us endeavour to steer clear of these two extremes by confining it to its true character. Divinity may at times participate in its manifestations, but it more frequently

proceeds from a purely human agency, therefore subject to all the shortcomings of human nature, and from which, in all justice, an exemption from infallibility cannot at all times be expected. The importance of this observation is paramount, accounting as it does for the so frequent failures of the subjects, while the admission of the fact upholds the integrity of the principle itself.

It has been said, not unreasonably, that the best of artificial somnambulists were to be found among those susceptible of natural somnambulism, and it has been further asserted with an equal claim to consideration, that one condition cannot exist without the other. It must be admitted that the similarity of their names and their external characteristics are not the only ties which bind together the two somnambulisms. At bottom the analogy between the two is real—it may be said to be complete—judging from what is at present known of either state.

§ 2.—*Natural Somnambulism.*

This magnetic state being of spontaneous production, owes its action, its habitual effects, to the dream which traverses it, and which directs its course. It derives its name from a faculty it imparts to the subject of walking in his sleep, instances of which phenomenon are too numerous for further proof to be here insisted upon.

The ancients were never able to account for it, and confounded it with sundry disorders or with ordinary dreams. Moderns have not as yet sufficiently investigated the point, and are simply capable of defining its operations, the why and the wherefore of which they are at a loss to account for.

The eyes of the natural somnambulist, frequently opened although blind to light, are completely inert; at other times his lids are closed and he sees in the dark,

or through an interposed substance. The smallest glimpse of light will answer his purpose, and the glare from a candle will annoy and dazzle him. Analogous effects are noticeable with regard to the action of the other senses.

The natural somnambulist goes through the most difficult performances, feats of equilibrium, perilous ventures, the bare thought of which, when awake, would have made him shudder; but he is incapable of executing certain other acts familiar to man in a waking state; he is even deprived of the exercise of some of his voluntary perceptions, sees nothing but what comes within the ordinary scope of his ideas, only hears, and that with difficulty, such persons as are placed in relation with him by contact. Relative life is consequently modified; so is vegetation life, since it happens frequently that sensibility is more or less destroyed.

The sense of existence has even been denied him, although wrongfully, since he is alive to danger, careful of his own preservation, and ponders over a quantity of acts, which when awake he would perform naturally. He is absolutely deficient in the knowledge of the state he is in, but nothing more; and how many men, when awake, are better off than he?

Natural somnambulism is a magnetic state producing, in the course of natural sleep, all that artificial somnambulism—of which more anon—produces during the magnetic sleep; the distinction between the two being that the first is manifested by an unconscious dream, while the latter constitutes an action directed by an operator, or by the subject himself, and which is voluntary in its origin.

The phenomena are identical in both cases, except in what proceeds from that diversity of origin by which totally different effects are produced, as will be seen further on. This state terminates in two ways: either the dream vanishes and the somnambulist returns to

his bed, while still in a magnetic condition, barren of results through want of being directed, or he wakes suddenly through some accident or other, whereby a stop is at once put to the ordinary sleep and to the magnetic state, when the somnambulist becomes exposed to those dangers which he braved when asleep, from the fact of his being deprived, without preliminary warning, of the very magnetic state which he was indebted to for strength and security. The artificial somnambulist would be subject to the same inconveniences, were they not guarded against by the most watchful care.

When properly directed, the natural somnambulist passes without transition to the magnetic state, all the effects of which he will be able to produce.

§ 3.—*Conditions of Artificial Somnambulism.*

The facility with which certain persons fall into a state of artificial somnambulism may, in the majority of cases, be the result of bad health, or at any rate proceed from organic weakness, accompanied by a certain degree of nervous irritation. This explains why somnambulism is much more frequently produced by medical than by experimental treatment; and why, when the patient is cured, his lucidity is seen to give way to rambling talk and to visionary ideas. From this aggregation of facts, may not the inference be allowed that the faculty of somnambulism was intended by the Creator as a component part of human nature, so as to place, within reach of all, the remedy next door to the disease?

There are persons, however, in reference to whom somnambulism is chronic, and goes on developing itself, but with whose condition illness appears to have nothing whatever in common. This applies for the greater part to the "great" subjects, who, becoming deprived of their lucidity in consequence of indisposition, recover it

at a future period, and generally preserve it for a considerable time. There comes a day, notwithstanding, when all of a sudden this lucidity disappears, without any premonitory symptoms of such an occurrence. Their power is then said to have become exhausted—an assertion which simply explains nothing.

Somnambulism, on the other hand, is not to be met with in every patient.

It may not always prove advisable to endeavour to promote it in persons in the enjoyment of good health.

It is admitted that somnambulism never manifests its presence at a first magnetization, appearing mostly at the eighth operation, or thereabouts.

It is preceded and followed by ordinary magnetic sleep, during which fascination may be produced if it be required for the treatment. Although unaccompanied by lucidity, this sleep affords in the most precise manner a true appreciation of time.

§ 4.—*Oblivion on Awakening.—Recollection.*

Oblivion, when awake, of what occurred during sleep, is one of the essential characteristics of somnambulism. Although when in the latter state the subject may remember all that took place on former occasions either during a previous sleep or while awake, he cannot, when awake, call to mind a single thing relating to the somnambulatory state.

Such, at any rate, is the normal fact. "But," says M. Teste, "it depends upon the magnetizer that this condition shall not exist, and that the somnambulist shall remember, on awaking, all he has done, all he has said, all he has seen during his sleep. The magnetizer has only to wish energetically that it be so, expressing his wish aloud, to impress it on the subject's mind. And there lies the whole secret."—"Manuel.")

It appears that in this case the magnetizer endows the subject with exceptional mnemonic power, which

lasts, however, but a certain time. Whatever may be said on the subject, oblivion on awaking is always extremely desirable, were it only to keep the somnambulist in ignorance of what he has done; by acting otherwise, he is led to ponder over his condition, and to seek the solution of problems which result in the loss of his lucid faculties.

Bertrand looks at matters from a different standpoint, and maintains that the mnemonic power resides in the subject, who has only to will it while asleep in order to recollect everything afterwards. (*“Traité du Somnambulisme.”*) For greater security, both wills should be directed to the same end.

People, however, are apt to inquire concerning the utility of such an experiment, which would be fruitless alike to the somnambulist and the consulting party: the latter knows what he has to do, and the former, if he is prescribing for himself, will place confidence in his magnetizer. There is one exception to this rule: when awake, the somnambulist may refuse to follow his own prescriptions.

M. le Baron Dupotet has introduced in his *“Manuel”* a translation of a piece of Russian poetry by the Princess Rostopchine, descriptive of the impressions produced by somnambulism, and also a letter by Madame Eugénie Foa, on the same subject. As M. Dupotet is silent as to the action he may have exercised on these two ladies to enable them to preserve their memory, one is entitled to believe that they have merely explained or described the phenomena of simple magnetic sleep, which had invested their imagination with a power they availed themselves of in the most agreeable manner.

Memory is exercised in a most indubitable way whenever the subject receives while asleep orders which he is bound to carry out when awake. Numerous instances are at hand to prove that these injunctions are most

punctually obeyed with regard to time and to details. But it should be borne in mind that in this case oblivion is simultaneous with the act, since the subject is totally unaware that he has received an order, and can in no way account for the action he is performing.



CHAPTER III.

PROCESSES.

§ 1.—*Spontaneous Production of Somnambulism.*

SOMNAMBULISM may be produced quite independently of magnetization, as is the case with natural somnambulism, which may be transformed into the magnetic state by a process which remains for further explanation. The same applies also to catalepsy, or to certain other phenomena of ecstasy and hysteria, such as came under the notice of Petetin. They are of very rare occurrence, and simply looked upon as entirely exceptional.

Somnambulism occasionally declares its presence at a first magnetization, as happened to Puységur; this result, however, is only obtainable on subjects extremely well disposed through either of the circumstances above enumerated—very sensitive natural somnambulists, ecstatic natures who dream with their eyes open, and moribunds on the eve of bidding farewell to this world.

As a rule, somnambulism is only obtained at the end of eight magnetizations on a subject previously familiarised with magnetic sleep. Other means of engagement have been proposed in view of accelerating these effects.

§ 2.—*Artificial Production.*

M. Loisson recommends holding the hands for a certain time over the head of the subject, directing warm insufflations over the two thumbs brought together under the nostrils and between the eyes; then, leaving one hand in that position, the other should be placed above the epigastric region, and finally, insufflations should be made on the two thumbs placed over the pit of the stomach, while the fingers encircle the ribs. This process is derived from that of Deleuze. (Loisson, "Magnét.")

According to M. Lafontaine, when sleep is already established, the hands should be placed for a minute or two over the head of the subject, and his brain be charged; after which one hand should be placed over the chest for the space of half an hour, with occasional passes. ("L'Art de Magnétiser.")

M. Cahagnet is in favour of placing the hand over the exterior fontanel, allowing it to rest there for ten minutes, bringing it gently down in front of the forehead to the root of the nose, simply presenting the tips of the fingers before those organs, enveloping the head in fluid, using both hands for the purpose; depositing a portion of the fluid on the temples and eyelids, acting with particular energy on the latter, with the firm will that they shall close. ("Guide du Magnétiseur.")

M. Millet selects a sensitive subject, and places himself before him as if for the purpose of magnetizing him. He requests him to divest his mind of all care and trouble, and seeks to inspire him with confidence, since a sense of fear or repulsion will raise insurmountable obstacles. Bending his hand to the shape of an arch, he presents his fingers opposite the root of the nose, and performs passes over the face down to the chin, by a simple twist of the wrist, the arm remaining stationary. ("Cours de Magnétisme.")

These processes are uniformly conceived with the object of engaging the head, which is the means resorted to in every kind of magnetization in order to procure sleep. It is, therefore, to be feared that these authors have confounded the latter state with that of somnambulism, at least in theory, since they are able to make a distinction between the two. Besides, the effect sought for is illusory, since a person either is or is not a somnambulist: if the latter, all methods are equally powerless in their effects; if the former, somnambulism will soon manifest its presence after a certain amount of exercise in the way indicated below.

§ 3.—*Transition from Sleep to Somnambulism.*

When the operator is in presence of an experienced subject, there is, comparatively speaking, little left for him to do, and he may, so to say, expect to witness somnambulism self produced. He has only to assist in getting the subject to sleep in the same way as a nurse with regard to her charge. The process of magnetization, which should be extremely mild, does not preclude conversation with the subject, who, if he happen to speak should receive cheerful and soothing replies. Great care should be given to an equal repartition of the fluid. This constitutes the special mission of the operator.

If after having been submitted to powerful action the subject enters into a state of fascination, he should be made to sit down and his eyelids be closed with the fingers, the head being meanwhile disengaged. In point of fact, somnambulism is a state of magnetic equilibrium, while fascination is produced by an excess of fluid or by over-excitement.

This process is so rational, and presents so many advantages, that its adoption should be recommended in every case. Suppose the operator in presence of a subject never before magnetized, but in whom he expects

to produce artificial somnambulism, because he happens to be ecstatical, or naturally somnambulant, or because of the characteristic shivers he has noticed in him whenever their hands came into contact, he may feel inclined to avail himself of one of the processes already described to produce a forced sleep, and there and then set about questioning him. If the operator does this he will probably obtain answers, even before the manifestation of any signs of somnambulism, but he will run the risk of spoiling the subject by leading him to indulge in illusions or in a sly chuckle, at the expense of him who has lent a willing ear to whatever tales he has chosen to invent.

The operator should first of all make sure that the subject is capable of feeling the principal physiological effects produced by the magnetic state, and that he is not insensible to those of fascination or suggestion. Once he is convinced of this, he has the satisfaction of knowing that he possesses if not an altogether powerful and intuitive subject, one at least which will be found both placable and sensitive.

The subject should then be disengaged, and placed in that condition of comfort and freedom which are necessary to artificial somnambulism, and the existence of which may be tested by a verification of the physiological conditions by which it should be accompanied.

§ 4.—*Somnambulant Auto-Magnetization.*

It results from magnetism simply consisting in setting in motion the fluid which the subject carries about him, that somnambulism, like any other magnetic state, may exist independently of any foreign agency.

Magnetized objects produce this effect on some persons, while with regard to others, the belief that they are being magnetized, the operator's thoughts, the concentration of their own, or the exercise of their will, will be sufficient inducements. Imagination may contribute towards the result, but does not entirely produce it.

As to the inconveniences presented by this method, they have been pointed out in a previous chapter, on the subject of ordinary magnetization (Book II. ch. v. § 3). Millet mentions the case of a lady who had succeeded in magnetizing herself before a looking-glass, whence resulted both moral and physical perturbation, incoherence of ideas, a state of excitement difficult to calm, the whole supplemented by dangerous convulsions. ("Cours de Magnét.") Such experiments as these are fraught with serious consequences, especially to persons suffering from chronic disorders, in whom the entire magnetic influence will be concentrated on the part affected without their being able to effect either a repartition of the fluid or disengagement.

§ 5.—*Disengagement.*

The somnambolic state may cease in the midst of an experiment, and before the subject, especially if a novice, has even thought of acquainting the operator with his fatigue, who is consequently surprised at this spontaneous waking. Such occurrences, however, are not frequent.

Although it is admitted that somnambulism may, like any other magnetic state, be dissipated in time, the subject should not on that account be abandoned to himself, as some persons have thought themselves justified in doing. Unless he be a medium and self-magnetized, the subject is incapable of at once disengaging himself. After awhile, the effect disappearing by degrees, he at last opens his eyes, but the disengagement being incomplete, may prove the forerunner of headaches, convulsions; and, worse still, of somnambulism in a waking state. Great care should therefore be taken, that with regard to somnambulists, disengagement be strictly attended to. As they become more experienced they will not fail to acquaint the operator with the proper time for so doing, by telling him that they have slept long

enough, and that they now desire to be awakened, a wish which should never be resisted.

The subject should be informed of the operator's intentions so that he may assist his endeavours. Should he be unconscious of his condition, disengagement should none the less be proceeded with, and no surprise whatever be felt at his agitation. Very gentle horizontal passes with a firm will accomplish the object in view.

"Just previous to awaking, the precious qualities of the somnambulist disappear, become confused, dissipated, at the same time that he shows signs of a distressed mind, recalling in every respect, but inversely, those which precede the sleeping state, viz. : a feeling of oppression, gaping, sighing, sudden twitches of the limbs, &c. Suddenly the lids open, and the subject is awake. Nothing is more remarkable than his look of astonishment, especially during the first experiments." (Teste, "Manuel.")

The subject should then be taken into the open air. Should he feel excited, a glass of sugar and water will do him good, with a drop of spirits in it in cases of weakness.

No intruder should be allowed to worry him with questions, or to acquaint him with what he has done, since it would inevitably lead to the loss of his lucidity.

Whatever the state of magnetization a somnambulist, or indeed any other subject may be in, he should never be left at the mercy of persons ignorant of the art of magnetizing, or likely to make a wrong or dangerous use of it. Their endeavours to awake him would give rise to convulsions, or to casualties of a still more serious nature. The subject should not be awaked in a rough manner, for notwithstanding that a first magnetization has been perfectly managed, certain subjects have been known to lose the faculty of ever again resuming the somnambulant state, from which they had been awaked with insufficient care.

CHAPTER IV.

PHYSIOLOGICAL STATE.

§ 1.—*The Somnambulist brought to the state known as
Magnetic Sleep.*



AR TIFICIAL Somnambulism generally presents itself under the appearance of what has been most improperly termed magnetic sleep, since the only resemblance between the two states is that in either the eyes of the subject are closed. Besides, most of the physiological functions of the somnambulist appear to be performed in absolutely the same way as during the ordinary waking state, and the intellectual faculties, far from being weakened or contracted as during sleep, attain an extraordinary degree of power.

If the lid be raised with the finger, which requires a certain effort, the ball of the eye is seen to be turned upwards; at other times it is turned downwards, or in the direction of the inward angle.

When the eyes are open they are not in the least affected by the action of light, however glaring or dazzling it may be, so that the brightest lamp may without the slightest inconvenience be brought in close proximity to them. The sense of sight is therefore inactive.

The subject is isolated from the beginning, and appears completely indifferent to the noises which are made around him; but he hears his magnetizer, and

also such persons as he has been placed in relation with by contact. This condition sometimes gives way to a protracted attention on his part, or to the magnetic emanations by which he is surrounded.

In every case the sense of hearing is so far deadened that it becomes necessary to raise the voice to a high pitch when addressing him. He can hear music, and listens to it with delight, but not without inconvenience, since it works him up to a state bordering on ecstasis.

He feels the influence of all surrounding objects, principally that exercised by living beings; human emanations sometimes impart a direction to his judgment, while those from animals, such as cats and long-haired dogs, and also from furs, are said to be disagreeable to him. Too sudden a contact will cause him to experience a disagreeable sensation; to prevent this, relation should be established through the agency of the magnetizer, who will himself place the hand of the stranger into that of the somnambulist.

Cutaneous insensibility is not general, and certain writers look upon its presence as resulting from or denoting a badly-managed operation. It indicates a remnant of fascination consequent on insufficient disengagement.

Somnambulists preserve the liberty of their movements, especially of the upper limbs. Some are able to walk with ease, while others hesitate, either through circumspection or on account of a too powerful engagement of the legs, which should be relieved by means of transversal passes and by scarcely perceptible insufflations. Some subjects will carefully and cleverly steer clear of all obstacles, while others will run foul of them owing to their want of clairvoyance or attention.

Somnambulists, as a rule, act with circumspection; others, on the contrary, display an extraordinary amount of petulance.

Finally, the somnambulist's intellect—and here lies

the distinction between this state and that of simple magnetic sleep—is at one and the same time keen, free, and perfectly autonomous, a fact which requires to be explained in detail.

Oblivion, on awaking, is generally characteristic of the cessation of the somnambule state.

§ 2.—*Perception of the Senses.*

At the end of a certain time the magnetizer activates the sense of hearing, which always remains more or less dull, and relation becomes established not only with himself but with all other persons who have been placed in cutaneous or simply intellectual contact with the subject. In the case of experienced subjects, or of such as are capable of self-magnetization, the above effect is very rapidly produced.

When their attention is directed to the objects around them, they strenuously endeavour to account for them, and thus instinctively make an appeal to their senses.

The eyes being convulsed when the lids are closed and insensible to the light when open, it is evident that the sense of vision does not act in the same way as during the ordinary waking state. When a written document is placed before the somnambulist he turns his face towards it as if to look at it, but if an opaque object be interposed, the greater part of the time it will be invisible to him, and he will continue his efforts; whence it must be concluded that the sense of sight operates within him independently of the usual organs, and in a way unknown to us.

Constant observation, however, seems to justify the conclusion that the subject ultimately sees with his eyes, but very imperfectly. To make up for the deficiency he falls back upon the other senses—those of touch and smell, for instance—and enters upon a series of computations not altogether favourable to the preservation of his lucidity. This necessity should there-

fore be removed by telling him at once what you are placing in his hands, since this method of testing the subject is totally at variance with the practice of somnambulism, whose object is to get at ideas and not at a description of the form and qualities of an object.

It may be added, merely as a simple scientific observation, that this faculty of vision acquires remarkable power whenever the attention of the subject is over-excited and exclusively directed to one particular point. Thus it is that somnambulists will at once turn their steps towards the object they are desirous of possessing, and take it up unhesitatingly, or walk up in the same way to any person whom the magnetizer has pointed out to them. It would seem as if in such cases there existed a kind of established relationship favourable to the exercise of the sense of sight, which would account for the phenomenon alluded to by Bertrand and General Noizet of a female somnambulist whose eyes, although wide open, were completely sightless; "but no sooner was a monument mentioned to her, or her attention drawn to one particular point, than she distinguished and gave a clear description of every object. Anything out of the line indicated, was completely invisible to her. In a word, she only saw those objects which the person whose will was transmitted to her directed his own attention to; but these she saw with the organs of sight." (General Noizet.)

The somnambulist to whom is presented a magnetized object mixed up with several others of a similar nature, will always be able to distinguish it: he does not see it, but he feels the presence of the fluid.

§ 3.—*Transposition of the Senses.*

This designation is given to the faculty enjoyed by certain somnambulists, of exercising a sensorial perception by means of an organ other than that intended by nature for that particular function.

That such, however, is really so, is corroborated by evidence of too conclusive a nature to admit the possibility of a doubt. Somnambulists have been known to read documents placed at the back of their head, under their hands or their feet, or against any part of their body; to hear in the same way the ticking of a watch, and tell within a minute what hour the hands point to; smell or taste anything through any of the organs indiscriminately; form an idea of the density of objects by breathing through their nostrils; finally, go through all the operations of perception in the most unexpected and most unaccountable manner imaginable.

These effects being more frequently and more satisfactorily produced at the pit of the stomach, Dr. Bertrand expressed the opinion that the soul becomes removed from the brain to the solar plexus, which is the brain of the intestines. He mentions, in support of this view, the experiment which Van Helmont tried on himself one day, that having tasted wolfsbane (*Aconitum napellus*), he discovered that his brain ceased to supply him with the customary ideas, which seemed to concentrate and develop themselves in the region of the chest. He says:—"The faculty of thought was then exercised in the præcordial region." This observation of Van Helmont is of great value, and Dr. Bertrand's system is true in principle.

Strictly speaking, there can be no displacing of the soul, since, contrary to the doctrine of a vain philosophy, no local habitation can be assigned to it; but the notions proceeding from the brain growing weaker, intelligence makes up for this by sensations originating in the other nervous centres, of which the solar plexus is not only the principal link, but also the common regulator. This effect, in conformity with the nature of somnambulism, in which sensation is predominant, and at any rate supplies the starting point, manifests itself in a direct manner at the pit of the stomach, with re-

flective manifestations at the points where the impressions of the great plexus are transmitted. Herein lie the elements both of a psychological and a medical revolution.

At any rate, there exist between different points of the body occult relations—at least, relations yet unknown—which are ultimately reflected on the brain where the thought is elaborated, for the senses are not displaced.

The eyes, ears, nostrils, mouth and skin, do not of themselves see, hear, or feel anything whatever. The eye is a camera lucida for the production of pictures, the ear a vault for the storing of sounds ; the nostrils are sponges for the absorption of odoriferous molecules, the mouth and the skin are the sensitive appreciators of taste and contact. The impression received by these senses is transmitted by nerves appropriated to the special organs contained in the basis of the brain, which is so true, that whenever these nerves become divided or paralysed, sensation ceases at once ; but when transmission is effected, it is the brain which sees, hears, smells, tastes, and feels.

We must therefore infer from this, that in the somnambule state spoken of, there exists between the different organs of the body such close relationship, that the impressions produced on a given point are conveyed to the organ specially appointed to transmit them to the brain.

However, the transposition of the senses, which is very seldom witnessed, appears to be but a morbid case ; extremely curious, no doubt, but without the slightest influence on the ensemble of the faculties appertaining to somnambule magnetism.

CHAPTER V.

LUCIDITY.

§ 1.—*Definition.*

LUCIDITY is the state a somnambulist should be brought to in order to perceive things otherwise than they would be under ordinary conditions, or in a way beyond the powers of our senses. It constitutes a means of intuition.

This faculty is to be found in a certain number of natural somnambulists; but it is not before the dream is over that their intellect is again free, while the body remains in a somnambulatory state. Their position is then similar to that of artificial somnambulists; and when under proper direction, they will give the same results.

By associating itself to magnetic sleep, lucidity imparts a character to somnambulism; without lucidity, the mind of the subject is filled with nought but illusory and deceptive ideas.

Medical practice has led several authors to admit of a division into two classes; thus, some are called "sensitives," on account of their taking for the basis of their appreciations the sensations they feel when placed in relation with invalids whose sufferings and impressions they themselves experience. The others are said to be "intuitives," because they see or understand without

the aid of sensation the nature of the disease and its treatment.

This distinction reposes on an incomplete enumeration of the different ways of operating. Besides, intuition is exercised in either case, but in a different way.

If it is desired to establish a classification based on facts, and on the declarations of the somnambulists themselves, the following division is acknowledged as indispensable:—

1. Those who feel reproduced on themselves the impressions experienced by the consulting patient.
2. Those who see the organs and other objects.
3. Those who speak from inspiration or from instinct.
4. Those who hear an inward or outward voice.
5. Those who believe themselves in communication with spirits visible to their eyes.

These ways of operating are not exclusive of each other; several may be met with simultaneously or in succession in the same person, but it is far from easy to substantiate their reality.

§ 2.—*Modes of Action.*

A great number of people indulge in the supposition that a somnambulist is a supernatural being, and look upon him as gifted with absolute infallibility; nothing can escape his sight; he is able to penetrate into the deepest recesses of the mind, discover the most carefully concealed objects; time and space having no secrets for him, are unable to throw obstacles in his way; he will embrace at one and the same time the past, the present, and the future; he will, in a word, realize the type of an oracle such as superstitious people and those who crave for an insight into the unknown have vainly sought from time immemorial. With such an appreciation of things, certain *bonâ fide* individuals merely

seek to slake that thirst for the marvellous and the unknown which is inherent to our nature ; others act with the intention of obstructing the path of science with insurmountable difficulties : fallacy in one case, injustice in the other.

The nature of the somnambulist has undergone no alteration ; he is still the same man, possessed of all the faculties and all the weaknesses of his species, but exercised in a different way owing to his modified condition.

By reason also of this alteration in his physiological condition he has lost a portion of his power, but which has been compensated for by the simultaneous acquisition of other qualities, which it is meet should be turned to profit for the good of mankind.

This modification is sensible to such a degree, that somnambulists have been known to express with regard to themselves and to others opinions diametrically opposed to those they entertained when awake. Some are aware of this disparity, and entreat the magnetizer to tell them on waking what they have said, and to become their advocate by refuting anything they may have uttered in disparagement of themselves. There are others, but their number is small, who become, so to say, "double-natured," that is, they speak of themselves as of complete strangers whose actions come under their notice, to whom they proffer advice and whom they admonish as to their conduct, or in reference to certain acts of their own commission when awake.

§ 3.—*How to Act.*

Lucidity being a providential gift, the selection of a somnambulist does not come within the attributes of the magnetizer, but so soon as he has discovered one, it depends upon him to turn the subject to good or to bad account.

Certain magnetizers possess within them a power

favourable to its development ; but prudence and integrity of purpose are the first things to be guided by.

A second magnetizer should not be allowed to interfere with a subject under another's treatment ; in the first instance, because his qualities are not to be depended on ; secondly, because the divergence between the two systems of operating, might create a disturbance in the subject's condition, the effects of which the latter might feel incompetent to remove. The magnetizer should never lose sight of his subject, as during his absence the latter might fall into convulsions or paralysis.

Let the room be cleared of all sceptical, evil-disposed, rude, or indiscreet characters, even of magnetizers, so as to avoid a contrary action to that which it is endeavoured to produce. Should the subject show any signs of uneasiness, he must be questioned as to the cause, when he is likely to point out a person of the kind just alluded to, or a "robber of fluid," or, maybe, some object or other which for certain reasons may prove disagreeable to him.

When the magnetizer is anxious to get at the truth of a thing, he should allow the somnambulist to speak, and if desirous not to disturb him or impair his lucidity, he should put but a very few questions to him. Questions haphazard or without a definite purpose, will elicit fanciful replies, because the vanity of the subject will not allow him to appear at fault, and prevision failing him, he will reply inductively.

His consent should be obtained previously to introducing a patient to his notice, thus obviating the possibility of disagreeable incidents.

All indiscreet questions should be avoided, since the somnambulist would not settle the questioner's doubts, and in his endeavours to argue the point he might lose his lucidity.

Neither should he be consulted on matters which are above his powers of comprehension, since he would be

unable to furnish a reply: the somnambulist does not know, he sees, and only expresses what he understands. By means of a communication of thoughts, he may borrow from another's mind what is passing through it, and retail it without understanding its purport; but all have not that faculty, which is far from welcome, since it produces nothing better than illusions. In order to lead him into a train of thought unusual to him, the process should be carried on with the greatest prudence, and the attempt abandoned the moment it appears at all repugnant to him.

The subject of politics should never be broached in his presence, no more than science or religion, since he might be likely in such cases to draw on his imagination at the expense of his lucidity.

The magnetizer should not oppose the subject's will by imposing his own, but show leniency with regard to his scruples and to his weaknesses; his vanity should never be wounded, since a contrary course of action might lead to convulsions and disorders resulting in total loss of power.

The operator should never allow himself—*a fortiori* any one else—to outstep the bounds of modesty, even in the slightest degree; all improper or ambiguous expressions should be strictly discountenanced, and the operator refrain from entertaining any thought or desire of an indelicate nature, or likely to withdraw his attention from the principal object of his operations. Deleuze addresses him thus:—

“Above all, do not let the subject know that he is a somnambulist, especially if you are dealing with a patient, and never repeat to him what he has said. This would be establishing between his waking and his somnambulant ideas, a relation contrary to natural order, by which the faculties, both habitual and somnambulant, are equally affected.” (Deleuze, “Inst. Prat.”)

§ 4.—*Causes of Error.*

The clairvoyance of somnambulists is relative, and varies from one minute to another; they may lose it with regard to one object while retaining it for others. Thus some will be wrong while speaking of one to whom they are attached, and correct concerning any other person.

An apparent error consists in the somnambulist frequently confounding the past with the present, or the future. He cannot be blamed for this, since it springs from a condition inherent to intuition itself, and all seers are exposed to a like confusion. A prophetic voice may explain to him the relation subsisting between his revelations and the progress of time, but the pictures which mostly form the background of dreams, ecstasies, and visions do not point to this relation. There remains then, instinct, and that is fallible.

The error will at times result from a change taking place after the prediction. A somnambulist, residing at Koreff, had announced that her daughter would bear no offspring, but fourteen months after, the young woman gave birth to a child. What, then, could have taken place in her organism during that time?

Somnambulists' previsions are limited in their extent, and become falsified or distorted by their attempts to generalize them.

Several indulge in the bad habit of forming conjectures, instead of confining themselves to observing; others, considering themselves sufficiently enlightened after a first consultation, never alter their first impression, while a further inspection would satisfy them that matters have undergone a change.

The greatest imperfection of somnambulists consists in their vanity. They look upon themselves as beings of great importance, an opinion shared alike by their relatives and their friends, and further backed by those who are interested in getting possessed of the instrument. Once this vicious propensity is awakened in

them, no further reliance can be placed in anything they do or say. Unwilling to admit that they are in fault, and anxious to retain the prestige of their acquired fame, they jeopardize it by resorting to conjecture, trusting to their memory, or heedlessly jumping to hazardous conclusions.

Koreff says that somnambulists frequently deceive themselves as to the time of their death, which they compute from uncertain data. Some express a desire to die, others tremble at the thought, while some will take for death itself a state of insensibility resulting from syncope, which, by the bye, is always a very serious affair.

They are equally mistaken with regard to the period when the cure is to be effected, because they mistake for a cure a cessation of the symptoms of the disease, whence it may be inferred that they are guided in their judgment by a picture presented to their inward sight, the full meaning of which they are unable to penetrate.

“Among certain of the professional somnambulists will be found an inextricable mixture of healthy views inspired by an instinctive intuition, accompanied by reminiscences and even illusions induced by a singular kind of vanity inherent to their condition.

“Another cause of errors and of dreams on the part of professional somnambulists is to be found in the necessity of letting them know that they are somnambulists. It is impossible with them to establish a limit between the waking and the somnambulatory state.” (“Lettre d’un Médecin Étranger.”)

It is scarcely necessary to devote more than a passing remark to their trickery, or cunning, unfortunately too often practised, whether with or without the connivance of the magnetizer. A serious operator should satisfy himself that the somnambulatory state is not shammed.

Lastly, want of candour on the part of the consulting patients, and also their ignorance, are frequent causes of disturbance: mistakes, in such cases, are the inevitable result.

CHAPTER VI.

PHENOMENA OF LUCIDITY.



- THE somnambulist is susceptible of producing the following phenomena:—
1. Sight through opaque bodies.
 2. Sight at a distance.
 3. Sight into past and present events.
 4. Sight into the future. Prevision of the crisis of a disease and of its cure.
 5. Sensation of patient's complaint.
 6. Knowledge of the origin and of the causes of diseases.
 7. Indication of remedies.
 8. Instinctive magnetization.
 9. Communication of thought.
 10. Imitation; understanding of, to him, unknown languages.

§ 1.—*Sight through Opaque Bodies.*

The existence of this faculty is proved by numerous experiments. The most sceptical of authors explains it in the following words:—

“The reality of this faculty is established by the quotations I have made from Deleuze, Petétin, Strombeck, Bertrand, Guéritand, Gregory, and MM. Despine and Robert Houdin. Many other writers of note, among whom Dr. Georget and Chardel, have published similar attestations. So far as I am concerned, I have

come across a subject who, without being asleep, retailed to me, textually, long extracts from letters which I carried in my pocket, and which I had shown to no one." (A. S. Morin, "Du Magnétisme.")

Somnambulists have been known to read from a given page out of a book concealed from view by a sealed wrapper, or make out a name written on paper, and enclosed in a box. I have witnessed the reading of a newspaper paragraph inserted not in the page the subject was looking at, but at the back of it, so that it had to be read backwards. While playing at cards a somnambulist will tell his adversary's hand even before the game has begun.

In their examination of diseases they see the different organs exactly as if they were encased in glass, point out where the lesions are situated, and designate the sex of the child in the mother's womb.

It is needless to add that this phenomenon is not only of rare occurrence, but that it is subject to many illusions and, in a practical point of view, presents no security whatever.

§ 2.—*Sight at a Distance.*

This special faculty, possessed by certain somnambulists, consists in their being able, when asked to do so, to transport themselves in spirit to any place designated to them, and of which they will furnish a description, as likewise of any person the questioner may feel interested in, supplementing the picture with the further information as to what he or she is doing at the very time he is speaking. This faculty is availed of for the recovery of lost property, or in view of obtaining tidings of absent friends.

The results are seldom accurate, and although the power exists, as several instances go to prove, it would not be prudent to place too implicit confidence in its capabilities.

The experiment, on the other hand, is extremely arduous, and at the same time that it exhausts the somnambulist's strength, is extremely injurious to his other channels of lucidity.

§ 3.—*Sight into Past and Present Events.*

This experiment may be classed among those which are most frequently attended with success. The writer took to Madame Canelle objects belonging to certain persons in reference to whom she immediately told him of certain facts totally unknown to him before. He communicated to her the contents of a letter written by a soldier, and her instructions in regard thereto were diametrically opposed to those previously obtained from other quarters. These latter proved false while the somnambulist's were true, as subsequently ascertained by communicating with the very parties interested in the affair.

Sight into the present is identical with sight into the past, owing to the fleeting or evanescent nature of what is known as actuality.

The word while it escapes the lips already belongs to the past, or rather the past presents itself in the shape of actuality, and thus it is the present which in reality is seen by the somnambulist.

§ 4.—*Sight into the Future.*

It is an undeniable fact that somnambulists anticipate the advent of crises in diseases, whether as to their own or to others' cases. Examples of this kind of lucidity are so plentiful—nay, they are of such constant occurrence—that the older writers have no hesitation in laying it down as a general rule.

With regard to the other casualties of life, a certain number of incontrovertible facts are brought forward, but the writer believes himself justified in the opinion that they constitute rare exceptions; calculation, argu-

ment, and conjecture more frequently usurp the place of intuition: hence the production of error.

§ 5.—*Feeling Patients' Complaints.*

"I do not believe there exists any one—providing he has at all observed a few somnambulists—but has frequently seen them, in consequence of a simple contact, experience the pains undergone by patients with whom he is placed in relation. Generally speaking, this impression only lasts a moment, and it seldom happens that on awaking they preserve any of the symptoms communicated to them during their sleep." (Bertrand, "Du Magnétisme.") This is perfectly in accordance with the law that oblivion is consequent on awaking.

"Sensitive" somnambulists, as are denominated those who possess the faculty of sensitiveness, form a separate class, which M. Dupotet avowedly leans to. This diagnostic process presents, in effect, more security than any other. We once placed a sealed letter in the hands of a very lucid somnambulist, asking her for a description of the writer's illness. Her diagnosis was perfect, as we subsequently ascertained, and she appeared to be troubled with the same kind of nausea that the author of the letter was suffering from.

§ 6.—*Knowledge of the Origin and of the Causes of Disease.*

Examples are plentiful of this kind of intuition, but a distinction should be made between the somnambulist who is studying for his own sake, and him who is at work for the benefit of others; the former condition offers greater security than the other.

In the matter of professional somnambulists, their diagnoses are frequently balked by those sources of error already pointed out. The difficulty of investigation is increased when the treatment takes place through correspondence, that is to say, by means of a lock of

hair forwarded by the patient, or by touching some of the clothing worn by him. The fluid contained by these objects, or deposited thereon, is dissipated after a certain time, and may be entirely obliterated or superseded by exposure to extraneous contact. Nevertheless, whoever has practised magnetism will be able to vouch for the success of this treatment.

“Truly,” says the meticulous Morin, “there is enough in all this to upset a man’s reason; and we can well conceive that the pride of the *savants* revolted at the idea of an ignoramus being, through mere contact with a lock of hair, able to describe in precise terms the state of another person some distance off and unknown to him, prescribe the proper remedies, and effect a cure, when learned and experienced physicians had vainly appealed to all the resources of science. Such things are barely credible even when performed under our own eyes; but with facts staring you in the face, it will henceforth be impossible to maintain that they are either impracticable or absurd.” (A. S. Morin, “*Du Magnétisme.*”)

§ 7.—*Indication of Remedies.*

The diagnosis once concluded, somnambulists dictate prescriptions, and in this matter expose their weak side, since intuition, unable as it is to supplant science, oftentimes finds itself totally deficient. Very extraordinary cases occur wherein most appropriate remedies are known to have been prescribed, and others in which incongruous advice met with unexpected success; while in some instances the subjects decidedly took a wrong direction. Dupotet thinks, therefore, that the extent of their medical acquirements should be previously ascertained; but the best plan would be to submit their prescriptions to the approval of a physician; and this view generally prevails.

§ 8.—*Magnetization by Somnambulists.*

Magnetic somnambulists exercise a most powerful action in the matter of engagement. The effect is almost as sudden as that of lightning, and it is simply on account of their habitual state of weakness and subordination that this process is not resorted to so often as might be. Thus it is kept in store for cases where rapidity and profound skill are indispensable.

Magnetic somnambulists possess the privilege of feeling in a manner which might almost be called infallible the dispositions of the persons whom they are addressing, so that in their case the experiment never fails. They should never be expected to act in accordance with the ordinary method, which they are unable to follow, but be put in possession of the hypnotic disc, which they will put to good use. Of course, the operator will not omit blowing on the disc before handing it to them, while he tells them that it can in no way hurt them. The latter precaution is rendered necessary on account of the peculiar effect they would experience therefrom, as will be explained under the heading "Fascination."

Certain persons fall asleep by simple contact with somnambulists, without, in their case, any subtraction of fluid taking place; in others, on the contrary, irradiation really exists. The fact is soon made known by the somnambulist's state of uneasiness; and in order to quiet him, the unwelcome individual who, to use his own phraseology, is "robbing" him, should be at once removed.

Koreff says that magnetism acquires extraordinary intensity when practised by somnambulists: its application then becomes safer and more salutary. The learned doctor affirms having used it successfully in cases of hydrocephalus, and of light-headedness bordering on insanity. It is equally very useful whenever

there is a doubt as to the best treatment to adopt, because the faculty of intuition comes in aid to the principles of therapy.

“The most singular spectacle that may meet the eyes of an observer,” says also Koreff, “is afforded when two somnambulists of different degrees of clairvoyance magnetize one another, by noticing how the strongest of the two submits the weaker to his will, to his domination ; what physical strength he puts forth to produce unexpected crises ; what control he exercises over his sensations ; how he compels him to twist his limbs in the most extraordinary fashion, in imitation of the nimblest acrobats ; how he makes him go through the most frightful contortions, and with what promptitude he relieves him of the pains which he experienced on entering into these violent crises.” (“*Lettres d'un Méd. Étr.*”)

Such a result leads to the supposition that there may exist between somnambulists a sympathy which, however, is but rarely met with. Jealousy, which is nothing more than vanity in reference to a certain object, becomes excited by such contact, engenders antipathy, and may lead to deplorable consequences. Too much prudence, therefore, can never be shown while two somnambulists are being placed in mutual relation.



CHAPTER VII.

USES OF LUCIDITY.

§ 1.—*Medical Uses.*

OMNAMBULISM was looked upon in its origin as being quite as infallible as diagnostics, and as the safest guide in therapeutics. "If, during the time that I directed my attention to them I had seen, I shall not say ten, but simply one of the somnambulists, commit a single mistake with regard to himself, I should place confidence in no case whatever." (Puységur, "Recherches et Expériences.") In speaking thus, Puységur confines his evidence to the consultations which the subjects give for their own benefit, thus eliminating the numerous causes of error originating in an imperfect observation, and inherent to the profession of somnambulist. There remain, nevertheless, numerous sources of failure; and nothing proves that such an absolute rule may not be subject to exceptions. Instances would not be wanting if it could once be established that somnambulism really exists at the time that lucidity disappears.

Medical consultations given by somnambulists to other patients have also enjoyed unlimited favour, with the single restriction that lucidity had to be affirmed. This point once ascertained, no limit was placed to the confidence which the subject was bound to inspire. This

enthusiasm, which the difficulty of testing facts helped so long to keep up—so long at least as somnambulism was only practised in cases of disease, and abandoned when the cure was effected—that enthusiasm will not admit of a protracted inquiry into its merits, when attention is drawn to professional somnambulists who may be controlled with the greatest facility: their errors are manifold, for the reasons already given.

At present, however, opinion is formed, or settled, on the subject.

It cannot too often be repeated that a somnambulist is an individual possessed of certain means of investigation and judgment, which are wanting in a man in the waking state. These means are of a delicate kind, and consequently liable to get out of order. Subordinated to outward influences by which they are brought into active life, and for that very reason susceptible of disturbance, they may be replaced by conjecture or fancy, or interfered with by passing events; they are not free from human frailty, since Divine intervention, which alone could ensure infallibility, is not generally noticed in the practice of magnetism. But this point must be reserved for subsequent treatment.

Under these conditions, the somnambulist's position and that of the physician are alike, but their means are different. Exposed as they both are to illusions, they both fall into error, without the value of the science which they profess being any the better understood by them on that account.

The somnambulist's diagnosis is the safest, because he goes deeper into the origin of the disease; but the physician's therapy is oftentimes preferable, since he is familiar with *materia medica*, a knowledge which most subjects are sadly deficient in. Hence the custom adopted by a quantity of magnetizers of obtaining for their somnambulists, the co-operation of a practical doctor.

All magnetizers are agreed that, considered in the

light of a medical agent, somnambulism constitutes a diagnostical instrument which should not be exempted from control, but which is especially useful to indicate and direct the treatment of diseases through magnetism. If nothing more be exacted from it, the rest may pretty safely be depended upon.

§ 2.—*Researches.*

Researches afford agreeable opportunities for experimentation, and professional somnambulists derive abundant profit therefrom. A satisfactory result is most difficult to arrive at, since it entails sight at a distance and a knowledge of the past, both which faculties are far more rarely to be found than that of seeing diseases. The numerous failures met with in practice should not, then, afford any matter whatever for astonishment.

And here again we find that prudence becomes essential. It can hardly be expected that the subject's declarations will be made with that reserve, which family considerations, or the honour of individuals often command; what he says should therefore be listened to with great caution as being subject to proof.

§ 3.—*Deceptions.*

Detractors of magnetism have been pleased to imagine the existence of more or less clumsy ways of deceiving the public. Doubtless, these have been practised either by unscrupulous magnetizers, or by subjects anxious to perpetuate an usurped reputation for lucidity: against such the consulting patient should be well on his guard. The most advisable plan is to allow the somnambulist to speak on, without overloading him with questions, which would supply him with data to work upon were he an impostor, or confuse his ideas should he be truly lucid.

There is, however, a means of deception which the public never suspects, which they even look upon with admiration, for the simple reason that they do not

account for it; this consists in the communication of thoughts.

§ 4.—*Communication of Thoughts.*

This is the designation given to a faculty which enables the subject to possess himself of the thoughts of his magnetizer, or of other persons with whom he is put in relation.

This may be turned to account as an agreeable pastime, by means of a series of amusing experiments. The subject is made to read a letter which the magnetizer holds in his hand, make out the name or initials engraved inside the ring which he wears on his finger, describe the places he has recently visited, and sing aloud the tune he is mentally humming. He will also disclose the state of his affections, or the object of his antipathies; and this he will also do with regard to any one he is put in contact with.

He will even be able to understand foreign languages and the most incomprehensible gibberish, for it is not the words themselves he is guided by or takes into account, but never losing the clue which he has gained to the magnetizer's thoughts, he knows what he means to express, whatever the words he chooses to make use of for that purpose. Should the magnetizer happen to forget what he is about, then the somnambulist naturally ceases to understand him.

When brought to a state of somnambulant fascination, during which he has lost his freedom of thought, he will mechanically repeat every one of the magnetizer's attitudes, re-echo every word uttered by him, whatever idiom is employed, and this with the greatest perfection of accent and sound. He is, in a word, an exact copy or duplicate of the latter.

Such results never fail to please the public, who look upon them as the triumph of somnambulism; whereas in serious practice they are productive of nothing but illusion.

If, when a patient is introduced to a somnambulist, he proceeds by way of communication, the latter will not take the trouble to examine his case, but will be satisfied with reproducing his thoughts, which cannot fail to please him, since he finds all his own preconceived ideas shared by another, and therefore declares when the sitting is over, that the somnambulist is lucid, that he "sees clear." Even the presence of a physician is no guarantee, because his thoughts will be likewise reproduced. The same applies to researches, and explains why unscrupulous operators who keep a consulting-office, put great value on subjects whose success in that line is frequent and never challenged.

No magnetizer should be led away by such effects as these, and so soon as he catches the first glimpse of a communication of ideas, he should withdraw all confidence from a somnambulist, who by that very fact has become incapable of forming a different and independent opinion.

When a magnetizer notices in the somnambulist under his direction, a tendency to proceed in that direction, he should endeavour to turn him aside by kind advice, and recalling him to the practice of direct observation. The preservation of his lucidity depends upon this.

The communication of sensation precedes that of thought. The somnambulist whose hand is being held by another, feels as if practised on himself, the prickings or pinching the latter is being submitted to is not unknown to him.

CHAPTER VIII.

DIVERS STATES OF SOMNAMBULISM.

§ 1.—*Natural Accidental Somnambulism.*

NATURAL somnambulism will sometimes take place during the process of magnetic sleep. The subject's eyes are then open, and withdrawing from the magnetizer's influence, his actions are no longer under control: like the noctambulist, he will hold conversation with himself, and at times shed tears, gesticulate, and appear as if labouring under some influence or other which he is unable to account for. This state is attributed, and no doubt rightly so, to intense mental pre-occupation; with regard to the effect it is one of hallucination resulting from the invasion of ordinary sleep into the brain: it is a real dream.

Whenever a practitioner happens to meet with a natural somnambulist, no matter the cause of the phenomenon, he should hold his arms out to him and attract him towards himself, then establish relation with him by either taking his hand in his, or by placing one over his heart, but so as not to wake him. Communication once established, the dream should be dissipated, not by any abrupt or vexatious means, but on the contrary, by gentle replies to all his questions, pretending meanwhile to adopt his views or to enter into his thoughts. The tale of his dream should be listened to,

and his narrative directed into the channel the operator is desirous it should enter. The dreaming state being a passive one, he will offer no resistance, and the magnetizer will succeed in bringing him to the order of things he is aiming at. The head should be disengaged, and drawing passes made from the face downwards, and the process be carried on as when dealing with artificial somnambulism, into which state the subject will by that time have effectually entered.

§ 2.—*Somnambulists in a State of Magnetic Waking.*

This case presents itself under two different aspects: it is either temporary or continuous.

Continuity in somnambulism under the appearance of a waking state is of exceptional occurrence, especially if a union of the essential features of that affection is to be expected. However, a sufficient number of examples have been brought to light to dissipate all doubt on the subject.

Not only are the subject's eyes open, but he fulfils in perfect freedom all the duties of life, and the persons with whom he is living are not aware of his condition. A scientific examination will, however, furnish the means of proving its existence. It exercises some of the faculties of somnambulism—sight at a distance, prevision, or any other—and when disengaged the subject forgets everything that has taken place during the period. This state is attributed in the first instance to an incomplete disengagement, and secondly, and more especially, to an unceasing influence which will not allow of the subject returning to his normal state. Disengagement being frequently impracticable by ordinary means, requires a suspension of the causes by which somnambulism is produced.

In one of his letters to Billot, Deleuze mentions the case of a young girl who remained three months in that state; when disengaged she was ignorant of the death

of her mother whom she had followed to the grave in the interval, and whom she had thus to mourn for a second time.

The wife of a Paris tailor, himself a member of the "Société de Magnétisme," was known to remain for the space of thirteen months in a state of waking somnambulism. She was able, without leaving her home, to follow her husband in his journeys through town, and always knew what street or place he was in. Naturally alarmed at the persistence of such a phenomenon, he tried every means of disengagement, but unsuccessfully. Acting upon the advice of his friends, he determined to absent himself for a while, and, the influence having disappeared, his wife resumed her normal state. In her case, oblivion was so thoroughly complete, that when the child that she had conceived and given birth to in that interval, was presented to her, she could not allow herself to be persuaded that it was really her own.

Waking somnambulism is much more common when it presents itself in an intermitted form, when it especially consists in a concentration of ideas by which the subject, awake though he be, is made to abstract himself from the ambient world, and to place himself momentarily in a kind of relative isolation. Such is the case with certain magnetic doctors, seers of every kind, soothsayers, or fortune-tellers, who have been known to furnish unequivocal proofs of lucidity. Frequently also, an orator in the course of his speech, a poet, or an artist in the fire of composition or execution, are carried away by an unknown force or power, which acts for them and through them, independently of the limits traced by logic and reason, thus elaborating marvels, which at the time of their accomplishment, they had not themselves the slightest consciousness of. And this accounts for the fact that Marshal Bugeaud, awaking as from a dream after the battle of Isly, was unable to account for the tactics by which his victory had been secured.

At times, when isolation is absolute, the sense of hearing is abolished, the eyes become completely fixed, and insensibility is so unquestionably established, that certain attempts to excite sensation will result in utter failure. Such was the case with the somnambulist Laure throughout her pregnancy, and while suckling her child, during which time magnetic sleep was no longer procurable. (Billot, "*Recherches Psychologiques.*") Although bearing a marked kinship to ecstasy, this kind of somnambulism differs from the latter state in the direction of ideas, and in the autonomy which it strictly preserves.

Complete isolation acts adversely to lucidity, and the mingling of the sensations, or outward impressions, gives to the person who feels them an appearance of being under the effects of hallucination. Nevertheless, there can be no false perceptions. In the portrait which he sketches of "*Le Distrain,*" who is also a dreamer, La Bruyère mixes up with examples of distraction and oblivion, certain characteristics more important in their bearing for the sake of elucidation:—

"You would frequently take him for what he is not: for an ignoramus, since he never listens, and speaks even less; for a madman, since, besides talking to himself he is subject to certain grimaces, and involuntary twitchings; for a proud and uncivil person, since when you salute him, he passes by without looking at you; or he may look at you without acknowledging your courtesy. He often says 'No' when 'Yes' should have been the answer, and when he says 'Yes,' take it for granted that he means to say 'No.' While he is returning these 'pat' answers, he keeps his eyes wide open, but he makes no use of them; he neither looks at you, at any one else, nor at anything whatever in creation. He is never with those in whose company he appears to be; he seriously addresses his servant as 'Sir,' and calls his friend 'La Verdure'; he says, 'Your reverence' to a prince of the blood, and 'Your highness' to a Jesuit."

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§ 3.—*Somnambulists Fascinated.*

That he who can do more can do less, is a recognized axiom in mathematics. From a state of fascination, the subject is brought back to a condition of sleep adapted to somnambulism, and by operating in an opposite sense he is once more fascinated, to obtain which result, it is simply necessary to open the somnambulist's eyes and engage them by the hypnotic process already mentioned.

The fascinated somnambulist is placed in an intermediary position; he may be carried on to the ecstatic state by a process explained in the chapter devoted to that stage of somnambulism. He may be brought back to the simple one of fascination in the manner just described. But he then loses all the prerogatives of a somnambulist—autonomy, liberty, intuition—and becomes once more an instrument in the hands of the magnetizer.

The faculty of transition is of the greatest use when availed of for surgical purposes. After the patient, while in a state of intuitive somnambulism, has prescribed for himself the treatment to be followed, he is made to pass into a state of fascination, when becoming more susceptible of insensibility and local paralysis, he is himself a witness of the operation, which he will direct if need be.

§ 4.—*Transcendent Somnambulism.*

Complete isolation, both with regard to physiology and to intellect, is favourable to the production of a state which claims to be considered as the highest expression of somnambulism and intuition. The description made of it by Deleuze, is too perfect not to find a place here:—

“In that state the circulation of the blood is regular, the heat equal throughout the whole body, and the limbs maintain their sensibility. The somnambulist reads the

thoughts of his magnetizer, but he receives no impression through the organs of the senses. Ideas are no longer produced by sensations ; but, on the contrary, sensations are produced by ideas. . . . The degree of somnambulism I am speaking of, is characterized by an absolute indifference to everything pertaining to worldly objects, to the influences of fortune or of fame ; by an absence of those passions and opinions by which a man feels himself bound in his waking state, and even of all acquired notions, a memory of which may be preserved but to which no importance is any longer attached ; by the little interest felt for life ; by the new light under which objects are viewed ; by a prompt and direct judgment accompanied by an intimate conviction. The somnambulist appears to have lost the ideas which serve to direct the course of our lives ; outward impressions and motions no longer reach him ; but, during that silence, which is foreign to his soul, he feels that a new life is being developed within him, whose rays are directed to whatever he feels interested in. Meanwhile the sentiment that he has a conscience is awakened, and alone determines the judgment he will be called upon to pronounce. Thus, the somnambulist possesses at one and the same time the torch which lights, and the compass which directs him on his way. This torch and this compass are not the productions of somnambulism, they are constantly within us, but the distractions of the world, our passions, especially our pride and our fondness for all perishable things, prevent our seeing the one and consulting the other.

“ When the somnambulist has reached that degree of isolation, his way of expressing himself is generally different from that he is accustomed to in his waking hours ; his diction is correct and simple, elegant and precise. His accent is free from all passion, and everything denotes in him a state of calm, a distinct insight into what he is speaking of, and a firm conviction. His

speeches do not afford the slightest evidence of what is understood by exultation or enthusiasm, and I insist upon this point because those who have spoken of that state, before they had sufficiently studied it, have supposed it to possess a character opposed to that which really belongs to it, and by which it may even be distinguished.

“In this new situation, the mind is full of religious ideas which had never taken possession of it before; it sees the working of Providence everywhere; this life appears to it in the light of a journey during the progress of which it behoves us to gather all that is necessary for our eternal home. The independence of the soul, the freedom of man, immortality, all these are to him evident truths. He is convinced that God hears us, and that prayer is the most efficacious means of obtaining His help, and of removing the evils by which we are threatened, or at least to turn them to our own profit. The desire of offering to God the labour entrusted to us, as well as the sufferings we endure, he looks upon as a means of converting them into good works. He declares charity to be the paramount virtue, that which enables us to expiate our sins, and which suffices to obtain their remission. He is so penetrated with the truth of this, that he forgets himself for others, and that he considers no sacrifice too great in the attempt to do good. This benevolent feeling he extends to all, and he prays for those whose opinions are in most distinct opposition to his own. At times the stupendous difference which he notices between this new manner of viewing things, and that which prevailed with him during his waking state, the new lights which shine before him, the new faculties with which he finds himself endowed, the immensity of the horizon which opens before him, lead him to believe that he is inspired; what he says seems to him dictated by a voice from within; what he sees is pointed out to him, and he looks

upon himself as the instrument of a superior intelligence, without any feeling of vanity resulting therefrom. He loves to reflect in silence, and when he addresses you, it is only to speak on matters which are useful to your moral guidance.

“Happy the man fortunate enough to have met with a somnambulist of that stamp, for there is no possibility of developing in an ordinary subject such faculties as I have been describing.” (“Instruction Pratique.”)

This is intuition in the plenitude of its power, in the purest of its manifestations.

“As far removed from mysticism, as it is from materialism,” adds Deleuze, “equally distant from intolerance as it is from scepticism, he innovates nothing but simply confirms opinions at all times set forth by a few philosophers.”

This state, so seldom produced, and which is but of short duration, appears to realize a vision of the Almighty.

§ 5.—*Ecstasy.*

The lengthened details connected with a description of the state of ecstasy will be found in the following chapter.



CHAPTER IX.

ECSTASY.

§ 1.—*Natural Ecstasy.*

ECSTASY is considered by some theologians to be a state peculiarly belonging to man, during which his animal and material faculties being rendered powerless, or at any rate reduced to immobility, the soul may become abstracted and abandoned without restraint to such impressions as it alone is capable of receiving. When this effect is produced by Divine agency, God takes possession of the soul by an act designated "rapture" (*raptus*), which in the opinion of others, neither more numerous nor of greater weight than the former, might be carried to the extent of rendering the separation effectual. When ecstasy is the work of evil spirits, there simply exists a kind of animal prostration during which the soul is abandoned for a time to the malignant influences by which it is surrounded.

Physiologists declare ecstasy to represent "a brain disease, in which the over-excitement produced by certain ideas, absorbs the attention to such a degree that sensation becomes suspended, voluntary movement arrested and vital action itself frequently slackened. Ecstasy differs so far from catalepsy—which it has often been mistaken for—that in the latter, suspension of the intellectual faculties is on the contrary complete. It is, in fact, a variety of monomania."

An absurd conclusion. It is true that a habit of ecstasy may have some connection with an essential want of equilibrium of the intellectual faculties; that, consequently, it frequently precedes mental derangement; and, lastly, that physicians are excusable when they only take notice of the latter state, since they are seldom in a position to observe the other varieties, which they accordingly ignore. But it is none the less true that the want of equilibrium here spoken of, may be only momentary, and simply proceed from the very cause which produced ecstasy; that under these conditions the mind is perfectly sane, a fact which admits of no contradiction in respect to a great number of persons of the highest intellect and sense, who have undergone that state.

From the writer's point of view, the ecstasy of the saints represents a psycho-physiological state, in which the superior moral faculties reach such a degree of over-excitement that the other intellectual faculties, both animal and vegetative, are kept by the former in a state of prostration bordering on annihilation. Being, therefore, impeded neither by the impulsions of the senses, by those of the animal instincts; nor, lastly, by reason—by nothing whatever, in fact—the soul abandons itself entirely to the transports of its most elevated sentiments. The phrenological faculties which appear to us to be principally active during the trance, are benevolence, veneration, firmness, conscientiousness, hope, and especially wonder and ideality. It is worthy of remark that the organs of these faculties (which bear the numbers 13 to 19 in the list), cover the upper part of the head from the sinciput to the forehead, and correspond to the following virtues: charity, piety, perseverance, conscience or justice, hope, faith, and love of the beautiful.

Fasting, macerations, prayer, the habit of contemplation, are all things favourable to the production of natural ecstasy, and these conditions were characteristic

of the generality of those saints to whom visions were customary. Contemporary media and clairvoyants induce their appearance by resorting to the same preparatory régime.

Serious preoccupation of the mind also produces similar results, of which numerous examples are found recorded by holy writers.

The last moments of a dying person are the most favourable to the production of ecstasy, and, in general, of all the phenomena pertaining to somnambulism, since the bonds which attach him to earth are all but severed. Therefore it is that the "Acts of the Saints" contain accounts of a great number of these death-bed visions appearing to persons who had never witnessed them before. Profane history also supplies its quota of examples: it is well known that shortly before breathing his last, Armand Carrel, who was anything but weak-minded; had a vision in which he saw two things he had never seen before. (Louis Blanc, "Hist. de Dix Ans," t. v. c. iii.)

Some persons create for themselves, so to speak, a habit of the ecstatic state. St. Françoise Romaine is said to have had a hundred visitations, but she and others, especially St. Theresa, are known to have had a larger number still.

§ 2.—*Artificial Ecstasy.*

Artificial ecstasy is a magnetic state which, following upon that of somnambulism, places the subject in a physiological condition analogous to that produced during natural ecstasy, and allows the obtention of psychological effects of a similar kind, although differing in several particulars.

Thus the naturally ecstatic subject starts from the ordinary waking state, or from that of intermitted waking somnambulism, while the artificially ecstatic passes through sleeping somnambulism; whence it results that

a magnetizer may regain possession of the second, whereas he would remain utterly powerless with regard to the other. It follows likewise that the first is able to disengage himself, while the second requires the assistance of the operator.

The naturally ecstatic subject is guided either by the course of his ideas or by divine inspiration, more or less immediate; the artificially ecstatic may perhaps receive the same impulses, but he is at the same time actuated by those impressed upon him at the outset by the operator.

On resuming, after disengagement, the ordinary waking state, or that of intermittent waking somnambulism, the naturally ecstatic subject will preserve his memory for a longer or shorter space of time, whereas the artificially ecstatic preserves it but for a few minutes only, and loses it completely on emerging from somnambulism.

The differences in respect to the objects of the visions themselves are explained by the origin of the two states, and by the mental condition of the two orders of visionaries.

The ecstatic state has been mistaken by certain authors for that of pure somnambulism. According to M. Millet, "it is while in this state of ecstasy that the subject enjoys the highest perfection of lucidity; he examines with the greatest care the operations he has undergone during his sleep; he investigates his own acts, his plans are more wisely laid out, his forethought more to be relied on, his memory more retentive, in a word, all his moral faculties acquire such a degree of development and of perfection that we are at a loss for words to express it." ("Cours de Magnétisme.") Others call ecstasy that somnambulant state during which the subject is busy with moral or religious subjects, sees spirits, angels, departed souls, and enters at a bound into the domain of the supernatural world, and words and things

are here jumbled together. Transcendental somnambulism is most decidedly a transition in the direction of ecstasy, but it is not ecstasy itself, as will be seen by a description of the state of the subject.

During ecstasy the power of speech disappears; communication with the ambient world, even with the magnetizer himself, becomes impossible; all relation by means of the senses—that of touch not excepted—is suspended, while communication of thoughts remains; the temperature of the body is lowered, and the pulse ceases to beat. (Dupotet.) The magnetizer's will is powerless, or, at least, circumscribed within a very small compass.

§ 3.—*Production of Ecstasy.*

“Draw the fluid upwards by bringing the fingers to a point over the head of the subject, and ecstasy will be the result.” (Cahagnet.)

“Load the brain and the epigastric region with fluid; have will and faith; leave the somnambulist in communication with the upper world.” (Millet.)

“During somnambulism charge the brain, then make short passes upwards, from the eyes to the cerebellum, keeping at the back of the subject, in order to open the lids; draw the fluid upwards and go on with the process. A rapid upward movement will indicate ecstasy.” (Regazzoni.)

It is only when there is reason to think that the subject is not sufficiently engaged that a few passes should be made on each side of the head, then with bent fingers the magnetizer should pretend to pull the head upwards. A good somnambulist will then rise, when, the same action being kept up, he will stand erect to the best of his ability, looking upwards the while. The magnetizer should then make two or three oblique passes, in the direction of a line starting from the abdomen and ending in an angle of the ceiling, when the subject must

be left to himself, but the operator should not be too far away from him in order to catch him in his arms should he be accidentally overcome by weakness.

“While surrounding the subject with an atmosphere of fluid, the magnetizer should mentally favour that action by elevating his own thoughts to Heaven with a sincere faith and an unlimited trust in the Creator; then leave him to himself as if he were in communication with the Divinity; watch attentively all that takes place, and await the end of the trance.” (Millet.)

§ 4.—*Effects.*

“At times the subject will rise from his seat, and appear as if directing his course heavenwards; at others, he will fall on his knees with clasped hands and raised eyelids; his eyes remaining fixed and bright, his face assumes a sanctified and angelical expression; a parting of his lips favours the supposition, that communication and this movement represent the utterances of his soul.” (Millet.)

The attitude of the ecstatic somnambulist is that of contemplation or of prayer. It may be inferred from the series of different movements he goes through, and which it would be most difficult to imitate, that divers scenes are unfolded and shifted before his eyes. He will occasionally experience a disagreeable sensation, which his features betray, and which is dissipated by a transversal pass in front of him.

His eyes, extremely wide open, are absolutely insensible to light, and all the senses, that of tact included, are paralysed.

The effects of ecstasy are activated by the sound of music; the subjects that have come under the writer's notice, have shown a preference for grave or sacred music, and downright displeasure when the air happened to be adapted to a quick or dancing rhythm. When the music ceases, the subject is seized with catalepsy,

and remains motionless as a statue in the same attitude as when the last note struck his ear. Should the strains be resumed, catalepsy disappears, and he also resumes the same attitude of adoration as before. Vocal music or poetry rhythmically delivered, produces deeper effects still.

Ecstasy may be determined by music alone, but the process cannot always be depended upon, the result being frequently incomplete or different from that expected, either owing to the nature of the music or to the disposition of the subject. However, "on all somnambulists, even the most irreverent," says M. Teste, "music produces the effects of veneration: the sceptic, the murderer, the prostitute fall on their knees, worshipping God and the celestial powers." ("L'Art de Magnétiser.") But we are only speaking at present of cases of ecstasy in connection with grave or sacred music; with regard to non-ecstatic subjects, a light and quick tune will set them off dancing at once.

Koreff, on the contrary, believes that ecstasy can only be associated with pure thoughts and a clear conscience. While other somnambulant states follow various directions, "this," he says, "always turns to religious ideas, to the purest and most elevated sentiments; its banner is always the same, whatever the country, whatever the creed. It appears to me that the human soul then enters a region where nothing that is either conventional or arbitrary is known. Thus I have never seen a person of corrupted morals attain that state, and have seen it suddenly collapse when the purity of a subject's heart had become deeply tainted." ("Lettre d'un Méd. Etr.")

This is saying a great deal. No doubt a feeling of veneration is necessary to that condition, but every ecstatic somnambulist is not an angel, and the opinion may be ventured that this state corresponds to an "exaltation" of religious sentiments.

As a rule, ecstasy is only availed of for experiments,

but it is frequently conducive to the restoration of health. Turning the subject's ideas from perturbing images engendered by fascination and hallucination, it conveys calm into those organizations which are overwhelmed with perplexity.

"The most fortunate thing that may befall a man is, that he may be allowed to witness this ecstatic state. I know of nothing on earth capable in the same degree of inspiring an enthusiastic love of virtue, create and strengthen religious sentiments, purify the soul, turn it aside from the vanities of this world, and bring it back towards that region whence alone flow life and truth. The sight of that sublime ecstasy has in nearly every instance produced sudden revolutions, and left indelible impressions on the minds of all present. Moreover, this state is the only one to outlive those diseases whose disappearance entails that of the inferior states of somnambulism, and I know, throughout Europe, several persons in whom it has been preserved in all its purity for some years past." ("Lettre d'un Méd. Etr.")

§ 5.—*Dangers. Disengagement.*

The casualties to be expected from ecstasy are of the most serious kind, being, in fact, nothing less than death or insanity. Never, therefore, should an operator attempt to produce that state unless impressed with the necessity of proceeding with the greatest circumspection. He should be continually on the watch, and never commit the imprudence of leaving the patient for a single moment; neither should he allow his mind to be drawn to other matters, since were the vital functions to become suspended, it might be impossible to recall them to activity.

"Keep your eyes fixed on the plexus of the chest, and by the force of your will maintain life in the body. If the skin assume a yellowish-brown appearance, it may be inferred that death is not far off. Make transversal

passes over the head and before the face; draw downwards as if pulling a rope, and direct warm insufflations over the heart." (Cahagnet.)

The magnetizer should, above all things, dissipate the faculty of sight by means of transversal passes above the line leading from the subject's face to the spot which appears to be the object of his contemplation.

"I have seen at the end of this experiment the soul separate itself, so to speak, from the body, in such a way that I received in my arms nothing but an inanimate mass, to all appearance deprived of life. It is in such contingencies as these that the magnetizer should be careful of preserving his presence of mind. He must place the subject on a seat and hasten to recall that soul which has seemed for an instant to have quitted its earthly tenement. It must be made to return there." (Millet.)

It is needless to say that experiments should never be carried too far.

"I was near causing the death of a female patient whom, by repeated somnambulic processes, I had succeeded in bringing to a perfect state of ecstasy. During her trances she became frantic with delight at the thought that for her the day of deliverance was at hand. She long concealed this from me, feeling that I should have altered my mode of treatment, and it was simply through my noticing that she became entranced several times in the course of the day, and that spontaneously, or merely through my presence in the room, that I began to suspect that the exhaustion which increased daily was owing to a relaxation of the nervous system. The somnambulist confessed that I was right in my surmises, and found great difficulty in parting with the idea of a dissolution whose approach she had hailed with such delight." (Charpignon, "Etudes.")

The same author relates that he once brought a somnambulist to a state of apparent death by an expressive

recitation of a passage from Racine. He magnetized the plexus, made magnetic insufflations in the nostrils and over the mouth and ears. She said that her soul was leaving her body.

If the subject remains in a state of catalepsy, which occurs whenever the music ceases, activity should be restored to the limbs through the means already prescribed, and the head disengaged with the utmost care and reserve. He must be brought back to the somnambulatory state, and the five or six minutes that his memory will last, should be usefully employed in questioning him kindly and confidently. The operator whom the subject catches laughing at what he says, will never more get anything out of him.

On his awaking, he should be kept in ignorance of all that has occurred, else a stop would be put there and then to all somnambulatory effects in the future.





BOOK VI.—QUESTIONS OF MORALITY.

CHAPTER I.

DANGERS OF MAGNETISM.

§ 1.—*Simple Magnetization.*



HE two first degrees of magnetism, viz., the medical degree and that of sleep exempt from fascination or somnambulism, causing no essential disturbance in the psychological functions of the subject, their practice is subject to no other inconveniences than those met with in the assimilable relations of society, or in the exercise of the medical art. Any patient entrusted to the care of a physician may be submitted to magnetic treatment, with all the greater security that it is set down as a rule that operations shall be carried out in presence of witnesses, whenever the dictates of modesty seem to point to the adoption of such a course.

An attachment between persons of different sexes may occasionally manifest itself; and when this is the case, magnetism affords no other opportunity in the matter than would arise out of any other chance meeting, when the elements being already in presence only

await the occasion of declaring their existence. Magnetism could simply be made answerable for it had it originated in a long series of relations ; and even then custom and the cares of ordinary life would come in for a greater share of responsibility than the treatment itself.

§ 2.—*Fascination.*

It results from the fact of fascination completely depriving the subject of his free will, of his autonomy, that the latter is solely at the mercy of the operator ; and this applies likewise to the condition brought about by syncope and anæsthesia through the use of chloroform. That resulting from hysteria is, if possible, of a more serious nature still. The precautions prescribed by morality are similar in every case ; and it is evident that a female deprived of her autonomy should not be left at the discretion of a man who cannot be relied on.

It must not be forgotten that fascination is only practised at public gatherings, or for the treatment of a few special diseases. In the first case, the danger is removed by the presence of the public ; in the second, the merest dose of prudence will indicate the proper course to adopt.

The archives of the law courts have brought to light a few instances of outrages having been committed consequent on a state of surgical "insensibilization," but it must once more be repeated that chloroform and syncope have led to like results following on similar acts of imprudence.

We believe fascination to be powerless in originating affectionate feelings capable of outliving the duration of the trance. They declare themselves while it lasts, as do also sentiments of hatred and proneness to violence, and it is well known that a fascinated subject is capable of anything. But, once more, these are games that must not be indulged in.

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CHAPTER II.

DANGERS OF SOMNAMBULISM.

§ 1.—*The Subject.*

DURING the somnambulic sleep autonomy resumes its power, liberty is entire, and the intellect, in certain respects, is exercised by far superior means: danger, therefore, disappears. It is certain that the somnambulist only allows himself to be controlled to the extent he thinks fit; reading the operator's thoughts, he penetrates his intentions, and will prevent their being carried out if they are not to his taste; he rises in rebellion if asked to do anything impossible or dishonest. An attempt to do a thing which he totally disapproves will cause him to awake suddenly. These effects have been noticed ever since the discovery of the science, and Puységur was made aware of their existence while magnetizing his favourite subject:—

Virlet, who when in the magnetic state had a pen between his fingers nearly the whole time to write prescriptions with, or observations on his personal condition, Virlet, I say, being one day in a state of complete somnambulism, was asked by me whether I might not be able to compel him to sign a blank form which I could fill up at my own convenience.

“Yes, sir,” said he.

“Then I could get you to make over the bulk of

your property to me without your being any wiser for the fact?"

"That would be impracticable, sir, since before signing the deed I should have become aware of your intentions, and my signature would certainly bear no resemblance to any of my previous ones."

"But," said I, "the moment your name is appended, that would be enough."

"Then, if that would be enough, you should not have it."

And in the same affirmative tone I added:—

"But, finally, if I wanted your signature, you would certainly have to give it, since I have absolute power over you?"

"You only possess it to a certain degree. Should you exact such a thing from me you would seriously injure me, and I should awake." ("Mémoires.")

Two female somnambulists, whom Puységur questioned, as to his power of causing them to divest themselves of their clothes, gave a negative answer, although one of them, when awake, no longer held the same opinion.

The "seraphic" Billot relates of one of his friends, that wishing to test the modesty of a lady somnambulist brought to a state of perfect insensibility, he one day attempted to displace her neckerchief, when, suddenly awaking, she exclaimed that she was betrayed.

"What ails you?" he inquired, "and what awoke you so soon?"

"I don't know," she replied; "but sleep has left me."

Thenceforth the operator was unable to send her to sleep, and thus lost his somnambulist. It is known that lucidity may be irretrievably lost through an abrupt awaking, and anecdotes similar to the above are not wanting in support of the assertion.

"The magnetized subject," in the words of the Report of the Commission (1826-31), appointed by the Académie

mie de Médecine, "in respect of all matters not likely to injure him, or not in contradiction to his ideas of justice and truth, is under the control of the magnetizer."

In a word, the somnambulist is a person who reasons as he would do in the waking state, but with intellectual faculties far more developed, and hence a greater amount of circumspection:—

"The somnambulist is very particular in reference to his duties and interests, and will never do or say anything contrary thereto. If he shows more confidence in his magnetizer than he may have done in his waking state, it is because his penetration convinces him that it is not misplaced." (Deleuze.)

"Somnambulists, as a rule, are extremely circumspect, disclosing neither their own nor others' secrets. This trait in their character should be held in great respect, so far at least that no conversation of a slanderous or libellous kind be allowed in their presence, and, *à fortiori*, nothing whatever which, far or near, is connected with ideas of hatred or of vengeance. Such objectionable displays are injurious to them." ("Correspondance avec Billot.")

The moral sentiments of somnambulists are evidenced by the aversion which they entertain for certain diseases, syphilis among the number, on the subject of which it is impossible to obtain the slightest communication from them. This feeling of repugnance should likewise be humoured.

The somnambulist is exposed to certain risks resulting from contagion: eruptive fevers and cutaneous diseases which not only expose him to the same dangers that physicians themselves have to face, but he has moreover to run the risk of great inconvenience from the treatment of epilepsy, scurvy, diarrhœa, paralysis, gout, and scrofula. It therefore behoves the operator to keep a sharp look-out in such matters, which novices should entirely keep aloof from.

Immorality, ignorance, vanity, carelessness on the part of the magnetizer, give rise to the inconveniences which have continually been pointed out in these pages, and which are detrimental alike to the lucidity and to the health of the subject.

Magnetization conduces towards feelings of attachment, but only after a certain space of time, the effect ceasing with the cause. It is better, however, to provide against dangerous results; therefore magnetization should never be practised in the absence of witnesses, and the operator should remain cold and reserved, even to the extent of appearing glacial, when performing on persons of the opposite sex.

A female under the care of one magnetizer should never be allowed to be magnetized by another, and especially, brought to a state of fascination, unless the above rules are strictly adhered to. The operation must be kept within the bounds of absolute necessity, and the growth of sentiments which it might later become impossible to control should be seriously discountenanced.

§ 2.—*The Operator.*

The operator in magnetism acquires a commanding position which would appear to shelter him from every inconvenience. But such is not absolutely the case.

Independently of the dangers he may fall into through the treatment of certain diseases—mental derangement and natural somnambulism among the number—his coming into contact with a vicious subject may result in serious embarrassment.

“Great fatigue, great annoyance,” says Billot, “must be expected if the person brought to a state of somnambulism is proud, supercilious, harsh, jealous, passionate, or leads a somewhat irregular life. Vices of conformation may tend towards lessening and even totally pre-

venting lucidity ; but they are not so much to be dreaded as those which have their seat in the heart."

The operator sees the somnambulist in the light of a spoiled child, whom he is afraid to fatigue, and whose caprices he humours. This behaviour is most commendable during sleep, but it is unfortunately carried on at times during waking hours, when he loses a portion of his independence, and his powers are sensibly diminished.

The evil is much greater in cases of seduction followed by constant cohabitation : the subject by a continuous action draws the fluid from the operator, who becomes exhausted, and weakness, loss of intellect, insanity even, are not unfrequently the deplorable results.



CHAPTER III.

MORAL INFLUENCE OF MAGNETISM.



ALL magnetizers are agreed on the point that magnetism *per se* exercises a moral influence on the sentiments, which it purifies; on the heart, which it elevates; on the intellect, which it enlightens.

“The phenomena of magnetism are extremely varied,” says Deleuze. “They supply us with notions on the nature of the soul, and with proofs of its spirituality and immortality, proofs far more convincing than any that may be deduced from any philosophical disquisition whatever. They even give great probability to a communication of the spirits disengaged from matter, in other words, of persons who have departed this life, with those whom they were united to by the ties of blood or of friendship, which is of the highest importance, and brings us back to the principles of religion, and, further, to those of the Catholic faith.” (“Correspondance avec le Dr. Billot.”)

The same author tells of a circumstance illustrative of the instinctive and spontaneous production of moralizing influence. Dr. Chapelain once saw in the street an “unfortunate” covered with bruises; he accompanied her to her home and put her into a magnetic sleep, during which she declared her loathing for the infamous life she was leading, expressed her desire to go back to her family, and implored the doctor to fortify her in

her resolution. The latter left the place without having once mentioned his name.

The following day he had a visit from this same woman, who was unable to explain otherwise than that it must have been through "instinct," how she came to find him out. She then informed him that she was on her way back to her country. (*Ibid.*)

"It is to magnetism," says again the learned doctor, "that I owe my return to Christianity;" and after relating the particulars of his conversion, he adds that he has witnessed the same result with regard to other persons, among whom he mentioned the three brothers of Puysegur. (*Ibid.*, Nov. 6, 1831.)

Georget, besides being an atheist, was incredulous in the matter of magnetism, and in his "Physiologie du Système Nerveux" (1821), he enters his profession of faith as a materialist. His will, however, wherein he expresses totally different sentiments, concludes thus:—

"Renewed meditations on a most extraordinary phenomenon—somnambulism—no longer sanction a doubt in my mind of the existence, in the inward and outward man, of an intelligent principle entirely different from material creation. If preferred, it may be called the 'will of God.' So far as I am concerned, my conviction on the subject is deeply rooted, and is based on facts which I deem incontrovertible. This declaration will only come before the public when its sincerity can in no wise be doubted nor my intentions suspected. If I am unable to provide myself for its publication, I earnestly entreat those who will become acquainted with it at the opening of the present will give to it the widest circulation in their power." ("Archives de Médecine," May, 1828.)

The Abbé Loubert also gives a detailed account of the manner in which his study of magnetism estranged him from that of medicine, and contributed most powerfully to his entering into holy orders. ("Le Magné-

tisme et le Somnambulisme devant la Science et la Cour de Rome.”)

Similar examples might be multiplied *ad infinitum*.

Moral influence, with respect to the persons magnetized, betrays its presence by the transcendent somnambulism already described. It is likewise observable in the judgments which some of them pass on the actions they perform when awake. They will occasionally entreat the operator to remind them of the good advice they have given to themselves, and by enforcing the will expressed during sleep, compel them to do later that which they feel repugnant to, and they will submit to such injunction, declaring that they are controlled by a power which it is impossible to contend against.

“Be confident and reserved, authoritative and reasonable, studious and impassionate, and you will be rewarded in a way which will give you greater delight than you ever felt before. You will think better of the world and of the troubles of life, knowing that they have a purpose to serve; you will cease to make the Creator responsible for your sufferings, because you will become convinced of His infinite goodness; you will no longer pride yourself on your learning, because the further you go the more ignorant will you discover yourself to be; you will patiently admire that terrestrial mechanism, so beautiful, so grand, from one point of view, so insignificant when seen from another; you will be impatient to once more inhabit your first home, and become less attached to your material hobbies; you will henceforward contemplate without a shudder the grave which opens before you the gates of that Temple of Felicity which is henceforward to be your eternal abode.” (Cahagnet, “Guide du Magnétiseur.”)

This author admits having been brought back from atheism to religious contemplations by the study of magnetism. (“Arcanes,” l. iii. p. 30.)

CHAPTER IV.

SOMNAMBULISM ARRAIGNED AT THE BAR OF
THEOLOGY.

AGNETISM being above all things a natural science, theologians have never attempted to control its practice.

Somnambulism, however, giving rise to psychological experiments touching on the existence of the soul and the free agency of man, certain ecclesiastics got alarmed, and some thirty years ago made up their minds to become better acquainted with the subject.

Two consultations having been demanded in 1840 and 1841, the Court of Rome simply referred the petitioners to the general principles of theology, which reply was fraught with wisdom. The question being one of nervous circulation, of nervous phenomena, does not go beyond the domain of physiology, and should be subjected to the same theological rules as that of science itself. As to those who pretend having detected therein signs of a diabolical intervention, it rests with them to prove the presence of the evil one, and thenceforward the question assumes a new character.

In 1841, a third consultation was addressed in the name of the Bishop of Lausanne, by a young priest whose memoir had not been carefully examined by that prelate, who would otherwise have discovered the incompleteness and inaccuracy of his exposition. Mag-

netism is therein represented as simply capable of producing somnambulism, and the phenomena of lucidity are distorted and travestied into Satanic devices. The holy penitentiary replied that magnetism, such as it was set forth (*prout exponitur*), was illicit. (July 26, 1841.)

In 1842, the Archbishop of Rheims was consulted on the question "whether, all abuses apart, the practice of animal magnetism was allowable." The reply from the great penitentiary was to the effect that such a question involved too protracted an inquiry, and that its scientific nature was of a kind to jeopardize the decision of the holy see. On a renewal of the prelate's entreaties, another reply was returned stating that there was no objection to wait some time longer, and that it was very doubtful that the question could ever be settled at all.

Another consultation, proceeding from the Abbé Loubert, remained unsettled, and the controversy was kept up, the partisans of magnetism pretending with reason that the verdict applied to the Bishop of Lausanne could have no effect whatever on the science in its then condition.

On July 28, 1852, another décret was issued from the penitentiary, as follows:—

"If every error, witchcraft, implicit or explicit invocation of the devil be eliminated, the practice of magnetism—*i. e.*, the simple act of making use of physical means not otherwise interdicted—is not morally prohibited, so long as it is not availed of for any illicit purpose, or one in any way mischievous. With regard to the application of principles and means of a purely physical kind to objects, or to effects purely supernatural in order to explain them physically, this is simply an illusion utterly condemnable, and constitutes heretical practice."

In 1856 (August 4), another decree, confirming the preceding one in the matter of magnetism, condemned somnambulism in the following terms:—

“ Human perversity has been carried so far that, forsaking the regular study of science, men devoting themselves to the discovery of everything likely to excite curiosity, to the serious detriment of their salvation hereafter, and likewise to the injury of society at large, boast of having discovered the means of predicting and divining events. Hence women with debilitated temperaments, who by means of gestures not invariably accompanied by modesty, delivered up to the prestige of somnambulism and what is known as ‘clear intuition,’ pretend that they are able to see all kinds of invisible objects, and in their barefaced audacity claim the faculty of discoursing on religion, conjuring the souls of the dead, supplying answers to every question, discovering things unknown or far away, and of practising other superstitions of a similar kind for the purpose of securing for themselves, or those who make use of them, an immense source of wealth by their gift of divination.”

It has been pretended that the above decision was deficient in clearness and precision, which might be attributable to the manner in which the question had been put. It appears to us on the contrary that it is perfectly clear, and confined to the use made of somnambulism as a means of “predicting and divining events.” Such, at least, is the purport of the first sentence.

The second has reference to an inaccurate description, since the subjects are not generally “women with debilitated temperaments,” and since the gestures resorted to do not differ from those declared lawful in respect to magnetism. Then comes the determination of the intention of the holy see to condemn the pretension :—

1. Of seeing all kinds of invisible objects ;
2. Of discoursing on religion ;
3. Of conjuring the souls of the dead ;
4. Of answering questions ;

5. Of discovering things unknown or far away ;
 6. Of practising other kinds of superstition ;
- and all this for the sake of lucre.

Our position is not in the least affected by this decision.

1. Certain things are invisible by their very essence, such as the Divinity, the angels, and other spiritual beings ; to believe, therefore, that they are visible to somnambulists is to become the victim of an illusion, to mistake visions for realities.

2. To discourse on religion—in other words, on the interpretation of dogmas and of mysteries, or morals and on discipline—is most assuredly a bold undertaking for people who, being totally unprepared for such a task, are only able to substitute vague appreciations for the testimonies of the Church.

3. The Church has ever condemned necromancy, or the art of conjuring the dead by means of magic incantations, which leads to the apparition of evil spirits ; but she allows of the dead being invoked through the medium of prayers, and its whole history is full of apparitions of saints, of angels, and even of the fallen, which she knows to be true, and therefore possible.

4. As to replying to questions or prophesying, credence may be given to those which are accompanied by conditions acknowledged by theology as belonging to celestial communications ; while those of a diabolical character should be set aside. All others are deserving of but little credit, and such is the case with those of somnambulists.

5. The same may be said with regard to the discovery of things unknown and far away.

6. Lastly, every kind of superstition is to be condemned.

Therefore sentence is passed on the abuse which somnambulists, and particularly professionals, make of their art, which they transform into a craft. But

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somnambulism itself is left untouched, and its results are not denied so far as they are demonstrated, and, confirming her previous decision, sanctioning—subject to every reservation—the use of magnetism, the Church gives us to understand what is to be considered lawful and what condemnatory.

What is the nature of the divinatory results of somnambulism from a theological point of view? That of prophecy, good if it be divine; bad and false if diabolical; indifferent if natural.

The somnambulist's prevision is not divine, neither is it diabolical; it is bound by no compact, as in the case of magic; neither is it subservient to formulas, vain observances, determined conjectures, nor to fates. It is purely natural, and reposes on a physical power which may be put in doubt, which may, if thought proper, be rejected as illusory, but to which it would be impossible to attribute either a "dark" origin or impious practices.

We are compelled to admit that this faculty of prevision does exist in a certain measure; we believe, however, that it should only be trusted to a very small extent, and we deplore the abuse which is made of it and the false confidence it might be susceptible of inspiring.



CHAPTER V.

LEGAL QUESTIONS.



THE application of magnetism to the cure of diseases is quite as admissible in a legal point of view as any other medical method. A physician may therefore make an exclusive use of it, or only in such proportion as he may deem necessary for his practice. Somnambulists or magnetizers who operate in obedience to a physician's request, or with his sanction, are equally free from any inquiry.

However, the law of 19 Ventose, an XI., which stipulates that none but bearers of legal diplomas shall be entitled to practise medicine, is applicable to magnetizers and to somnambulists whenever they infringe its provisions, which, being enforced only with respect to individuals deriving pecuniary profit from their profession, have seldom been appealed to against adepts in magnetism so long as they have not transgressed other measures relating to public health and morality. Jealousy has been the principal agent whenever the case has proved otherwise, and even then the defendants were simply mulcted in the sum of sixteen francs, this sentence, however, entailing interdiction of practice within the jurisdiction of the court where the case was tried, since a repetition of the offence would be visited by a much heavier penalty.

A graver situation still results from such infractions

of common law as magnetizers might be liable to commit; thus homicide, or injury consequent on imprudence or carelessness, are, according to the circumstances accompanying their commission, visited—homicide through imprudence by an imprisonment of from three months to four years, and a fine of between 50 fr. and 600 fr.; wounds and injuries by two months' imprisonment and a fine varying between 16 fr. and 100 fr. (Code Pénal, arts. 319, 320.) Damages are allowed in favour of the victims of the misdemeanour. (Ibid. arts. 1382, *et seq.*)

Insensibility produced by magnetic fascination has favoured the commission of criminal assaults which have been punished according to the provisions of common law.

In the matter of researches, both the somnambulist and he by whom he is directed, are liable to the charge of swindling should any evidence of deceit on their part be forthcoming. Several actions are known to have been entered owing to the utterance of indiscreet allegations likely to disturb harmony in the family circle.

In short, the practice of magnetism in itself is in no way illegal; its dangers, from a legal point of view, lie in the infractions of the statutes of common law which it may lead to.





CONCLUSION.

ON THE RELATION EXISTING BETWEEN MAGNETISM AND SPIRITUALISM.

Historical Notes and Precedents.



THOSE possessed of the faculty of becoming ecstatical have at all times attributed that extraordinary gift to the intervention of a supernatural power.

In Holy Writ we see the prophets speaking in the name of Jehovah, and oracles were said to have a spirit in their stomach.

The pythonesses and sybils of Italy and Greece obeyed the influence of the particular god by whom they happened to be possessed, and even the wise Socrates listened to the voice of a familiar spirit.

During their ecstatic trances the ears of the saints were open to divine voices, and celestial beings appeared before their eyes; while, on the other hand, witches and other practitioners in the black art have no hesitation in confessing that they are acting in connection with diabolical agency.

The "shakers" of the Cévennes speak in the name of the Holy Spirit; and the "convulsionists" of St. Médard invariably speak in the third person.

At its origin somnambulism found itself in presence of mysticism. Already in 1785 M. de Barbarin was

propounding to his disciples a theory which consisted in establishing themselves at the bedside of the sick, whence they addressed prayers to heaven, and simply acted through faith and volition. The intervention of spirits had not as yet been made very clearly manifest in their operations, notwithstanding that they are reputed to have obtained the most unexpected results with their patients.

Exegetic Society of Stockholm.

Another theory resulted from the fusion of Swedenborgian ideas with the processes advocated by Puységur.

The above society, by which magnetism was so ardently practised so far back as 1787, indulged in the belief that the effects of artificial somnambulism were due to the co-operation of a supernatural intelligence which spoke through the mouth of the subjects, and the latter shared the same conviction.

"All invalids," says Bertrand, "magnetised by men penetrated with this idea, were not only convinced of it themselves, but further, like those possessed of a spirit, they identified themselves with the 'spiritual substances' of which they were looked upon as the mouth-piece, and when the magnetizer, after having sent them to sleep, addressed to them the customary question:— 'Who are you that are now speaking?' they replied, conformably to the ideas of the interrogator: 'I am the father, the brother, the child, or the friend of him you have sent to sleep.' And forthwith they spoke of the dead, discoursed on philosophical topics, preached the Swedenborgian doctrine, and gave information of what was going on in the other world.

"Among the somnambulists of the Exegetic Society of Stockholm men were often met with who, although they had never read Swedenborg's works and had only heard of him very superficially, were yet enabled to discuss with persons who had made them the object of a

profound study." ("Du Somnambulisme," p. 451.) The same belief is even now existing in London, where the mediums speak and discourse upon theological subjects which are totally unknown to them. They reply to the name of relations and friends who have quitted this world, and give precise details upon things which are often quite out of their ordinary knowledge and much above their studies or their intellect.

This doctrine obtained but little favour in other parts of the Continent, where attention was more particularly given to the research of the positive science.

Theosophical Society of Apt.

Towards the year 1818, a person of whom Dr. Billot has simply spoken under the initial "R." informs us that having entered the priesthood he settled in Provence, where he organised, by means of the magnetic elements already in existence, a society which he directed on the road to mysticism.

The sittings of the Theosophic Society began with what was known as athanatophony, or apparition of the immortal spirits which the somnambulists entered into communication with, and ended with the treatment of diseases, or "Raphaelism" (from the Hebrew *rapha*, to cure). Billot, who was the secretary of the society, testifies to the fact that the manifestations, which were orthodox and in conformity with the doctrine of the Church, afforded the most conclusive evidence of spiritual intervention. Thus, on the 17th of October, 1820, he mentions the extraordinary production of a branch of thyme from the island of Crete—a plant foreign to France—the said branch, in perfect bloom, being suddenly dropped on to the lap of a blind lady for whom the somnambulist had prescribed an infusion of it. Billot preserved a cutting of this branch as corroborative of a fact he had himself witnessed. He also saw several parcels brought by a dove, and on which re-

spectively were the following superscriptions :—" Sainte Maxence," " Sainte Sabine," " Plusieurs Martyrs." ("Recherches Psychologiques," t. ii. pp. 5-8.)

Billot's Experiments.

Some few years later, in 1825, while submitting to magnetic treatment a young girl named Marie-Thérèse Mathieu, who was suffering from a bad knee, Billot felt under his fingers pulsations such as could be traced to no physiological cause whatever, since they shifted their position to follow his contact, in whatever direction he exercised it; the pulsation was irregular, and seemed in accordance with his own mental thoughts. Convinced that the phenomenon was due to the intervention of a spirit, Billot addressed it, inquiring if it were willing to converse with him, and if so, if it would previously determine a means of communication. He was answered by a movement of the patient's leg from back to front, a negative answer being expressed by moving the limb from right to left. This action was entirely independent of the will of the somnambulist, to whom the exertion caused great pain. When asked if it was acting in conformity with godlike rules, the spirit caused the sign of the cross to be made and ended by declaring itself the guardian angel of Marie-Thérèse.

Brought to a state of somnambulism, Marie-Thérèse gave in regard to herself and to others consultations of a most remarkable nature, which she affirmed to be dictated by a small voice buzzing in her throat. She then saw the angel, whom she was able to describe. Consulted by a young man as to the choice of a profession, the girl, who could barely spell, referred the questioner to the gospel of St. Mark, xiv., 16-21, a passage essentially applicable to the circumstance, besides coming from a religious source. The angelic intervention was made materially evident by the chirurgical attention

paid to the patient, in the shape, for instance, of directing the flow of blood consequent on a blood-letting, which was stopped or allowed to flow afresh *ad libitum*; or the incision would close instantaneously, leaving no trace and requiring no dressing whatever.

Evil spirits were likewise present at times, but they were, with the help afforded by the good angels, compelled to disappear.

Numerous other experiments made on different somnambulists convinced Billot of the direct and even essential intervention of the spirits in the phenomena of somnambulism, a doctrine set forth in a voluminous correspondence between the doctor and Deleuze. But the patriarch of magnetism, then (in 1833) eighty years old, could not bring himself to admit it. According to his views the spirits are certainly able to communicate with somnambulists during the magnetic sleep, but they are not the cause nor the active agents of magnetism, the phenomena of which appertain to our physiological faculties. (“*Recherches Psychologiques*,” 1839, 2 vols. 8vo.)

Loisson de Guinaumont's Experiments.

The above opinion, destined later to become paramount, was expressed by Victor, one of Loisson's somnambulists, in the following terms:—

“It is conceded by every one that there are several ways by which God makes his will known to us, among which we find revelation manifested through angelic agency. This agency God has employed on sundry occasions in a natural state, and why, when He thinks proper, should He not use it in the somnambulant state? It would, however, be wrong to conclude from this that such is invariably the means which God has recourse to in regard to magnetism.” (“*Somnologie Magnétique*.”)

Victor was in the habit of seeing an angel who foretold his ecstatic trances, who induced them, in fact, and

who manifested his displeasure by declining to appear. It should, however, be borne in mind that his visions of heaven or hell differed but slightly from those which the most ecstatic of Christians have left us a description of.

The same author, in accordance with Deleuze's doctrine, affirms the natural origin of the ordinary effects of magnetism ; notwithstanding the manifold communications from spirits retailed to him by the somnambulists, which assertion he backs by the opinion expressed by Athenagoras, and by a citation from St. Justinus, the philosopher :—

“The faculty of seeing into the future, and of curing diseases is foreign to demons : it belongs to the soul, which, being immortal, is able by itself and in virtue of its own peculiar attributes, to peer into futurity, and effect the cure of infirmities and ailments. Why, then, should the merit attaching thereto be ascribed to demons ?” (“Pavanese to the Greeks.”)

M. Cahagnet's Experiments.

M. Cahagnet announced, in 1848, the publication of a work entitled “*Arcanes de la Vie Future*,” the result of several years' experiments exclusively undertaken in view of becoming acquainted with the condition of human beings after death, and their then revelations with the living. His subjects were somnambulists whom he sent to sleep in the ordinary way, or by means of “haschisch.” When a “lucid” subject had been got to sleep, he was requested to obtain information relatively to the immortality of the soul, and was to that end advised to enter into communication with a deceased relative. If this attempt proved successful, M. Cahagnet pushed his researches further still, viz., to the soul of a person unknown to the somnambulist, but whose Christian name and surname he gave with scrupulous precision. His advice to practitioners is therefore to

dissipate the spirits of darkness, which are ever the first to make their appearance, not to admit the first comer, to avoid all idle and needless questioning for mere curiosity sake, and lastly to satisfy himself that the subject does not make bad use of the communication of thoughts, to which positive magnetizers attribute the accuracy of the answers supplied by spiritualist somnambulists. ("Guide du Magnétiseur.")

Cahagnet rushed headlong into "spiritualism," an expression made use of by him in the introductory pages of his "Arcanes," as it is also the name given to the society and to the periodical ("Journal des Magnétiseurs Spiritualistes") which he created at about the same time. His doctrine, which he especially derives from Swedenborg, is fully developed in the pages of the journal, as also in other works of his, such as "La Lumière des Morts," "Les Révélations d'Outre-tombe," &c.

This doctrine has been condemned by the Court of Rome; nor could it have been otherwise, since Cahagnet denies altogether the existence of hell, together with eternal damnation. He understands by "hell" a place of punishment, the inmates of which are comparatively happy, a kind of "lenient" purgatory whence they issue after a brief sojourn to be admitted into one of the three celestial spheres—a dogma adopted by the spiritualist circles of Paris. Angels were formerly men, who have reached the summit of heavenly life. His heaven, like all those ever written about, is wanting in variety, and the picture he draws of it somewhat resembles what has been described already by other mystical narrators, its distinguishing feature consisting in the faculty granted to every one admitted therein to compose his own exclusive centre by the mere force of his will in God. Thus he may instantaneously create and enjoy, and in an equally short space of time annihilate, the most marvellous countries, the most gorgeous palaces, all the pleasures of a spiritualized intelligence, and particularly

admirable libraries, the books of which are free from those blotches and stains which disfigure our own. Reading is a pastime especially indulged in, but as every work of fiction is mercilessly excluded, the perspective would be rather dull and monotonous to certain fair readers of the period. The remembrance of all criminal deeds committed here below being completely obliterated, history becomes a meaningless word, so that only that science remains which has the magnificence and glory of God for its theme. Love, in the worldly acceptance of the word, being necessarily suppressed, gives place to the purest form of friendship, with objects unlimited in number, and capable of offering compensation for the loss to those in whose hearts coquetry holds precedence of passion. Finally—for all cannot be detailed here—Cahagnet had his own system of theology, as later on Allan Karder had his, the latter being unmistakably a reflex of the first.

In a word, then, the paradise described by Cahagnet reproduces a great many things already placed there by tradition, while there are others in the painting of which he has allowed his fancy to soar far beyond the salutary bounds of logic.

But the revelations also touch upon natural sciences, anatomy, physiology, general physics, astronomy, &c. (“*Révélations d’Outre-tombe*”), and notwithstanding the co-operation of Galileo’s spirit, they disseminate error in the most flagrant manner. Cahagnet takes no heed whatever of this, and declines all responsibility in the matter, not being, as he admits, at all familiar with such subjects, thus leaving the spirits to answer for themselves, which they do after a fashion, confessing in their turn that they possess but a very imperfect knowledge of the matters they are compelled to dwell upon.

However, and notwithstanding this weakness of application, Cahagnet’s works enjoyed great popularity in America.

The Birth of Spiritualism.

In 1846, in a house occupied by a family known by the name of Weckman, and situated in the village of Hydesville, U. S., mysteriousappings had been heard, which seemed to proceed from the interior of the walls. At the latter end of the following year, 1847, a family of the name of Fox became the tenants of the premises, and three or four months later than that the new inmates heard a repetition of the sound. The 31st of March, 1848, is a date which will be remembered as that of the birthday of Spiritualism, an anniversary kept up to the present day.

Having ascertained that no natural cause in any way appreciable could be made accountable for the noise, the family entered into communication with the spirits whose presence they suspected, and agreed upon certain conventional signs of intercourse. They were then informed that the author of these rappings was the spirit of a man buried under the house, and who gave his biography. The publicity of these facts soon made the Misses Fox famous, and having repaired to the town of Rochester, they obtained there a repetition of similar noises, by calling on the spirits of several persons to manifest their presence. Numerous persons obtained equal success by having recourse to the same process.

Just at this time Cahagnet's works penetrated into America, where they caused great excitement, and fresh experiments were tried which greatly contributed to develop the mystical and Swedenborgian element which permeated these operations. Spiritualist societies were formed, who entered into communication with each other by means of special publications, among which we may mention "The Celestial Telegraph," of Philadelphia, and "The Spiritual Age," of Boston.

The suppression of the somnambulist as the indispensable link of communication was a great step in ad-

vance, because by placing the means of making experiments within direct reach, all the causes of error or of doubt resulting from the impossibility of controlling the subject were thus done away with. The somnambulist says anything he pleases, and no one can distinguish between what he really does see and what he fancies or invents. The medium, on the contrary, simply directs certain manifestations which every one perceives as he does, and his agency presents all requisite guarantees, so long as it is induced by means of a material process easily to be tested.

Such was the origin of Spiritualism, which returned from America to France under the name of "Table Turning," in the year 1853. The offspring of Magnetism, its constant tendency has ever been to shake off all connection therewith.

In a subsequent work we shall consider how much of its origin has been preserved, and the degree of faith placed in it by the different nations of the globe.

THE END.



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