

From the Catholic Herald.  
ANIMAL MAGNETISM AGAINST  
CHRISTIANITY.

Mr. Editor,—Among the new philosophies of the age the most strange and startling is that of Animal Magnetism.

I have called it a philosophy—but, whether it is so or not, remains to be discovered.

What is Animal Magnetism? It is defined to be, as well as I can learn, a science, whereby certain men of peculiar temperaments, have the power with the consent of those whom they operate upon—to magnetise them—that is, to throw them into a deep sleep and to govern their thoughts and actions.

And what is the philosophy of this science?

It consists, as the writer understands, in the idea that there exists a subtle, imperceptible, and indescribable fluid in each and every individual of the human race—which fluid is under the government of mind, and is also the conductor of mind from the magnetised to the magnetiser—and vice versa.

Can this be philosophy! it cannot be—for its foundation is is but an airy dream, as an indescribable, subtle fluid, which is unperceivable, is but a supposition, and how can such a thing unseen and indescribable be proved to exist?

But, say the supporters of the science, the effect is seen, and it proves the existence of its cause—the supposed fluid. Granted that the effect is seen—but by what resemblance in the effect can you prove the identity of the cause—and what right have you to assert that the cause is a subtle fluid, or any other given thing until you have proved it so?

A mystery, however, is to be solved—Animal Magnetism, you say, produces an effect, and every effect must have its cause.

The writer of this does not deny that Animal Magnetism has an effect, and the effect ascribed to it, but he must deny the asserted cause of that effect.

Perhaps the writer may have been mistaken or humbugged in supposing that Animal Magnetism produces the effect spoken of—but if this were true, it concludes all words upon the subject; for every imposition is condemned from the very fact of its being an imposition.

Granting, therefore, that what he witnessed was the real effect of Animal Magnetism—then he is required to be a believer in it, so far as the effect is concerned. He is a believer in it as far as the effect is concerned, but is no believer in the science, or in the cause with it is asserted produced that effect; but on the contrary, he asserts, and will attempt to prove that the cause must exist elsewhere than in the supposed subtle fluid. There are things in nature capable of full and undoubted demonstration; and these things we justly believe with a firmer faith than other things which are not capable of as full a demonstration. We therefore believe these things so well demonstrated with such a faith as to prevent us from believing any thing which contradicts these truths. Among other beliefs standing at the head of all, is our accountability to God for our actions in this life; any thing therefore, which goes

to weaken or destroy this accountability must be immediately rejected as false, or if true, must be allowed to have its origin from some source opposed to God. The Cause of our accountability to God for our actions in this life, consists in our being possessed of free will—any thing, therefore, which takes away this free will, and leaves us senseless, or imparts to our mind other ideas, or to our bodies other actions than our own, guided by free will, must be if a material agent, rejected and not used—or if a spiritual agent, it must be one opposed to God, or in other words, most proceeded from the Devil. That the power in Animal Magnetism is not a material agent, is proved from the fact, that it is a power over mind as well as matter; and it is known that mind alone can govern mind; so as mind alone can govern mind, the cause in Animal Magnetism which directs and governs mind and matter, must be mind, or a spiritual agent.

There exists but one spiritual agent to which the mind of man should be subject and that is, his cause; or God.

God gave him his free will for the purpose of making him a free agent in the choice of his happiness or misery here or hereafter.

This free will, Society punishes man for throwing it aside, by the use of material agents—and this free will, man is convinced that he should be resigned only to such agency as God chooses to use, as sleep, &c., and that in no case should it be willingly resigned to any other than God himself. But in Animal Magnetism man resigns his free will and free agency willingly—so in the practice of Animal Magnetism it is proved that man is acting contrary to the laws both of God and man.

But it is proved that the agent to which he assigns his mind in Animal Magnetism, is not a material, but a spiritual agent, and if a spiritual agent, one that is opposed to God, and if one opposed to God, it is clearly proved that man in Animal Magnetism resigns his mind to the Devil, and so the Devil is the cause of the effect produced. By this it is manifest that Animal Magnetism is against Christianity.

Again—the free will of the individual magnetised, having been taken from him, or having left him, cannot be received by the operator or magnetiser, for it is not with the free will of the subject or person magnetised that he, the operator, acts over and controls the subject, but as he, the operator, asserts, with his, the operator's, free will.

This, however, is proved false, from the fact, that were he, the operator, to throw into the subject magnetised, his, the operator's, free will—then the operator would, in consequence, have lost his own free will, which he has given to the subject magnetised, and would therefore, immediately be placed in the same condition as the subject magnetised was before the reception of that free will.

But it is asserted, and does appear evident that the operator has possession of his free will during every stage of the operation, so consequently, as his free will does not depart from him, the subject magnetised cannot be under the control of the operator's free will.

But it is proved that mind alone can govern mind,—so the person magnetised having lost his own free will, and as it is proved that he cannot have been the recipient of the free will of the operator; it follows consequently, that as it requires mind to govern mind, his, the subject's mind, must be under the control of some free will or mind other than the free will or mind of the operator, or subject himself.

Now the supporters of this science do not contend that the subject is governed by the mind of any person other than the operator,—but this is proved above, to be impossible, nor can he, as seen above, be governed by his own free will, or mind—so it necessarily follows, that the subject is under the control of some third mind or free will. This third mind, therefore, as belonging to no particular body, or form, must be one that exists separate and apart from matter, or in other words, it must be a spiritual agent. But man is accountable to God, only so far as he is the possessor of free will, and so is bound to retain that free will until resumed by God—therefore, the fact of his yielding up his free will to another is a crime against God. If the yielding up of free will be a crime against God—he who receives the free will of another thus yielded up, commits a crime against God.

But the actor in this case—the recipient of the free will yielded up, it is proved is not the person who is called the operator, but some think free will, or mind, and as devoid of body, a spiritual agent. It follows, therefore, that as the real actor in Animal Magnetism is a spiritual agent, he is one opposed to God, and so it is proved that the effect produced in Animal Magnetism has the Devil for its cause. I could not place Animal Magnetism in a worse view than that above displayed; but as it is an imposition upon the public in some things, I would point out one of those impositions. Animal Magnetizers exhibit subjects who are ignorant of phrenology, and by applying their hands to certain portions of the head, produce fear, anger, &c. &c. and call that a proof of phrenology. Why, I ask, is it necessary that the subject should know phrenology, when it is evident that the operator, who knows it, has only to exert what he calls his will, to impress any idea upon the mind of the subject, and so fear, anger, &c. may be produced without touching the head or any part of the body, and so it is apparent that the subject's ignorance of phrenology should not be the question, but the operator's should.

The science has made one thing evident, that was growing into disrepute, viz. the active agency, in human affairs, of the Devil, and of his Being and existence.

Many who believe in, and practice Animal Magnetism, and its kindred sciences, are in other respects good men and good citizens—but in this much, if our argument is good, they are the tools of the Devil, and under his power, and they should look to the consequences.

## A LATMAN.

The new government of Spain, it is reported, contemplates the re-establishment of a good understanding with the court of Rome. The Primate of Spain is to take the initiative measures.—London Spectator.

DESACRATON OF THE SABBATH IN IRELAND.—O'Connell's largest gatherings are on the Sabbath day. Crowds of the Catholic clergy unite with him on such occasions. The consequent desecration of the holy day is shocking.—Christian Observer.

If Daniel the Great were within hearing, we should not offer a word of apology in his behalf, as he would put the Observer on his proofs of the obligation of observing the first day of the week, and of the manner in which it should be observed. Without requiring so much of our contemporary, we beg to remark, that the Lord's day—not the Sabbath—is chosen by the Liberator, as a day which does not interfere with the industry of the poor, and that care is taken to sanctify it, by public oblation of the Holy Sacrifice, under the canopy of Heaven. The homage rendered to God by these vast multitudes is as sincere, and profound, and ardent, as is offered in any other spot of the earth.—By what Divine law it is forbidden to pass a portion of the day in devising means to save the famishing population, and to secure the happiness and prosperity of the country, the Observer may find leisure to instruct us: but in the meantime we rely on the kind indulgence of our adorable Redeemer for his hungry disciples; and critical as we believe the position of things to be, we see no desecration of the day in discourses directed to assuage the sufferings of the poor, to inspire hope, and to secure the peace and happiness of millions.

The mischievous effusions of fanatics, made in sectarian pulpits, to inflame the worst passions of their hearers, and in the name of religion to produce suspicion, hatred, and discord, are plainly against the spirit, by which the Lord's day should be sanctified, whilst the Father of his country, keeping within the limits of the Divine and natural law, and without sin, pleads in the sight of God and man, the cause of oppressed millions, even on that day which the Church of Christ has ordained should be hallowed by sacrifice and prayer.—Catholic Herald.

A petition presented by Mr. Hume, against the factory bill, states, among many other allegations against the clergy of the Establishment, "that the petitioner has good reason to believe that very few of them make their own sermons, but buy them ready made of their London agents. That your petitioner could name a lady, a dissenter who employs all her leisure hours in composing sermons for the clergy, for which she obtains half-a-guinea each, and gives the produce to the London Missionary Society."

THE APOSTLE OF TEMPERANCE.—The Very Rev. Theobald Mathew has been pursuing his mission with unexampled success in the metropolis of England. It is impossible to estimate the number who have taken the pledge since his arrival in the modern Babylon; but upwards of 100,000 are supposed to have joined the ranks of teetotalism—amongst them a large number of Jews, who gave in their adhesion to teetotalism during their sojourn at Rag Fair.