

CRENSHAW E. A.

AN

# ESSAY

ON

## ANIMAL MAGNETISM,

OR

## MESMERISM.

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BY E. A. CRENSHAW, M. D.

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ANIMAL MAGNETISM.

MESMERS M.

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## PREFACE.

THIS ESSAY ON ANIMAL MAGNETISM, OR, MESMERISM, was first published in numbers, in the "York District Chronicle," and thence was thrown into the present form, in order that it may have a more extended circulation, and a more perfect state of preservation.

E. A. C.

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### ANIMAL MAGNETISM ; OR, MESMERISM.

#### NO. I.

That one living human being, in a state of *passivity* of mind and body, may be variously impressed and influenced, and be put into the mesmeric *sleep* by another living human being, when in a state of *activity*, is a fact which is beyond the reach of successful contradiction; and that this influence can be exerted by means of the human *eye*, and human *hand*, through a mesmeric *medium*, is a fact equally undeniable as the first.

Unfortunately, through human ignorance, this influence has too often been ascribed to supernatural origin—to good or evil spirits as the case may be—when it ought to be accounted for only by obedience to natural law, and not to a miraculous power—to angel, devil, or spirit.

Without elucidating this subject farther, for the present, I propose only here to record some theories and some facts, and none but familiar and well attested facts, capable of being repeated at any time upon impressible persons, to the satisfaction of all who can believe on competent testimony. What we see, feel, hear, taste, and smell, we are said to *know*, because we can have no higher evidence of the existence of a thing than that of our senses. What we credit on competent testimony, or good authority, we are said to *believe*. An *opinion* is the persuasion of the mind, based on probability. *Suspicion* is an imagination of the mind, without proof of the thing imagined. All these gradations, or persuasions of the mind, is to be found among men, in many matters; but, some persons are to be found who seem incapable of belief of a matter of fact, although it be well supported by many creditable witnesses, simply because they imagine that it contradicts, or, is discordant with their own experience; such as these are hopeless cases; facts and arguments are lost upon them; they have pre-judged the cases, and have decided against all the evidence of which the thing is capable. These persons often will disbelieve a matter of fact, even when it is ex-

hibited before their own eyes, or explain it away by calling it a trick, a fraud, a phantom of the brain, when their own explanation creates a greater mystery than is the thing denied.

Mesmeric sleep-waking is an induced state, the essence of which is something else than an *imagination* of the mind of the sleep-waker. It may take place by an all-absorbing thought, and self-dedication in a perfect state of *passivity* of mind and body both, without the aid of a second person, and it may be induced by one person acting on another.

The following is the most usual, and most approved method of induction into the mesmeric state, practiced by magnetizers, viz: Let the patient be seated in the easiest possible position, and place yourself on a seat a little higher than his, directly before him (or by the side will do) so that the extremities may come in contact; now direct the patient to make an entire *giving up* of himself to whatever influence may be thus brought to bear upon him,—to think on nothing, to care for nothing, to watch nothing for the effects to be produced; in short, he must come into a state of entire *passivity*. Let all fear be banished, all hope of success should be indulged.

Have self-passion, and confidence in success; now take hold on each of the thumbs of the patient, between your fingers and your thumbs, so that the inside of your thumb may touch the inside of his. Remain in this position about five minutes, more or less, or until you feel his thumbs to be at the same temperature with your own. This being done, direct the patient to make a steady gaze in your eye, whilst you also make a steady gaze in his, and continue in profound silence and stillness some minutes more. Now withdraw your hands slowly, as if stealing them away, removing them to the right and left, and waving them, so that the inside surface may be turned outward; and raise them in this way to the patient's head, and place them there a minute or two! Now draw your hands slowly down to, and



pass them on the shoulders a minute or two, then slowly draw them, along the whole extent of the arms to, and beyond the points of his fingers, lightly touching all the way. Repeat this pass many times, (looking all the while) always turning your hands outwards, and sweeping them off a little way from the patient before raising them again. Now place them on the head again some few seconds; bring them slowly down in front of the face, at a distance of an inch or two, as far as the pit of the stomach, where let them remain about two minutes, more or less; then passing your thumbs along the pit of the stomach, and the fingers down the sides, descending slowly down along the knees, or feet, if convenient. Repeat these passes during the greater part of the time of sitting.

Often it is useful to place one, or both the hands behind the shoulders, descending slowly down along the spine, and low as the knees and feet; to be repeated many times. After the first passes, it is perhaps not always useful to place the hands upon the head, but the passes may be made only along the arms, beginning at the shoulders, or along the body, beginning at the stomach.

When you wish to close the sitting, be careful in the passes to carry your hands quite beyond the knees or feet of the patient, shaking your fingers every time. Finally, make several passes transversely before the face, and also before the breast, at a distance of three or four inches. These passes are to be made by presenting the two hands together, back to back, then, by briskly drawing them from each other. The magnetizing passes are always to be made downwards, from the head towards the feet. In order to fix the head, it is proper to close the sitting with several passes from the knees to the ends of the feet.

In order to de-magnetize, or awaken a sleep-waking subject, let passes be made with the hands upwards, over the arms, and before the face, with the intention to awaken, to be continued until awakening takes place, which usually is very soon; but be careful never to become agitated, if the awakening be not as soon accomplished as was expected, or desired, it will take place in due time.

It is impossible to say how long a time may be required in any given case, to produce the sleeping state; this may take place at the first sitting, and in a few minutes, but it may not be until many efforts; twenty-seven is the most which I have known. The sittings should be pre-appointed, daily, and at an appointed hour, and every security should be made against the chances of interruption during the sittings. One or two friends may be properly allowed to be present on these occasions. After a communication has been once established between the parties, the patient usually becomes more and more easily impressed, and ascend usually higher in the degree of sleep, until many pass into the state of independent clairvoyance.

Persons for whom Animal Magnetism, or Mesmerism, is best adapted, are those who are in bad health; but some persons in fine health are very impressible to this influence, and hence fine clairvoyants, whilst those who are very impressible, and good clairvoyants in their sicknesses, are non-impressible on a restoration to health. In this inconsistency of impressibility on the part of the patient, or

the activity of the magnetizer, is found a difference in the laws which preside over this, and metallic magnetism; animal magnetism is variable in different persons, and in the same persons at different times, whilst metallic magnetism is constant in its results when applied to substances capable of receiving, and retaining it; this matter, however, of animal magnetism, may be properly regarded as in its infancy, in the matter of our knowledge of its governing laws, and hence the various, and varying results found in the practice of it from a non-induction to a perfect induction in the different and differing cases; yet in none is it to be regarded as supernatural, or even as mysterious in the proper sense.

It is found, that currents of electricity when brought to bear on soft iron, will constitute it a magnet of varying powers, so long as these currents flow; but, so soon as the electrical currents cease, the magnetic property of the iron also ceases; this, however, is constant in its results.

Again: It is found, that when a metallic magnet is applied to a piece of soft iron, this iron becomes a magnet also, and retains the magnetism after the communicating magnet has been removed. It is found also; that hard iron or steel is slower in receiving magnetism from a metallic magnet; but, when once it is inducted, it retains it a much longer time than does the soft iron.

Again: The mode of application of a metallic magnet to a piece of iron, in order to induct it, and give it the required polarity, affords facts, although constant, are as inexplicable as are the effects, and the manipulations in animal magnetism; but, now since we have become familiar with the facts, and can explain the polarity of the of the mariner's compass needle, by the earth's magnetism, we no longer regard the magnet as a divine power, or as having a soul; as the ancients did; yet this is as much a mystery even at this day, as are the seeming wonders of Animal Magnetism, or Mesmerism.

## NO. II.

Among the well established facts in Animal Magnetism, or, Mesmerism, are the following, viz: There is every gradation of influence exerted by the magnetizer on the subject; from non-induction, to a perfect induction, and passing on to independent clairvoyance, and extacy. There are reckoned six degrees in the mesmeric sleep, and each degree is reckoned to have six minor parts, making in all thirty-six.

In the first degree of the magnetic sleep, there is in the brain of the sleep-waker, light *ouï genreis*, of a pale blue color; the subject has more or less of the intellectual faculties possessed as when awake; and is more or less susceptible to external influences by means of touch, smell, taste, etc. In the second degree of this sleep, the light in the brain is a little stronger, and a little deeper blue color. In this state, there is more or less of paralysis of the muscles, and insensibility in the skin; the natural sight of the eyes is lost, the hearing is impaired; and muscular attraction is established. In the third degree, the sleeper is under the magnetic influence; the light in the brain is a clear sky-blue color; they see objects in a straight, or direct line, by means of the magnetic medium in space; but, do not see, com-



prehensively, as in the natural state. In this stage, sympathy is established between the parties. In the *fourth* degree of this sleep, the light in the brain is stronger, and extends wider than heretofore. Persons who have moral organs largely developed, are disposed to see immaterial, or spiritual objects; as angels, spirits, &c.; and in this stage, the mind of the clairvoyant soars far above that of his magnetizer, and is independent of him. This is independent clairvoyance. In the *fifth* degree, the light in the brain is still more intense, and clairvoyants in this stage are less disposed to view natural, external, or material objects, and are disposed to remain asleep, if left to their own choice, and are disposed to remain in this exalted state. In the *sixth* degree of this sleep, is the *extasy*; the tendency of going into which is fraught with hazard; and even danger of the loss of life is thought to be incurred thereby, because of the exceeding brightness of the light in the sleeper's brain.

These degrees show circles of light, in a conical form, with degrees of less light in spiral circles, between the perfect circles; and is continuous, ending in the top of the brain, as by a disc of the most intense light. This light radiates from the disc to the base of the cone, at the bottom of the brain. In the third degree of this light, clairvoyants see, and describe objects very well, when they are otherwise placed under favorable circumstances; otherwise, they are subject to errors in this, as well as in the second and first degrees. Persons, in this degree, will tell how often they must be mesmerized, before they may ascend to higher degrees of light; nor should we attempt in ordinary cases, to raise them beyond the *fifth* degree of light; for here they see sights enough to satisfy the cravings of the most voracious of men. Here it seems, as if an artificial, is added to the natural organization of the brain, in which the organization of the great optic in the centre of the brain is reflected upon the surface.

The poles of all the other organs of the human body (for they all have poles) are organized in a like manner; as those of the brain; they have circles of light, at right angles with their radiation; hence some clairvoyants see through those of the stomach, or fingers.

The uninitiated in the mesmeric phenomena are confounded, and stand aghast, when they are told that mesmeric clairvoyants do see in utter darkness, without one ray of external light, and without the use of their natural eyes; and if they even be forced, by seeing demonstration to admit the fact, they are disposed to explain it by ascribing it to the supernatural. Now let any person close his eyes, exclude all external light; then press his fingers on his eyeballs, and converge them to the nose, and he will see within his eyes fast shot, many concentric rings of light; even the born blind man can see this light, and this is the magnetic light, elicited from the two poles of opposite denominations, (positive and negative) which belong to the crystalline lens; and is the same kind of light as that by which mesmeric clairvoyants see. Let it be no longer, therefore regarded as a miracle, performed above nature's law, by supernatural agency, good or evil, when it is made a matter of ocular demonstration to all men, that mesmerized sleepers see, and know persons, and things.

In the *third*, and higher degrees of this sleep, mes-

merized persons are able to see into, and through every part of the human body, as we do through ice or glass, and discover (if any) the most latent forms of disease therein, and describe it with the utmost accuracy, when the patient is before him. Nor is this all. Clairvoyants can see, and examine patients at great distances from them, and report whilst in that sleep, whatever they may have to communicate to the magnetizer.

These also see the country, towns, &c., through which they pass from one place to another; they feel the temperature of the different climates, they hear the sounds, and smell the odors, &c., which fall out in their way, just as they exist in every place. Or the magnetic force of patients at a distance, (for distance may hereby be annihilated) may be brought before the clairvoyant, and they *do so appear*, with the forms of disease under which they labor; these are thus examined, and described as if personally present. Or, if there be any person present, who has been at the home of a patient at a distance, and is personally acquainted with the patient, such person can be put in communication with the clairvoyant, who can conduct the examination of the patient. This may be repeated from time to time, in order certainly to know the progress of a case, or the changes for better, or for worse.

These sleepers can see matters, and things, persons, and places, through solid walls, encasements, and envelopes, as we do through the most transparent glass. Writing on paper, enclosed between two thick cards, and all folded up in a sheet of deep blue paper, may be, and has been read by mesmerized persons; and once by a mesmerized born blind person. Also, writing on paper carefully folded up, and covered with three thicknesses of paper, has been, and can be read by blindfolded mesmerized persons. The printed lines of books have been read by mesmerized persons, blindfolded, both when the books were open, and closed; the printing may be read through the outer lids. These clairvoyants have recognized persons inside houses, hundreds of yards distant from them; even born blind clairvoyants have done this; they see places, as well as persons, at any distance, and describe them well. They see their magnetizer always, and know perfectly all he says, and does.

The principal remaining phenomena in Mesmerism, of which I shall speak, may be divided into two classes, viz: physical, and mental; and these are manifested by the actual condition, and faith of patients on the one hand, and by the energy, the moral, and physical character of the magnetizer, on the other.

1st. Physical effects. When a person is under the influence of mesmerism, there generally is a slight pricking and winking of the eye-lids; increased, or diminished rapidity of the pulse; alteration in the temperature of the body, flushing, or paleness of face, change of countenance, yawning, disinclination to motion; calm delight, change in breathing, often slower; there is often an irresistible desire to close the eyes to sleep; the head falls, or is erect; eye-balls roll to and fro, or become fixed; if spoken to, he may, or may not answer; if aroused; he seems astonished; sometimes goes into a cataleptic state. The sleep differs from natural sleep, and is more or less profound. Sometimes, in



this sleep the skin is very sensitive, but often is insensible to all things; the senses of smell, taste, hearing, sight, and feeling, may all be lost. He will move, talk, etc., when the magnetizer desires him, but not for another person, except he be put in communication with that other person. When in the clairvoyant state, he is conscious of every act, and even the thoughts, feelings, and intentions of his magnetizer; and will hear the slightest noise of the magnetizer, but of none others. He tastes, smells, feels, sees, hears what the magnetizer does. Cannot usually be aroused by others, but is easily aroused by his magnetizer. Severe surgical operation, and the extraction of teeth may be performed without pain, but with the knowledge of the patient.

Some persons are capable of being magnetized powerfully, whilst others yield with difficulty. One part of the body may be left at rest, and another be put in motion. Often there is a magnetic muscular attraction. An alarm in the magnetizer by his own net, is distressing to the patient.

2d. Mental Phenomena. When there is a *per-fee* induction, however complete, the patient preserves the *moral sense*—the perception of moral good, and evil; the reason, judgment, will, reflection, and understanding. He quickly perceives the designs of the magnetizer, retains the virtuous, or vicious propensities he had in the waking state. The patient knows the will of the magnetizer. The intellectual faculties are exalted, and some hold, that the moral feelings are exalted also in this state. The magnetizer has a measure of control over the will of the subject, in things which appertain to the patient's benefit, or in things indifferent; that is, things which are not forbidden, nor commanded of God. They can, and do see, and know, the presence of disease in themselves, and in others submitted to them for examination; and intuitively *know* the proper treatment; even the causes of deafness, blindness, etc., are seen and *known* to them. The subject is apt to look at nothing, unless his attention is directed to it. He is submissive to the will of his magnetizer, in a greater or less degree, in all things which he perceives cannot injure himself, and in all which does not oppose his own ideas of truth and justice, right, and wrong. He remembers things forgotten in the waking state. Some have presentiments of what is future, which, however, may be in several circumstances erroneous, and limited in extent. He expresses himself freely, and in connected speech, and is often vain. He becomes more accurate by degrees, when guided by discretion; but, when *illegally* directed, his knowledge of futurity goes astray in many things. When in the waking state, he recollects nothing (unless requested to do so) of all the sensations, and ideas he had in the sleeping state. No obstacle bounds the vision of the sleeper; he can see from any part of the head, stomach, or fingers. He intuitively *knows* what is right and wrong; truth and falsehood; and some there are, who can tell the truth of whatever thing to which their attention is directed. Some have discovered the most secret thefts in others, indeed they seem to be in communication with nature as it is.

Besides the various phenomena in Animal Magnetism, or Mesmerism, which commends it to the study of the mental philosophers, in enlarging the bounds of knowledge, in the study of the human mind, it commends itself also to the world, and to physicians in particular, as an indispensable agent, or means in the successful treatment of the maladies of man; which is indeed its proper province, and *not* that of making *revelations* from the spirits of other worlds. In its application to Surgery, Dentistry, and practical Medicine, it promises great, and important benefits, and threatens none of the evil consequences, incident to the most potent medicinal agents in common use.

Mesmer himself was a practising physician, and in his later life he used almost exclusively the agent now called *Mesmerism*, for the relief of the sick. In his own last illness, he submitted to this practice himself, from which he received great relief.

Puyseger, the companion and disciple of Mesmer, introduced the practice of Mesmerism into France and Germany, through the instrumentality of Lavater, and in these countries, as well as in Switzerland, the Mesmeric treatment has prevailed, more or less, for the last half century.

In Russia, of later years, the subject of Mesmerism, as applied for the relief of sicknesses, has been brought under investigation; a competent committee was appointed by the Emperor, to decide upon its claims as a remedial agent; it was by this committee declared to be "a most important agent."

Dr. Forbes says of Mesmerism: "Having, however, fully admitted the high probability of some of Dr. Esdail's statements, concerning the painless character of the surgical operations; and being indeed from many circumstances well convinced, that great depression of outward sensibility is not its, temporary abolition, and will in such constitutions result from the mesmeric art; we will now proceed to the consideration, of what we deem to be the reasonable corollary from this admission on our part. We conceive then, that the evidence, attesting the fact of certain abnormal states being induced by Mesmerism, is now of such a character, that it can no longer be philosophically disregarded by the members of our profession; but, that they are bound to meet it, in the only way in which alleged facts can be satisfactorily verified, or confuted, viz: by observation, and experiment." "If experience like that which Dr. Esdail relates to me, be but true in one tenth, nay, in one hundredth of its particulars, we hold that a case is made out, demanding searching enquiry." "Of one thing let us rest assured, not only the public, but the more sober, thinking part of the profession, will ere long hold those at a disadvantage, who in opposition to facts apparently well authenticated, can, or will but adduce mere unsupported argument, or ridicule."

"There would appear to be *two* conditions, attaching to every novel practice in medicine, independently of the authority by which it comes recommended, that should influence its title to a fair trial; first, the extent of the anticipated benefit; second, the danger of possible *mischief* attending its employment." \* \* \* "According to all the evidence that exists upon this subject, mischief very rarely



follows the practice of Mesmerism in the event of success, or failure." Here, he quotes Dr. Esdail as saying "I beg to state that I have seen no bad consequences whatever ensue, from persons being operated on in the mesmeric trance." "If a single practitioner of any eminence, recommend some novel, and heroic treatment in serious disease, multitudes are ready to try it, however perilous to the patient the trial *a priori* may appear."

Dr. Dunglison says: "Animal Magnetism as it has been termed, exerts an anodyne influence." "In highly impressible persons, more, or less prolonged impression made upon the senses,—as by the operator looking steadily in the eyes of the patient, holding the thumbs, and hands at the same time; or making passes in front of the patient, will insure an hysterical, or hysteroid condition; in which, the patient may fall into what is called magnetic sleep." "During the existence of this sleep, the patient may be insensible to certain irritants; yet extremely alive to others, so that operations—as the extraction of teeth, and even some of a more serious character may be performed, without eliciting the ordinary evidence of feeling. In cases of *deterium tremens*, accompanied by watchfulness, in which the whole nervous system is extremely impressible, sleep may be at times induced, by the employment of this agency, which had resisted the ordinary anodynes," etc.

The memorable French Commissioners, report on Animal Magnetism, or Mesmerism, the following: viz: "Considered as an agent of physiological phenomena, or, therapeutical means, Magnetism ought to find a place within the sphere of medical knowledge," etc.

Dr. Sherwood says of Animal Magnetism, or Mesmerism: "As physicians are often assumed to know everything, on every subject, and have rarely time, or inclination to contradict so flattering an assumption, they should at least, not only have a general knowledge of the exact sciences; but, a particular knowledge of that of their profession; including every thing that may enable them to cure their patients in a speedy, safe, and satisfactory manner. These considerations, have induced me to investigate the pretensions of Animal Magnetism, as a means of increasing our knowledge, and as a therapeutical agent; and I have become perfectly satisfied of its great importance for these purposes, and I commend it to the attention of young men in the profession."

The well known, and beneficent J. P. F. Deleuze, practiced Animal Magnetism, or Mesmerism as a curative agent in disease, for near half a century; and his biographer says, "Mr. Deleuze neglected no opportunity to multiply, and observe facts; relieving, and curing a great number of persons." In his seventh chapter in "Instructions in Animal Magnetism," he lays down the application of Magnetism to disease, and its connection with Medicine, where he teaches throughout, its adaption to acute, and chronic forms of disease, together with rules for application of it in practice. Here also, he has given a category of many forms of disease, in which it has been found successful, with and without the use of medicine.

Mr. C. H. Townsend, in his "Fact in Mesmerism," sets Mesmerism forth as a remedial agent in the treatment of disease, of inestimable value. He

had often observed its power, in that many-headed, and distressing form of disease called Dyspepsia. He speaks of "the effects of the mesmeric sleep, on the digestive organs, as reparatory, and indicative of increased power;" and gives cases of cure, where "mesmerism alone cured paralysis, and spinal complaint, after all other means had been tried in vain." It would be tedious, even to enumerate the case of cure, contained in his work, among which prominently stands, the cure of tuberculous consumption of two sisters, and some cases of blindness.

J. Stanly Grimes also, in his work, entitled "Phylosophy of Mesmerism, and Phrenology;" abounds in cases of cure, of many otherwise intractable forms of disease, too tedious to be mentioned here.

I will here record, that in the use of mesmerism, all the various operations required in Dentistry to be performed on the teeth, which are usually very disagreeable, and painful to the subject, may be performed with ease. In this sleep, teeth may be extracted, filed, equalized, drilled, plugged, scraped, and the gums may be scarified, without pain; whilst the subject is perfectly conscious of what is being done, sanctions it, and accommodates himself in position &c, for the ease, and convenience of the operator.

In all the cases, the patient may be awaked at the pleasure of the Magnetizer, or the the sleep will terminate of itself in due time; when it will be found, that no mischievous effects will follow, as is sometimes the cases in the use of Chloroforme, Aether, Opium &c.

Nor is it alone in surgery, dentistry, and the practice of medicine, that Mesmerism is found available for good, to the children of men. Persons addicted to *bad habits* have often been cured of them also, and have found it difficult to return to the accustomed vice. The weakly person also, partakes of the state of fine health of his habitual magnetiser. I do not mean to say however, that Animal Magnetism will certainly, and speedily cure *all the cases* of sickness, and bad habits, to which it may be applied; but, I do mean to say, that in my own experience, as well as in other well authenticated cases, Animal Magnetism, or Mesmerism will render none more intractable, and will greatly aid in the medical treatment already in progress; and will often perform cures, and give relief alone, where medicines have availed nothing.

Whenever the magnetic treatment is seriously applied, it should not be interrupted, nor discontinued, until a *crisis* is produced. The physician should be kind, and courteous toward his patient; but, firm in all his requirements. He should have his sessions pre-appointed, as to the day, and hour; and be punctual to attend to them, and conduct these sessions, as already pointed out in a former number of this article.

If the patient be unable to be out of bed, the physician should take his station near the sick-bed, in the most convenient manner; and take hold on the thumbs of the patient, a few minutes; having the head of the patient towards the North; then make several passes along the arms, and back if convenient. Now, place one hand over the stomach a few minutes; then with both hands, make many long passes along the whole person, gently touching,



the *bottom*; they do the same thing, a few inches from the clothing. Now, touch the person of the sick with one hand, and make passes with the other from the head, or the affected part, *downward*, for several minutes. Finish the session, by passes along, and over the lower extremities, and transverse passes before the head, breast, and stomach in order to establish a *communication* between the parties.

After a communication is established; the patient should have a *north* and *south* position as before; and the physician should take his station at the south, or foot-end of the bed, and facing to the patient, and make long passes with his hands, from towards the patients head to feet, at that distance; and waving off the hands at each pass before returning; having regard in all the cases, to the situation of the diseased organs, and their *magnetic poles*; for it is on these poles that the operator acts, in his manipulations, in which *touching* is not always necessary.

Now *every* the magnetic action to the suffering part in cases of *local pains*, by presenting the collected fingers of one hand to the affected part. In all cases of *head-ache*, attended with fullness of the head, the forehead hot, and feet cold; passes must be made from the head, *downward* to the feet; when the equilibrium is established, the action of mesmerism ceases as it were spontaneously. As a general rule of action, the physician should *accumulate*, and *concentrate* the magnetization upon the suffering part, by placing his hand, or fingers there, for a shorter or longer time; then *draw off* this accumulated magnetic action, towards the extremities, with the *attention*; and *intention* of doing good.

The philosophy of these prescribed manipulations, and states of mind, need not here be given; suffice it to say, that magnetism has its laws, by which it is governed. It is a matter of fact, that the metallic magnet must be *rightly* applied, to the metallic compass needle; and that too, not without some seeming, unmeaning ceremony or, the needle otherwise treated, will *not* have true polarity; indeed, the magnetism of a polarized needle will be reversed, or destroyed altogether, by the wrong application of the metallic magnet; and may be restored only by correcting this error. Obedience therefore, to the laws of Animal Magnetism, or Mesmerism, only will give success. These magnetisms are *similar* though not *identical*.

**NO. III.**

It is sometimes argued by the uninformed, prejudiced, and ill-designing; that Animal Magnetism, or Mesmerism, "In the hands of *evil* persons, may be perverted unto *evil* ends in the practice of medicine." To this I answer. What is possible I can not tell, what is impossible I can not tell; this much I can say with confidence, the history of the treatment of disease by Mesmerism furnish no recorded facts which have fallen into my way, to warrant such a theory; but, an abundance of recorded facts are furnished to dis-prove the allegation. Again. In all the systems of practical medicine, viz:—the Allopathic, the Homeopathic, the Hydropathic, all the Physiologicals, &c. &c. use medicines and processes which when abused, or mis-used, are capable even in the hands of the most enlightened practitioners, to

produce much hurt, and even loss of life; and the histories of the practices of all the schools of Physic furnish sad examples in support of this allegation; nevertheless, these ways and means of restoring health are not to be repudiated in the practice of medicine because of these facts; but, as Dr. FORBES says, two things should be considered; "first, the extent of the anticipated benefit; second, the danger of possible mischief attending the employment" of a remedy.

It has been affirmed by some persons to the prejudice, and scandalizing of Mesmerism, that "In the mesmeric sleep the subject has *no will* of his or her own; but has *the will* of the magnetiser only;" and that "the subject in this sleep, will assent to *any* proposal coming to him, or her, from the magnetizer." It has been further affirmed, that "A female when in the Mesmeric sleep, may be induced by her magnetizer to *submit to his will*,—to do an *immoral action*, although she be opposed so to do in the *waking state*." In other words, the sentiment sought to be established by facts, or good authority is, that a female patient when in the Mesmeric sleep, in any degree of this sleep, is *devoid of will*, and of the power to will at all, and has only *the will* of the magnetizer substituted for her own will; and that of consequence, she unavoidably must assent to *any* proposal whatever coming to her from her magnetizer; and that she of *necessity* must, for want of power to will the contrary,—*must*, and certainly will if desired, be induced by her magnetizer to submit to *his will* even in gross actions of immorality, although she be opposed to do so in her waking state; and thus make it possible, that the magnetizer may be guilty of a fraud—a rape on her in the Mesmeric sleep.

To all this I answer. The allegations and affirmations here made is disputed ground, and that which is here taken for the thing as granted, is the very thing which remains to be *proved*. What is possible I do not know, what is impossible I can not tell; only this I know, viz:—theory unsupported by facts is of no authority.

Let us now hear Dr. ELLIOTSON'S theory, as based on his facts in Mesmerism. Dr. ELLIOTSON was a distinguished Physician of England, and was among the first of the English physicians who treated patients with Mesmerism. He says, "I have made experiments in Mesmerism daily, (except the two months which I travel in every year) for five years carefully, with no other design than that of truth, and in the utmost variety of cases; and I have never once discovered the influence of my *will*. I have never produced any effect by willing. I have never seen reason to believe, that I have heightened the effects of my processes by exerting the strongest will, and I have made innumerable comparative experiments upon this point." \* \* \* "I have always *failed*, however much I *willed*."

We will next hear the Rev. C. H. TOWNSEND, A. M. late of Trinity Hall, Cambridge. Mr. TOWNSEND spent many years in making experiments in Mesmerism; he was an acute observer, and a good Philosopher. His facts conducted him to the following theory, viz:—"Mesmerized patients act upon real impressions, and in perfect conformity to external circumstances. They retain all their sense of locality, all their cognition of time, and their knowledge of



persons who may be around them." \* \* \*

"Separated from the usual action of the senses, the mind appears to gain juster notions, and to have quite a new sense of spiritual things, and to be lifted nearer to the fountain of all good, and of all truth. Sincerity is their especial characteristic; they can not feign, nor flatter; they seem to be taken out of common life, with all its heartless forms, and plausible conventions." \* \* \* "In the Mesmeric state, the mind's sensibility is *exalted and refined*," &c. \* \* \* "yet this increased sensibility is regulated by considerable *self-control*," &c. \* \* \* "This subject said, 'Do not mind, sir, I will control myself,' which she did accordingly, &c." \* \* \* "A state of mind so simple, so religious, so tender, yet so pure, is in itself a *refutation* of the charge of immorality, which they who lack the charity, which hopes and believes the best, have attempted to bring against Mesmerism." \* \* \* "If to this be added the absolute deadness of corporeal sensation, which I have shewn to accompany sleep-walking, there will be a manifest *absurdity* in the supposition, that it is a mere voluptuous juggle, an affair of the senses, and of sexual feeling." \* \* \*

"The attraction toward the Mesmerizer [says he] testified by the patient, is of a nature totally *distinct* from the promptings of passion." \* \* \* "Besides, several circumstances prove how *remote* from sexual feeling is the one in question; it is exhibited by every Mesmerized person, without respect of age, sex, or character [the subject said to another lady] 'You know, dear lady, how much I love you, and the feeling I have for my Mesmerizer is sincere respect. That which keeps me near to him, is quite *different* from any affection,' &c."

Mr. TOWNSEND proceeds to say, "But it may still be objected, that the Mesmerizer, if so disposed, may make a wrong use of the influence which he possesses over the patient." On this point Mr. TOWNSEND seems to have had *no facts* whence to deduce a theory, and in the absence of all proof for or against the objection, he wisely answers by saying, "Possibly"—And even admitting the possibility of the abuse of influence in Mesmerism by ill-designing persons, he hesitates not to say, "the fault rests with mesmeric patients themselves," and not in the magnetizer.

He further says of Mesmerism. "It not only tends naturally to *elevate* the mind above sensual desires and material objects for the time being, but even after its immediate influence has passed away." \* \* \* "It might win [says he] persons from bad habits, by rendering them *averse* to the sins which most easily beset them." \* \* \* "The increased sincerity which persons manifest in the Mesmeric state, would alone pronounce it the parent of quickened reason. They perceive all the irrationality of falsehood," &c.

From Mr. TOWNSEND's own interpretation of his facts, and from his own arguments, he teaches, that in the Mesmeric state, the *will* of the patient is partly active, and partly passive; or, partly free, and partly controlled by the will of the Mesmerizer; their being every possible shade in the degrees of this state, from non-induction, to a perfect induction, advancing into independent clairvoyance, there is of course corresponding differences of freedom, and control; no decisions therefore can be had, as a fixed state for

all the cases; therefore, he has laid down his rule of the measure of freedom, or control, in each and every case, by saying, "A sleep, during which a person is made to act by another, demonstrates a will swayed by that other, in the precise proportion as the obedience is *prompt and absolute*."

In any given case, therefore, of a Mesmeric sleep, the measure of the freedom, or of the control of the sleeper's will, is only to be known by an experiment on the part of the magnetizer. If the sleeper *fail* to obey the will of the magnetizer, it is evidence that the sleeper's will is free; if the sleeper *obey* in some measure the will of the magnetizer, it is evidence that the will of the sleeper is in some degree under the control of the will of the magnetizer. If the obedience be prompt, and absolute, (not relative) in all things, then it would be in evidence, that the sleeper's will is supplanted by the will of the magnetizer. But, according to the facts, and the theory of Mr. TOWNSEND, the *moral sense* remains unimpaired in the sleeper; and there is then an elevated state of mind, *above* what is base and sensual, and "considerable *self-control*" is found in his cases.

## NO. V.

Let us now hear the theory of J. P. F. Deleuze, to which his facts conducted him. Deleuze was a very extensive experimenter in Animal Magnetism, or Mesmerism; he practised it nearly half a century, and on all sorts of subjects. It was a sort of business of his life. He says of Mesmerism, "I know that one may sometimes, by the confidence of a somnambulist, [mesmerist] succeed to combine with him in the means of *correcting* his faults, and of rendering his conduct more regular, to break off dangerous associations; and in fine, to apply to his ordinary state the *elevated* moral sensibility which he exhibits in somnambulism." [mesmerism.]

Again he says. "The absolute insensibility of the organs of sense, and of motion, united to the *exaltation* of sentiment and thought, is sometimes a symptom that life is drawing towards the brain, and the epigastrium. The spirit seems to disengage itself from the organs, and the somnambulist [mesmerist] becomes *independent* of the will of the magnetizer." "This state, to which the name of *ecstasy* or magnetic *exaltation* has been given, and which many German authors have considered as the most elevated state of magnetism, is exceedingly dangerous," to the patient, because of the exceeding brightness of the lighted brain.

Deleuze also says, "what has been related of the dependence which somnambulists (mesmeric sleepers) have upon their magnetizers, has given rise to ill-founded prejudices against somnambulism [mesmerism.] But this dependence 'says he' is only *relative*, it has necessary *limits*, and can not have the consequences which some have dreaded. The somnambulist [sleep-waker] preserves his reason, and the use of his will. When he perceives that the magnetizer designs his benefit, he yields to him, and fortified by him, he determines to vanquish a bad habit—to resist an inclination, or an injurious phantasy—to take a medicine to which he feels a repugnance, and which he had judged necessary. He profits by the ascendancy of the latter to work for him-



out, and to put himself in an advantageous position, which may be continued in his waking state."

"Sometimes the patient obeys the order of his magnetizer in things that are *indifferent*, because his desire of satisfying him predominates over the reluctance which he experiences; but, the magnetizer can not obtain from him the revelations of a secret which it is his duty, or his interest to conceal;—nor things essentially contrary to the principles of honesty to which he is attached in his *waking state*. A reprehensible act of volition, would cause him to revolt, and throw him into convulsions. The experiments which have been made, to shew that one could make somnambulists (sleep-wakers) obey *his will*, have always been experiments of mere curiosity, without any moral danger" connected with them.

Deleuze further says: "In many works on magnetism, somnambulism (mesmerism,) has been represented as a state of purity, in which man is superior to the passions, and would reject the slightest tho't which would wound decency, or the moral-sense. Those who have sustained this thesis are supported by some facts; but, the principle when generalized is absolutely false. Many somnambulists (sleep-wakers) preserve the passions and inclinations which they had in the waking state. There are some who are of angelic purity, and these would go into convulsions, if the magnetizer had a thought injurious to modesty. Some may be found who preserve in somnambulism, (mesmerism) the depravity which they display in their ordinary state. There are some of them who calculate their own interest, and profit by what is told them, to procure some advantage. Vanity and jealousy are sentiments very common among them."

Here Deleuze is very explicit, and speaks directly to the point at issue; his facts conducted him to the theory, that the mesmerized person in every stage of this sleep *has a will* of his, or her own; that such sleepers are in a good degree *independent* of the will of the mesmerizer, inasmuch, that they yield only in things *indifferent*, that is, things neither commanded, nor forbidden of God,—and in cases where the good of themselves is contemplated by the mesmerizer—and when his will accords with his, or her own will in the *waking state*. And he holds, that in no case will a mesmerized person divulge a secret, which he or she would withhold from the mesmerizer in the waking state. It is perfectly made out by Deleuze alone, that the mesmerized person *has a will* of his or her own—and can do *contrary* to the will of the mesmerizer,—and that such sleepers will *refuse* to comply with the will of the mesmerizer in things, or proposals to which they are opposed, or disinclined in the waking state. And in the cases where such yield to the wishes of the mesmerizer they are so disposed in the waking state, or conceive that their compliance is for their benefit. And that any attempt, or even the secret wish on the part of the mesmerizer to *violate* purity or modesty, would throw very many females into convulsions.

We will now hear the sentiments of Mr. J. Stanly Grimes, on the influence which the *will* of an Operator has over the *will* of a subject in the mesmeric sleep. Mr. Grimes was confessedly a philosopher and had a pretty extensive range of experience in mesmerism. His facts led him to the following the-

ory, viz:—"When the inductive process has been completely successful,—when many of the *organs* of the Operator have communicated their motions to the corresponding organs of the subject, and have established such a connection, that a movement of the Operator is *immediately* followed by a similar movement of the subject; and a feeling of the operator's mind is *followed* by a similar feeling in the minds of the subject; this is sympathy." "I have found," (says he), "that by my will I could produce certain effects; but, I have not found these effects increased, by increasing the energy of my efforts, &c."

Here it is plain, that *gradations* in the measure of control of the will of the patient, by the will of the operator is taught by Mr. Grimes; the same as is taught by Mr. Townsend, and measured by the same rule from a *non-induction*, to a *perfect induction*, according to the *number* of the organs of the brain in the subject, inducted by the same organs of the operator, whether none, few, many, or all. And this sum of induction if any, is only to be known to the operator by experiment,—by the effects produced,—by the character of the *obedience* rendered by the subject to the operator. Nor did Mr. Grimes find in his cases, that by the power of *his will*, he could produce any required motion and feeling; but, only "certain" ones; nor was he able to *increase* the effects produced by his "increasing the energy of his efforts."

I will next offer a few words from Dr. Sherwood, who was a practical man in mesmerism, and a man of extensive experience and research in the matter. On an occasion when he employed a female in the clairvoyant state of mesmerism, in examining the internal organs of the human body, he put certain questions to her in regard to the matter of inspection by her. He says "she at first *declined* to answer from a sense of modesty." "She at last *consented* to answer me, on condition I would not allow the other gentlemen to hear any thing she said. I promised to comply with her request," "she then," &c.

Here two things are prominent to view, viz:—1. This subject retained in her sleeping state the sense of female *modesty* in conversation she had in her waking state. 2. She then had the power of *her own will* to grant, or to refuse the answers required by her operator. Here is *independence of will* in the case.

I will now bring in review before my readers, the theory to which M. Passavant was conducted by his facts in mesmerism. M. Passavant, after citing in support of his opinions several remarkable facts, thus expresses himself on Mesmerism: "Exterior agents may in spite of ourselves carry disorder into our physical organization; but, our *moral constitution* depends only upon our *will*. Thus, so long as a man (in the mesmeric sleep) wills to be free, he remains so in somnambulism, (mesmerism,) as much as in the ordinary state. One might wound, or kill, but can not demoralize a human being (in the mesmeric sleep) *without his consent*."

We will next hear the theory to which the facts of Dr. J. P. Webster conducted him. Dr. Webster says, "I have been practicing mesmerism for many years. I have made more experiments in mesmerism than Grimes and Townsend both. The subject when



of the mesmeric sleep, is to a *certain* extent under the control of the will of the mesmerizer. Different subjects vary in impressibility. A *limited* control may be in some cases exercised over the will of the subject. There are different stages in the mesmeric sleep. I recognize six or seven degrees in the mesmeric sleep. If a subject when mesmerized, *refuse* to assent to a proposition made by the mesmerizer in one stage, he *might* refuse in either stage. The extent of influence, or the measure of control over the will of the subject, can be ascertained only by experiment in any case. The patient may sometimes awaken without the aid of the mesmerizer. Patients *have wills of their own* in all stages of the mesmeric sleep. Mesmerism elevates the moral feelings, and intellectual faculties in the subject—the tendency is such.”

“I think the subject can *not* be controlled by the will of the mesmerizer, to do moral evil. A mesmerized female has the *same power* of her will to resist encroachments made on her by her operator, as when she is awake. Physical resistance can be made by her against efforts to enforce her, by her act and speech. If an immoral proposition be made to a female in the mesmeric sleep by her operator, it *could* be repelled by words. If an act of encroachment by an operator be made to a female patient, the patient might *arouse* from sleep. Such an attempt as *rape* on his part, would certainly arouse her, and probably she would go into convulsions. I have no doubt, but that a mesmerized person *has a will* of his or her own.

Mesmerism exalts and refines the *moral* feelings in the subject. I have *never* known of any immoral use being made of mesmerism with a female. I do not say, that subjects are not conscious of what is being done to them at the time; I do say, they do not recollect it when awakened. My own opinion is, that patients *are* conscious of acts when being performed on them. When I have touched the head on the organ of Amativeness, some subjects have shown a *disposition* to sexual love; but, I have found this shewing to depend on the character of the persons when awake. When I have done the same thing on others, I have been always *repulsed*. I believe, that a mesmerized female can *not* be induced by the will of the operator, to do an immoral action, to which she has an aversion in her waking state.”

I will now offer the theory to which M. de Puységur was conducted by his facts in mesmerism.—Puységur was the companion and disciple of the celebrated Mesmer, and was the first experimenter in mesmerism, who discovered clairvoyance in mesmerized persons. He practiced mesmerism very extensively as a sort of profession, and in this way he treated all manner of sicknesses. He says: “All my patients declared to me, that they *preserved* in that state (mesmeric sleep) their judgment, and their reason;—that they *perceived* very quickly the designs of the magnetizer, and that these (if evil) could readily cause them to awake.”

To this I will add the theory to which M. Faissac was conducted by his facts in mesmerism. Faissac was also an extensive practitioner in mesmerism, and an author of high merit. He says, when remarking on the theory of Puységur, “My somnambu-

lists (mesmeric patients) told me exactly the same things.” “If then,” (says he) “some instances of a contrary nature be thrown out against us, magnetism (mesmerism) has been the *pretext*, and *not* the cause of the disorders,” &c.

## NO. VI.

I will close the present inquiry, concerning the activity and passivity; or, the freedom and control of the sleepers will, by reporting some relevant facts which took place in a very notable case of mesmeric sleeping, known to the writer of this essay.—The subject of this mesmeric sleep was a sickly, and sick, married female. She was put into this sleep by her attendant physician, when sitting in her chair, as a remedial agent, or as a part and parcel of the treatment of her case of sickness, and at eight to nine o'clock at night; she had Asthma, complicated with Enteritis, Leucorrhœa, and Prolapsus Uteri. During this mesmeric sleep, this patient possessed the physical control over her person.—She had the power to sit alone in her chair, to stand alone, to walk alone, and to talk. She had the power to receive into her own hands, and to return whatever was given her, such as medicines, vessels of water, tobacco pipe &c. She did swallow medicine, and water, and smoked her pipe, and she arose in bed to the sitting posture on each of these occasions, and then laid down again.

She *felt*, and complained of the soreness of a blister, which had been drawn on the abdomen two days before; she *felt*, and complained of internal soreness in various parts of her person. She *heard* the voice of her magnetizer when he spoke to her, the blowing of the wind, the falling of rain, the beating, winding, and striking of the clock, the barking of dogs, and crowing of the fowls. She *tasted* the natural savors of her medicines, water, and tobacco smoke.

This sleeper had a recollection of the past, a knowledge of present time, and of the persons present, and anticipations of the future time. She arrived correctly at several conclusions by a course of reasoning on some existing facts. When she was silent, she had all the appearance, peculiar respiration, and position of a person in a tranquil, and natural sleep; her eyes were always closed.

This sleeping patient *assented* to receive, and to do such things as her magnetizer proposed to her, which she *perceived* was intended by him for her benefit in her sickness. She conversed freely with her magnetizer in an audible voice, on various matters, and in a train of connected speech; she reported to him the history of her sickness for the twelve previous years, and her narrative in this, was sanctioned by her husband as, correctly told.

This patient when in this mesmeric sleep *resisted* the will of her magnetizer, and refused compliance to his will in *three* particulars, viz:—

1st. At her going to bed about ten o'clock P. M. she was about to get in bed having on all her ordinary wearing clothes, when her magnetizer in an audible voice, expressed his will to her, that she would put off her outer heavy dress; she however refused compliance with his will in this matter.—Her magnetizer now insisted on her compliance, and



gave to her his reasons for this request, viz.—1. Because of the warmth of the room, and warmth of bed, and the presence of considerable fever in her person. 2. Because of the inconvenience to her nurse, super-induced by excess of clothing in dealing with said blister.

To this she answered, "I am used to sleeping with my clothes all on when sitting, and sleeping so much on a chair, when I can not lie in bed.—My clothes will not hinder me from sleeping now in bed. I had to be often up on last night, and if it be with me to-night as it was last night, I will have to be often up to-night, and if so, I had rather keep on all my clothes." She kept on all her clothes.

2d. This sleeping patient failed of silence. After this patient had lain down in bed, she talked much to her magnetizer; insomuch that he became wearied with it, he then expressed his will to her in an audible voice, that she would be silent, and compose herself to rest; she however resisted his will in this matter also, and continued talking; he now insisted on her silence, but she continued talking for a long time afterwards, and until she ceased of her own accord.

3d. This sleeping patient refused to make a clairvoyant visit. During this mesmeric sleep, this patient made several clairvoyant visits with her magnetizer to several places; he now expressed his will to her in an audible voice, that she would make with him a clairvoyant visit to the house of a certain neighbour, she resisted his will in this matter also; she refused her assent to make this proposed visit at all, and gave to him her reasons for her refusal, viz: she said, "I and the people are not very friendly, I don't like them, I never do go there and I don't want to go there now." Here her magnetizer endeavoured to reconcile her mind to make the proposed clairvoyant visit; but, she still refused, and did not make it. Note. In a clairvoyant travel, there is no moving of the body, this remains in the same place it was before; the travel is an ideal, imaginary, or fancied one.

About eleven o'clock at night, the husband laid down in bed to sleep along with his wife, this sleeping patient; and at his request, her magnetizer became her nurse *pro tem*. None other than the light of a burning wood fire was in the house, and near this stood the patients bed.

He laid and seemed to sleep until three o'clock, when he arose from bed, and had some conversation with her magnetizer about the re-dressing of her blister &c; he remained up a little season, and then returned to bed, and soon seemed to fall on sleep.

About, or after four o'clock, this sleeping patient called her nurse or magnetizer to her bed-side, and said to him, "this thing (blister) hurts me mightily." She now had slid off her pillows, and was awkwardly lying closely up against her husband, her magnetizer now by her permission, assisted her as nurse to regain her proper and more comfortable position; he supported her with one hand, whilst with the other he re-adjusted her several pillows for head and shoulders, and laid her down. Whilst thus engaged in rendering service as her nurse, her husband stirred in bed, and seemed to awake; and no doubt "saw" (for a dim fire-light lighted the room) her magnetizer, but indistinctly perhaps, whilst

thus engaged. Note. This is it which afterward was misnamed "Assault and Battery, &c,"—"Rape."

Whilst her nurse or magnetizer was yet standing on the floor, at the bed-side, this husband arose from bed, passed out the house, was absent three to five minutes of time, returned, and found this magnetizer setting at the fire-place, and smoking a tobacco-pipe. He passed on across the room, returned to bed, and for aught which is known did fall to sleep.

On the next morning, this mesmeric, sleeping patient expressed her independent will to her magnetizer thus, "Doctor! (said she) I am tired lying here asleep, I want you to wake me up." Her magnetizer now accordingly awakened her, it was now just seven o'clock, A. M. she now found herself lying in her own bed, at her husband's side, where she had lain and slept all night, she now conversed freely with her magnetizer of her sick condition, and expressed her hopes of the recovery of her health, she expressed her satisfaction with her night of sleep, and a wish that she could be put in the mesmeric sleep on every night for some time to come. Among other things she remarked that she had not dreamed, and recollected nothing after going into sleep, until she was awakened on that morning. Her husband now was still in bed, and seemed asleep.

An hour or two after breakfast had been eaten, her physician and magnetizer prepared some medicine in the presence of this patient, and by her sanction, for her future use; which medicines were received from his hand by her husband, together with special directions given for their use. After some time had been spent in conversation with this patient and her husband, this physician prepared to leave for home; when this patient in the presence of her husband consulted him on some matters relating to her state of health, and invited his return in his professional capacity, and he promised to return. This physician now took his leave for home, by a formal and friendly farewell, in the taking of the hands by turns of both these parties, and left for home near ten o'clock A. M. having had no sign of any dissatisfaction on their part with himself in his demeanour. All was peaceful.

Two days after this, the husband of this patient appeared before a civil magistrate, and solemnly deposed on oath, that he "saw (this magnetizer) in his efforts to have carnal connexion with his wife, when she was in this mesmeric sleep;" and when "he (the husband) was lying in the same bed with her." The



reader here no doubt is surprised to learn, that this husband gave no look, said no word, and performed no act on the alleged occasion significant even of his *suspicion*, much less of his belief, or knowledge of the alleged offence, nevertheless, hereupon he instituted a charge at law against this physician for an "Assault and battery, with an intent to commit a rape" on the person of his wife, when she was in this mesmeric sleep. On the same day this husband said, "my wife knows nothing of what occurred, and she can testify to nothing &c," therefore it was unnecessary to bind her over to appear in Court, as witness in this case.

Four days after this, this female patient herself appeared before a civil magistrate, and solemnly deposed on oath, that her physician did put her in the mesmeric sleep, and that whilst she was in this mesmeric sleep, "she is satisfied, she is perfectly certain, that (her magnetizer) did have carnal intercourse with her, a *very short time* before she was awakened on that morning, *without* her consent,—*against* her consent."

Hereupon, a charge at law was now instituted against her magnetizer and physician for a Rape, alleged to have been by him committed on the person of this female patient, when she was in this mesmeric sleep, without the use of physical force, nor any force pretended. The lesser alleged offence was now merged in the greater charge of Rape.

The reader will observe, that this female patient had demeaned herself in a friendly manner towards her magnetizer, during his stay on the said morning, and made him a welcome guest; no resentment then was shown towards him as an offender by either party, he was continued as her physician for the present, and the future, by the action of *both* those parties, and their parting was indicative of peace and friendship. Besides, *four* days before this patient swore to this alleged Rape, she was by her husband held to be *incompetent* to become his witness in his "Assault and battery &c" case; nor, had she hitherto pretended to a knowledge of this alleged rape. Her magnetizer and physician denied the charges both, and pleaded *not guilty* to these both when merged in *one*. The case was tried and issued before the proper tribunal of public justice, where a verdict of "not guilty" was rendered by the jury.

From the consideration of the foregoing account of mesmeric sleeping, we are irresistably

conducted to the following conclusion. 1. In the mesmeric sleep, there are some patients in whom the influence of the magnetizers will *not* be discerned. 2. In some, the will is partly active, and partly passive; or partly free, and partly controlled, as in the naturally waking state, when motive and argument is addressed to the understanding. The which influence, is only to be known by experiment; and the sum of which is only to be measured by the prompt, or tardy absolute, or relative quality of the obedience (if any) rendered by the sleeper, to will of the magnetizer. 3. In this sleep, the patient has the freedom of will, so long as he or she *wills* to be free, as much so, as in the naturally waking state; and can not be demoralized without his or her consent. 4. In this sleep, there is a rise in man's nature, and the minds of some remain elevated above what is base and sensual; whilst the minds of others remain at the same moral measure possessed in the ordinary state. 5. There are various degrees in this sleep, and in some instances, patients pass into the state of *ecstasy*, or *exaltation*, and become entirely from the mind of the magnetizer, after having been in some measure under his influence. 6. In all the cases of the mesmeric sleep, the sleeper possesses the *moral sense* unimpaired; or has a *conscience* of moral right, and rong, as in the naturally waking state: perception is awake, the will operates, and he possesses his judgment, reflection, memory, and the understanding. 7. In this sleep female patients can *not* be induced by the *will* of their magnetizer, to do an immoral action, to which they have *aversion* in the naturally waking state. 8. And in case of any allegation made that the contrary has been done, mesmerism is made the *pretext*, but is not the cause of the evil. 9. Mesmeric, sleeping patients, possess the power of will, to *resist* their magnetizer's will in *in-different* things; they have the power of will to *resist* the magnetizers will in *moral* matters also. 10. In all the cases wherein the mesmeric sleeper has the power of will, to resist the magnetizers will in one, or two, or three particulars, he or she has the power of will, to *resist* the magnetizer's will in a *fourth* particulars also. 11. In all the cases wherein the mesmeric sleeper has the physical power to *manifest* resistance to the magnetizers will, by *word*, or *act*, in any one, or two, or three particulars; he or she has the same power to *manifest* resistance to the magnetizers will by



word, or act, in any fourth particular whatever. 12. To affirm for fact, what is in itself incapable of proof, is folly in extreme; and to alledge that a female patient, when in the mesmeric sleep, may be, or has been ravished by her magnetizer, without the use of physical force; or, when no physical force is pretended to have been used, is ridiculous farce, superlative humbuggery, and utter nonsense.

It no doubt seems wonderous strange to the reader, that a charge at law should have been made at all, by the husband if said mesmerized patient, against her magnetizer and physician, for "Assault and Battery, with intent to commit a rape," on the person of his sick, and sleeping wife; but it is more wonderous still, that when he found that on this charge, this physician would give a bond and security for his appearance before the ensuing Court, he obeyed the evil advices of some professed friends to "go home, and tell his wife, that on his oath for "Assault and Battery's," said physician could not be imprisoned, and tell her that she must swear a rape in order to his imprisonment," notwithstanding it had been declared already, that "she knows nothing of what occurred, and can testify to nothing," &c. But, both these wonders cease, when it is found that five days after this, said patient obeyed the mandate of her husband, viz: that "she must swear a rape against said physician, in order that he may be imprisoned" although she had not a particle of knowledge on the matter. She unequivocally swore to rape.

The civil law thus defines the alleged offence. "Rape is the carnal knowledge of a female, forcibly, and against her will." Hence it is seen, that in order to perpetrate said offence, there must be had a "carnal knowledge" of a female; this carnal knowledge must be had "forcibly;" or, "against her will;" and the which the law requires to be proved against the accused by competent witnesses, before a proper tribunal, in order to conviction of the alleged offender. It has been well said by a notable English judge that, "Rape is a charge easy to make, hard to prove, and harder to disprove." In this case, the vantage ground was all with the Prosecutors, this physician was unable even to pretend an *alibi*. The strength of his cause grew alone out of the weakness of the Prosecutors cause.

Truth is one, and error is manifold. It so turned out in Court, that said "carnal knowledge" failed of proof; "force" was not pretended, nor attempted to be proved by the Prosecutor; and according to the above cited authorities on Mesmerism, it is impossible for a Magnetizer to perpetrate a "Rape" on the person of his female patient, without use of force applied. This patient had the power of will to choose, and to refuse; she had the power of speech, and of loco-motion. To insist therefore, that in this case coition between these parties was then and there had, is the same thing as to affirm, that said "carnal knowledge" was had by the consent of parties—without the use of force; there is no alternative. Yet, this is not the truth; nor is it desirable, nor honorable to the parties to be so made out.

Now the truth is, no "carnal knowledge" was then and there had between the parties, neither forcibly, nor against said patient's will; and this is the reason why a Rape was then incapable of proof.—It follows therefore, that the whole charge was a mistake, an error; and all the ways and means employed in the attempt to give support to said charge were false; and all these had origin in a misapprehension of the truth; or they were all fabricated falsehoods made for evil ends.

## NO. VII.

It is a grave question with some persons whether the mesmeric sleep and its phœnomna is a matter-of-fact? It is said by this class of objectors to mesmerism, that "the whole of the phœnomina of that state is in non-conformity with the experience of men; and therefore, is a thing *not* to be believed."

In answer to this objection I have to say. If this is in fact the case—if the whole of the mesmeric sleep and its phœnomina is in fact in non-conformity with the experience of men, then it is indeed a thing *not* to be believed, unless it is allowed to be a miracle. But I ask, under what circumstances is it, that men believe that they comprehend any thing at all? Is it not in faith in a tradition—our own personal experience—and our ideas of an adequate cause for an effect?

The ghost and hob-goblin stories &c., which we learn in infancy, our religious prejudices &c., are founded on tradition handed down to us, and we believe without other evidence than a bare *assertion*. What we have experienced in ourselves, we easily can believe on the evidence of the personal experience of others. What we ourselves are capable of doing, we easily believe can be done by others, whether the actions be simple, or complex, right, or wrong &c. Whenever we can conceive in our own minds of an adequate cause (however futile it may be,) for an effect however wonderous, we are satisfied with our knowledge of it; but when we fail to find in our own conceptions a sufficient cause for an effect we are dissatisfied, and are prone to ascribe it to a super-natural cause, or the direct interposition of God, Angel, Devil or Spirit. A good writer says. "In the the darker ages [when ignorance and superstition prevailed] the learned were deemed wizzards, and the man of science has been supposed to have signed a contract with Satan."

We have not been educated in the belief of mesmerism, but we have been taught to believe in "natural somnambulism;" or walking



&c., in the natural sleep, which persons do perform feats of various sorts when fast asleep and read, compose, write, and solve mathematical problems &c., difficult of solution when in the waking state. Medical books are full of these cases, and we all easily believe them on tradition only. Few however have believed in the mesmeric phenomena on a less evidence than ocular demonstration; men require that they see it with the natural eyes in order to believe, and even then they often times deny that which they do behold, and charge collusion, trickery, fraud, simply because they do not conceive a natural, adequate cause in the production of results which they behold.— And when compelled by force of facts to yield, many are prone to ascribe the effects they see to the agency of the Devil, and infernal Spirits, rather than to no cause at all. How unphilosophical! How unchristian-like is this! and argues a tendency, or relapse, into Egyptian moral night, and a disposition to re-enter the Sybil's cave, or to lend a listening ear to the Delphian oracle.

What then is the philosophy of mesmerism? To what cause is its phenomena to be ascribed? I answer. To solve this question, is to dive deeply, into the philosophy of the human mind, and in natural science too; it is no "child's play," it is so to arrange the facts, as to deduce a true theory therefrom; it is to reason from the seen to the unseen; it is to prove the *being* of a thing by the *effects* produced. The mesmeric sleep is an *induced* state, self-induced it may be, or by the agency of an other person. The instrumentality used is the human eye, the human hand, and the human will.

Here it may be asked. Is it not performed solely by the *imagination* of the patient? I answer, no. The imagination is found to be insufficient causation for the production of the mesmeric phenomena. Again. It may be asked. Is it not performed solely by *emanations* of a material substance from the eye, or hands, or person of the agent by projection, and this received into the person of the patient? I answer, no. This too is insufficient causation for the production of the mesmeric phenomena. To what then is it to be ascribed as a sufficient cause? I answer; to passivity, and activity. That is to say. The subject must be found, or place himself in a *passive* state of mind and body both—a mood of "Swiss meditation"—a wise *passiveness*; he

should think on nothing, care for nothing, and make a self-dedication—a self-abandoning *to be acted on*.

Mind, matter, and motion comprehends the universe of God, there is naught else on earth. Thus circumstanced, the magnetizer when in action does call up all his native energy, will, and determination of purpose, and brings it to bear by his attention on the patient when in this *passive* state, assisted by his own eyes, and hands, with or without the imagination of his patient. Mind can move matter only through a medium. The magnetizer's mind by thought agitates, or moves his own brain; this motion in his brain cannot exist alone an isolated motion, but commences its motions to all contiguous, unisolated brains, and especially is directed by the agents eyes, hands, and silent will towards, and unto the *passive* patient's brain, by means of an all-pervading, undulatory, ethereal, or elastic medium in space; and induces mesmeric sleep, by removing the barriers there, which hitherto had isolated one or more organs of the patients brain from the force of others. And every obedience (if any) which is the *off-spring* of the agents will, is thus referable to its origin; whilst independent thought in the patient agitates his own brain, and this motion in his own brain, directed by his own will, produces in himself his *independent* and *adverse* motions and decisions. And the mesmeric sleep &c., is more or less perfectly done, according to an *invariable proportion* between the mesmeric force of the agent, and that of the patient.— Could that proportion once be ascertained, this would reduce mesmerism to a law, and certainty; regarding at the same time, the varied characters and temperments of the patients.

Thus is the mesmeric sleep, and its phenomena accounted for on natural principles.— Thus the seemingly mysterious, and so-called miraculous effects witnessed in the mesmeric sleep, are but *obedience* to natural law, or dained of God; and is as determinate in results as are the laws which govern in Gravitation, Electricity, Metallic Magnetism, Chemical affinity &c. Thus we dispense at once with Devil, Angel, Spirit, and all *super-natural* agency in mesmerism. God alone presides in Animal Magnetism; or Mesmerism.

THE END



