

What is mesmerism? : the question answered by a mesmeric practitioner, or, Mesmerism not miracle an attempt to show that mesmeric phenomena and mesmeric cures are not supernatural ; to which is appended useful remarks and hints for sufferers who are trying mesmerism for a cure / by George Barth.

Contributors

Barth, George H.

Publication/Creation

London : H. Baillière, 1853 (London : Printed by Thomas Scott ...)

Persistent URL

<https://wellcomecollection.org/works/utag9jgj>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

932
16

MESMERISM
NOT
MIRACLE.

STANDARD WORKS ON MESMERISM.

922

Ashburner (J.) FACTS IN CLAIRVOYANCE, WITH OBSERVATIONS ON MESMERISM, AND ITS APPLICATION TO THE PHILOSOPHY OF MEDICINE, AND TO THE CURE OF DISEASES. 8vo. London. 1s.

Barth. A MANUAL OF MESMERIC PRACTICE, INTENDED FOR THE INSTRUCTION OF BEGINNERS. 12mo. London, 1851. 2nd Edition. 3s.

Capern (Thos.) THE MIGHTY CURATIVE POWERS OF MESMERISM PROVED IN A HUNDRED AND FIFTY CASES. 3s. 6d.

Davis. THE PHILOSOPHY OF SPIRITUAL INTERCOURSE, BEING AN EXPLANATION OF MODERN MYSTERIES. 8vo. New York, 1851. 4s. 6d.

— THE GREAT HARMONIA; BEING A PHILOSOPHICAL REVELATION OF THE NATURAL, SPIRITUAL, AND CELESTIAL UNIVERSE. 2 vols. 12mo. Boston, U.S., 1851. 18s.

Deleuze. PRACTICAL INSTRUCTION ON ANIMAL MAGNETISM. Translated by T. C. HARTSHORN. 4th Edition, with Notes, and a Life, by DR. FOSSAC. 12mo. London, 1850. 4s. 6d.

Dods. THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY, IN A COURSE OF TWELVE LECTURES. 12mo. New York, 1851. 4s. 6d.

— LECTURES ON THE PHILOSOPHY OF MESMERISM. 12th Edition. 12mo. New York, 1851. 2s.

Elliotson. NUMEROUS CASES OF SURGICAL OPERATIONS WITHOUT PAIN IN THE MESMERIC STATE; WITH REMARKS UPON THE OPPOSITION OF MANY MEMBERS OF THE ROYAL MEDICAL AND CHIRURGICAL SOCIETY, AND OTHERS, TO THE RECEPTION OF THE INESTIMABLE BLESSINGS OF MESMERISM. By JOHN ELLIOTSON, M.D. Cantab. F.R.S. 8vo. London. 2s. 6d.

— A FINE PORTRAIT OF, ENGRAVED ON STONE. London. 4s. 6d.

Haddock. SOMNOLISM AND PSYCHEISM, OTHERWISE VITAL MAGNETISM OR MESMERISM. 3rd Edition, with Plates. 4s. 6d.

Mayo. ON THE TRUTHS CONTAINED IN POPULAR SUPERSTITIONS, WITH AN ACCOUNT OF MESMERISM. 3rd Edition. 8vo. 1851. 7s.

Reichenbach. PHYSICO-PHYSIOLOGICAL RESEARCHES ON THE DYNAMICS OF MAGNETISM, ELECTRICITY, HEAT, LIGHT, CRYSTALLIZATION, AND CHEMISM, IN THEIR RELATIONS TO VITAL FORCE. The Complete Work from the German, 2nd Edition, with Additions, a Preface, and Critical Notes, by JOHN ASHBURNER, M.D. 8vo. with Woodcuts, and 1 Plate. London, 1850. 15s.

Sandby. MESMERISM AND ITS OPPONENTS. 2nd Edition. 12mo. 5s.

Teste. A PRACTICAL MANUAL OF ANIMAL MAGNETISM; CONTAINING AN EXPOSITION OF THE METHODS EMPLOYED IN PRODUCING THE MAGNETIC PHENOMENA, WITH ITS APPLICATION TO THE TREATMENT AND CURE OF DISEASES. By A. TESTE, M.D. Translated from the 2nd Edition, by D. SPILLAN, M.D. Dedicated to JOHN ELLIOTSON, M.D. Cantab. 12mo. London. 6s.

Townsend. FACTS IN MESMERISM, WITH REASONS FOR A DISPASSIONATE INQUIRY INTO IT. By the Rev. CH. H. TOWNSEND. 2nd Edition, with a New Preface, and Enlarged. 8vo. London. 9s.

The most Philosophical Work on the subject.

Zoist. A JOURNAL OF CEREBRAL PHYSIOLOGY AND MESMERISM, AND THEIR APPLICATION TO HUMAN WELFARE. Published Quarterly. 2s. 6d.



22102145282

arner,
£1 10s.

LONDON. J. BARRIÈRE, PUBLISHER, 219, Regent Street,

AND 290, BROADWAY, NEW YORK. (U.S.)

L. LVII

Med
K36042

8195 of County 3.9



Digitized by the Internet Archive
in 2016

86364

WHAT IS MESMERISM?

THE QUESTION ANSWERED BY A MESMERIC
PRACTITIONER;

OR,

MESMERISM NOT MIRACLE.

AN ATTEMPT TO SHOW THAT MESMERIC PHENOMENA
AND MESMERIC CURES ARE NOT SUPERNATURAL.

TO WHICH IS APPENDED

USEFUL REMARKS AND HINTS

FOR SUFFERERS WHO ARE TRYING MESMERISM FOR A CURE.

BY

GEORGE BARTH,

Author of "The Principle of Health Transferable,"
"The Mesmerist's Manual," &c.

LONDON:

H. BAILLIÈRE, 219, REGENT STREET;

OR FROM THE AUTHOR, 4, MORNINGTON CRESCENT.

—
1853.

922

18491182

LONDON:
PRINTED BY THOMAS SCOTT, WARWICK COURT,
HOLBORN.



WELLCOME INSTITUTE LIBRARY	
Coll.	welMOmec
Call	
No.	W111

P R E F A C E.

WHAT is Mesmerism? This is a question constantly asked by persons when they are first induced to accept the verity of some one or more of its facts. It has been asked and answered in the pages of magazines; it has been asked and answered in pamphlets. The question is more easily asked than replied to, if the required answer is to include the primary causation of mesmeric effects or facts; but this remark applies to other natural powers—What is electricity? What is terrestrial magnetism? What is heat? What light? What the force of gravity? What are they if we would view them separated from their effects?

Writers, who have replied or attempted to reply to the question, What is Mesmerism? have been either its advocates or opponents to its reception. The advocates have rather laboured to establish its facts, than to explain them; by their efforts the facts, or certain facts of mesmerism, may be considered as established beyond all possibility of disproof, and they now have the pleasure of seeing these facts generally admitted by the public. The opponents originally denied the reported facts of mesmerism absolutely, and insisted that they were impossibilities, which were only credited by fools and “shammed” by impostors; when the facts were found too stubborn to be metamorphosed into falsehoods by mere assertion, they tried to admit the smallest possible portion, and to explain that by referring it to imagination and hysteria; now that the admission of a large proportion, if not the whole of the mesmerist’s facts, seems compulsory, they

meet the question by denouncing the facts as supernatural; as being the result of satanic influence; and forbidden in Holy Scripture.

When the only evidence of mesmeric power was ascertained by observing its effects on the animal organism, this evidence was constantly rejected as being inadmissible or insufficient, because imagination and peculiar states of nervous system caused similar results when there was no mesmerism used, or because these effects might admit of being simulated; thus the possibility of an error existing was always urged as a proof that all was error and deceit. However illogical and irrational this might be, it still served opponents as something to silence enquiry with.

Mesmerists were lately delighted with the peculiarly delicate phenomena of the magnetoscope; and we also previously had the beautiful discoveries of Reichenbach. The latter subject has never been estimated at its true value by the majority of modern philosophers; the magnetoscope and its allied phenomena, such as the vibration of coins and rings, (attention to which was originally called by Herbert Mayo, the magnetoscope being perfected by Rutter and Leger), have been allowed to fall into comparative decadence, at least they have not maintained the interest as discoveries to which they are entitled; they are too delicate to satisfy common-place scientific observers; they have been principally studied by persons who already believed in the reality of mesmeric influence, and thus have not sufficiently impressed the learned with their value as collateral evidence of the truth of mesmerism.

Since the writer commenced the following pages, so remarkable a proof of the absolute reality of mesmeric force has been discovered, that in a few weeks we can hardly suppose a doubter will be found willing to dispute its truth;

a new presentation of mesmeric force is developed, and one of so gross a kind, that it requires no apparatus but a few pairs of human hands and a table for the experiment. We allude to the extraordinary phenomena of "table moving." The writer has seen little children move tables; he has assisted in moving tables by mesmeric power; and has suddenly stopped tables and hats by the simple force of his volition, when they had been caused to rotate rapidly by others. He knows a gentleman who, when alone, moves tables by placing his hands lightly on them, and causes hats to move and vibrate by holding his hands over them without touching.

In every second or third house has "table moving" been practised; it is hardly probable that any scientific phenomenon of any kind has ever been brought more generally to the test of demonstrative experiment in an equally short period of time. Many mesmerists have long been of opinion that it was possible to move inorganic matter, by the force of the will alone,* but it certainly was not believed as an established mesmeric fact; and the "table moving" has come unexpectedly even upon the mesmerists. This phenomenon is subject to the mesmeric laws which govern our other facts, for we ascertain that when strong-willed sceptics are in the chain, or even when present in the room in some instances, the tables won't move;—we all know how the presence of a determined unbeliever will often disturb clairvoyance, and derange, or prevent many other mesmeric

* Henry Thompson, Esq., of Fairfield, Dr. Ashburner, and the writer, have performed the experiment of causing a gold ring delicately suspended to vibrate by this agency, years ago. A Postscript is appended to this little volume with extracts from Articles by Drs. Elliotson and Ashburner, which appeared in the number of the *Zoist* for October, 1847, in which the possibility of operating on inanimate matter by the energy of the will is adduced.

phenomena. There can be no question that the "table turning" will establish a general conviction of the reality of the mesmeric or animal magnetic power;—it leaves no abiding place for a doubt in the mind of any reasonable being who will trust the evidence of his senses; those of our opponents who formerly declared that they would not believe our mesmeric facts if they saw them, may possibly remain the only doubters.

In the following chapters the writer has only treated mesmerism or animal magnetism as it is generally accepted, as a power, or force, which can be exerted by human beings, and probably by the inferior animals also; the new imponderable of Reichenbach, and the phenomena evidenced by the magnetoscope, are not explained or examined, his intention being to show simply how mesmerism cures disease, and to demonstrate that its phenomena are not supernatural or out of the usual course of God's Providence; he has also already far exceeded the space which he originally purposed occupying. He does not trust himself with speculations as to the consequences in the amelioration of the present condition of humanity, which must follow when the truths of human magnetism are universally accepted.

A great change is impending, is now operating in the world. Electricity and steam have partly lessened the difficulties imposed on man's intercourse with man by the laws of time and space; mesmeric clairvoyance and other mesmeric faculties will bridge over, perhaps, the chasm which now appears to separate spiritual from material states of existence. The more perfectly the connexion betwixt these states is established, the nearer will man become to his Heavenly Father; the better then will be his comprehension of his eternal and final existence; the more certainly will he be assured that the life after death is the life for which he should now live.

The writer could show, of his own personal knowledge, recent instances of well-meaning moral men, who nevertheless were atheists and materialists, having been converted into sincere Christian believers—accepting the Bible as their guide in both faith and works, by the evidence and teachings of mesmeric ecstatic clairvoyants. With such positive knowledge, how can we see Satanic influence in mesmeric power?

This little book has been written under many disadvantageous circumstances. It was commenced and in the printer's hands last year, and has been written a page or two at a time, at intervals frequently of a fortnight, just when half an hour's leisure could be snatched. The constant pressure of professional duties has prevented the writer from sitting down and penning his ideas when he was "i' the vein;" he has therefore not been able to do that justice to the subject which it merits—or even, he thinks, justice to himself. This is not an excuse for imperfections, which can be accepted by a critical reader; but it may induce friends to lay aside their magnifying glasses when they peruse the succeeding pages.

G. H. B.

4, *Mornington Crescent,*

May 30th, 1853.

CONTENTS.

	PAGE
Introduction	1
The Facts of Mesmerism	12
Mesmeric Curative Agency.....	25
The Science of Mesmerism.....	32
Prejudices against Mesmerism.....	68
Appendix.....	105
Mesmeric Cures	118
Sundry Cures.....	119
Inflammation of Face and Gums	123
Gout.....	124
Paralysis	129
Constipation and Tumours.....	134
Insanity Cured.....	136
Intense Spinal Irritation.....	141
Diseased Knee-Joint.....	143
Erysipelas Cured	145
Sciatica	147
Postscript.....	149

ERRATA.

- Page 7—Second line from the bottom, for “principles” *read* prejudices.
- Page 27—Fourth line from the bottom, for “instruments” *read* an instrument.
- Page 73—Third line from the top, for “that which comes” *read* those which come.
- Page 95—Fourteenth line from the top, for “obits” *read* orbits.
- Page 106—Fifteenth line from the top, for “are” *read* were, and in Seventeenth line ditto, for “cases” *read* cures.
- Page 115—Eleventh line from the top, for “consequence so reflects” *read* consequences or effects.

INTRODUCTION.

THE writer has not adduced, in the following pages, any argument to prove that the facts and phenomena of mesmerism are true; they are written for the information of those who do already believe, therefore the truth may be taken as admitted. Those who are now found opposed to the reception of mesmerism as a special fact existing amongst other natural phenomena, or who affect to doubt and persist in denying the existence of a mesmeric agency or the possibility of diseases being cured thereby—are wilfully blind; they shut their eyes and exclaim that they cannot see. No facts in existence are better supported by trustworthy evidence than the facts of mesmeric cures of diseases; and the ordinary and many of the extraordinary phenomena of mesmerism may easily be produced by every earnest seeker of truth for himself if he will take the trouble to make a few experiments fairly. The chief opponents of mesmerism as a curative agent, are professors of the healing art who vainly fancy their own system to be so perfect

that it requires no improvements—or that they individually are too old to learn new systems of healing—or that their pecuniary interests may suffer by admitting a new method of curing—or their professional dignity is lowered by individually acknowledging a curative agency which is not yet recognised by medical colleges or corporations. We may add other persons whose mental organizations are so formed that they are ever doubting and never seeking the truth; too self-conceited to admit that which they cannot understand, too indolent to obtain conviction by a fair personal investigation, they equally deny or assert without having any reason for denial or assertion, and when urged to furnish one fall back on the opinions of others who are as idle, ignorant, or incompetent as themselves.

There is a fashion in science as in dress—there is even a fashionable religion—a fashion in politics—a fashion in the art of curing diseases. There was a time when the fashion was to travel by stage-waggon at four miles an hour—the fashion changed in favour of stage-coaches at ten miles an hour—now the fashion is by railway at forty or fifty miles an hour. But a few years have elapsed since any specially urgent message was forwarded by special messenger on horseback, perchance at an expenditure of many pounds and many hours—the fashion now is to forward it by electric telegraph—even

hundreds of miles in a few seconds at a few shillings expense. It once was the fashion to consider projectors of vessels to be propelled through water by the agency of steam, madmen; then it became *fashionable* for sane men to travel by such vessels. When Stephenson propounded an opinion before a select committee of the House of Commons, that it was possible to obtain a speed of twelve miles an hour on railways by steam power, he was derided as a visionary enthusiast—now a railway speed of fifty miles an hour is *fashionable*, and members of parliamentary committees travel at that speed. When it was first proposed to cross the Atlantic in steam vessels, philosophers acquainted with matter and its properties demonstrated that it was not possible; now steam-voyages across the Atlantic are the “fashion of the time.” When Harvey propounded his theory of the circulation of the blood, the “surgeon barbers” and physicians of his day were shocked past all forbearance at the *unfashionable* nature of his doctrine, and were as a body in no wise sparing of their abuse and persecution; it is now quite *fashionable* amongst physiologists to believe that the blood really does circulate, and Harvey’s memory is held in reverence and his name in honour by them. When Jenner made his great discovery of the prevention of small pox by vaccination, it was so

thoroughly unfashionable that he was calumniated by his own profession—his discovery was attacked from the pulpit—and various evils to the community, if it were permitted, were declared inevitable by those who without any reason assert and deny. Now vaccination is *quite fashionable* and Jenner ranks amongst the greatest benefactors of the human race. When it was first announced to the medical profession of this country that persons might, by mesmeric agency, be rendered totally insensible to the pain of the severest surgical operation, and the fact of the painless amputation of a thigh at the Wellow hospital was communicated as an instance, the announcement was so much at variance with the standard of medical and surgical knowledge, that the profession as a body would not be so unfashionable as to believe, or receive, or even investigate it. One eminent surgeon even asserted that it would not be well for patients were it possible, as they were all the better for feeling pain; others declared they would not believe in the possibility of such painless operation even although they witnessed it with their own eyes, as the thing was impossible. Painless surgical operations under ether or chloroform have since become somewhat fashionable—although dangerous and in many cases fatal, and the number of cases of painless and perfectly safe operations under mesmerism now on record, proba-

bly exceed five hundred—amongst which number Dr. Esdaile alone has performed two hundred and sixty, and numerous minor operations not recorded by him. It was once highly unfashionable for any man to assert that cures of diseases otherwise incurable—or any cures of any diseases whatsoever could be accomplished by mesmerism—now there are found so many persons of exalted rank, of acknowledged intellect, of high character as men of probity and piety, testifying to this truth and supporting their assertions by evidence of such facts within their own personal knowledge, that it is rather fashionable to believe it. It is hardly necessary that we should adduce other instances to prove that one generation may refuse facts—and declare them absurd, impious or impossible—merely because they are not the fashion—and that the constant and inevitable progression of every discovery which is based upon the truth, however slowly—or however much opposed—will in some other generation bring it into fashion. La Place admitted the evidence as to the truth of mesmerism to be conclusive; Cuvier declared his belief in the reality and positive existence of the power or agency claimed by the mesmerists. De Morgan, the first mathematician of the present day, is an avowed believer in the truth of mesmerism; so likewise is the Archbishop of Dublin, whose fame is established as our first

logician. Sir Edward Bulwer Lytton, no small name in the world of literature, has not only long since investigated the subject but expressed his conviction of its truth. Dr. Gregory, the Edinburgh professor of chemistry, who ranks amongst the best chemists in Europe, is also a mesmeriser and has written a large and excellent work on the facts and phenomena of mesmerism. Amongst physicians and physiologists there are plenty of believers—Dr. Elliotson standing at their head. However sceptics may affect to scoff at mesmerism, or sneer at those who practise it, they surely cannot say our evidence is insufficient when La Place, Archbishop Whately, and Professor De Morgan have found it sufficient.

Dr. Elliotson became convinced, by his personal experiments, of the truth that there existed a human power or force of some kind which could cause or evolve various singular mental and physical phenomena in persons subjected to its action; and that it possessed great potency as a curative agency in disease.

Dr. Elliotson's name was not an obscure one in the annals of his profession; he filled the first medical chair in the then new Metropolitan University; he was first physician in its hospital; he was the author of one of the best and most voluminous works on the principles and practice of medicine

ever published; his learning as a physiologist and his experience as a pathologist were fully acknowledged by his brother physicians; there were few, indeed (if there were any), who were considered by the profession as his professional superiors. It might have been anticipated, that as soon as a man so well qualified to judge of the truth of mesmerism had declared his conviction of such truth, that the whole professional body—those of all others whose duty was involved in ascertaining its truth—would have respected his opinion, have entered on a thorough investigation of the subject, and repeated his experiments. This might have been anticipated and certainly must have been anticipated by every honest head and loving heart who knew not the past history of the profession—by every man who was honest enough to assert a truth when he had sought and found it and kind-hearted enough to seek and find such truth, when he was assured that by so doing he might minister to the distress or sufferings of some afflicted fellow-creature. However, the history of the public introduction of mesmerism into this country by Dr. Elliotson and the reception it has experienced from the medical profession, have proved that such anticipations would have been erroneous, and that the profession, as a body, remain true to the principles which made them reject the discoveries of Harvey and Jenner.

However numerous the honest heads and loving hearts are in the medical profession, and we confess and assert not only of our own knowledge which is circumscribed—but by all public report and private report, and by all evidence so patent as to be universal and common belief—that no body whatsoever possesses more honest heads and loving hearts, *individually*, than the medical profession; the reception the profession have given to the claims of mesmerism, and their treatment of Dr. Elliotson because he was honest enough to avow, and true enough to the principles of his profession to investigate these claims, have also proved to the present generation, and established this fact for posterity, that no body in the whole community, as a body, ever possessed a less honest professional head, or more selfish and unloving professional heart.

We, who are convinced of the truth that there exists some human and animal force or agency capable of producing certain phenomena and curing the diseases of human and animal organisms, would exert ourselves uselessly if we endeavoured to convert to our belief those who have pre-determined that they will not be converted; it would be idle to try and teach those who think they need not learning; humiliating to address ourselves to those who, *without investigating* the subject, pronounce us “fools” or “rogues,” as “cheating” or being

“cheated,” because we venture to believe after duly and carefully investigating. We will not attempt to convince them—probably the less earnest mesmerisers may be in their endeavours to show them the truth the more readily will they seek to attain it for themselves; if not, they can be left to the complacent enjoyment of their ignorance until the belief in mesmerism is throughly in the ascendant of fashion, *an era which can be but very few years distant*,—and then ALL MEDICAL OPPOSITION WILL CEASE, and other opponents become converts to our mesmeric doctrines, without *requiring any evidence of our facts*, or asking *any elucidation of the laws on which the facts are based*, because BELIEF WILL THEN BE FASHIONABLE.

The purpose and design of the following pages is to afford plain and practical information to persons who already believe that there is truth in mesmerism; and who, wishing to obtain for themselves or others the benefits of its curative powers, are not well informed as to the character or nature of this agency, the conditions which should be observed in order to secure its successful application, or the phenomena which may be presented during the mesmeric treatment. It is, however, requested that the reader will carefully distinguish betwixt that which may be put forth as opinion and that which is stated as fact. To propound sundry facts as the

effects of a specific cause and declare an utter inability to comprehend this cause, its nature, or mode of operation ; or to beg that the facts may be accepted and warn the acceptors thereof not to try and understand the cause but be contented with knowing its effects, is not our design ; there would be no science of any kind possible if this course were universally pursued. There is no reason whatsoever why the nature of the mesmeric agent or force, the laws by which it is governed, and the correlation which exists betwixt it and other known or rather acknowledged forces should not be comprehended as a science ; when can it become a science, if all who practise it and thus have the opportunity of observing its effects, are to refuse to “ theorize ” or speculate on their probable causation ? The true method of progression in all matters of human knowledge is first to ascertain positively the existence of certain facts—as effects—and then seek to know the prior effects which have operated as causes. This is all that human learning can possibly accomplish ; all the causes which we can ascertain are only effects of prior causation, dive as deep as we will, ascend as high as we can, there is ever beyond us a next antecedent which human knowledge cannot grasp or mental chemistry analyze. The writer does not attempt any hypothesis which shall explain the causation of

all mesmeric phenomena; but the effects, or certain of them being taken as admitted, we may venture to ascend one step in the ladder which connects the lowest existence or effect with the highest primary or Great First Cause, and try to comprehend what the mesmeric power, force, or active agent is, and how the curative effects which follow on exercising it are the necessary consequence of its exercise. We again solicit the reader to accept the facts as belonging to the science and as parts of a universal truth, and receive the opinions as the speculations of one who has had a sufficiently large practical experience to exonerate him from a charge of impertinently obtruding his opinions, but who has no claims to ask his opinions to be received as any other than probabilities which may serve the reader's mind to rest upon until some philosopher who shall have ascertained the nature of the highest imponderable material forces and the forces which are their antecedents shall have produced the elucidation of the subject—or until something more probable, feasible, or rational shall be presented to supplant it.

THE FACTS OF MESMERISM

Are not probabilities or assumptions put forth by the mesmerists, but operations and results, circumstances and events, standing immediately and distinctively in the relation of cause and effect; and they are so positive and evident, that it is hard to comprehend how any rational mind on investigating or viewing can refuse to admit them as incontrovertible truths.

These facts may simply be stated as the fact that there exists a mesmeric curative agency or power, and that diseases are cured by it, and the fact that various abnormal states, presenting extraordinary physical and mental phenomena, can also be and are produced by mesmeric agency, and furthermore, that the consequence of producing some of these states in a sick person is often evident in the cure of his disease.

The great fact of the cure of disease may be accomplished without any of the extraordinary states or phenomena of mesmerism being induced. Of all the persons who are cured in this country by mesmerism, there is not, probably, more than one case in four where some of these phenomena are presented during the treatment.

The abnormal states induced by mesmerism may

be divided into three distinct classes or states—“The Mesmeric Sleep,” “The Mesmeric Sleep-Waking,” and “The Mesmeric Waking State.” During the persistence of these states, various curious phenomena, or groups of phenomena, may occur, coming out either when not sought for or expected; or as a consequence of some effort or process designedly used by the operator.

The MESMERIC SLEEP is really a state resembling natural sleep, and varying in intensity from mere dozing to the deep state of trance or apparent coma in which the sleep is so profound that all sensation, voluntary motion, and consciousness of external things is totally suspended. In this state the pains of the most severe surgical operations are unfelt and the sufferings which attend parturition may be passed through in perfect safety and absolute unconsciousness on the part of the mother. This state is also most valuable as a means of calming and strengthening the brain and nervous system of invalids, and hence greatly tends to accelerate and is sometimes alone sufficient to accomplish their cure.

The SLEEP-WAKING is a very peculiar state; the term sleep-waking is not a very appropriate or suitable name to designate it by, we use it because the state is comprehended by mesmerists when thus designated. This peculiar state might be further subdivided if it were necessary; for many distinct

forms of it are known to experienced mesmerisers. The sleep-waking person differs from the sleeping person inasmuch as some of his faculties are awake and abnormally active; he has vision, but not through his eyes; his perception though strictly analogous to visual perception and subserving all the ordinary uses of visual perception, is perception by the brain without the intervention of the eyes which are generally shut; the pupil of the eye being turned up convulsively in its orbit, and the sclerotic, or white of the eye, only visible on opening the lids. There are some exceptions to this rule, as some sleep-wakers open their eyes—but the eye in these cases will always be found totally insensible to light and consequently quite incapable of ordinary vision. Many persons in the sleep-waking state will walk about, read, write, work, eat and drink, and converse exactly as waking persons do. They will remember, in one sleep-waking state, the circumstances or events of other or previous sleep-waking states; but on awakening them, and thus restoring them to their natural state, they are quite oblivious of every event and circumstance which transpired during the sleep-waking condition.

The characteristics by which we distinguish sleep-waking from mesmeric sleep, and from the ordinary state when awake, is the power of seeing distinctly without using the eyes, of talking, and also to a greater

or lesser extent, of acting or doing rationally. This does not occur in sleep ; in sleep, the subject, if he talks at all, grumbles incoherently, and if he moves, he moves mechanically without preconceived purpose and blindly without vision ; he is only a dreamer, his dream may even have been prompted by another, but he is still a sleeper.

The absence of memory is a distinguishing feature of the true mesmeric state, and exists on awakening from it, whether the state has been "sleep," or "sleep-waking."

It has been just observed that the "mesmeric sleep" may be less or more intense from mere dozing to absolute insensibility. The "mesmeric sleep-waking" may also be less or more perfect as a distinct state. We may have mere perceptive vision equal to or sometimes inferior to the vision obtained by the ordinary exercise of the eyes, taking in the same class of objects, and limited in its range by the same obstacles ; but this power of seeing without eyes may be so increased that walls present no impediments to its penetration ; it may be so extended that nothing in the material world is too distant for its range. A marked distinction occurs betwixt mesmeric vision and ordinary or normal vision ; in normal vision we see every thing which is subject to the ordinary laws of vision ; if our eyes be perfect and rays of light impinge upon

the retina the brain perceives whether we will or will not; if we would avoid seeing we must shut our eyes; in the most perfect form of mesmeric vision the subject sees (as a general rule) only those persons, things, or places which he desires to see,—in one case light from the object seems to seek the brain in order that it may be seen; in the other, light from the brain seeks the object which it desires to perceive.

The faculties developed in this exalted state of perception are known as *intro-vision*, or the power of seeing the interior structure of the body; *medical instinct*, the power of perceiving its disease and prescribing remedies; *clairvoyance*, the power of seeing and describing truthfully absent persons, distant places, and hidden things (not as they were as from memory, but) as they are at the moment of looking, the clairvoyant perception being to the clear seer a veritable and acute vision. To these faculties may be added, occurring though rarely, *post-vision*, the power of perceiving or knowing the past; *pre-vision*, the power of perceiving or ascertaining that which is to be, and *ecstasy*.

Ecstasy is a form of sleep-waking in which the subject believes that he is clairvoyant as to the verities of another state of existence; perhaps declaring that he is conversing with the spirits of some who once were alive in this material world;

or walking with them amongst flowers and scenery so beautiful that he cannot convey any adequate idea of it by words. We affirm the existence of this state of ecstasy as induced by mesmerism to be a fact (of our own knowledge). We do not contend that the declarations of ecstasies are facts because we are not in a condition to verify them by the aid of our external senses; they may be hallucinations, and possibly very often are so; but when this curious state is thoroughly examined, when we listen to the descriptions of the spiritual life which ecstasies, who live widely apart and who know nothing of each other; of ignorant persons unable to read, and who never heard of the statements made by other ecstasies, and who are probably mesmerised for the first time; when we see that these persons (no possibility of collusion existing) are all consistent in the characteristics of their visions, their claims as truth appeal very strongly to the reason of all who bring a calm unprejudiced judgment to the investigation and believe in the reality of the future life or spiritual existence.

The MESMERIC WAKING-STATE is that in which the subject is evidently in some abnormal condition which has been induced by the influence or operation of the mesmeriser; but the consciousness of his condition being left him, perceptions being received through the accustomed organs of sense,

and a memory of this abnormal condition remaining afterwards, the subject, although mesmerised, can neither be called asleep nor be pronounced a sleep-waker. The customary indications of this state is paralysis of the organs of motion and sensation existing to a greater or lesser extent ; usually it is but partial, occasionally we may see it nearly or quite total. The eyes may be closed and the jaws locked, the patient having no power to open them ; the limbs may be quite powerless and the whole nerves of sensation be incapable of feeling ; or sensation may be abolished and voluntary motion remain ; or the latter be abolished and sensation remain. In this state we may sometimes see that whilst a part of the system is deprived of its accustomed power some other portion has obtained an increase ; thus a person may be unable to move his arms or legs, or to feel them injured, and be able to hear sounds or smell scents which are perfectly beyond the range of his senses when in his normal state, and there are also occasional instances of extraordinary increase of the power of natural vision. In this state also it may be that the normal cerebral balance is so disturbed that, though the memory remains entire, the perceptions of the person are more or less subjected to the assertions or suggestions of another. Thus, if the operator declares that his subject is blind or deaf,

he would instantly lose the faculty of seeing or hearing; if he insisted that his subject was a dog or a horse, he would feel himself to be a dog or horse, at the same moment remembering who he is and how he is influenced. A person in this state may be compelled to feel whatsoever the operator tells him to feel; to taste, smell, hear, or see in obedience to his command; or he may be deprived of any one of his senses; or have his volition and power of motion paralyzed at the desire of the operator, and these several effects when induced, may remain persistent until purposely dispelled by a word or act of the mesmeriser.

There are a variety of other phenomena occasionally (one or other) seen to occur in persons who are mesmerised; some being presented far more frequently than others. They may be briefly described as *community of sense*, that is, when the subject tastes, smells, or feels whatsoever the operator tastes, smells, or feels. *Cerebral sympathy* or community of thought, when the subject perceives the thought, or comprehends the silent and unspoken wishes or commands of the operator. *Transposition of sense*, the subject having sensuous perception not by the accustomed organs of sense, but by some part of the system which now performs an office quite out of the customary use of its function; thus the patient may see, or smell, or taste, or hear

only in close vicinity with an epigastric or abdominal ganglion, or even with the tips of his fingers or toes. *Mesmeric phantasy*, in which the operator causes his subject to taste, see, feel, or hear when there is nothing awakening or exciting the senses in the normal or customary manner, that is, nothing to be seen, felt, or heard—the senses being excited either by a silent or unexpressed desire or wish formed mentally, or a command or suggestion uttered vocally by the operator. *Phreno-mesmerism*, by which the phrenological organs of the brain may be individually excited into activity by pointing or pressing with the finger over their locality, and the truth of phrenology be thus proved to absolute demonstration. *Mesmeric dream*, when the subject (the eyes being either open or shut) mistakes his own identity—or that of other persons—or of places—or believes himself to be in places and amongst persons and circumstances which have no existence but in his imagination. A *mesmeric promise* is a promise made by a sleep-waking person; it may be forgotten when the promiser is awakened, but will nevertheless be performed. *Mesmeric traction* or *repulsion* is when the subject is drawn towards or driven from the operator by gestures or motions. *Mesmeric attraction* when the subject, during his sleep or state, cannot bear the absence of the operator. *Cross mesmerism* is

when two or more persons have influenced a subject at the same time. *Mesmeric isolation* is evinced by the mesmerised subject when he cannot hear any person but the operator, and can in general only see persons or places in obedience to the operator's wishes. *Rigidity* is when the arms, legs, or trunk lose feeling and motive power, and becoming stiff, cannot be flexed until demesmerised. *Catalepsy* when the limbs or body lose feeling and power of motion, but can be flexed or straightened and remain so until the operator changes the position. In artificial or mesmeric catalepsy we may see this cataleptic condition of the limbs presented without any general catalepsy being induced; we may designedly produce local catalepsy as we may local rigidity by operating on a part of the body only. When the condition is general, it is developed in the mesmeric sleep—mesmeric waking—or sleep-waking states; that is to say, the conditions of one or other of these states is accompanied by the cataleptic condition. There is another condition of the limbs sometimes and not unfrequently induced by mesmerism, a condition the extreme opposite of rigidity—namely, *extreme flaccidity*—in which no power or tone whatsoever is left in the muscles; in this state, but for the osseous structure of the system, it might be bent into any form as if the muscles were merely skeins of silk or cotton.

However wonderful and extraordinary these phenomena—and particularly some of them may appear to the spectator or investigator—we beg the reader to view them only as natural phenomena;—they are not—no, not one of them—*super-natural*. Each and every one of the states and conditions just briefly described, may occur, and does occur, when the subject has never been subjected to any mesmeric influence or operation. They are all consequent on some disturbance of the normal or natural equilibrium of the brain and nervous system; and are frequently presented as symptoms of various nervous disorders. The disease characterised by medical nosologists as hysteria (a vilely-bad name for the disease because young men are subject to it and women also whose organ involved in the nomenclature is not at all deranged) abounds in manifestations of these kinds of phenomena. Hypochondriasis is merely a disturbance of the cerebral equilibrium,—so also are many forms of insanity;—they are diseases when we cannot ascertain how they are caused or cannot reduce them at pleasure;—they are mesmeric states when we produce them artificially by our mesmeric influence and dissipate them by removing it. Catalepsy and trance or the analogues of the *mesmeric deep sleep*; somnambulism of *mesmeric sleep-waking*; various forms of tonic spasm, clonic spasm or paralysis

—states resembling those of our *mesmeric waking state*—all are seen to occur as diseases of the brain and nervous system naturally, or without being the result of any known or designed agency.

Even clairvoyance, the power of seeing absent and distant persons, things, or places; the power of perceiving the thoughts of others;—the power of knowing that which belongs to the past;—the power of prophecy or foreknowing that which will happen;—and ecstasy;—each and all have occurred and been observed in persons who have *never been mesmerised nor subjected to any designed process leading to their production*;—these states have been presented as abnormal states and diseases being just as much diseases as small pox or fever.

Ether—chloroform—nitrous oxide—electricity—the magnetism of steel magnets—the odic force of chrystals—sundry gaseous vapours—alcohol—opium—henbane—stramonium—Indian hemp—and various other drugs and natural agents—also violent nervous and mental shocks and emotions may and do sometimes cause such disturbance of the brain and nerves that some states, similar to those induced by mesmerism, are seen to result as the necessary consequence of this disturbance.

By staring intently at any small object held above the eyes, as in Mr. Braid's method of hypnotising; or held in the hand, as in the American plan of

hypnotising,—called absurdly enough “electro-biology”—sufficient disturbance of the cerebral and nervous equilibrium may be caused to produce states of the like kind to those described as mesmeric states, in which states, also, analogous phenomena to mesmeric may occur spontaneously, or be induced by the mesmeric influence of the operator;—or even by suggestions or assertions addressed to the imagination of the subject by him.

It may, therefore, be accepted that the various states and phenomena which have just been briefly described, are peculiar abnormal conditions of the brain and nervous system which can be induced by mesmerism—or by other agencies having no relation to mesmerism—or may come on as it were spontaneously—the exciting force or agency being unknown;—or from a known cause, as fright, mental emotion, disease, or medicinal agents—consequently that these states are neither miraculous nor supernatural—but purely natural.

There are several works on mesmerism and physiology in which more detailed and copious information about these curious states can be found;—the writer has endeavoured to give a brief, but sufficiently plain, description to enable either of them to be recognized as a distinct state, should it occur during the treatment of a case by mesmerism. The phenomena of one decidedly-marked state must not

be sought for in another decided state. This is a blunder constantly committed by inexperienced persons who know not better, and by medical men who ought to know better, and would know better if they would fairly study the subject.

MESMERIC CURATIVE AGENCY.

The great and most useful fact of mesmerism remains to be considered—that the mesmeric force, agency, or influence is a curative force, agency, or influence;—and that it can and does cure all curable diseases of whatsoever kind, *provided they appertain to cases requiring medical treatment.*

We do not include those cases which require surgical treatment. *Mesmerism* is not a *miracle*; therefore, mesmerism alone will not reduce a dislocation of the shoulder, or set a broken leg, or extract a carious tooth;—but although it will not enable a patient to dispense with the surgeon it will greatly assist him in his operations and manipulations and render some operations possible (as reduction of hernia), which might be impossible without it.* Mesmerism subsequently to a surgical operation may greatly facilitate the recovery of the

* *Vide* Dr. Esdaile's case, in *Zoist*.

patient;*—and where the deep sleep or insensibility to pain can be induced, the patient may have the blessing of undergoing a necessary operation without experiencing any of the agonies which must otherwise be endured.† Whensoever mesmerism accomplishes this—it is done safely and beneficially to the patient;—when it is effected by chloroform it is done at the hazard of the patient's life and the risk of inflicting some constitutional injury.‡

Before we endeavour to show how the mesmeric agent cures disease—we may perhaps be allowed to speculate on what constitutes health and what disease, and what the mesmeric influence is.

A man is in full health when every organ in his body is capable of duly performing its assigned use: doing neither too much work nor too little work: but just fairly and equally sharing its own task in the general labour required from the commonwealth of organs and doing this also at the proper moment, working when its proper turn comes; each organ

* *Vide* Mr. Kingdom's case, in *Zoist*.

† See hundreds of cases in the *Zoist*.—Dr. Elliotson's "Mesmeric operations," and Dr. Esdaile's "Clairvoyance and Mesmerism."

‡ The writer knows a case of a lady becoming insane immediately after inhaling chloroform and remaining so ever since; she has been confined in an asylum more than twelve months. See also cases in the Medical Journals, Public Newspapers, and *Zoist*.

being sound and perfect in its structure and every vessel, fibre, tissue and atom, perfectly and properly constituted. Disease is just the reverse of this picture—we have organs either imperfect in structure and unable to perform their functions in consequence of such imperfection—or we have them, although not structurally altered—incapable or refusing to do their fair share of the general labour—or doing too much—and doing it at wrong times—and thus disturbing the general harmony of the commonweal. Structural disease, unless congenital or from some accident, rarely exists excepting as the consequence of a previous functional derangement. A question may arise here—What causes functional derangement?

Functional derangement is a disturbance of the power, force, or agency which acts upon organs and makes them work. To understand the subject clearly we must endeavour to view the active agency or moving power as an entity, separate and distinct from the passive recipient or organism to be acted on. We shall not obtain much help by studying the subject in the method which authority ordains in medical schools. Mesmerism, or some analogous science, must be admitted and used as instruments of investigation before either physiologists or pathologists will be able to obtain a masterly view of a human being as a whole, or comprehend fully

the laws on which depend his health and disease. Supposing that an anatomist-physiologist—a microscopist-physiologist—and a chemist-physiologist were determined by the aid of their general and particular knowledge to analyze a man thoroughly and make plain the whole matter. They catch a live man, weighing 150 pounds we may say—and as a preliminary step in their investigation they give him a dose of prussic acid, or take some other means of suspending the action of his heart—the anatomist then does his work—and shews bones—blood vessels—nerves—membranes—muscles—tendons—cartilages—fat—and a membrane investing the whole, namely, skin. He shows heart—lungs—stomach—liver—and various and numerous other organs in the body, the use or functions of each and the healthy character of its structure he determines as a physiologist and pathologist. He shows a brain—spinal chord and system of nerves branching off in every direction, going from the brain as an imaginary centre to every one of these organs, to the extremities, and the whole skin as a circumference. The microscopist shows that these nerves, even the most minute, are tubes and a rational inference follows that being tubes they were intended to contain and convey—his instrument discovers the mechanical structure of the blood and other fluids in the system and the radical molecules, or germs

from which all organs and tissues are developed. The chemist takes up the analysis where these leave it and reduces the whole to separate portions or component elementary principles, called hydrogen—oxygen—carbon—nitrogen—calcium—phosphorus, and small parts of sundry other elementary principles which need not be here specified, but which altogether weigh 150 pounds;—the exact weight of each, the proportions in which one combines with another, and the character of every resultant combination are next duly eliminated, arranged, and tabulated.

Weary and tedious—mentally exhausting and sensationally disgusting—has the task of these deep searching physiologists been—the reward of their labours remains to them—they have analyzed a man!—they now know all about him!—and their knowledge will be set forth for the good of the human race, for this when combined with the learned contributions of fellow-labourers, morbid anatomists — pathologists — therapeutists — nosologists—pharmaceutists—and sundry other—*ists*—must furnish such a battery of medical science to bear upon the subjects of human health and disease—of the composition of a man and his re-composition—of the wearing out and the renewal of his tissues and organs—of the nature of healthy structure and of unhealthy structure—that disease will

no longer have a chance of establishing itself in the system. If it attempts to invade, instantly the physician's battery is set into action and the disease annihilated. Is this the fact? have the researches of our physiologists enabled medical sciolists to establish a perfect system of healing by which they can comprehend and absolutely master disease? experience cries, No!—we are very little in advance of the physicians of two thousand years ago in this respect. Is our supposed scientific investigation then useless? Not so!—it may be worth the labour spent, it is well as far as it goes, but it is not all, it is not enough—our physiologists have been analyzing a *dead body*—not a *living man*!

The nerves which the microscope show as tubes meant to contain and convey something—certainly lost the fluid which must have circulated through their ramifications when the anatomist stopped the action of the heart—for he saw it not when he divided a nerve—the microscope could not detect it;—there was no trace of it discovered by the chemist;—there was no evidence of its presence, it had therefore already escaped if it ever were there. Although the physiologist has not seen this power or fluid he rationally infers its existence as derived from the brain, and he also knows that its operative energy or force is antecedent and necessary to the functional activity of an organ, for if the nerves which convey

it from the living brain are divided that organ no longer performs its function.

It signifies not by what name we call this force; we are not sure that it is either electricity or magnetism—but nervous force or nervous fluid, the common names by which it is designated are not misnomers and we may, therefore, retain them when alluding to it.

As the integrity of structure depends on function and the integrity of function depends on the nervous fluid, we may readily believe that the power which can control this nervous fluid in an individual is a power competent to regulate his disturbed functional action and also to modify structural derangement to a greater or lesser extent.

It therefore follows that this power properly directed is an agent by which diseases may be cured.

To operate on the nervous force of another by our own nervous force is to exercise the mesmeric art.

The nervous force appertains to a living man; it is not to be found existing in a dead body; if a philosopher would understand either its origin, nature or laws, he must study it where it is, instead of seeking to observe it where it is not.

This study leads us directly away from an investigation of the gross ponderable material elements of the body, although organized, to a consideration of the imponderable forces which organized it and

which, operating upon or through the nervous fluid, maintain and conserve it as an individual organic existence.

This study is the science of mesmerism.

THE SCIENCE OF MESMERISM.

Of all subjects worthy the pursuit of a philosopher this subject is the greatest, because it necessarily, if the investigation be pushed to its higher development, leads beyond the immediate operation of the nervous fluid on the material organism to a search after the principle which not only creates but conserves ; to a consideration of that principle, which although plain and evident as to its existence, is still secret and unknown as to its essence and derivation, unless man will consent to accept the truths of Theology and Divine Revelation as evidence to lead him on when all material science leaves him off.

Although we admit that the nervous fluid which is supposed to be secreted in the brain, and conveyed and circulated to all organs and tissues of the body by the nerves is the immediate cause of functional activity, it does not follow that the nervous fluid is the principle of life.

Some philosophers have treated life as a product

of functional power which cannot or must not be considered, even abstractedly, as distinct or separate from the living organism;—they make structure and functional power the antecedents and the principle of life their consequent.

If the master spirits of this school could develop by synthesis not only the whole elementary composition of a man, but the forces which maintain him in activity and preserve him from decay; that is, if they could create a man out of the material elements which constitute his material body, and then add the living power which organises and maintains the existence of the organism; if they could accomplish this, we must concede that they have established their doctrine; but all reason and experience lead us to believe and know this to be impossible; and science teaches us that, however well it may understand the mechanism of the human machine, it cannot by aid of scalpel, or microscope, or laboratory, detect the human steam which impels it. We must either accept the belief of those who ascribe the life-principle to the Deity, as being an emanation of his spirit; or be content to deny its existence as a principle; or confess ourselves in ignorance, without tools or instruments with which to continue the investigation and enlighten our ignorance.

The writer, individually, at once avows his belief

and acceptation of the doctrine as taught in the Holy Scriptures, that the "Lord God formed man of the dust of the earth;" that, doubtless, implies of material elements—and then "breathed into his nostrils the breath of life, and man became a living soul;" that is, his organs then commenced their functions—in consequence of receiving this divine afflatus—and thenceforth he possessed individuality, or separate entity, by means of which he became and remains a distinct portion of the universal whole.

Investigators are just left in this position—they may accept this doctrine, or deny it. Those who accept, avow that they see no other way in which man could have come into existence, unless, by and through the creative fiat of Divine and Almighty power—they cannot imagine that the earth always existed never having had a beginning—and that man originated in some polype, which, advancing into a more perfectly and more highly organized form ascended by successive gradations into a monkey—that the monkey ultimately lost his tail and became man; to them it appears far more rational to admit a Divine Creative Power, and that man exists as a material image of Him—created by Him—and conserved as a living organized existence by the active force of the Divine Life, of which man is still, daily—hourly—and momentarily an unconscious and passive recipient.

Philosophers who refuse to admit the Mosaic account of man's primary creation should not stand by—avow their ignorance—and ridicule us for our faith, but boldly show us our error—and plainly demonstrate to us such a solution of the problem as will teach us clearly how man came into existence. Until they do this they virtually confess, "Man exists—but how he came into existence we know not," with which they meet our avowal, "Man exists—and how he came into existence we do know by Divine Revelation."

For mesmerism, it is especially advantageous and convenient to assume the truth of man's creation as set forth in Genesis—because it leads us to the perception of the life-principle as a gift from the Deity of his essence—afflux—or emanation—that is, a gift of something much more refined than gross matter—more potent, being the moving power, instead of the passive recipient of power to be thereby moved—a power so much superior to and elevated beyond the material forces which man can evoke and control—that we are induced to assign to it a higher state of existence as its derivative and express that state by the word spiritual—implying thereby that it is superior to material or ponderable matter existence, and subject to different laws.

Certain facts of mesmerism are constantly forcing upon the observation of its votaries phenomena

which are not to be explained by referring them to any of the known and ascertained laws of matter. We are compelled, by the evidence of our senses, to receive the truth of the facts—and must either be content to accept them unexplained, and retain them unexplained, as being incapable of explanation—or admit some hypothesis which shall serve to explain them. The first course is easy, but not philosophic; the latter compels us to assume new principles or forces as existing in nature, or to give new directions and potencies to the already acknowledged principles, as electricity, magnetism, &c.; or to fall back upon revelation, and admit spirituality.

If we assume new principles or forces as existing—or extend the powers of our acknowledged imponderable agencies—we are bound to show that they are sufficient to accomplish the phenomena to be thus explained, and to do this the powers which are assumed become of such character that they will bear the impress of spiritual rather than material agencies;—for they must be nearly, if not quite, identical with the spiritual agencies which are declared to exist by Revelation.

If, on the other hand, we accept the existence of spirituality as superior and antecedent to materiality in accordance with the teaching of Divine Revelation, we may also admit that matter is dependant

upon spirit for its forms, forces, and affinities, or the relation which any one atom bears to every other atom. We may admit that the Divine Intelligence which created material forms from chaotic elements still exists and preserves that which he has created; that this preservative influence is an active force ever compelling or coercing every form of matter which merely exists as a passive recipient thereof—that the Divine Will and active force is the primary of all other forces, and acts on matter through mediums or subordinate forces—as heat, light, electricity, and many others which are probably unknown. We may also perceive that the primary active force is general and special—general in impressing on matter certain forces which give to it properties and powers—and special when it organises matter and becomes the principle by which the general forces impressed on matter are for a time suspended or coerced into submission to it. This special force or power is the life-principle, which organises both vegetable and animal kingdoms, and maintains their organic existence; when this is withdrawn, the constituent atoms become immediately subject to the general force which disorganises.

If we receive the teachings of Divine Revelation which are in no wise opposed to any merely human science, because they do not contradict human

knowledge but only explain that which cannot otherwise be explained, we may be able to conceive or comprehend that the spiritual power, although superior to matter or the receptacle of that power, may nevertheless act through sequences upon it, every circumstance being a subsequent depending on its antecedent, and every antecedent being also a consequent or subsequent of a previous antecedent until we ascend to the Divine Power as the primary antecedent. This progression of cause and effect takes place in accordance with or in obedience to fixed laws;—the harmonious whole arising therefrom is “God’s Providence,” or “Nature” (whichsoever you will, for they are the same). Thus the activity of spirit or spiritual forces is *not opposed to nature—is not unnatural—is not SUPERNATURAL*; we may doubt the propriety of at all admitting the word supernatural in connexion with any entity or existence in this material world. Nature or that which is natural is God manifest and operative in His works. The Deity is the only supernatural or superior to natural. Nature in this material existence is the resultant of spiritual forces operating on material recipients; and the life after death, although no longer material, cannot be considered unnatural.

It is probably unnecessary to push this theme

farther; we trust the reader may be disposed to grant or make the admissions required, for unless they are admitted, we see no possible way of explaining sundry mesmeric facts and other natural phenomena. If we admit that life is a power or principle emanating from the Deity, we may not find it hard to admit that man's life is spiritual—is akin to the Divine nature in essence—that man is a “spiritual intelligence served by material organs.”

A tolerably definite idea is held and prevails as by instinctive apprehension amongst all races of men of the nature of spirituality or spirit. If we admit spiritual existence, and form some idea of spirit as an entity or individuality, associated with material entity or individuality, and thus jointly constituting a living sentient and reflecting being—admit that the material part has no power of acting *per se* on matter, but that all action is of the spirit by and through the material organism—admit that spirit acts upon matter through media less gross than matter, namely imponderables—admit that spirit is capable of acting on spirit without being subjected to the agencies which coerce matter, as cohesion, gravitation, affinity, form, &c.—admit these propositions, (which are more or less common and instinctive to a majority of mankind) and there need be no difficulty in explaining, and therefore rationally believing the most startling and otherwise inex-

plicable facts of mesmeric science ; refuse to admit, and we shall find no theory of electricity, of vibrations of universal ether, or of odic force, or any other theory based upon the known action of these agencies or forces, sufficient to explain certain facts which all mesmerisers of experience are compelled to believe ; we have nothing left us but to acknowledge the facts and declare ourselves ignorant of their causation.

Philosophers accustomed to investigate the properties of matter, its mechanical forces, its chemical affinities, its relations of attraction and repulsion, become, from the habit of demonstrating the truth of their propositions by experimenting with material instruments or agents, on material tables, and in material apartments, indisposed to admit any truths which cannot be proved by their accustomed methods of investigation, and thus it is notorious that no class is so prone to deny Divine Revelation and become Atheists, or believers in nature devoid of spirituality—as men deeply learned in the physical sciences. There is not anything amongst mesmeric phenomena which is opposed to the ascertained knowledge and facts of natural philosophy ; truth can be but one whole, therefore any one portion must be capable of “dove-tailing” into some other portion ; philosophers cannot accomplish this dove-tailing, simply because they have not the whole or

every part before them ; forgetting this circumstance, they get rid of the new fact which they cannot fit into their old facts by rejecting it as a falsehood. Thus the facts of mesmerism which do not neatly join into the present state of their knowledge are declared impossibilities and absurdities.

Many of the mesmeric facts are capable of being explained by laws based on, or in accordance with, the accepted truths of physical science, such as electricity, magnetism, Reichenbach's new imponderable, heat, light, nervous aura, states of brain or disturbance of nervous equilibrium, a universally pervading ether capable of receiving and repeating distinct vibrations, &c. ; but we must also allow that sundry phenomena do occasionally present which cannot be thus accounted for ; as an instance, we adduce the fact of pre-vision or prophecy not arrived at by rational inference, but by a purely instinctive perception.

The power of mesmerising a person at a distance of many miles, of clairvoyants seeing persons or actions clearly at a distance of many miles through walls and all intervening obstacles, of post-seeing that which has been done at some antecedent period and is now concluded, may be possibly explained by referring to some of the known influences just named, or by some which are generally accepted as probable, such as the theory of ethereal vibra-

tions and cerebral sympathy; but what laws of cerebral sympathies or ethereal vibrations can explain rationally a fact of prophecy or power of foreseeing the future existence or occurrence of some circumstance or event for the rational inference of which no possible data could exist. That which has not happened cannot cause any ethereal vibration; as to cerebral sympathy, will the philosophers who use the term explain its causation, or if they deny man's spiritual entity, explain how two far-distant brains can influence and operate on each other?

As we have addressed ourselves to believers in mesmerism, we do not meet the query or quibble—is the power of prophecy a fact? excepting to assert that it is—not only of our own personal knowledge, but on recorded testimony which cannot be reasonably or honestly rejected. It is, however, a rare power, and one not to be called forth at will, or commonly or frequently evoked.

It is because of the existence of peculiar phenomena which are not naturally to be explained by supposing them to depend on known physical laws and influences—that we have endeavoured to show the existence of a principle in man, which, as an entity, is distinct from matter and its properties. We have tried to prove that life must necessarily be such an entity—that the assertion of Divine Revelation as to its being a principle breathed into man by the Deity, and

consequently a portion of Himself, is perfectly reconcilable with the fact of man's existence as a living being—that physical science cannot disprove this assertion, though many of its disciples have denied it—that if we admit life as a distinct spiritual entity individualized in each individual being, we admit in accordance with Revelation that man has a soul or spirit which is not material; and if we admit these propositions it is not unreasonable to believe that it is this soul or spirit which thinks, and reasons, and acts—using the organs of the material body and agencies of the material world, when it designs to act upon ponderable matter, but capable under peculiar conditions of being partially withdrawn or detached from its associate matter, and then having a power of acting without being subjected to the coercion of mechanical forces or material laws—*matter being a mere vacuum when spirit desires to act upon spirit*; that is, having a foretaste of the powers and privileges which natural and revealed religion accord to spiritual existence.

Although we do not hesitate to make this admission, and to allow that some of the rare, or as they have been termed “transcendental” facts of mesmerism, are not to be accounted for by any hypothesis which rejects the spiritual element, we do not assert that the general mesmeric phenomena and mesmeric action are spiritual in any other respect than we

would assert of all human rational action. If we allow that a few of its phenomena are dependent for success on the temporary predominance of the spiritual element over the material, we do not thereby admit them to be supernatural or unnatural. We have already stated that every peculiar phenomenon induced by mesmerism may and does occur without any mesmerising, even to phenomena of the most extraordinary kind, such as the power of seeing at a distance and of prophesying future events. These phenomena depend on some abnormal state of the person who presents them and will be developed, if the peculiar state exists, howsoever it may have been induced; and as already asserted, mesmerism is only one amongst many agencies by which such states can be brought on.

It is the comparative unfrequency of mesmeric phenomena which renders them apparently so wonderful that people first disbelieve their reality, and next attribute them to Satan as the results of demoniacal possession. If we would only view the matter closely and in a truly philosophic spirit, we should perceive that there is after all, nothing more wonderful or mysterious in a fact of clairvoyance than in the operation of the electrical telegraph—nothing more startling in a cure of disease by mesmeric agency than in a purgation effected by a dose of jalap. Some medical philosophers affect to sneer

at mesmerism and its effects because they do not see the active power or force which causes them, but they can certainly see the mesmeriser if they will only open their eyes; they cannot (open their eyes as widely as they will) see the power, force, or purgative property of a dose of jalap; they can only see the drug or ponderable matter with which the property is associated; the purgative property is the spirit of the drug—it is a dynamic power, having a specific dynamic effect on certain forces in the animal organism; why should a stomach quietly accept and digest a piece of bread and instantly reject and eject a powder of ipecachuana? we reply there is a property associated with one which exists not in the other. Is there a microscope which can enable us to see this property? It is not to be seen with material eyes, the property not being material; its existence can, however, be comprehended by the mind which is spiritual. Who can see the life of an egg or the life of an acorn? Unless its developement in the chicken or the oak assured us of the fact, we should be ignorant of its existence; reason convinces us that the egg or the acorn had a living principle connected with it, or no fowl or no tree could have been produced. A powerful shock of electricity passed through the egg or the acorn would have destroyed its vitality without causing any appreciable change in structure or weight, and

then we might place the egg under a hen and put the acorn in the earth and wait in vain for hatching or germination; the life-principle gone, the general forces operating on matter immediately are in activity, and disorganization succeeds. It is the presence of this life-principle alone which constitutes the difference betwixt organic and inorganic forms of matter. This principle which organizes also preserves the organization, by keeping the general forces of matter in subjection, and the relative degrees of potency with which it is enabled to maintain its superiority over them constitutes the difference betwixt health and disease. During the life of every organism, whether it be of a man or a cabbage, there is a struggle seemingly going on betwixt the active forces of matter and the active forces of spirit. Spirit or life can only remain associated with matter subject to fixed conditions; cut off the head of a man, and spirit can stay no longer; cut the cabbage away from its tail or root, and its life soon ceases; in either case we have assisted material forces to triumph over spiritual. The absolute withdrawing of the spiritual force forms a part of the fixed laws of creation; the cabbage lives its assigned period and then dies, whether we will or will not; strive as much as we may to subdue the material forces which seek to destroy it, the cabbage dies; we may pickle it and arrest the progress of

decomposition, but we cannot pickle a living cabbage and thereby maintain it as a living and growing vegetable for as many years as we choose to maintain it in pickle. This same remark applies to man; do as we will, at a determinate period he dies; we can no more keep him living by physic than we can a cabbage by pickle; the ultimate duration of the period during which his spiritual forces shall rule over the forces of his material atoms is determined. He who gave these forces subjected them to His laws; the spiritual force or life-principle of man determines the condition of his material atoms, but the spiritual force of the man is dependent on and subject to the power of his Creator.

Although man cannot maintain the association of his spiritual principle with his material atoms beyond a certain period, he has the power of attaining the full period or otherwise vested in himself by possessing, in virtue of his spiritual principle, not only an innate power of coercing and resisting the activity of material forces, but also the capability of attaining a rational comprehension of the nature of these forces, and the means by which the peculiar activity or force of one material agent may be made capable of neutralizing the detrimental activity of some other material agency. The innate power is the "*vis medicatrix naturæ*;" the acquired power is the science of medicine. When we endeavour to

subdue disease and restore to health by aid of medicine, the physician's object is to destroy or subdue the disturbing force of some material agent by the active force of another material agent, and thus leave this "*vis medicatrix*" of the patient to perform its work unmolested by other forces; but when we endeavour to restore to health by mesmerism, we endeavour to reinforce the curative force of the patient by imparting to him a doze of our own curative force, we endeavour to restore any disturbed equilibrium or regulate any want of harmony in the action of the patient's own nervous fluid, by acting directly on it with the controlling power of our own nervous fluid. When the conditions necessary to success exist between the mesmeriser and his patient, the former becomes a spring or reservoir of life and health for the latter, and his mesmeric operations are the means by which it is transferred or pumped in. The operator also exercises a certain amount of control over the nervous state of the patient by the power of his volitions and manipulations; and he is able to take away from the patient a peculiar diseased nervous force, life-principle, or animal spirit, (we are at a loss for a suitable name to designate it by) which always exists in connexion with the material atoms of a living body when disease exists.

The writer has been striving to show that the

material ponderable atoms of a human being are distinct from the life-principle which is associated with them—that the latter belongs primarily to the spiritual state of existence—the former to the material world. The animal spirit or life-principle does not exist alone in the brain, heart, or lungs of a living being—it pervades the whole structure; every bone, tissue, fibre, nerve, or blood corpuscle containing its animating principle.

Now, if we will suppose, for the sake of illustration, that the animal spirit or life-principle of a living man could be seen in a darkened chamber as a luminous ether or agent—the material atoms not being visible—we must necessarily still see the form of the man, and see not only the external but the internal of that form—wheresoever life existed there would be its visible manifestation.

We all know that there are various degrees of health and strength, and varieties of form, complexion, and temperament existing in any given number of human beings; it is reasonable to presume that these variations are caused or accompanied by some analogous alteration in the life-principle—that the luminous appearance of this principle when existing in a strong, healthy man, would differ from that existing in one worn out by suffering and disease.

If we can admit the possibility of this difference

existing, we may easily admit that where a local disease exists it may be perceived by a difference of luminous appearance in the diseased organ or part, as compared with its natural or healthy appearance.

We have put forth these propositions as probabilities which may rationally be admitted; we might have taken other ground and declared them to be positive verities. Many persons when mesmerised and in the sleep-waking state, and some few who are not mesmerised but remaining in their natural condition, can see this luminous appearance. They describe it as being different in brightness or intensity and colour in nearly every person, few, if any, being absolutely alike. In some it is nearly white and very bright, in some blue, in others grey or red, and the colours vary also in intensity, appearing darker or lighter in different individuals. When a person is in generally bad health, the light looks dark, faded, and dirty all over him; where disease of a local character exists its locality is marked by the appearance of luminous dirt. When a healthy operator mesmerises an unhealthy subject, these sensitives perceive the bright light of the operator pass into the patient and dispel some of his dull or dirty looking light, by driving it out and taking its place; where the operator makes tractive passes over a diseased locality they perceive the dirty influence leave it and follow the hand making traction.

Another curious fact is connected with this curious part of our subject—namely, that if a mesmeriser who is withdrawing diseased influence or dirty life from a patient should happen to throw it upon another, it frequently follows that this person experiences some marked and striking symptoms of the patient's disease. If the person who is the recipient be strong and healthy, he may not feel inconvenience from it, or if he does, it soon passes away; but if the person be delicate or predisposed to the disease, this influence will be as much a cause of the disease being transmitted, as the contagion or infection of small-pox or measles is a cause of their spreading or increasing. An experienced mesmeriser generally feels this bad influence; it causes sometimes pains, irritation, numbness—sometimes a feeling of having dirty hands; and if it be not well shaken off the hands, or the hands well washed during a mesmeric operation, he may return the influence to the patient, and thus be doing and undoing—the patient feeling relieved during the first quarter of an hour, and then becoming worse again.

This peculiar principle is not specially connected with some diseases only, but exists in a marked character with all diseases; although the effects of its reception by a subject are not equally marked. Thus the diseased influence associated with cancer, one of the blackest and dirtiest which the sensitives

see, may not produce any perceptible effect, whilst the influence attending acute rheumatism will generally cause rheumatic pains to be experienced by a very large proportion of persons. It is quite probable that if the "cancer dirt" were frequently and regularly thrown on a delicate person it would eventually induce cancer.

As these pages are addressed to believers in mesmerism, we request them to accept a repetition of these facts, *viz*:—that the life-force, principle, medium, or agency, (call it by whatsoever name we may) is seen by persons who are sensitives naturally or who become so artificially, and that from its appearance we may judge in some degree of the state of a patient as to his health or disease. Also that this dirty or diseased principle or agency can be drawn away by mesmeric tractions or be driven out by forcing in the bright healthy life-power of the mesmeriser; or be driven out and drawn away by a conjoined action of pumping in good and then drawing away and dispersing the bad—that the effect of removing this diseased or dirty-looking influence from a patient and replacing it by healthy influence is a relief from suffering, and that perfect restoration to health can be obtained permanently by frequently drawing it away and replacing it with bright healthy life-power, the patient eventually not making any more diseased influence. Furthermore, that a mesmeric

operator experiences well-marked sensations—as sympathetic pains, or other uncomfortable feelings, when he withdraws this influence—that he may transmit such pains or feelings to persons on whom he throws the influence, and that this transmission will produce a disease in the recipient analogous to that of the person from whom the influence emanated.

Facts confirming the truth of these statements beyond all possibility of disproof are common in the experience of every mesmeriser who has had much practice; the writer could abound in personal instances; they are withheld merely because it is not his design in this pamphlet to address those who refuse their belief in mesmeric agency, or dispute the facts by which it is sustained. When these facts are comprehended, a new view of disease and its nature is presented to us; many, indeed the greater proportion of diseases common to the human race will be found to exist in the imponderable agent which is seen by clairvoyants and sensitives, and formerly described as the medium by which the spiritual entity of an individual is connected with and able to operate on the material atoms constituting his ponderable entity. When accidents destroy structure, or there is absolute deprivation of the ponderable elements necessary to make healthy structure from insufficient diet, or when poisonous

ingesta are taken in larger quantities than can be thrown off from the system by the conservative force of the vital principle—diseases resulting may be considered as diseases of the material atoms; but diseases of function and of structure not thus caused may be considered as diseases of the life-principle or of the medium or media through which it operates on vitalized matter. A large proportion of diseases, therefore, may be called derangements of vital dynamics, and can only be met and remedied by the imponderable power of dynamic agencies. Let this view of the subject be acknowledged tenable, (we declare it to be absolutely demonstrable as a rational certainty), there need no longer be any wonder felt that the dynamic force of a strong healthy mesmeriser can restore the balance of healthy function to a diseased person, and that if we continue to feed him with healthy life-power, an existing structural disease may be arrested, or even ultimately cured.

We may sum up by stating that mesmerism cures diseases by the mesmeriser imparting imponderable vital agency from himself to the patient, and thereby strengthening or increasing the vital dynamic conservative powers of the patient until they are sufficiently strong to overcome the detrimental force which causes disease.

It cures by the mesmeriser withdrawing and dispersing the peculiar unhealthy aura or miasm de-

scribed as dirty light, which ever seems to be associated with disease, and probably prevents convalescence by constantly renewing or reproducing it.

It cures by inducing in the patient some well-marked abnormal state of the nervous system. Diseased states are unnatural states; a diseased state may be cured by artificially setting up some analogous state. The law being that certain abnormal conditions designedly produced will destroy the persistence of other or similar abnormal states which occur as diseases.

Mesmeric sleep cures diseases by the profound and perfect rest which it affords to the brain and to that part of the nervous system which is included in sensation and volition, without disturbing the functions of the ganglionic nerves, or those which maintain the integrity of the heart's action, and the functions of the stomach, lungs, and assimilating and secreting organs. The functional powers which repair the system are strengthened by it. The activity of organs which impair strength or wear out the patient is subdued or repressed by it. The depressing influences of moral causes on the system are also suspended necessarily during the persistence of the sleep. The fact is well known that grief, anxiety, fear, anger, and other passions and emotions do exercise a most potent action on the functional powers of a human being, and it

often becomes difficult or impossible for the customary remedies or drugs to restore to health, because their forces are constantly overpowered and counteracted by these disturbing mental forces. In these cases the deep sleep induced by the mesmeriser is especially valuable, as it allows time, if sufficiently prolonged, for the preservative and reparative forces of the system to do their work. When mental disturbance of a temporary character exists, a mesmeric sleep of only five or ten minutes' duration will frequently suffice to remove entirely the morbid feelings, and restore the brain to its state of healthy equilibrium.

The sleep which is induced by the influence of a strong, healthy, and suitable mesmeriser can never injure when sleep is requisite ; in this respect it totally differs from the sleep induced by opiates or narcotics. All sleep-producing drugs are poisonous if administered in large doses ; we know not how they cause sleep any more than we know how mesmerism causes sleep ; we may consider the sleep induced by a good doze of life-influence a sleep of life, and the sleep induced by the narcotic poison as approximating to the sleep of death.

Having as briefly as possible endeavoured to show how mesmerism cures disease, we may inquire if our readers *can* see anything approaching to miracle in a mesmeric cure ? Instead of being

supernatural, cures by mesmerism are particularly and peculiarly natural, certainly as much or more so than cures effected by the dynamic power which is found existing in medicinal drugs.

There is a natural law existing that all dissimilar electrical states tend to become similar states, if the atoms of matter which are in opposite conditions be sufficiently approximated. The plus or positive state, and the minus or negative state mutually attract until plus and minus cease to exist and equilibrium is established. We know not why this is—we only know that it is. The analogy will apply to two human organisms, one of whom is in a state of health the other suffering from disease; if they are brought into certain relations to each other, the one who is healthy or in the positive state will transmit his state to the one who is negative or unhealthy until equilibrium is established.

There is a natural law relating to the magnetic forces of steel magnets. If we take a weak or exhausted magnet and make passes over it in one direction with a strong magnet, either by drawing it in contact, or at a short distance, the strong magnet imparts some of its force to the weak one, and thereby renovates or strengthens it until equilibrium is established, or the weak magnet has received as strong a charge as its material ferruginous atoms are capable of retaining. Again, the

analogy will obtain as relates to certain mesmeric operations—the healthy man is the strong magnet, the sick man the weak one ; passes in one direction cause special effects—passes reversed or made in the opposite direction dissipate these effects. Man has also his polar relations—one hand and half being positive, the other hand and half being negative ; corresponding to the north and south poles of a horse-shoe magnet.

We see a similar law relating to the imponderable fluid or force called heat. We do not know what heat is ; we do not know that it is until we have some experience of its effects ; but we do know that if two bodies possessing different increments of heat approach each other, the one which is plus gives off its heat to that which is minus, until equilibrium is obtained. Here again the analogy of the healthy man and sick man, and the return to equilibrium or mesmeric cure may be urged.

We do not know what electricity is ; we do not know what magnetism is ; we do not know what heat is ; we do not know what the vital influence of a living body is. We judge alone of the existence of these influences, fluids, or forces by their effects ; truly ! under certain circumstances they become visible—and how visible ?—as luminous emanations, auræ, flames or light. The luminosity of electricity, heat,

and magnetism are not disputed by philosophers ; the luminous appearance of the life-power or influence is as easily shown if we use the necessary instruments.

The law of the tendency to states of equilibrium being established as a natural law affecting the three first-named agencies, why should the corresponding law of a tendency to equilibrium under the necessary conditions in respect to the fourth or vital-force agency be considered unnatural ?

We may assume that there is some kind of imponderable fluid generated in every living system, resembling the electric or magnetic fluids, causing heat—being perceptible as light, conductible by the nerves, and existing, associated with every living atom of the living body ; the material atoms only having life and maintaining their organic state during this association. This imponderable fluid is probably the medium into which the primary essence or spiritual principle of life flows, and by which it acts on the material atoms. Where this fluid is insufficient in quantity, or is degenerate in quality, the spiritual life is unable to act with sufficient force on the ponderable matter dependent on it for its organic state, hence unhealthy life takes the place of healthy life, the general laws of matter not being effectively coerced by the special laws of vitality. When this force is not equally distri-

buted some organs have too much, some too little of the general supply; the equilibrium of the nervous system on which the harmonious action of its various organs depends is disturbed, and deranged action and disease is the consequence. The mesmeriser by infusing an additional supply of the needful force where it is deficient, or by restoring the healthy balance of force where it is deranged, converts unhealthy states into healthy states, but he no more works a miracle, or does anything which may be considered wonderful, than does the physician who cures by employing some other curative agency. There is only one marvel, one wonderful connected with mesmeric cures—the wonder and marvel arising from ignorance. The untaught savage or “child of nature” sees a miracle or a work of the devil in everything which he cannot understand; his well-taught, religious, philosophic brother, does just the same. Strange it is that some people are so ready to limit their trust in God’s mercies and extend their credence in the devil’s powers.

Many mesmeric phenomena are evidently the necessary consequence of a disturbance of the cerebral and nervous equilibrium, and require no particular explanation; if we admit that the action of the mesmeriser can influence the nervous equilibrium and control the nervous action of the subject, the phenomena or results of such influence follow

necessarily, and may be admitted as a matter of course.

The great and preponderating stumbling-block of those who are both learned and ignorant—learned in every-day common-place knowledge, ignorant with respect to mesmerism—is clairvoyance and its kindred and associate phenomena. This stumbling-block is caused by ignorance of spiritual laws, and consequently the learned in material science or the properties of gross ponderable matter, are the parties ever ready to deny the possibility of its existence as a power. We certainly say that we see with our eyes, hear with our ears, and smell with our noses, but we are in error when we thus express ourselves, if we interpret terms strictly; the eye does not see—the ear does not hear—the nose does not smell—the nerves of sensation do not feel; the perception of sight, of sound, of smelling, of feeling, exists in the brain only; the organs of the various senses and their nerves are only the media through which certain impressions may reach the brain; and the brain as far as its ponderable matter is concerned is unconscious of perception; a dead brain cannot perceive although a living one can, therefore it is by the life-principle associated with the material atoms of the brain that the brain has perception. We have laboured in our former pages to establish a conviction that this

life-principle is a spiritual entity in accordance with scriptural authority and agreement with the rational conviction which can hardly fail to force itself on every mind which is not predetermined to reject it—the majority of our readers doubtless require no argument to convince them of this—they believe on the authority and testimony of the Holy Scriptures alone ; but whosoever will admit this conviction, must admit that all perception is spiritual, ideas being spiritually cognized, thoughts having no existence otherwise. If certain vibrations of some imponderable ethereal fluid substance, or waves of our atmosphere, or imponderable emanations from material substances or vibrations or irritations of the vital imponderable element existing in our nerves, are known and admitted as being sufficient to convey to our spiritual principle, through the medium of the brain, certain sensuous perceptions, ideas, or impressions, it by no means follows that these customary organs of sense are alone the only channels through which the living principle of the brain can receive or obtain impressions. The brain and nervous system, when in their normal and customary condition, receive and convey impressions only through the customary organs, but alter the condition of the brain, that is, alter the normal relations existing betwixt its living and imponderable principles and its ponderable material elements, and we

alter its modes of perception, and thus it may be and is capable of receiving impressions impossible to it when in its customary state. To see without eyes, or to see, taste, smell, and hear with the nervous plexus of the stomach is certainly very extraordinary; an extraordinary thing may be very possible, although not frequent; but it does not follow that an unfrequent or extraordinary occurrence is a miracle, or is supernatural. To see a man absolutely dead take a pinch of snuff when your box is offered, or to hear him sing a song when requested, would be to witness a miracle, a supernatural act, because a dead man is only dead matter, and we could no more expect conscious voluntary action from a corpse than we could from a gate-post. But the exercise of the clairvoyant faculty is simply an extension of the powers possessed by man in virtue of his spiritual principle or essence.

We know but little of spirit. We know enough to believe in its existence, and that it is not coerced by the material laws of gravitation and attraction—that it cannot be locked up in a closet, or confined by material agencies; we could not defeat death and compel a man's spirit or soul to remain in his body by closing the pores of his skin and the apertures of his body hermetically with a water-proof, fluid-proof, or gas-proof composition. We have no spirit-proof composition to restrain it by. Spirit,

therefore, as far as inorganic matter is concerned, is in a sort of vacuum ; it has no gravitation, friction, or atmospheric resistance to overcome when it would change its place, and therefore distance and the time requisite to traverse distance are not predicable as regards spirit and spiritual motion.

To a certain extent and under the customary conditions of the mutual relations betwixt spirit and body, the organized matter of the body does seem a restraint upon the motion or powers of spirit ; but when their relations are so altered that spirit can obtain a greater or lesser amount of emancipation from its material fetters, then its exercise of perception independently of the material organs of the body is manifested in a state more or less lucid and perfect, and hence exist clairvoyance, cerebral sympathy, and ecstasy. In this state, when highly developed, there exists a faculty of instinctively perceiving truth without extracting it from its premises by reasoning (just as some minds jump correctly to rational conclusions) and from this power a knowledge of the past and very exact appreciation of the probabilities of the future is often evinced by persons who are in the suitable condition for its exercise. Very rarely there is seen a real power of prophecy, which is, however, most strictly limited, having relation alone to some particular event ; this power cannot be commanded by

any human agency or produced at the wish of any mesmeriser. It comes out, as it were, spontaneously and often when unexpected and unsought, and is quite distinct from ordinary pre-vision. Mesmerism, as has already been asserted, is only one of several agents, by which the relations of spirit and matter are produced which seem favourable to the partial or temporary elevation of spirit above bodily trammels; but we cannot reasonably assert that such elevation is a miracle, or is supernatural. A supernatural act or miracle is some act done out of the natural course or order of God's providence; when Joshua arrested the rotation of the earth, or as it is described in the familiar language of the spiritual historian "commanded the sun to stand still," a miracle was performed by supernatural power clearly; as no power, human or spiritual, save alone the Divine power, could have accomplished such a change in the general laws governing the universe; but there is nothing miraculous to those who believe in the reality of spirit and spiritual perception, in an extension of spiritual perception. Death is a total separation of the spirit from the flesh, but we cannot consider death a miracle—death is an event certain to arrive in due course in perfect accordance with fixed natural laws; if death or the total severance of the ties which bind flesh and spirit be not supernatural or miraculous, why should any tempo-

rary and partial alteration of their relations be considered so?

Man, as he exists in his mundane state, is a compound of both flesh and spirit, or ponderable matter and spiritual principle; his ponderable and his spiritual seem to be mutually and equally coercive on each other until their bonds of association are severed as a general law—to this law, there are exceptions. Whilst their customary state of balance is maintained, the spiritual only perceives through the organization of the material; alter the balance, and the conditions of perception are altered. In sleep, the state being changed from that of waking, dreams arise, some ridiculously absurd—some strikingly coherent and rational—some being clairvoyant visions or spiritual perceptions, conveying admonitions and warnings which seem to emanate from a higher or superior state of intelligence. Those of our readers who are Christians and admit the truth of Divine Revelation, are not in a position to deny clairvoyance and prophetic visions as being possible, Sacred History affording abundant testimony of their occurrence. Not anything in that history, nor in any history, nor in our experience, will justify us in concluding that man is now differently constituted from man in the earlier ages; he may have advanced in civilization and have learnt much which his early predecessors knew not, and may

have much to learn which they did know; but he certainly comes into existence now as he did then; he goes out of existence now as he did then; we believe he is as much favoured and cared for by his merciful Creator now as he was then; therefore, we may argue that any power which was ever possible to man is still possible to him as far as relates to the capability of his organization. Warning and prophetic dreams, visions of a spiritual character, and states similar to clairvoyant perceptions are narrated by the sacred historians not as miracles or supernatural, but as common occurrences. Profane history abounds in allusions to similar perceptions, which we are not justified in treating as fabrications; the belief in dreams, warnings, spiritual visions, &c., has never been extinguished in any nation or people; we have, therefore, good and sufficient evidence to justify us in a rational belief that clairvoyant perceptions, prophetic and warning dreams, visions, and similar phenomena are possible, have always been possible, and belong to the class of natural and necessary consequents to certain conditions; and are, therefore, neither supernatural nor miraculous.

PREJUDICES AGAINST MESMERISM.

On first being authoritatively promulgated mesmerism was pronounced false and absurd by the majority of those who named the subject; this majority has melted down to a small and rapidly-decreasing minority, the medical, which is the principal portion thereof, being hardly a disinterested minority. Among the believers are a large proportion of religious people who, compelled to believe that which they hear asserted and re-asserted on all sides about the wonderful cures and wonderful phenomena of mesmerism, nevertheless reject and repudiate it for themselves and all who are under their influence, or guided by their advice, on the sole ground that it is too wonderful to be the work of God and his Divine Providence—that it is totally beyond the reach of human powers, and consequently can be nothing else than the work and agency of Satan. They endeavour, when told of the good which mesmerism has done for some poor sufferer, to believe that the devil has only aided the patient, that the mesmeriser may ensnare his soul and lead him into atheism and infidelity. Tell them the mesmeriser is pious and a true follower of Christ, and therefore could not desire or contemplate such evil; they are either incredulous, or if they believe the mesmeriser honest

in intention, they assure you that the devil is deluding him and gradually and silently getting his soul into his dark "*clutches.*"

Assertions of this kind are constantly reiterated by sincere and pious people who would shrink from the sin of telling a wilful untruth; and pamphlets are written and published repeating these assertions and vouching for the fact as positive, that all mesmerists are infidels and atheists, whose principal desire, at the instigation of Satan, is to promote the spread of infidelity and persuade those who trust in them that there is no God—no futurity—no truth in Divine Revelation.

No error towards our fellow man or against society is more common than that of passing an approving or adverse judgment on a subject without being possessed of the whole of the details and bearings thereof. This is an error not very far removed from a sin, when in condemning a subject, those who advocate it become personally villified.

Our remark applies to many who believing in the truth of mesmerism reject its use, because they have heard some particular instance of its abuse, or perchance finding that some two or three avowed mesmerists have declared themselves atheists, or have written in a style tending to subvert our faith in revealed religion, immediately jump to the conclusion that all mesmerisers are infidels, and mes-

merism a power granted them by Satan, that they may more effectually succeed as his servants. If people read such articles or pamphlets, they may rightly condemn the opinions of the particular writers if they choose ; but they do wrongly to assume that their views are the views of the whole class of mesmerisers. Before any of us venture to condemn such a subject as this one in question, we are bound in all honour and fair dealing to our fellow-man, in obedience to that necessity which is imposed by Divine and moral law of ever being guided in our dealings by the spirit of truth—not to pass a verdict as it may be sought for by a hired advocate, but as it should be arrived at by a conscientious jury ; that is, only *after hearing both sides*.

If persons who believe that the mesmeric power and the phenomena and cures of disease which are accomplished by its exercise are, as to the asserted facts, the truth—desire to venture on forming an opinion on the lawfulness or tendency of these facts, they should read not alone that which is published against, but that which is written in behalf of the subject. Perhaps they are not aware that two of the best books in our language written in favour and explanation of it are from the pens of clergymen of the established church—the Rev. Chauncey Hare Townshend and the Rev. George Sandby. There is also a very good little book in its fifth

edition by the Rev. Thomas Pyne. Now, if mesmerism be, as is asserted, a device of the evil one to ensnare souls and destroy churches, (for the one must follow if the first succeeds) surely their diocesans would have reproved these Christian pastors for neglecting their pastoral calling and bringing a disgrace on Christianity, by publicly advocating a heresy which is the offspring of such a master.

Mesmerists never contend that mesmerism cannot be abused—that it cannot be made subservient to the views of those who would disgrace all religion and subvert morality of conduct; they do not advocate or extenuate its abuse, they simply contend for its use and entirely deny that there is anything in mesmerism necessarily prejudicial to the doctrines of Christianity and the common faith in Divine Revelation, or likely to alter the general belief in the spirituality of our existence and the life after death.

Persons who will take the trouble to read and examine fairly the opinions of mesmerists as a body, will discover that the majority are sound believers in Divine Revelation, and that they go farther in advocating the reality of our future spiritual existence, and the special protection afforded us by Divine providence through the ministrations of guardian angels, than many of their mistaken Christian detractors will like to follow them.

In consequence of the mistaken views which serious people entertain respecting mesmerism from having only a partial and one-sided knowledge of it, we frequently hear persons say, "I would rather die than be put into such a sleep and be made a clairvoyant, or made to see spirits, or do some other horrible and profane thing;" or "it cannot be right to let any one have unlimited and uncontrollable power over my body and soul, not even to cure my disease;" or again, "God has afflicted me, and I won't accept a cure from the devil." These remarks, doubtless, are uttered in sincerity; but, nevertheless, in ignorance, and we may, therefore, comfort them with the assurance (already given in page 12) that the curative results of the mesmeric force and the phenomena of sleep and clairvoyance which are occasionally produced by it are not essentially connected; that it is perfectly possible to cure diseases by mesmerism without inducing any sleep or any one of the abnormal states which have been described. It is by confusing one part with the other and considering mesmerism nothing excepting as to the effect of the abnormal states induced by it, that so great a prejudice has been created in the minds of many willing to believe in the power, but afraid of its exercise.

It can hardly be necessary that we should attempt a refutation of all the mischievous and untrue

assertions which are put forth from time to time against mesmerism.

That which comes avowedly from the pens of medical men, as in the medical journals, Harveian orations, &c., has hitherto been so ridiculously inane and weak, so absurdly overcharged with asseverations, and undercharged with rational argument whereby to prove them, that the trouble of refutation cannot be needed ; for any reader, though presumed a man of education, who could be sufficiently "*shallow pated*" to receive their empty assertions for logical conclusions and mistake sound for sense, is certainly too "*shallow pated*" to be worth convincing of his error ; it would be detrimental to the cause of mesmeric science to have such a cerebral conformation numbered amongst its adherents. If our medical opponents would take a rational method of proving what they please to call the fallacies, frauds, and falsehoods of mesmerism, by diligently and in a truth-seeking spirit endeavouring to bring our statements to the test of rigid experiment, not dictating the condition of their experiments for themselves as masters, but submitting to have these conditions taught to them as learners—they would, when they had patiently and fairly completed a course of such investigation, be competent to come before the public and give an opinion as to the amount of facts or fallacies found in the claims of the mesmerists. Until

they do this, medical practitioners find themselves in a wrong position with the public and their patients. There is a look of *trade-mongering hostility* in angry denunciation of the mesmerist—threatening to leave the patient if he comes into the house, or if the subject of a cure by mesmerism be mooted again—which is degrading to the position which a medical friend holds as a man of scientific education and a gentleman. A strong feeling of doubt is now prevalent with respect to the “orthodox” (query) system of healing; this spirit of doubt is verging on a widely-spread and general conviction, that the system of healing taught by authority at our medical schools is imperfect and unsound in its principles, and unsafe in its practice; hence the success of innovations.* Every innovation which involves new methods of treating diseases, requires study and the putting away the old ideas, and accepting new ones—it requires that men should unlearn as well as learn—and men who are past forty years, and established in the practice of a certain routine system, are slow to acknowledge their imperfections and do either. However, if they will not advance the public will, and thus they are in a fair way to be left in the lurch.

When a patient is sick, all he wants is to be made

* Practitioners starved on the orthodox, thrive on heterodox systems. Homœopaths flourish famously.

well again ;—he has faith in established usage and calls in the orthodox Dr. A., who after a persevering attendance fails to cure him ;—he is persuaded to try Dr. Z. and a new system, and is speedily cured by it. Henceforth he places his faith in Dr. Z., and Dr. A. is no longer his physician. The man thus cured blazons forth Dr. Z.'s success, his sick neighbours and friends try him, similar results follow. Dr. Z.'s practice goes up—Dr. A.'s goes down. Dr. A. is very wroth, and being a prejudiced and narrow-minded man, albeit very pious and worthy—he is blind to his own interest, and forgets the sacred duty he owes to his patient. Instead of examining into the asserted merits of the new method of cure he tries to extinguish it, and prevents, as far as he may, those patients who still remain on his visiting list from entering upon any trial, or even any enquiry relating to it. He has a lurking fear, hardly perhaps acknowledged to himself, that it is just possible, were he to investigate fairly, that he might be induced to change his opinion about the new method, unsay all he has said against it, and acknowledge that he was unreasonably prejudiced ; therefore, when compelled to admit that there is evidence sufficient to show that the new system does cure, he tries to frighten his patients from it by crying out loudly “Satanic influence”—“forbidden in the word of God”—

“impure and obscene”—“invented by the devil that he may be enabled to make men atheists and deny God”—and for a time, and with a certain class of minds, Dr. A. will succeed. We may ask, at what cost does he succeed?

“Saul! Saul! why, &c.
 . . . it is hard for thee to kick against the pricks.”

He kicks against the pricks which will ultimately wound his own foot,—he who fights against the truth will certainly be worsted. When Dr. A. persuades a confiding patient to trust in him and a system which is not curing—and frightens this patient from a system which would cure or assist Dr. A.’s remedies to cure ;—if that man dies through Dr. A.’s self-interested prejudice, how will his conscience justify his conduct to himself? How will he meet the widow and fatherless? How will he excuse himself at that bar where all must answer not only for their actions, but for the now secret (then no longer secret) hidden motives which have prompted the actions. Satan has induced him to “kick against the pricks.”

But worthy Dr. A. has been blind to his worldly interest; certain truths cannot be stifled or extinguished; an abstract truth which has no especial interest for anybody, may be dormant until it is needed, or it may be forced out of sight by its enemy, it interests no one, and has no defender;

but a practical truth which comes home to every one cannot be put aside, especially when that truth involves a method of curing a disease which the routine system has not cured. There are no classes of society who pursue an object with more pertinacity than do suffering invalids their search after health. When the family physician and routinest doggedly sets his face against mesmerism, the mesmeriser is quietly introduced without consulting him or even telling him. The patient does not like to break with the old medical friend, nor to hurt his feelings by plainly showing that confidence is lost in his judgment; the medicine prescribed is not taken; the patient rapidly, and to the doctor wonderfully, begins to amend; the doctor sees the improvement and announces it, congratulating the patient and himself on the success of the medicine *which has not been taken*. This goes on for a time, care is taken to arrange that the doctor does not run against the mesmerist, the doctor still visits and still sees improvement. By-and-bye out comes the truth, and off goes the doctor in a huff; his pride wounded; he cannot deny the improvement which he has announced; he has been misled by the patient who has been compelled to employ secrecy through his unwise hostility to a new system.

From this time, however much the patient may continue to respect the old doctor for his amiable

qualities and private worth, reliance on his medical skill is weakened or lost, not in the estimation alone of that patient, but of a large part of his friends and connections. Narratives passing from one to another in private circles gather like snow balls; the story of the mesmerist's success, and the doctor's mistake and discomfiture, is a good story to amuse or interest other invalids; but the doctor is damaged by every repetition of it.*

It is to be greatly regretted, that the physician or medical friend should ever so lack judgment and common sense, as to put himself in this false position. His mission is a noble one if he proves himself worthy as its expositor, but he injures it, and impairs his personal reputation whenever he bespatters a new system of curing by abuse; non-medical men may substitute abuse for argument, or use frothy declamation in the place of patient investigation, and escape from special censure; but this is not admissible to the disciple of Esculapius; he may only pass judgment as a man of science, whose opinion is ascertained by rigid experiment. If he departs from this rule, and

* This is not a merely imaginary case put forth for the sake of argument, the writer being in a condition to give details of similar where he has been the mesmeriser; and he is frequently called in privately without the consent of the family attendant.

conforms to the practice which has usually prevailed in his profession, he "kicks against the pricks;" and assumes the character of a trader in physic—a medicine monger—who is very angry at the opening of a new shop in his line, and hopes to keep the public from patronising it, by assuring them that the proprietor is a rogue, who uses short weights and measures, and sells nothing but poisonous and adulterated goods.

As to any scriptural authority against mesmerism, we totally deny that there is to be found any one prohibition in the Holy Scripture, condemning the use of mesmerism or animal magnetism, or any power or agency which is now called by these names. We have not yet seen any satisfactory proof given that the denunciations against "wizards" and "those who had familiar spirits" in the Old Testament were denunciations uttered against mesmerism or animal magnetism, or any of the phenomena which are sometimes exhibited by persons under its influence.

Even were it possible to demonstrate that these denunciations applied to mesmerism, and nothing else, and were binding on the Jewish nation to whom they were uttered, it is not demonstrated that they are binding on Christians of the nineteenth century. If the Mosaic law is to be our guide to heaven, we must take it all as it stands—not pick and choose—not accept a command to suit some

special purpose, and reject all which would interfere with our accustomed habits or pleasures.

We must keep fasts and observe rites of purification—we must keep the sabbath on the last day of the week, and do no manner of work on that day, (there is no getting off about works of charity and necessity)—we must abstain from some of the fine arts, sculptors must starve, there must be no making of graven images—royal services of plate, and presentation pieces, and ladies' ornaments must all be destroyed or recast in a plain form. We must not possess these things lest we worship them. Let Christians who sift and rake the Scriptures, in order to find some text which they hope to twist into an interdiction of mesmerism, be consistent; if it appertain to the law which was given to a peculiar people under peculiar circumstances and they conceive it still binding on them (a different people in very different circumstances)—let them show their sincerity by acting upon it. Let their specimens of the sculptor's art go to the stone yard, there to be broken up for road mending, and their ornamented plate and jewellery be sent to the melting pot; let them (every male) resume a rite totally disused by Christians; let them conform to the other explicit commands and prohibitions of this law, and then religiously abjure a cure by mesmerism. Until

they are faithful observers of these rites of the Mosaic law, we must be permitted to doubt the sincerity or propriety of their quoting a merely possible interpretation against mesmerism, and putting it forward to frighten certain religious people from its practice, by exciting a dread that they will offend their Heavenly Father and incur the penalty of damnation, if they allow some friend, perchance a parent, a brother, or sister, to alleviate their affliction when ill, by moving the hands slowly over them; or curing a rheumatism or neuralgia by softly passing the hand in one direction over the locality of the pain.

If the mesmeriser only put a little soap-liniment or any other embrocation on his hand, he may rub until his arm aches without committing any heinous sin, the motion of the arm and hand is then lawful; the sin consists in using the hand without using the liniment; is it the absence of soap-liniment that was forbidden in the Levitical law? We shall be told it is not the absence of the liniment which is condemned, but certain effects which sometimes happen when the hand is used without it. If these effects be sins, no doubt they are condemned by the law of the Old Testament and the New Testament, and by that law which God has written on the heart of every Christian, and which every infidel may be easily brought to acknowledge—

“Whatsoever ye would that men should do unto you, do ye even so unto them.”

Whensoever we do that by another which we would not have done to ourselves by some other, we break this primary law, this law above all other laws; and thereby we sin. This is the law which should regulate the conduct of man to man—a law worthy of its Divine giver—sublime in its simplicity; and if our actions are only based upon it, we need not fear that we are sinning against God when we mesmerise our fellow-man.

Whatsoever our acts may be as mesmerisers, whether they be brought about by hands used without soap-liniment and backed by a strong dose of wish or desire, or used with a shaving brush for a mesmeric conductor; whatsoever the effects which are produced may happen to be—the sin must be not in the operation or effect, but in the motive which promoted the operation, and the use or abuse to which we apply the effect. If we, by means of clairvoyance (should ever that effect be produced) seek to penetrate the future, or obtain any worldly advantage over our fellow-man, or do any act whatsoever which shall lead to our personal advantage at the expense of our neighbours, we have thereby sinned; if on the other hand, we wait patiently, and the clairvoyant indicates a remedy whereby to relieve a suffering brother or sister,

we may use it without sin ; for we have no right to assume that all God's mercies of healing are confined to those who have the diploma of the College, or license of the Hall ; we sin when we refuse a positive and palpable mercy, considering it a gift of Satan ; we presumptuously and grievously sin when we say God afflicts us with disease, and is not able to prevent Satan from curing us.

We speak with all reverence when we declare that we do not believe that the Divine Author of all love and mercy will ever permit Satan to cure diseases, or allow the Devil to confer any power of healing on human beings, which could enable him thereby to unwittingly ensnare those who have no wish to make his acquaintance.

We urgently protest against the mistake which leads to a belief that Satan is a creator—he is only a perverter. There is but one Creator, and all that which exists, whether it be a power, property, or force, or an entity to be subjected to that power, property, or force, namely, matter—is the work of that Creator alone. No human being can create a force by any ingenuity ; he can only, when he thinks he generates a force, liberate one which has been dormant or latent ; nor can man create matter, he is only able with all his science to cause its metamorphosis ; he can only change its state.

As we know that man cannot create a power, and do not believe that God will ever permit Satan to become a creator of power, it follows that if man uses a power, it is a power from the Deity which he uses; consequently, as all which proceeds from the Author of Good must necessarily be good—that power is good in itself, and the use of it must be good; but it is subject like every other power in existence to be perverted and applied to evil purposes: this is the abuse whereby it becomes evil. Thus the good or the evil of mesmerism is determined by the use or the abuse of its application.

Those writers who have used their pens against the employment of mesmerism appear, each one of them, to be without any practical knowledge of its details, they read a few mesmeric books or attend a few experiments made by some itinerant lecturer, and then deem themselves qualified to pass an authoritative judgment on the subject. They seize on a point or two of very unfrequent occurrence, and present it as a universal or general type of mesmeric effects. One point urged is, that the mesmerised person becomes unconsciously and absolutely a slave to the mesmeriser's will; that the patient is compelled to feel and act in obedience to the mesmeriser's volition, without having any knowledge of the right or wrong of his actions or power of resistance. Were this a universal or even frequent

result of a mesmeric operation, it certainly would be sufficient to deter many sufferers from its use as a remedy;—but the fact is not so. Whilst allowing the possibility of some peculiarly sensitive and dependent nervous or cerebral constitutions being thus influenced by an operator who earnestly and powerfully desires to obtain such influence, we assert most positively that this condition is of such exceedingly unfrequent occurrence, that it may be looked upon as a rare exception (caused by the operator's intention) instead of a general rule.

There are few men who have had a more extensive personal and practical experience of mesmerism and its conditions than the writer (he therefore presumes that he is capable of speaking on the question), and declares that he never yet had one patient in this condition of acting in absolute and unresisting compliance with his will. He has often had three and sometimes four persons in the mesmeric sleep-waking condition at one time in his house, reading, working, walking about, and conversing with more judgment, propriety, and acuteness of perception and ratiocination, than they were capable of exercising when in their customary waking condition; but not one was subject to his will: they were more obstinate and determined in the exercise of their own than when in the normal state. A patient reduced to total insensibility is

in a state of unconsciousness, and might during its existence be blackened all over, and shipped off to Cuba as a slave; he could offer no resistance and would never know, unless told, how he got on board the ship which was expatriating him. But this is not a condition in which the subject could do evil—he is without power of action, passive, and unconscious; evil might be done to him, but he could not sin.

It has been also asserted that mesmerism causes strong and overwhelming attachments to exist betwixt operators and patients; to this we reply that the fact is not so, as a general rule. Doubtless a young, handsome, agreeable, and gentlemanly mesmeriser might, if he daily mesmerised a warm-hearted young lady, whose affections were disengaged, cause feelings of a more particular character than mere thankfulness for punctual and attentive professional service; but a handsome young physician, or a handsome young parson, or any other handsome agreeable man, who was frequently and confidentially in her society, might excite the same kind of esteem. This cannot be urged as any insuperable objection to mesmerism; it can only be stated that unmarried people, when brought much together, do sometimes “fall in love,” and wise people will take care that where such attachments would be objectionable the parties are not brought

together. There is nothing in mesmerism which renders every-day prudence and circumspection uncalled for with respect to those over whom we have control or influence, as parents or friends; caution as to the character of mesmeric operators introduced is proper and necessary; if improper or immoral operators are employed, the fault is not in mesmerism as a science and art, but in the individual who has made choice of a wrong mesmeriser, and the absence of that precaution which would prevent disagreeable consequences. It does, however, sometimes happen that very strong attachment is evinced for the mesmeriser by the patient during the sleep-waking condition; this generally vanishes as soon as the patient is awakened; if it exists when the patient is in the natural condition it arises from the same sympathy which causes customary attachments. When this occurs the mesmeriser must take the proper measures to break it, or abandon the case.*

The degrees of susceptibility to mesmeric influence vary from total insensibility, as far as relates to the developement of any of its phenomena, to such exquisite sensitiveness that the subject can be put to sleep or influenced by the mesmeriser even when absent and distant; or mesmerised objects may suffice to convey the influence and produce real

* See instructions on this subject in *The Mesmerist's Manual*, p. 84.

effects thereby. This high degree of sensibility is not to be desired, although pain and illness fly away in a most extraordinary manner under the mesmeriser's influence when it exists, for those who are sensitive enough to be easily cured by mesmerism are sensitive enough to be easily made ill again by various disturbing or prejudicial influences to which they may be casually exposed. A prudent mesmeriser will, therefore, never wish to maintain this peculiar sensibility longer than may be needful to cure a present disease; and if he understands his art, he will often succeed in decreasing a natural sensibility to mesmeric and other disturbing or extraneous influences; this exquisite sensibility is the mark of an unhealthy condition. When mesmeric phenomena are too frequently called into activity, and the sensitive condition is thereby too much excited or increased, the patient may be placed in a somewhat perilous or dangerous state, subject to be influenced by any strong-willed powerful mesmeriser who may have an opportunity afforded him of exercising his power. Even in these cases there is protection against abuse of influence to be obtained; whensoever a patient is so sensitive as to be mesmerised without previous consent, he is generally sensitive enough to receive an antidote or protection which will render it impossible that any human being shall induce any mesmeric condition until the

patient has given consent, and is prepared for the effects of the attempt made to influence him. It is the duty of the regular operator, who has been entrusted with the case, to provide this protection against the action of other mesmerisers when a patient has not previously consented* to be mesmerised.

We do not mean to say that mesmerism is an agent which can be used to do good alone, and that no kind of harm could possibly be caused by its exercise; but we do assert most positively that no harm can follow a judicious and prudent use of it,—and that harm can only arise in consequence of its abuse or an improper application of the power.

We allow that there are strong prejudices existing in the minds of sensible invalids, which are not the result of religious scruples, medical slanders, or fears of bad consequences, but seem rather to depend on a general feeling of dislike to the subject and a repugnance to submit to the necessary manipulation or operation. Many would rather suffer from disease than accept a cure at the hands of the mesmeriser. If we would ascertain the cause of their dislike to mesmerism, we shall find that they are not alarmed by the statements of its opponents, but disgusted by the follies and injudicious conduct of some of its avowed friends and supporters. It is

* For the nature of this method of protection, see *The Mesmerist's Manual*, pp. 141, 142.

indeed questionable if the spread of mesmerism is not as much retarded by friends as by enemies.

Amateur mesmerisers who are fond of displaying their wonder-working powers and lay their hands on all likely-looking subjects without using any discretion as to persons, places, or witnesses—are such mischievous advocates that we would rather leave mesmerism to the comparative mercies of its most bitter enemy.

The practice of mesmerism for any other purpose than the cure of disease has been especially deprecated by every respectable mesmeric authority;—unfortunately the art is easily acquired and the power is possessed by most persons who have mental and bodily strength;—public exhibitions lead to private experimenting when there is neither necessity for the application of the power nor the prudence and caution requisite for its management. Phenomena which would excite the wonder and serious contemplation of the profoundest of philosophers, are made a matter of sport, fun, and idle amusement for a parcel of trifling people; and a game at mesmerism becomes for grown-up children, what blind man's buff is for the juveniles. The tricks which are played on the unfortunate subject very often end in distress or mischief, and thus one of the most worthy powers which has been conferred on humanity is desecrated and turned into a matter which serious people view with

apprehension, and suffering invalids reject because they can feel no respect for that which they have known only as something causing innocent unsuspecting people to suffer or to do ridiculously absurd things and be laughed at by others.

Another cause for prejudice against mesmerism exists in the unsuitable persons who are often chosen as its ministers. An idea prevails, and has been unwisely fostered by some advocates of mesmerism, that the choice of a mesmeriser is a matter of no consequence; that anybody will do for a mesmeric operator—a “healthy peasant,” or “your cook,” or “your coachman;”—that the mesmeric curative power being merely an animal power, any animal possessing plenty of it must be a good mesmeriser; that there is nothing else needful for a mesmeric cure than quietly making downward passes in front of a patient’s face every day for half an hour. Intelligence, experience, adaptation of means leading to a proposed end, character and quality of mesmeric force, sympathy or antipathy which may exist betwixt operator and subject, are all overlooked in a blind zeal for the universal diffusion of mesmerism, which leads the possessor to take little heed of how it is done so that it only be done.

This is a grave mistake for the advocate of mesmerism to make; an unsuccessful attempt to cure a disease by mesmerism cannot fail to raise doubts

as to its curative efficacy, and to confirm these doubts in the minds of many who are half believers, and only need the evidence of one success to become its advocates.

If human intelligence or mental power is not necessary for a mesmeriser—if the amount of animal strength is alone the measure of his power, why not take a well-trained bear or bull for a mesmeric operator? Such advertisement as the following would be a legitimate exponent of the opinions of persons who act on this view of the matter:—

“ To be sold, the owner having no further need of him, a well-trained bear (warranted healthy and good-tempered), who has been taught to make slow passes with his fore-paws before sick men’s faces, and has proved successful in curing them. Also, a fine lively baboon, who has been accustomed to make passes before an infant. Apply, &c.”

The truth is often more quickly perceived by extending its erroneous semblance into an absurd position, than by a laboured argument to establish it.

We maintain, in common with the majority of experienced mesmerists, that the faculty of becoming a successful operator is not to be attained by scholastic education; it requires the possessor to have strong physical power associated with strong mental power, and a large organ of sympathy or benevolence. A stubborn determination to succeed in curing, with

tact and discrimination in the application of the means combined with the requisite physical capability, are the elements necessary to ensure a successful result. The existence of these qualifications may be found as readily in the peasant as in the peer—they constitute what may be called a natural gift, or faculty of mesmerising; but it is one thing to find this natural power exercised by a peasant, another thing to expect it from every peasant, or any person, male or female, who may be instructed in the simple mechanical routine of making passes.

It often happens, that when illiterate persons are employed as mesmerists, they soon begin to consider themselves “doctors,” and commence prescribing some absurd or fanciful remedy in addition to that which they are engaged to administer; or they do some ridiculous and unnecessary acts which disgust the patient and give unbelieving friends a fine opportunity for treating mesmerism as “humbug” and “farce,” mixed up with a strong dose of imposture. The writer knows many instances of this kind. Some time since he was asked by a lady, whose son had epileptic fits, if she might take a large syringe and squirt water up Henry’s nose. Upon being answered in the negative, and an inquiry made “how she could think of doing so?” She replied, Mr. ——, the mesmeriser, had ordered it; saying, “when the fits come, they shock

he—you squirt strongly up his nose and you'll shock them, and then they won't come." The same mesmeriser one day called and mesmerised the youth immediately after a fit, and mistook, as any ignorant person might innocently do, the epileptic coma for mesmeric sleep. He announced that he had succeeded "in sleeping" the patient; the friends were delighted, as hitherto several experienced operators had failed to do so. On finding, subsequently, that he could not induce the sleep, instead of candidly saying so, he declined, when requested to put the boy to sleep, by stating "that he knew his work, that we might sleep him too much as well as too little, and that he would not sleep him now." Another operator was sent by a physician to try and soothe the few remaining hours of a dying patient. He entered the apartment, gave a look intended to be immensely encouraging to the sufferer, pompously ejaculated, "Ah! poor man! I will soon make you quite well;" and then commenced making passes over the furniture, the walls, and the floor of the apartment. The poor patient getting tired of this "foolery," quietly called his daughter to his side, and whispered, "pay that man his fee and send him away." A mesmeriser, who was employed to mesmerise a lady whose friends had no faith in mesmerism, consulted his clairvoyante, who stated

that the lady had been injured by taking too much calomel. As the lady had been long an invalid, this was possibly quite true; but when he declared that "*looking* at the lady had *salivated* the clairvoyante, and that every tooth in her head was *loose in consequence,*" the risibility of patient and friends was immensely excited; the statement became a standing dinner-table joke against mesmerism, which never failed to tell. Another operator, who can neither read nor write, and who was taken from the plough-tail and made a mesmeriser, attended a lady who had been blind for years, the humours of the eyes being totally absorbed, and the eyes sunk into their orbits; he assured her that one eye was recoverable by mesmerism, and she was staying in town at considerable expence, that the hopes which had taken strong possession of her mind might be realized. Her friends objected to the truth being told, so strongly was she convinced of success, that they feared the disappointment arising from a sudden assurance as to the recovery of sight being hopeless, would have acted very prejudicially as a "nervous shock."

We merely adduce these instances as a few of many coming to our own knowledge; we might add others of a more serious kind,—of mischief and very distressing consequences resulting from the use of

the mesmeric power by ignorant operators.* We do not quote such cases in a spirit of anger towards the unlucky operators; we carefully suppress their names, we would not do them a personal injury by publishing them; but we do put these cases forward in support of our assertion that a great prejudice is excited against mesmerism by physicians employing ignorant people as ministers of its power, and neglecting to give that personal and daily superintendence to the patients which would prevent circumstances degrading the science in the esteem of those who are commencing their experimental trial of it from occurring.

Another cause of prejudice against using mesmerism is created amongst patients in the wealthier circles by the employment of illiterate rustics or persons of their class to mesmerise patients. An

* Mr. S. D. Saunders of Clifton had a patient sent to him by Dr. Elliotson, the patient consulted a provincial physician who although approving of mesmerism was, nevertheless, so ignorant of its application and principles that he insisted on the gentleman accepting some unskilled operator of his own choosing. At the first sitting the patient was brought into a state resembling insanity; neither doctor nor mesmerist knew how the state was caused, or how to remedy the mischief done;—the doctor therefore decided that mesmerism did not suit the patient and must not be repeated. Ultimately Mr. Saunders was called to their aid and succeeded in restoring the gentleman to his natural state. He was afterwards regularly mesmerised by Mr. Saunders with beneficial effects.

invalid lady, possibly confined to bed, her natural delicacy and refinement of taste rendered morbidly sensitive by disease, cannot conquer certain feelings of repugnance which will intrude in spite of her own good sense, or the reasoning of her physician, at having some coarse uneducated working man forced upon her for a mesmeriser. The man may be honest and benevolent and worthy of her respect, but if he be introduced with dirty hands and nails and unshaven chin, or after a luncheon of bread, cheese, young onions, and a soothing pipe—however much she may admire his moral worth, and wish to enjoy a share of his robust health—this lady will nevertheless shrink from his approach, and her feeling of antipathy will neutralise the good which the mesmeric operation would otherwise have produced, as she cannot bring herself to yield passively to the effect of his influence. It may be said she should have a woman to mesmerise her instead of a male operator, and thus avoid some disagreeable circumstances; but this is not always applicable: many nervous ladies cannot bear the mesmeric influence of a female, it only irritates and distresses them. The writer lately had a patient thus circumstanced under his care for a short time. The lady, who was most delicately refined in her tastes and habits, and possessed of a highly-cultivated mind, was too ill to leave her couch. Mesmerism,

after the partial failure of other remedies, being insisted upon by her kind and anxious physician, the difficulty was to find a suitable operator. Several females were tried, but their operations did harm instead of good. The lady then had eight male mesmerists recommended and successively tried. The first was a man of some education but a sot, the second was a blacksmith, the third a shoemaker, the fourth a carpenter, the fifth a cooper, the other three in similar occupations ; all were tried a short time and dismissed ; a ninth operator, the ostler at a neighbouring inn, was then proposed ; the lady and her husband were by this time disgusted, and determined to relinquish mesmerism entirely rather than submit to more of these experiments. This patient informed me that her dislike to these mesmeric inflictions was so great that she used to be in a distressing state of apprehension and terror when the mesmeriser was expected, watching for the single knock that announced his arrival ; whilst her husband, induced by his affection to acquiesce reluctantly, was chafing and fuming at a system which caused such men to be brought to his wife's bedside.

We may be told that if the poor have health and the rich wealth, the purchase of the former by the latter being naturally advantageous, all nonsensical feelings and fastidious whims about delicacy and a

dislike to come in contact with vulgar people should be overcome ; we may be willing to grant this to some extent, and to add that excess of education and refinement is the cause of much illness amongst the wealthy ; but we shall not be able to persuade many ladies of the upper classes to resign themselves willingly to the manipulations and mesmeric operations of an unwashed male mesmeriser. If they yield to the remonstrances of friends or physicians they will nevertheless preserve their involuntary feelings of antipathy to the operation, and as soon as they can evade a continuation of it.

Some zealous but injudicious mesmerists, when mesmerism is necessary to cure a disease, or relieve the sufferings which are caused by it, advise that a servant or dependant in the family should perform the operation. This advice is dictated by an idea of the convenience of always having the mesmeriser in the house, and the great saving of expense to the patient ; and although it sometimes proves very advantageous and successful, it too frequently ends in disappointment and disgust—it alters the natural relation between masters and servants, the latter presuming on their newly-born confidential position, and the proper relation which should exist betwixt mesmeriser and patient is, as a matter of necessity, quite impossible. We have known many instances of an attached faithful servant becoming

a most useful mesmeriser; we saw one lately who was worth a higher rate of remuneration than the physician who attended professionally, for she would do more good in an hour by her mesmerism than he could effect in a week with his remedies. Although it is possible to find servants who are well qualified by mental and physical power to become appropriate mesmeric operators, it is the exception and not the rule. There is not anything which has aided more to render mesmerism as a curative agency despised than the injudicious selection of domestic servants to administer it. We have known numbers of instances (where mesmerism properly applied would have been speedily rewarded by relief and cure) in which, after a trial at the hands of a servant it has totally failed; and the patient has pronounced it a delusion as to its curative agency, and described its practices as a disgusting and humiliating infliction. If Mr. "Butler" or Mrs. "Cook" be instructed to mesmerise their lady, her complaint and the mesmeric remedy becomes the talk of the servants' hall and the kitchen; the men servants begin to play at mesmerism and make passes over the maids, and the maids mesmerise the men. Mesmerism loses its character as a respectable agent, it is degraded into a subject for funny jokes, or if used seriously, for mischievous experiments, and ultimately, when the feats of the ser-

vants' hall reach the ears of the master and mistress it is contemptuously discarded, with no other feeling than a regret that the lady should have ever been subjected to anything so degrading. Possibly the family medical man, who has always opposed the introduction of mesmerism, and reluctantly consented to a trial of it, now comes in with his sarcastic remarks: he always told his patient that mesmerism was "humbug," and the physicians who advised it "fools;" and experience now corroborates his opinion. From this time the patient becomes an enemy to mesmerism, who speaks against it, not ignorantly, as one who does not understand the matter, but authoritatively, being one who has tried and proved it not only a failure, but a disagreeable practice to bring into a family.

The writer is not introducing imaginary cases as reasons for a prejudice existing against the employment of mesmerism; the circumstances narrated, and many similar ones, are recent events; the improper operators being recommended through channels which the patients supposed a guarantee for their efficiency.

Much harm and much good has been done to the mesmeric cause by lectures. Such men as Messrs. Jackson and Davy, (and formerly Spencer Hall) do honour to themselves by their labours, and establish a conviction that mesmerism is

worthy of investigation both as a curative art and physiological science. There are others who make outrageous statements about the powers which it confers on those who possess a knowledge of it, and talk absurdly about its secrets (as if there were any), their object being to excite curiosity and astonishment, and gather large audiences ; but these proceedings invariably cause rational people to feel a little alarm and a great deal of disgust at the subject. Wheresoever a lecturer of the latter kind has been holding forth mesmerism will be found at a large discount.

However, the acceptance of mesmerism as a truth in natural science, as a most valuable remedy in the curing of diseases, and an agent for the annihilation of pain, continues its onward progression, notwithstanding all the prejudices which exist, and are excited against it.

These prejudices will die away and cease to be excited when the subject is better comprehended. The public will then no longer see satanic agency in its phenomena, and will know better than to consider any particular failure in obtaining a cure as evidence that there is no mesmeric curative power. More caution in the exercise of its practice will leave its adversaries less opportunity to take exceptions and to find instances of its misapplication. This desirable position can be

greatly accelerated or retarded by mesmerists themselves, much depends on the nature of their support and endeavours to extend the application of mesmerism; zeal without discretion is often more prejudicial to a good cause than positive hostility.

The indiscretion of friends, or the hostility of opponents, can in no way be so happily neutralised as by the general diffusion of correct information as to the true character of mesmeric phenomena, and the reality of the facts which evidence its curative influence. The human mind, naturally, when convinced of these truths, calls for the explanation of them; therefore every rational hypothesis which may serve the purpose of affording a probable or possible solution of their causation, may be accepted as useful, provided the assumed cause is sufficient to account for the ascertained facts. All mesmeric advocates who put forth their opinions should be cautious, however, not to confound opinions with facts; the former belong to the individual, and may be erroneous; the latter appertain to the science, and (if correctly detailed) admit not of question.

The writer has endeavoured to keep this caution before his eyes whilst using his pen, and trusts that he has not unintentionally departed from its observance. It is not very likely that his attempted explanation of mesmeric phenomena will

meet the concurrence of all other mesmerists; a portion may accede to his ideas; probably many of those to whom our pages are specially addressed (persons admitting the truth of mesmerism as a whole but puzzled to comprehend it) will accept them. If our idea of the origin of the mesmeric forces being identical with all other active agencies or forces in nature—all being derivatives from the Divine Power, which we conceive the primary or parent of all force, and all connected with Him by successive gradations, or in continuous degrees,—hence that all force is in its essence or abstract entity spiritual,—be erroneous and untenable, we shall be quite content to abandon it on being convinced of our error. Until then, we claim the right to have and hold our opinion, and to put it forth for as much as it may be found worth, honestly believing that it may do some service towards extending the acceptance of mesmerism, and may help to weaken some of the mistaken prejudices which exist against it. Thus we hold that the phenomena developed by mesmerism are neither miraculous nor supernatural, but are truly ascents in the links of that chain which unites the Divine primary cause with the lowest of its effects.

APPENDIX.

USEFUL HINTS FOR THE GUIDANCE OF MESMERIC
PATIENTS.

The cures of desperate and otherwise incurable diseases by mesmeric agency are frequent; in the forty-one numbers of the *Zoist* will be found reported authentic details of between six and seven hundred instances of cures or relief obtained, in cases of all kinds, from cancer to tooth-ache.

The *Zoist*, although the accredited organ of the mesmerists of this country, we are satisfied does not contain even a tithe of the whole amount of cases cured or relieved by mesmerism; there are some very successful operators in town who never report their cases at all; others who only occasionally communicate some striking case through its pages; and there are many cases in which great benefit has been obtained by its use, which remain untold or are only whispered amongst the private connexions and friends of patients. There are hundreds of families in which mesmerism is regularly had recourse to as a domestic remedy, and we have no reports of the ailments which are banished from the families by its use. It is quite impossible to estimate the extent which the application of mesmerism, as a curative force, has reached in this kingdom. There is, however, we are bound honestly to admit it, a *per contra* side to this account, and that there is also a great amount of mesmerising done, from

which little or no seeming benefit is received. Mesmerisers are apt to say much of their successful cases, and say little about their failures; we don't make this remark as one which specially applies to mesmerisers only; all who undertake the practice of healing, whether they be orthodox or heterodox practitioners, do the same in this respect. We question even if the men who profess to cure smoky chimneys ever advertise their failures.

Authentic details of all cases in which mesmerism is, or has been used, with full and minute particulars of the effects, and the ultimate result would be most valuable; but at present there is not any machinery by which such returns could be obtained; if there are we are satisfied that mesmerism, as a therapeutic agent, would be found to ensure as large or a larger proportion of cases than any other system.

There is no human system in which perfection is absolutely attainable; mesmerism is constantly being tried under conditions which are not likely to produce success, and fails as a matter of course, not because it cannot cure, but that it is not properly tried. We therefore propose to subjoin a few remarks and hints which may be useful to invalids who desire to try mesmerism as a curative force, and are not well informed as to the conditions on which a successful result depends.

The first point requiring attention in severe chronic cases is a correct diagnosis of the patient's disease, and some reasonable assurance of a cure being possible or probable. People frequently wear out all other systems of healing, or become constitutionally worn out by the means adopted to cure them; and then, when their cases are hopeless and recovery impossible, send for the mesmeriser and ask for a miracle; for they do this virtually though

not expressly when they ask him to cure an incurable disease. Many diseases are cured by mesmerism which were not curable by any other treatment. An experienced medical practitioner, who has a thorough knowledge of mesmerism, should be consulted in serious cases, and if he advises mesmeric treatment as being likely to prove useful, the patient or friends should take the subject into consideration as a serious matter, and not make any trial of it at all until they have determined to give it a proper and fair trial. Not any thing is more disparaging to the character of mesmerism as a remedial agent in disease, or more discouraging to the patients who have recourse to it, than total failure to obtain successful results. Now this can never happen but from one of two reasons; the disease is either absolutely incurable and the sufferings it causes not capable of being mitigated, or mesmerism is not properly tried. In the first case, which is of rare occurrence, the patient being duly apprised of his state and that a cure is not to be obtained will not expect it, he will not try mesmerism, or if he does it will be hoping to get some relief; and even if this fails him he will not be disappointed, because he has not been allowed to consider it probable.

If the patient's case is one in which relief and cure may be reasonably anticipated; failure can only be caused by a neglect on the part of the patient or his friends, by incapacity on the part of the mesmeriser, or from the non-existence of the proper relations between operator and patient.

Many persons suffering from want of health go on for years with their old doctors; they then try other systems of cure for years; and when all fail, and they allow themselves to try mesmerism, they try it at the hands of mesmerisers who know nothing about it, or who have no curative power, or they

refuse to persevere for more than a week or two; and then, never having given it a rational trial at all, they say "Mesmerism is nonsense, or that it was a failure, or that they are not susceptible of receiving benefit from it." When mesmerism is tried in this way the conditions assuring success have never been obtained.

Patients should discard, as speedily as they can, the erroneous idea that there is nothing in the practice of mesmerism excepting the art of making slow passes before the face for half an hour.

They should discard the absurd notion that anybody will do for a suitable mesmeriser.

They should discard any impression they may possibly retain that mesmerism will act as a miracle or presumed magical charm upon them.

They must be content to go on steadily and slowly, and with full hope and perseverance, determined to be cured by mesmerism and contented to wait with reasonable patience for their cure.

They must not be discouraged if mesmerism makes them fancy themselves worse instead of better—that is, if it should cause old pains and troublesome symptoms to return again, or even create new distresses which have never been experienced previously, but seem consequent on the mesmeric operation. This frequently occurs during the mesmeric treatment of a chronic disease; it is an encouraging sign, when the distress is clearly the result of the mesmeric application, being evidence that the *vis medicatrix naturæ* is roused into making new efforts to throw off the influence of the disease. If the strength of the patient be properly supported, and sufficient mesmerising administered, the patient will be cured by it, at least there is very sufficient reason to hope for a cure when the old symptoms are reproduced by the mesmeric influence.

It may happen that a disease will grow worse and worse notwithstanding the application of mesmerism, we must not therefore mistake the increase of suffering which results from an increase of disease for an harbinger of mesmeric success. There is no possibility of laying down any special rules which will enable patients or inexperienced operators to judge in these cases; but every mesmeriser who is competent to undertake a patient on his own responsibility, or to superintend the application of mesmerism by others, will be able to give a tolerably correct opinion as to whether the symptoms are encouraging or discouraging.

Remember that to possess a high degree of the mesmeric curative power is a natural gift or faculty—that it cannot be communicated to an individual by any college or medical corporation, and will be found to exist as often in a blacksmith as a physician. Education and practical experience do not confer the gift, they only teach how to exercise it judiciously. We can never tell who are in possession of this precious faculty until they be tried. We may easily see when persons have it not; we may be very sure that all emaciated, scrofulous, and otherwise unhealthy persons, will not do for mesmerisers; sickly persons generally carry sufficient evidence in their faces to convince any one accustomed to see sick people of their incapacity. The only way in which a patient, who purposes trying mesmerism for a cure, can be satisfied of the capability of the proposed operator is to ask respecting the cures he has already made. It is quite reasonable to hope for a cure at the hands of a mesmeriser whose past success is a guarantee that he has (or had) the power of curing. Every case in which an untried operator is employed must be

viewed simply as an experimental trial, for it may be that he has no curative power, or too little to meet the demands of the patient. The writer knows professed mesmerisers who have been employed for years, and never made a cure worth naming. We must not therefore, when untried operators are unsuccessful, say, "Mesmerism has failed, but that the mesmeriser employed has not succeeded;" which is a very different thing.

Remember that strong mental impressions have often great influence over bodily functions, and therefore that the mesmeriser's work may sometimes be aided and sometimes rendered useless by their peculiar character and force.

Hence, in treating delicate chronic cases, particularly if the patients are sensitive and nervous, it is a matter of importance that all who have the opportunity of association or conversing with them as friends, relatives, or physicians, be disposed to assist and encourage the trial of mesmerism. The writer has had most promising cases in which present relief was too palpable to be doubted, and the expected cure seemed almost certain, absolutely rendered hopeless and impossible by the mischievous meddling of unwise friends who ridiculed mesmerism, attributed relief felt to other causes, broke down the patients' hope of ever being cured, and thus depressed the newly-aroused energies of the sufferers. The less that mesmeric patients have to say or do with friends opposed to mesmerism the better.

To these remarks, it may be useful to add for the information of readers who are not practically conversant with mesmerism the following extracts from *The Mesmerist's Manual*.*

* *The Mesmerist's Manual of Phenomena and Practice*, with Directions for applying Mesmerism to the Cure of

“The first question which generally suggests itself to a person unacquainted with mesmerism but believing in the reality of its influence is, ‘Could I mesmerise?’ ‘Do all persons possess the power?’ To this I reply that probably all human beings are capable of mesmerising, but the power varies in degree, and differs in character in different individuals; and also differs at different periods in the same individual; the most accustomed mesmeric practitioners may not mesmerise at all times equally well. The power of mesmerising is to be considered as a natural faculty—just as the power of singing is; but all men do not sing equally well, neither is the same singer at all times equally capable of singing. The essential requisites to constitute a good mesmeriser are sound physical health and a peculiar cerebral organisation. Unless the operator possesses good health he cannot communicate it to others. He should also have so much strength as will enable him to mesmerise without impairing his own health by his endeavours to benefit others.”—*pp.* 85, 86.

“I am perfectly convinced that instead of it being a matter of indifference who is selected as a mesmeriser, that it is a matter of PRIMARY and ESSENTIAL IMPORTANCE. The treatment of many cases, especially those of a nervous character, often perplexes old experienced operators; they sometimes, with all possible care and precaution, fail in inducing comforting and advantageous states in their patients; sometimes matters appearing to be indifferent or of no consequence do produce very serious and distressing effects. In such cases it is absurd to suppose that an ignorant operator—as a servant—who has been merely shown how to make mesmeric passes can be a proper mesmeriser, however healthy and well-intentioned he may be. It may be well that suffering persons try mesmerism from an inexperienced operator, rather than abandon their cases as hopeless, after trying every other means of cure; the treatment may succeed, and if it fail may be nothing worse than an unsuccessful experiment. As far as the individual patient is concerned this may be the end of the trial—no harm has been done—no good has been done. As

Diseases; and the Methods of producing Mesmeric Phenomena. Intended for Domestic use and the Instruction of Beginners. By George Barth. Third Edition, foolscap 8vo.; cloth boards, lettered; price 3s.

far as mesmerism generally is concerned, this is not the end : these patients afterwards say they tried mesmerism and it proved a total failure. Thus both friends and patients receive an erroneous impression, and other sufferers are prevented from giving it a trial ; the true statement being that an inexperienced and inefficient mesmeric operator has failed, where a suitable and well-chosen one might have succeeded."—*p.* 87.

" There need be no doubt whatsoever that many persons are highly susceptible of mesmeric influence and are benefited by its application, who never pass into any abnormal state. The production of some mesmeric state must not be therefore looked upon as indispensable evidence of mesmeric susceptibility. I have known in many cases the mesmeric influence produce an increase of mental activity and vigilance instead of a desire to sleep ; and as to curative effects, as many cures are made without the sleep as with it ; this assertion is corroborated by all mesmerisers who have had much experience. Indeed some of the most remarkable cures effected by mesmerism have been obtained without any sleep, or marked mesmeric phenomena being produced."—*p.* 122.

" That it is not necessary for a mesmeric cure that the patient should sleep ; if he sleeps it is well, it will save the operator much labour ; the practice of the most successful mesmerisers is to commence operating at once for a cure, avoiding the attempt to induce any special phenomena, sleep is one of them ; they accept it gladly if it comes, and it will come if needful and proper for the patient. Nature knows better than the operator and does that which is best for the patient."—*p.* 179.

" Sores constantly discharging, whether behind the ears or elsewhere, must not be stopped by local mesmerism ; they are frequently issues set up naturally to relieve the system. I one day mesmerised a little boy's sore ear to cure it ; the sore dried up and was healed next morning ; but the succeeding morning he had a discharge from the eyes. Such sores must be treated by general mesmerism."—*p.* 175.

" ON MESMERIC OPERATORS.—Those who are seeking to be informed about mesmerism as a curative agency, frequently enquire who are the best operators—whether males or females—dark persons or fair—young or old—if the ignorant and animal or the educated and intellectual should predo-

minate in them—if mesmerising injures the operator—how many patients one mesmeriser may operate on in a day—if females should always mesmerise females and males mesmerise males—if blood relations are more suitable operators than those who are not related—or if it be all a matter of indifference providing that the operator be only in good health? It is a duty to my readers that I should advert to these and many similar queries; if I give a personal opinion I give it not dogmatically, as though my knowledge was superior to that of others, but only as the conviction which a large practical experience (larger probably than that which falls to the lot of the majority of mesmerisers) has led me to adopt.

“When a patient desires to choose a mesmeriser it is by no means a matter of indifference who is chosen; in many cases the selection of the operator makes all the difference betwixt a cure or no cure, or a speedy cure or one long protracted. No mistake is more detrimental to the success of mesmeric treatment than that which assumes it to be a matter of indifference who the operator is provided he be healthy. As a general rule males are more powerful mesmerisers than females; there is no general rule as to complexion excepting as it relates to temperament; the sanguine, the choleric, or any temperament in which they predominate are to be preferred to the purely lymphatic. Operators should be of mature age, as those who are not arrived at maturity will injure themselves; they should not be decidedly aged, or they may injure their patients. When infants or children are to be frequently mesmerised I would choose a young operator, and a female in preference to a male. In many nervous diseases the operator should have a mental and moral power superior to that of the patient—a will and mind capable of predominating over the patient's mind. There are also many diseased states of body produced or increased by a morbid or unhealthy state of mind, in which the more certain and complete the mental predominance of the operator the more certain and speedy will be his success in curing. As a general rule, and whensoever it can be obtained, I would advise that the superiority of mental power be rather in the operator than in the patient. A good mesmeriser must have a large development of both mental power and physical energy; a strong mind in a strong body will make a strong mesmeriser. The generality of servants and persons moving in their station in society have not the mental power developed which would enable

them to stand in the proper relation to a patient superior in rank; they are little better than manipulating machines which require to be wound up, set a-going, and superintended by a competent mesmeriser. There are many diseases which such persons, if strong, healthy, benevolent, and determined to cure, will succeed in curing; but there are many more in which they will fail, the moral power being on the wrong side.

“I by no means agree that each sex should have a mesmeriser of the same sex; in many cases the influence of a female operator will prove more beneficial to a male patient than any male influence; and there are many diseases incidental to females for the cure of which no female operator should be permitted to mesmerise frequently. In uterine and mammary cancer especially this should be observed, lest the disease be developed in the female mesmeriser; a circumstance very likely to happen should there be any tendency to it dormant in her system. In treating such cases there is no process whatsoever needful which could reasonably offend true delicacy; there can therefore be no indelicacy in choosing a male operator. In a large proportion of cases there is hereditary tendency of constitution to certain diseases; when such diseases become active blood relations are not proper mesmerisers, as they may share in this tendency. No mesmeriser should be selected if it be ascertained that he has, or there is in his family, any hereditary predisposition to insanity, gout, scrofula, cancer, or other disease transmissible by hereditary descent.

“Patients sometimes feel an involuntary aversion to the mesmeriser who may be chosen, without being either able to give any good reason for it, or by reasoning to divest themselves of it—in such case the operator should be changed. Patients who are constantly trying new systems and changing their doctors seldom get cured; this remark equally applies to those who are constantly changing their mesmerisers. Those sufferers from long-standing chronic diseases who desire to try mesmerism for their cure, should first ascertain if a cure be possible or probable; they should then select wisely and well, and when properly suited keep to the mesmeriser chosen. Those who neglect to adopt this rule and subject themselves to the operation of incompetent or improper mesmerisers, or give up the treatment before waiting a suitable time for a successful result, *must not blame mesmerism for not curing their diseases; but blame themselves for half doing that which should either be well done or not done at all.*

“In many cases a member of the family who is well may be found willing to mesmerise another member of the family who is ill; and such operator, if healthy, may be very properly chosen. We must however remember always that if a person is so ill as to require mesmerising he is ill enough to have it *done properly*; there must be no *playing at mesmerism* allowed; therefore no person ignorant respecting mesmerism should undertake a case until he has either by reading, or if possible by personal instruction, acquired some knowledge of that which he is about to do, and the consequence so reflects which will probably ensue.”—*pp.* 189—192.

“I particularly advise the inexperienced operator who may have undertaken to mesmerise any nervous patient, or any case of spinal irritation, hysteria, epilepsy, or partial insanity, to carefully and constantly avoid any attempt to bring out the extraordinary phenomena of the mesmeric state: all such attempts tend to excite and disturb the brain and nervous system of the patient. I have seen so much harm done by enthusiastic and heedless mesmerisers who have recklessly pursued this course, that I should neglect my duty to the learner if I did not especially direct his attention to this particular caution. All such patients are disposed to present in the mesmeric treatment some of the singular phenomena of the state—this occurs as a consequence of the disease; to excite them artificially is more likely to increase the disturbance than to cure it. An experienced operator may know how to use and control them; but the inexperienced is very much in danger of doing the patient mischief by abusing his power over him for the gratification of idle curiosity. Phreno-mesmeric experiments or the excitation of the cerebral organs, and the endeavour to produce clairvoyance are mischievous and dangerous. In all cases of nervous disease the treatment should be alone directed to soothe the system which is already too sensitive and irritable. All placid, quiet, and sleepy states should be encouraged and maintained; every kind of excitement must be avoided: when sound sleep is procured, do nothing which can disturb the sleeper—let the sleep expend itself. Experiments of mere curiosity are never harmless. A neglect of this caution has caused many a possible cure to end in failure.

“When a proper mesmeriser does understand his work, and undertakes a patient who will not submit to the mesmeriser’s treatment but insists on directing him, the proper relation between operator and patient is subverted;

that case is likely to prove a failure. This is not unfrequent when ignorant people are chosen for operators."—*p.* 205.

"When a patient takes a dislike, or has a disagreeable feeling to a mesmeriser before commencing treatment, it will often pass away after a few mesmerisings. If it continues, or not having been previously entertained is felt after a few mesmerisings, the operator should be changed—he is not likely to do much good where this feeling exists."—*p.* 206.

It is hoped that these remarks as to the circumstances which should be attended to by patients who are making a trial of mesmerism will be serviceable to our readers;—it is not possible that we can give, through the medium of these pages, the particulars applicable to every special case. We can only offer a general outline of the mesmeric conditions essential to a successful result. A great deal of valuable information as to the cause and nature of disease and the proper way of treating it for a cure, may be obtained through the exercise of the faculties of medical instinct and intro-vision. Many persons, when in the clairvoyant state in which these faculties are developed, select the proper mesmeric operators and indicate the proper processes with astonishing accuracy, as the results prove. The drawback existing to the general employment of the clairvoyant faculties is the difficulty of obtaining good and truthful subjects, who can always be depended upon. Great care and proper attention on the part of the mesmerisers is absolutely necessary for the success of clairvoyants. There are few operators who seem to comprehend how easily the faculty may be perverted and destroyed; they treat the subject, who, perhaps, exhibits powers which are so closely related to the ultimate and higher developments of our existence—developments only to be fully attained when the material husk is consigned to its parent matter, but which, even in their imperfect mani-

festations, are too sacred to be called forth excepting for some useful and serious purpose ;—they treat, or allow others to treat, this living, sentient, human being as if he or she were an electrical machine or a galvanic battery, or any other instrument made with human hands. If they used their watches with no more care than they treat their clairvoyants, they would not often get correct indications of time from them. The writer's experience of clairvoyance—amounting to hundreds of wonderfully truthful instances every year—and the success he has had in obtaining valuable and important assistance through the employment of it, amply warrants him in advising its trial ; but he advises with a reservation as to the caution to be employed in trusting to its powers, as no clairvoyants are so perfect that they cannot fail, and few so perfect as not to fail frequently.

In conclusion, let every mesmeric patient remember—and constantly remember too—that a cure by mesmerism is not a matter of mere pecuniary bargain and purchase, like a cure by the physician and druggist. The service he asks from the mesmeriser is to impart a dose of his nervous power and strength—to share the choicest of worldly treasures—health, with the sufferer ;—a service he cannot always render without detriment to himself.* The mutual bonds betwixt operator and patient should be the bonds of kindness, of sympathy, of benevolence, of self-abandonment in the desire to do good to a sufferer, and of gratitude and friendly regard from that sufferer for such services rendered. These bonds are not to be forged with golden links ;—they are too much of Heaven's gifts

* Many persons who try to mesmerise sick patients lose their own health in the practice, break down, and are obliged to discontinue it.

to be bartered for earth's dross. Truly! mesmerisers are consumers of beef and mutton like other men, and have need of raiment and a hole to sleep in; "the labourer is worthy of his hire" if he needs it. Remember that the quality of mesmeric influence, and the benefit derived from its reception depends much upon the spirit in which it is given and received; patients cannot buy mesmerism as they do Epsom salts, or if they do they will never be much the better for their purchase. If patients treat their mesmerisers as they do their druggist's assistant who compounds their prescriptions, or the shop-boy who carries home their phial in his basket, they neglect an all-essential mesmeric condition; the law of barter is substituted for the law of kindness; very little good will follow the exhibition of mesmeric medicine dispensed in this fashion. Therefore, mesmeric patients, beware! however poor, ignorant, and negligent in his toilet, your mesmeriser may be, receive his services if tendered in the spirit of kindness with a kindly spirit. If you treat him unkindly, or receive his services as you may those of your hairdresser, he may feel that you receive his service as a right purchased, and he will duly make the half-hour's passes in satisfaction of your right; but the kind self-sacrificing spirit which would make those passes curative is not there, you have driven it away *from him*.

MESMERIC CURES.

There is no curable disease in which mesmeric treatment may not be employed with advantage—even where it cannot cure it frequently, indeed, generally procures relief from painful symptoms and sufferings. Sometimes it is most advanta-

geously employed alone, sometimes in conjunction with medicine, or other remedial measures. Sufferers who wish to try mesmerism and want to see or hear instances of its successful application should purchase a few numbers of the *Zoist*; or a little book called the *Curative Powers of Mesmerism*, by Mr. Capern.

The writer will append a few instances of his own experience of its powers; some of them have already appeared in the pages of the *Zoist*. The fidelity of these cases may be ascertained by applying to the writer for the names of the patients with addresses; they will respond to persons whose inquiries are made from proper motives. Some of the following instances of mesmeric treatment occurred years ago, before the writer became a professional mesmeriser; as they have already been put into form they are copied as instances of earlier experience; some few are added as evidence of a continuous success even to recent experience. This evidence of the curative powers of mesmerism is matter of present and daily experiment. The writer is relieving or curing some sufferers every day of his life, and that all the year round; he therefore presumes he has a positive right to insist on the reality of the facts of mesmeric cures and relief in disease being accepted, especially as he is quite willing to submit these facts to rigid investigation, whensoever such investigation is requested in a candid truth-seeking spirit:—

“Wyniard Fawl, aged 40, single woman, cook in the family of a friend in the parish of Great Parndon in Essex, asked my advice on December 4th, 1846, respecting an excruciating pain in her left arm and shoulder. It commenced every evening in the middle finger, travelled up the arm, and remained all night, rendering sleep quite impossible. It abated a little in the morning, but sometimes came on early in the day, and was so bad that, though I might ‘think

her childish, she could not help weeping with the pain.' Had been thus afflicted seven or eight weeks, and had nearly lost the use of the arm; could not dress herself—her fellow-servant was obliged to lace and unlace her stays; feared she could not continue in service, but must try and get into an hospital, as she had no friends who could assist her. I desired her to wait until the pain was exceedingly bad, and then come to me, and I would try what I could do to relieve her. Called on me in the evening of December 6th; said she had cried nearly all the previous night with the pain, and that the arm was then in great pain. The arm and hand seemed slightly swollen and reddened. When she had removed her bonnet and was seated, I made a pass at two or three inches' distance over her head and face; she described the sensation as a warm wind from my fingers. I tried it down the arm; she felt it distinctly through the sleeve of her dress, its lining, and some flannel.

"A few passes over the head and face told me I might easily have mesmeric sleep; but as this was not my object, I went to work on the arm, drawing from the shoulder to the extremities of the fingers, and off. The pain gradually decreased, until in twenty minutes it was not felt. She said, 'Only a sort of soreness, not anywise troublesome, remained.' She left me then, and became so sleepy she could hardly reach home, and had a sound night's rest, the first for many weeks. Three more similar applications of mesmerism rendered the relief permanent."

"Anne Shipton, housemaid at the same friend's as the above, got a thorn in her thumb. Inflammation and supuration ensued, and a great portion of the subcutaneous tissue or cushion sloughed away, and is not yet renewed. She consulted a highly respectable surgeon of Harlow, who I have no doubt did all that was proper (except trying mesmerism), according to the established routine of practice. She went to this gentleman several times. On Friday, the 18th of December, 1846, when he saw the thumb, he shook his head, said he was afraid she would lose her thumb, gave her the needful applications and directions, and instructed her to come again on the following Monday or Tuesday, when he would cut it off, or arrange for so doing, if this was necessary. I saw it at her mistress' request on the Sunday morning: the young woman had suffered so much pain that she had quitted her bed and walked her room a great part of the previous night. Servants who work hard in the day, don't do this when they can help it. On removing the

poultice, the thumb appeared swollen, black, and gorged with a thick purulent secretion which exuded at the orifice of an opening which had been previously made. I seized the hand, and squeezed out a quantity of thick fetid matter. The pain this caused made the poor girl cry; so, as a matter of course, I mesmerised the thumb: in a few minutes the pain was gone. I requested permission for her to call on me in the evening; and then more matter had formed, and the thumb, hand, and arm were in pain. After squeezing out the matter, I mesmerised the arm and hand for half an hour. The pain soon quitted, and did not return again. Her medical attendant saw it on the following Tuesday, some forty hours after the mesmeric operation; he was much pleased at its altered appearance; said it was almost well, but he should like to see it once more. The thumb healed in a few days, without giving any more trouble."

"Susan Dennis, a blunt strapping old woman of sixty-four, keeps a shop at Ty-green, parish of Netteswell. I mesmerised her daughter who had fits. One morning I found Mrs. Dennis in great suffering; a boy, throwing a stone at a cow, missed the cow and hit the woman on the shin, where the bone has very little covering. She had nearly fainted, and described the pain as hardly endurable. The stone was as large as an ordinary fist. 'Pull off your stocking and show me your leg.' The leg was red, and very much swelled, considering that it had not been hurt more than an hour. Mesmerised it five or six minutes, when she exclaimed, 'The pain has gone away!'—stamped her foot on the ground, and said her leg felt quite well, only stiff. Two days afterwards I made my usual visit: 'Well, Mrs. Dennis, how is your leg?' 'Thank you, sir, have never felt any pain since you was here: the swelling has gone down, but it looks very black.' 'Let me see it; I will mesmerise it a few minutes.' The front of the leg was discoloured from the foot to the knee: so large a blackened surface surprised me. 'You don't mean to tell me, Mrs. Dennis, that you have had no more pain in that leg?' 'As true as is the God who made me, I have felt no pain since you did it; why should I say I didn't feel pain if I did all the while?' The leg never gave any more trouble."

"January 3rd, 1847. Eliza Pretty, No. 7, Eversholt-street, St. Pancras, severely scalded her foot. Her mistress took me to see her an hour after it was done. Found her in bed crying. 'Don't cry, my girl, that will do you no good.' 'I can't help it, sir, my foot hurts me so.' 'Poke it out of

the bed, and let me see it.' It had an application of flour and a soft linen cloth over it. Removed this; the top of the foot was covered nearly with a vesica or blister, distended with fluid, some four inches long by three wide, I should think; two small ones nearer the ankle, and the remaining surface inflamed. Her mistress held a candle; the girl sat up to see what I was going to do to her foot. 'Keep your head on the pillow, I am not going to hurt you; never you mind what I do, tell me what you feel.' 'I feel something warm move over my foot.' 'What else do you feel?' 'Only warm, sir; it seems like wind, I may be wrong, but I think so.' 'Well, tell me if you feel anything else presently.' I continued passes for four or five minutes, when she laughed heartily and loudly twice, at intervals. Her mistress reproved her, saying, 'There was nothing to be laughed at, we were trying to do her good.' I explained that she could not help it, the laughter being involuntary, a sort of hysterical manifestation, frequently seen by mesmerists when their subjects feel the influence. After a few more passes, she said, 'I feel my foot cool now; it is like a cool wind.' 'How is the pain?' I enquired. 'I don't know, sir, I don't feel it.' 'Is it gone away? Why, what has become of it?' 'I am sure, sir, I don't know; I can't feel it just now.' Nor did she feel it any more at all. The fluid in the vesica was not absorbed in two days afterwards; but she broke it by accident, and let it out. A bit of rag and some simple cerate to keep her stocking from irritating the surface was put to it, and it was well in a week. It never occasioned the slightest pain after that one mesmerisation."

"July 22nd, 1847. Paid a visit this evening, and found an amiable friend and neighbour inconvenienced by a burn on her hand; a portion of the external skin as large as a shilling was destroyed, and a watery secretion oozed from the denuded surface. Now, this was but a trifling matter, and yet caused a very uncomfortable sensation. Those who venture to doubt can burn such a place on their own skins, and try the effect. A few passes totally removed the pain; and a few more covered the wound with a FIRM HEALTHY SCAB. The lady's husband and a friend stood beside us, and watched the growth of this scab, while I made short passes over the sore place. It commenced at the edge and spread to the centre; somewhat as we see a hot saturated solution of a salt form its pellicle on cooling. This little burn gave no more inconvenience. I do not think it was mesmerised longer than eight minutes. I have seen healthy scabs thrown

out very quickly on unhealthy raw surfaces, after local mesmerism is applied, in several cases."

"July 27th, 1847. Emma Reid, Great Parndon, is mesmerised for a disease of her eyes. Found her this evening with a severe burn on her arm, portion of skin destroyed as large as half-a-crown, and surrounding surface reddened. She declared it gave her pain, and I made a few passes over it, and she said the pain was gone, and I believed her. After inducing her customary sleep for an hour, I awoke her. The burnt place was then protected by a firm scab; the surrounding skin puckered at the edges. It never gave her any more pain."

"Sarah Pavit, wife of Joshua Pavit, gardener, of Great Parndon, a stout robust woman, about 40. Saw her on the evening of April 22nd, 1847, leaning on a table, face buried in pillows, and head enveloped in flannel. The left side of her face was enormously swollen; so much so, that the jaws could not be opened sufficiently wide for my finger to pass betwixt the front teeth. Had been suffering for three days and nights, described the pain as darting and throbbing, excruciating, worse than any tooth-ache; it affected that side from the top of her head nearly to the shoulder; would rather undergo a 'lying-in,' because that would be sooner over. Had 'tried warm fomentations and applications in vain; could get no ease night or day; had not closed her eyes or been able to keep in bed for three nights; felt quite light-headed and as if she must lose her senses.' I knew Mrs. Pavit well, and her replies were delivered in a tone and manner very different from that which is natural to her. Believing that local mesmerism would relieve her, I suggested it. *She received my suggestion with a very significant grunt, as if she thought me ridiculing her distress.* I had, therefore, to explain my intention and point out that as she was the party to be benefited, if I was willing to take the trouble she ought to be willing to take my offer. She replied she did not believe that mesmerising could do her any good, but she was willing to do anything to get some ease. I mesmerised the affected part locally; she felt the influence like a cool wind. In about *ten* minutes she declared that the pain was *not so bad*; it had *left her head and neck*, and she only felt it in the cheek and gum; in *ten* minutes more the throbbing pain was *gone entirely*; but she felt the inside of her cheek painful and tender. On feeling externally the place indicated, I found a hard tumour as large as a marble. I mesmerised her ten minutes longer, and left her exclaiming

with astonishment and thankfulness at the ease she experienced. Next morning she complained of pain in her gum, which was easily mesmerised away and gave no more trouble. The swelling of the cheek and tumour of the gum had *disappeared* during the night. She had been very subject to tooth and face-ache previously, but has not had any pain of the kind since."

"William Standen, residing at Great Parndon, had an attack of gout commencing in the great toe of the right foot, in two days the left foot was also affected. Had *skilful medical assistance*, and was able to return to his duties in about a fortnight; having been confined to bed for eight days of the time. On July 8th, 1847, (about twelve months after his previous attack) he had a similar attack of gout in the great toe of the right foot. I saw it and proposed trying mesmerism the next day, if it was not better. Next morning the redness and swelling had increased and extended, and the pain was described as severe. I saw the external appearances, *but did not feel the pain*, and yet I believed his assertion, and made passes over the foot with the intention of relieving him. In about *ten* minutes he declared that he *no longer felt any pain*; and I had no reason to suppose he stated that which was untrue. In some four or five hours the pain returned, but *ceased on the foot being mesmerised*. Next day the swelling had disappeared, but some pain was felt; mesmerised it away as before. On the third day the disease was but slightly perceptible; mesmerised the foot twice during the day. On the *fourth* day there was *neither pain, tenderness, nor redness*. I made a few passes by way of preventing relapse, when, to my surprise, the foot immediately became red. This redness soon disappeared when I discontinued the passes (in the course of an hour or so), but for several days was reproduced whenever I made passes over the foot. The passes were made *without contact*: at the second pass four or five red streaks appeared, and as the passes were continued more streaks, until the whole blended or united. When the red streaks ceased to appear, I considered the cure complete, and ceased mesmerising. William Standen's former attack prevented him attending to his duty for a fortnight, and he endured much pain: during this latter attack, he attended to his duty as usual, and the pain was subdued by a few mesmeric passes. In this case not anything was tried but local mesmerism and two doses of hydrg. cum creta et jalap."

"Mrs. Mary Hunt, wife of Henry Hunt, watchmaker

23A, Guilford Street East, Clerkenwell, had been for six months suffering severely, with little or no intermission, from face and tooth-ache. The *teeth got loose* in the upper jaw on each side. She could scarcely eat, and slept but little. About the middle of May, 1848, she was casually at my house, and, seeing her suffering from pain, I mesmerised her face locally for *six or eight minutes, and removed the pain*. The teeth in a few days *were fast in the jaw again*, and she never had *any return of pain* of the kind since.

“I cheerfully confirm the above statement, which is strictly true, and am truly thankful to Mr. Barth for his great kindness in curing me.—MARY HUNT.”—*Zoist*, Nos. XIX.—XXI.

“NEURALGIA.—On Sunday afternoon, February 9th, 1851, two gentlemen called on me, and requested my immediate attendance to an invalid lady, residing in one of the new villas near Primrose Hill. They represented the case as particularly urgent, the lady being totally unable to swallow either solid or liquid food, or medicine, or even one spoonful of water; so that they feared for the ultimate result, unless mesmerism succeeded in enabling her to swallow food. The lady, who was under the care of her own medical attendant, had also suffered since the 9th of November previously with tic or a neuralgic affection of the nerves on the left side of the face, which all this gentleman’s care and skill, and the advice of two physicians, had failed to cure. I found the lady propped up in bed by pillows. She had a violent accession of pain on the left side of the face recurring about once in ten minutes, lasting three or four minutes, and so severe that I perceived a rope was attached to the bedpost with a portion padded, to put into the poor sufferer’s hands to grasp and pull at during the paroxysm. This frightful neuralgia had endured (with two intervals of some twenty hours each excepted) for three months, and all medicine and means of relief tried, including galvanism, had failed entirely.

“On the morning of the day on which I was called in, a spasmodic constriction of the œsophagus had commenced; deglutition was totally impossible; the jaws were nearly locked; the patient could not articulate distinctly; and the laudanum administered was dropped on a brush, which was then introduced betwixt the teeth. There was a reason why the means sometimes used when nourishment cannot be taken into the stomach to support a patient were in this

case not available, and it was clear the patient could not survive long unless relief was obtained, but must sink from inanition. Indeed the anxious and earnest deportment of the relatives was evidence of their fears. The lady's medical attendant had joined in urging her to submit to a trial of mesmerism, and this, although he had little or no faith in its efficacy. He assured her there was not anything wicked or wrong in mesmerism, and that it was her duty to try every means which held out the slightest chance of relief, and his duty to advise her to assent to it, as everything which he could suggest had been tried and failed.

"The seemingly desperate nature of this case gave me much anxiety when I reflected that on my personal exertions did the chance of a successful result from mesmerism depend,—when I looked at the watchful faces around the patient's bedside, and saw how much they hoped from it in this otherwise hopeless or nearly hopeless case: but I also remembered what my old mesmeric pupil and friend, Mr. Bayley, had accomplished in Madame Paschond's case* at Vevey; and believing that I could personally do whatsoever any other mesmeriser could accomplish, and that *nil desperandum* should be the guiding principle of every mesmeriser, I went to my work with all the energy and determination to succeed which I could command. I mesmerised the patient on the Sunday evening for more than an hour and a half, producing decided evidence of the influence being felt. I again mesmerised her on Monday evening, and she slept naturally part of the night after I left, and awoke on Tuesday morning WELL! *the pain having left, and the ability to swallow food having returned.*

"Mr. L., the medical attendant, called on the Tuesday morning with chloroform, intending to try and produce unconsciousness, and feed his patient with the stomach pump during its persistence. He was both surprised and delighted to find that she had already taken some food, and exclaimed, 'Can this be attributed to mesmerism? I can only say that it is not from anything which I have done.'

"Mesmerism was continued three weeks to prevent the danger of relapse, and repeated a few times at longer intervals. This lady died from an attack of acute bronchitis a few months since. I believe she had but two attacks of neuralgia after this cure, which were immediately mesmerised away and gave no further trouble."

* See *Zoist*, No. 29.

“ NEURALGIA.—On the 19th of December, 1850, Mrs. M——, a lady residing at Brixton, called upon me to be mesmerised. She suffered severely from neuralgic pains on the left side of the head and face, which she had been afflicted with for four years and a half. She had also pains in her legs, either of a neuralgic or rheumatic kind, every night, when she became warm in bed. She had tried many remedies without obtaining relief, and her general health was breaking down in consequence of continual suffering by day and want of rest at night. I mesmerised her for three quarters of an hour. Her eyes closed; she lost the power of opening them voluntarily. I was able to make her arms and legs rigid by a few passes; but I did not induce sleep, for she retained her memory and consciousness. I dismissed her this day free from pain. She was mesmerised again on December 21, and again on December 23. She had not experienced any return of the neuralgia on the left side, but she had felt considerable pain on the right side, where she had never felt any previously. The third mesmeric operation removed this pain, and she was free from any pain up to December 28, when I mesmerised her for the last time. On this last occasion the lady went to sleep. About a fortnight after this last visit I received a note from her, requesting to know if I could accommodate her in my house as a boarder, and if Mrs. Barth would accept her as a friend added to our family circle, as she would like, *as soon as the pain returned*, to come and stay with us until cured. She stated that she had not been troubled with any return of her old pain, but she did not believe that the present relief was more than temporary, as she could not possibly expect that a disease of four and a half years' standing could be cured in four operations. Not having heard from this patient again, I addressed a note to know if there had been any return of the neuralgia, and received the subjoined reply:—

“ ‘ Brixton, March 7, 1851.

“ ‘ My dear Sir,—I have indeed pleasure in saying that I remain perfectly well: free from the neuralgic pains I have so long suffered from in my face, and that my general health is perfectly re-established. Had it been otherwise you would have seen me ere this. I did intend calling to thank you for your attention when I was such a sufferer: but my time has been so much occupied that I really have not been able to find an opportunity. I hope, however, to have that pleasure soon, and remain, &c. &c.

“ ‘ A. C. M.’ ”

“ NEURALGIA.—On the 18th of February, 1851, a young lady, who instructs my children to sing, called, not to give her lesson, but to explain why she could not give it. She had been rather poorly for some time, but during the last six or seven days was afflicted with a pain in one side of her face and head that she described as agonizing, hardly endurable. Suffering and want of sleep in consequence made her feel altogether ill; she was also low spirited, and remarked that the illness of which her father died was ushered in by a similar pain. Mrs. Barth made her stay till I had time to attend to her. I mesmerised her for about a quarter of an hour; she went to sleep for an hour and a half, and awoke spontaneously *quite well*; perfectly free from pain and full of animation and strength. She remains quite well up to the present time. I believe I may venture to give the name of the lady, who is known to a large portion of the frequenters of the metropolitan and provincial concert-rooms for her magnificent contralto voice, Miss Jane Collins.’—*Zoist*, No. XXXIII.

“ NEURALGIA.—About five years ago I was introduced to Miss L., the elder of two sisters, who conduct a first-rate boarding school at the west end of town, and, after spending an hour very agreeably in converse with the lady and some friends, observed tears suddenly appear on her cheek, and that she applied her handkerchief to her eyes. As I presumed that some painful reminiscence had caused this display of emotion, delicacy prevented any notice of the circumstance until Miss L. made some remarks respecting it. I then found on inquiry that she was suffering from a torturing physical pain, instead of mental emotion. It was apparently of a neuralgic character, and every evening about six o'clock attacked the upper part of the right cheek and the muscles surrounding the orbit of the right eye. It speedily caused so much inflammation and swelling of the affected part that the eye was closed as in erysipelas; indeed, medical friends who had seen without ascertaining the particulars of the case, pronounced it to be erysipelas. This painful affection had rarely been absent on any one evening, at about this time, for *the last five years*. It usually lasted until midnight, and then gradually ceased until about the same hour the next evening. Every remedy which medical skill had suggested for her relief had been tried in vain—everything failed. I had a strong impression that I could cure this case, and enquired of Miss

L. if she thought I looked like a person who had dealings with the Prince of the dark regions below? The lady seemed somewhat surprised at my question, and politely declared she had no such opinion of me. I therefore offered to mesmerise her, explaining that it was possible it might afford her relief. Miss L. was ignorant about mesmerism, knowing it only by name, and could not understand how my moving my hands over her face was likely to remove the pain, but consented to my making an immediate trial. This I did, and in *twenty minutes removed the pain, which has never troubled her since from that day to this.*"—*Zoist*, No. XXXVI.

"PARALYSIS.—In the early part of July, 1850, this lady, Miss L——e (the elder sister) consulted me respecting the trial of mesmerism as a cure of paralysis of the right arm and hand. She had the previous winter, the misfortune to receive a fall, which not only gave her nervous system a serious shock, but broke the right arm a little way below the shoulder. After the fracture had united and the bandages were removed, she discovered that she had totally lost the use of the right hand and arm. She could not flex the fingers or thumb, nor, if they were bent by some other person, straighten them again. The function of the nerves of sensation was also considerably impaired, and the hand was always clammy and cold, and excreting a moisture which had a very disagreeable fœtor. The remedies tried for a cure had not been of any use. I treated her by general mesmerism to impart strength to the constitution, and by local mesmerism from the cervical vertebræ to the ends of the fingers to act directly on the nerves of the arm. The first application of the mesmeric influence produced somnolence, but not a decided sleep, and warmth in the arm and hand. Breathing strongly through a folded handkerchief from the shoulder downwards along the arm, so as to force the animal heat accompanying the expelled air through the pores of the skin, was especially beneficial. After mesmerising several times, I also employed the galvanic current from a series of twenty-four double pair of plates of Smee's battery, without the application of any coil, using a simple break to intermit the current. I believe the galvanism to the fingers was very useful, after a good doze of mesmerism, by causing a determination of nervous force to them. Miss L——e visited me fourteen times altogether, paying her last visit on October 22nd, at which time she was

capable of carving at table for her pupils, of writing and working, and in fact using her hand as formerly. She was not able to visit me every day or every second day, as I wished. Had this been convenient, it is very probable that she would been cured in a fortnight. I had the pleasure of receiving a call from this lady a few weeks ago; the cure remains permanent, and mesmerism has not a more enthusiastic advocate than she has become."—*Zoist*, No. XXXVI.

“SEVERE PAIN AND INFLAMMATION OF THE FACE CURED BY ONE MESMERIC OPERATION.—The above lady, Miss L——e, her sister, Miss Mary Ann L——e, and two young ladies, the Misses W. called on me one day in autumn, 1851. The Misses L., after introducing the young ladies, stated that they were ‘two of their children;’ that they had been educated at their establishment, and were two dear young friends, who had been visiting a week with them, and were now about to proceed from the Euston Square station into Buckinghamshire to visit some country friends. Miss L——e next called my attention to Miss W., who was enduring very severe and continuous pain and swelling on the left side of her head and face. After my expressing regret that the young lady should have so much pain, and enquiring if she was subject to it, and receiving a reply in the affirmative, Miss L—— said, ‘The young ladies are going away by the five o’clock train—it is now just past three. It is a great pity that Miss W. should go on her visit while she is so ill, because she will not be able to enjoy herself or the society of her friends; so we had an early dinner, and have brought her to you, Mr. Barth, and would be very much obliged if you would be so kind as to cure her before the train starts.’

“However good my inclination, I very much doubted my ability to make a cure in so short a time. I therefore replied I was sure mesmerism would cure the young lady; that, as she was frequently subject to attacks of this kind, I very much doubted if she could be cured at once—it might require many mesmeric operations; but as I had several times cured chronic affections of the same kind by one mesmerising I would try, only I protested against the failure of a single operation being received as a proof that mesmerism had been tried and failed; if I did not cure, I might probably give some relief. I invited Miss W. to seat herself in an easy chair, took a seat opposite to her, and requested permission to take her hands in mine. Miss W. assented,

and remarked that she 'did not believe in mesmerism; that she did not therefore believe I could cure—she only consented to let me try, to please her former governesses; that she did not believe any person could be put to sleep by mesmerism, but if it was possible, she objected to it being practised on herself.' I received the young lady's protest against the truth of mesmerism with a smile, and I told her I would try and cure her without sleep, if she did not sleep, but she must certainly allow me to try for sleep; that she had nothing to fear from the mesmeric power, as she felt so convinced of its non-existence; that my object was to cure her; since, having put so many people to sleep, I had no curiosity to gratify by practising on her, and her friends being present she could have nothing to fear. Taking her hands, I requested her to look at my right eye while I looked at her. Her eyes became affected in two or three minutes; I closed the lids with my fingers, made a few passes downwards over the eyes and face, and my patient's head fell back on the cushion previously arranged to receive it. I now made a few long passes, and, raising and letting one hand fall suddenly, found my patient asleep in just six minutes from the time of commencing. I next mesmerised her a little, and then in a whisper inquired if she was comfortable. She replied immediately in a whisper, 'not very.' I again asked (speaking loudly) 'Why are you not so?' The reply was in a loud tone, 'Because my face is in great pain, and, having had no sleep with it for the last five nights, I am tired and exhausted—I suppose that is a sufficient reason for you.' The slightly petulant manner of my patient, and her replying in the same tone of voice as that in which I addressed her, showed that she had passed into the "sleep-waking state." The subjoined questions and replies followed:—

" 'Are you asleep, miss?'

" 'How absurd! What should make me asleep? Mesmerism is nonsense.'

" 'Please to open your eyes and look at me.'

" 'My eyes are open, and I am looking at you; I could not see if my eyes were shut.'

" I was perfectly satisfied that the eyes were closed, and that if she had a perception of me resembling ordinary vision it was not by the ordinary visual organs; and, calling her sister and the Misses L——e towards her, found that she saw them quite distinctly. She seemed both annoyed and amused at our requesting her to say what we were hold-

ing up or doing with our hands, while testing this power of seeing with closed eyes; as she believed her eyes to be open. I requested her friends to retire a few minutes, and speaking kindly and seriously, told her she had been mesmerised, that her eyes were shut, and begged she would reflect a few minutes, and then tell me if she was asleep.

“ After a short silence she addressed me in a gentle tone of voice, saying, ‘ I now perceive that I am asleep—in what you call sleep; but it is not like being asleep; I don’t understand it myself.’ I replied, ‘ Do not try to understand it at present, but reflect and tell me how to cure your face-ache.’ After a brief silence, she raised her own hand and placed her fingers on a part of the cheek, saying, ‘ I don’t see it clearly; but it seems if you would hold your fingers here a little while, and then draw them away, and afterwards mesmerise me with both hands over this side of my face, and down my back, that you will do me good. You must do it in your own way, as the feeling in your mind tells you is best.’ I did as directed, by holding my fingers on the cheek, and then mesmerised by passes for about twenty minutes, standing behind my patient, and putting plenty of earnest will and physical energy into my manipulation. The result of this was *not only to cure the pain, but also to remove the puffing or swelling of the cheek.* As the tumefaction of the cheek was considerable, so great as quite to disfigure her, I was both pleased and gratified to see it so quickly removed.

“ The Misses L——e and my patient’s sister now came and congratulated her upon the relief from her suffering and her restored good looks. After a little general conversation, in which the young lady joined as readily and rationally as if she had been awake, as it was four o’clock I proceeded to awaken her, and I succeeded in about five minutes. I believe the following is a verbatim account of the conversation which followed:—

“ ‘ Well, miss, how do you feel? I hope you have had a pleasant little nap.’

“ ‘ When you have made me go to sleep, sir, it will do to ask if I have had a pleasant nap. I don’t believe anybody can be put to sleep by mesmerism. I don’t believe in it.’

“ ‘ Although you do not believe in mesmerism I hope you will believe me, when I assure you that you have been asleep for the last hour through my mesmeric influence.’

“ Looking puzzled—‘ That cannot be. It is only two or three minutes since you began mesmerising me.’

" I found that she had lost consciousness suddenly almost immediately on my beginning to mesmerise, and, the whole period of the mesmeric sleep being a blank in her memory, she naturally connected the first moment of her renewed consciousness with the last immediately previous to her mesmeric sleep, and thus concluded that she had just sat down to be mesmerised. I took out my watch, and showed her that it was ten minutes past four o'clock ; reminded her that it was a little past three when she sat down, and asked her to account for the interval of time which had elapsed if she had not slept. She looked at her own watch to verify my assertion ; but, instead of being convinced, declared ' there must be some mistake, for she was quite sure she had not been mesmerised, and therefore could not have been to sleep.' Her friends now interposed, and assured her she had been mesmerised and had slept, and had conversed with them ; detailing some of the conversation. Miss W. to this replied, ' that as an hour certainly had passed away, and everybody said she had been asleep, and had been talking in her sleep, she must believe it ; but she believed against the evidence of her own senses, for she had not the least possible knowledge or recollection of it.' As she was getting rather excited I stopped the conversation, remarking ' that we would not say any more on the subject, but I would be glad to know if she felt the pain now.' Miss W. replied, that she ' did not know what to say—it might be gone or it might not—she did not know—she thought she did not feel it ; but it might be merely a fancy : it seemed she was no longer able to be sure about anything.' On my pressing my question, the patient declared that she ' certainly felt no pain whatever, but could hardly believe that the absence of the pain was real.' I remarked that she might safely conclude that the pain was removed if she did not feel it ; that it might return again ; I hoped it would not ; and I requested her to rise from her chair and look at her face in the glass. I shall not easily forget the look of intense astonishment with which, on perceiving the improved appearance of her face, she turned and gazed upon us, after a few seconds, slowly, and dropping her words one by one, ejaculating, ' Why !—Why !—how—has—this—thing—been—done.' Miss W.'s unbelief was now conquered ; she left my house *CURED in time for the five o'clock train*, a believer in mesmerism, and very grateful for the benefit she had received through its agency. When I saw the Misses L——e a few weeks ago, I understood from them

that Miss W. had never experienced a return of her former severe and frequent annoyance.

“ I will give the name and address of the Misses L——e to any respectable enquirer who may wish to refer to them. Their high character is such as to compel admission of the truth of the above statements, when verified by their corroboration; and they will cheerfully respond to either epistolary or personal enquiries.”—*Zoist*, No. XXXVI.

CONSTIPATION AND TUMOURS.

In the month of November, 1848, a Miss C—— W—— became my patient. She suffered from constipation of the bowels of a most stubborn and distressing character. No medicines, nor any means whatsoever, could enable her to obtain the requisite action of the bowels more frequently than once in a month. She had a hard tumour in the right breast as large as a bantam's egg, which caused her much suffering from darting stabbing pains. She had a tumour in the region of the left ovary of large size. She had also another tumour, for which Mr. Van Butchell had been consulted; he declined accepting her as a patient until the constipation was cured. She had been two years a patient of Dr. Marshall Hall's; at first his remedies produced some action, but ultimately ceased to be operative, the strongest medicines he dared to exhibit produced no effect whatsoever. On leaving Dr. Hall's care, homœopathy under Dr. Epps was tried; at first this seemed to be useful, but it ultimately failed. As a last resource mesmerism was tried, the lady becoming my patient. I found her thoroughly out of health, suffering very much from irritation of the spinal cord (which I believe was the primary cause of her constipation), and only saved from breaking down and becoming a confirmed invalid by the help

of her strong mind, which kept her hopeful and determined not to succumb to disease. This lady was mesmerised daily (every Sunday and a few week days only being excepted) for ten months. At the end of this period the bowels acted regularly, the tumour in the ovarian region had disappeared, the tumour in the breast had diminished to the size of a pistol bullet and gave no pain; the other tumour I know nothing about. Sound health and strength was regained, and I believe she has remained in good health ever since. I heard of this lady two months ago, she was then quite well. The mesmeric influence closed her eyes, which she then could not unclose till demesmerised, but never deprived her of consciousness. She used to fall into a pleasant sleep as soon as she was left after being mesmerised, and continue dozing until purposely aroused; any noise or disturbance would have awakened her, but would not have opened her eyes.

In May, 1851, Miss B—— applied to me, suffering from constipation of nearly as severe a form as in the preceding case; she had also many other ailments, and had been under the care of a celebrated hospital physician, whose remedies all proved failures. Mesmerism produced a quiet sleepy condition, and was sensibly felt, although it induced no decided state. The very first mesmeric operation produced a marked effect on the bowels, which were comfortably and naturally relieved twice a few hours afterwards. This improved state continued, and a return to sound health was attained at the expiration of a month, and I believe has been maintained ever since. The lady is now married and residing in the country. I have not heard of or from her during the last few months.

INSANITY CURED.

In No. XXIX. and No. XXXV. of the *Zoist* will be found the following cures of insanity, which are rather abridged, but the essential particulars are retained :—

“INSANITY.—About the beginning of the present year, M. B——,* a Frenchman and a stranger to me, called to request assistance for his daughter, a young woman 18 years of age, who had been ill for five or six weeks, and treated according to routine practice without benefit. He stated that he had great confidence in the curative powers of mesmeric treatment, and was a reader of the *Zoist*. On my enquiring the nature of his daughter’s malady, he informed me that she ‘was not right in her head, and could not sleep at night; that she had been an amiable, intelligent girl, and most useful to her mother as an assistant in the school, previously to her illness; that she was now quite incapable of attending to her duties, and fancied people were plotting against her and that she would be taken away by them.’ He gave such other particulars as satisfied me that it was a case of insanity, and, not being of long standing, likely to be speedily cured with mesmerism. I consented to undertake the case, and he arranged to bring the patient, accompanied by her mother, in the evening. I saw no more of the parties for a fortnight or longer, until the evening of January 23, when M. B—— and his wife visited me with their daughter. The parents explained that they had not been able to bring her sooner, as, though they had made several attempts, she was so alarmed by seeing policemen in the streets, under a delusion that they were watching for her, that she could not be induced to proceed; and that they had much difficulty to get her to my house then. I understood from Mrs. B—— that her daughter’s bowels were obstinately constipated, that her appetite was tolerably good, that she seldom slept, that she had not slept at all for the past six nights, or if she had it was only for very brief intervals; that she sat listless and dejected all day, and was generally in a state of terror from some delusive idea of plots against her. I addressed the patient kindly, and made a few enquiries as to her health which she did not seem to understand. She looked vacantly

* The name and address were given in the *Zoist*, and second edition of *Health Transferable*, and are now purposely withdrawn.

at me, and made no reply. She presently whispered to her mother that there were five policemen waiting outside of the house for her. I took her gently by the hand, led her to the window, and desired her to see that they were now gone away. She replied, she was afraid they were there but had got close to the door, so that she could not see them from the window. The state of her mind was too apparent to be mistaken. She seemed very tractable, and at her mother's request seated herself in an easy chair. I mesmerised her in the usual manner, and in *eight minutes her eyes closed*, and remained closed whilst I made passes before them. At the end of half an hour they remained closed, when the passes were discontinued. I aroused her in an hour, and she certainly seemed rather more intelligent than before her sleep, and made no allusion 'to the policeman outside.' She was brought again the next night. Her parents fancied she was a little better, and *she had slept better the previous night than usual*. I handed her over to the care of a lady assistant, who mesmerised her Jan. 24, 25, 28, 29, 30, Feb. 2, Feb. 4; so that she was eight times mesmerised. I had not seen her since the 4th of February, but received the following note from her parents on the 9th:—

“ “ ———, ———, Islington.

“ “ Dear Sir,—Words are inadequate to express how much we feel indebted to you for the cure effected by mesmerism on Miss Louisa B——, daughter of Monsieur B——, French teacher. She is now enabled to resume the arduous duties of a school. Before she was under your judicious treatment she was incapable of any exertion, and was in a *very bad state of health*. We should be glad to have this *surprising* cure in so short a period made universally known, that other sufferers may be benefited.

“ “ Wishing you every blessing, with our ever grateful acknowledgments,

“ “ We remain, dear Sir,

“ “ Yours, very respectfully,

“ “ MARIANNE & THOS. B——.

“ “ P.S.—Since Louisa is so restored, we have been fearful to have her go out whilst the high winds prevailed, as her throat was sore, with a slight cough; the rain also prevented. We hope to see you in a few days.’”

“ A. B. was placed under my care at the end of April, 1850. He was brought from a highly respectable private asylum in Sussex, where I believe he had been confined

nearly three and a half years. The brief statement of his case is, as I understand it, that being engaged in his duty as an army surgeon with our troops in China during the war there, fatigue and excitement brought on an attack of fever which ended in insanity, and manifested itself in constant delusive ideas and impressions. These were of a character very common amongst insane patients: such as fancying that strangers and other persons were constantly insulting him—that persons were plotting against him, and the like—and that he must chastise the offending parties. He was sent home on sick leave, but his delusions increasing, and taking a form which might have become dangerous to himself or others, his friends, acting under competent medical authority, and hoping for his cure, placed him in the asylum from which he was brought to me.

“ Whilst in this asylum he was always kept under the eye of an attendant, who accompanied him in his walks; and, as a matter of course, he was deprived of his penknife and everything which could be converted into a weapon of mischief. But, excepting the precautions necessary for his safety, I believe that no annoying restraint was imposed, and that, as regarded kindness and moral management, everything was done by the proprietor and medical officers for his restoration to mental health.

“ I found my patient a perfect gentleman in the strictest acceptance of the word; well educated, possessed of remarkably acute reasoning powers, but reasoning from delusive and insane conceptions instead of sane ideas: his perceptions through the external organs of sense being constantly distorted or perverted as soon as impressed, and thus confirming instead of correcting his delusions. Amongst many delusive ideas there was one which was constantly present, and suggested the idea of mesmerism being tried for his recovery. He fancied himself the victim of some potent but unknown mesmeriser, who had been employed to influence him and control his actions, and that he therefore could neither act nor think otherwise than as desired by this unseen enemy. He believed himself surrounded by witchcraft and spells. If his table shook withcraft did it; if a board or stair creaked when he trod upon it, the noise was caused by witchcraft; when he felt conscious of anger or excitement, this was owing to the absent magnetiser influencing his cerebral organs by pointing a magnet at his head; if he felt calm, it was owing to the same imaginary individual soothing him. He believed that his miniature

had been taken by the Daguerrotype, multiplied by engravings, and so distributed that every boy in the street knew him and was employed to insult him. His social faculties were also perverted. He had been most warmly and truly attached to his brother and sister, who sincerely reciprocated his affection; indeed their devoted self-denying kindness to him whilst thus afflicted is beyond all praise; but the influence of the deranged feeling caused their presence and visits to irritate and annoy him. My poor friend was in constant mental suffering, and frequently declared that his life was a perfect misery and burthen to him; that the torments inflicted on their prisoners by the North American Indians were as nothing compared with the refined and subtle cruelties practised upon him. He often prayed that the Giver of his life would resume it; and I believe that he was only prevented from laying violent hands on himself by a large organ of Conscientiousness that happily was not influenced by functional derangement.

“ I took this patient into my house, gave him two apartments, and engaged an attendant who had been accustomed to such cases to wait upon him and be responsible for his safety. The treatment adopted for his cure was steady perseverance with mesmerism twice in the day, morning and evening; constant and unvarying kindness with which I met all his irritability, anger, and reproaches, and the avoiding all argument by running away and leaving him alone when he wished to engage my attention on the subject of his delusions. I determined to make him a sane man, and to treat him as such as soon as I could so at all; not waiting till prudence declared it quite safe to do so. I soon allowed him the use of a knife, and, withdrawing the keeper, permitted him to take his walks alone and unwatched, exacting only his word of honour as a gentleman that he would guard himself from the commission of any wrong or extravagant act which would cause me to be blamed for trusting him. This he promised *conditionally*. He declared that, as far as he could he would take care I should incur no blame for reposing confidence in him; that he had no fear as far as it depended on himself; but he would not promise to succeed if the man with the great magnet pointed it at his head and excited his organs. I never had occasion to repent putting confidence in his promise. He was induced to submit to my mesmerising him in the hope that I might dispel the influence of the unknown mesmeriser.

“No remarkable mesmeric phenomena presented themselves during the treatment of this case; the *true mesmeric sleep was never induced*, although he often became sleepy and dozed. At first the passes, though very carefully and gently administered, rather irritated and excited than soothed him; particularly when they were made over the posterior part of the head and down the spine. He would often, when thus mesmerised, jump up suddenly and refuse to allow me to proceed, declaring that I brought all his old torments back upon him. For a time I desisted from this process, because it annoyed him so much.

“The first symptom of improvement was a lessened irritability of temper, and a less frequent reference to the subject of his delusions. Then in a day or two the old delusions and morbid feelings would return, then remit, and again return, until the remission lasted three or four weeks.”
—*Zoist*, No. XXXV.

These remissions became longer and the accessions less frequent, until at the end of ten months they ceased altogether, and my patient seemed in sound mental health. He stayed under my care six months longer, making a period of sixteen months altogether. He then left me **QUITE CURED**, and went to board and lodge in the house of a clergyman at St. John's Wood, restored to the full control of his person and property. He remained at St. John's Wood twelve months, paying me occasional friendly visits. His brother and family and several other relations having determined on emigrating to Australia he decided on joining them, and sailed for Melbourne last August (1852). He called and took leave of me a day or two before sailing. I then remarked that he would find life there rather rough after that to which he had been latterly accustomed. He replied that it would doubtless be good for him; that the worst thing a man could do was to recline on a sofa all day reading a book for amusement in want of some healthy occupation; that as homœopathy had cured him, with a few globules, of a dysentery that his own

physic would not remedy, and as mesmerism had cured him of a mental disease that the established routine of medical science had totally failed to cure; he had made a vow never again to practise the system in which he had been educated; and therefore not wishing to live in idleness he had determined to join his brother and put his hand to anything that came in his way, from farming to gold digging.

I had the pleasure of reading a letter from him to his sister a few weeks since, in which he announces their safe arrival, and gives an account of the voyage; and also received an intimation from his brother that "Dear H—— is all right, as well as ever he was."

[The relatives of this gentleman, who remain in this country, will be happy to reply to any inquirer who has a proper reason for seeking a confirmation of this statement.]

INTENSE SPINAL IRRITATION.

In No. XXXV. of the *Zoist* there appears a letter from a lady, a member of the Society of Friends, who was cured by me of spinal irritation of some years' duration. The lady, who lives in Devonshire, publishes her own name and address, and the particulars of her cure, in a letter to Dr. Elliotson, conceiving it a duty to other sufferers that she should thus vouch for the truth of her statement. Any one who chooses can see the case in the *Zoist*. I abbreviate it, and give a few extracts from her letter.

Miss S——, the patient, wrote to me describing her case, enquiring if I thought I could do her any good. The result of our correspondence was that I took lodgings near to my house for her reception. When she arrived, accompanied by her brother, and

I saw her, though I felt deep commiseration for her sufferings, and had great faith in the curative efficacy of mesmerism, I somewhat repented having accepted her as a patient, as the case appeared hopeless, and the patient did not seem likely to survive many days. The landlady of the house where she lodged remarked to me as soon as she saw her, "Ah, sir! you won't cure that poor lady;—she won't be long here;—she will leave this house feet foremost;—do you think it is worth my while to take down the bill?"* The lady thus describes her own state:—

"The *digestive* organs had lost all power, as the most simple food occasioned great suffering in the process of digestion: the brain also shared in the generally debilitated state of the body, as my *memory was greatly impaired, and I was unable to read without a distressing effort of application,—reading was almost impossible: the least noise, or the necessity to attend to the most trifling subjects, completely upset me,—so much so that my relatives and domestics seldom asked me any questions requiring thought. A death-like coldness had for months pervaded the whole frame: and I appeared altogether in an irrecoverable state.*"

Miss S—— then states her becoming acquainted with mesmerism, a friend having sent her a copy of *The Mesmerist's Manual*, and the result in her visit to town; her friends all coming to take their final leave before she left home; her return not being considered probable; and adds:—

"At this time I was as *white and bloodless* as it was possible for any one to be: I had a *constant pain in my spine*, which was so much inflamed or irritated that the *slightest touch* on one portion *instantly* threw me into a *paroxysm of suffering, convulsion, and trembling*: I could only *sleep about three hours* at night, even if I did get to sleep. My usual diet was a little bread sopped in hot water for breakfast, a little semola or water-arrow-root for dinner, and a repetition of the sopped bread for supper. *I could not bear any animal*

* Apartments to let.

food, or tea, cocoa, milk, butter, sugar, or vegetables, and was nervous to a painful and even ridiculous extent; being quite conscious of my infirmity, although I could not by any mental effort subdue it. I give an instance: I feared that I should be obliged to remove from my comfortable apartments in consequence of the pattern of the paper, in my distempered perception, causing me to fancy animals were staring at me from the walls. I was so reduced in strength that I *could only walk with the assistance of another*; I *could not lie on the back part of my head*, the pressure of the pillow caused me such severe pain. I suffered from many other distressing symptoms, which need not be detailed."

After describing her feelings under the mesmeric influence, she adds:—

"I need not enter into the details of my mesmeric treatment. It may suffice to say that, although I had hoped much from it, the results far exceeded my expectations. *Day by day did my strength increase; my appetite and power of digesting food returned; I slept better at night; the red tinge again visited my cheeks and lips and I gained flesh; I could eat animal and other customary food again; began to take walking exercise:* and, at the end of eleven weeks, having *no pain in the back, my nervousness being entirely subdued*, and my strength very much renovated, I returned home.

"After my return home I instructed a domestic to mesmerise me, and continued to increase in strength until I could walk four or five miles in one morning. My old medical attendant on my return home candidly allowed that mesmerism had cured me; as no other remedy was tried but this, and I got well under it, he acknowledged that it was perfectly right to consider it as the means of my cure.

"I have since caught a violent cold, which has caused me severe illness, but of a very different character from that of last year; and, as I have remained quite free from the disease in my back and nervousness, I accept it as an additional proof that of this disease I was then perfectly cured."—*Zoist*, No. XXXV.

DISEASED KNEE JOINT.

"In the beginning of September, 1848, Henry Hackforth, a fine little boy just turned two years of age, was brought to

me by his mother. This poor child had a disease of the right knee developed when he was only two or three months old, supposed to have been caused by a fall or sprain, or some injury from the carelessness of his nurse. There was chronic inflammation of the joint and neighbouring tissues, matter was constantly secreting, and below the knee are scars of openings made to give it an exit. The tendons and muscles on the under side of the leg and thigh were contracted permanently and the leg was consequently bent up to a right angle with the thigh, and there was every probability of the child remaining a cripple for life. His parents had spared no expense to obtain a cure for him: he had been subjected to various methods of treatment at the hands of various practitioners; had, at their recommendation, been taken to Brighton, and had sea bathing tried for two or three months. He was taken to the late eminent surgeon, Mr. Liston, shortly before his lamented decease. Mr. Liston honestly told his parents that nothing could be done unless the disease of the knee was cured; that if they could only get that cured, the leg might be straightened by an apparatus with a screw to elongate the leg, and he prescribed a lotion or liniment to be rubbed on the diseased place. This was tried, but no good effect resulted from its use. He was next taken to a clever and worthy medical gentleman in Charlotte Street, Fitzroy-square, who examined the knee, enquired what treatment had been prescribed and the effects of it, and then candidly said he could not do any thing which had not already been tried, and sent him to me, believing it well to let mesmerism have a trial when medicine and surgery failed. Mrs. Hackforth knew nothing of mesmerism and hoped her child was not to be subjected to some painful operation. On seeing the little patient I wished to examine the diseased knee before undertaking the case, but the moment I attempted to look at his leg he commenced crying and screaming frantically; the poor child had been so often hurt by strange men wearing black coats that he feared some pain was about to be inflicted. He kicked and struggled so violently that I could not get a quiet look at the knee; I therefore commenced mesmerising him, and to his mother's great surprise, in less than ten minutes put him into the deep mesmeric sleep,—took him from his nurse, laid him on a sofa, and examined his knee at my leisure, little Henry being quite unconscious of my proceedings. The knee was very much swollen, being four or five times as large as the other knee; matter was secreted in the thigh just above the

knee and fluctuated under the fingers; there was also an evident secretion of matter just below the knee, the whole joint was in a state of inflammation, and when the little sufferer was awake was exquisitely sensitive. This little child was daily put into deep sleep for a period of five months, and had the knee mesmerised locally during the time he slept; at the expiration of this time I discharged him quite cured; the diseased knee having become sound and the contracted leg straight. I called to enquire a few days ago and the little fellow continues quite strong and well; it is now more than twelve months since the mesmerism was discontinued. His parents, Mr. and Mrs. Hackforth, who are most worthy and respectable people, residing at 100, Norton Street, Portland Road, will willingly shew Henry, and satisfy any respectable enquirer of the truth of this case as stated; being quite convinced that the little boy would have grown up a cripple but for the application of mesmerism, all other means of cure having failed, and feeling most grateful to the gentleman who so disinterestedly advised them to try it."—*Health Transferable.*

I sent to inquire about this patient this day, (May 28th, 1853,) and find that he is at school quite well, and the cured leg as straight and sound as the other one. This was a deeply interesting case; the child being put into the sleep of insensibility every day. After the diseased knee was cured, it became necessary to straighten the contracted tendons. I used to place him flat on the cushion of a sofa and make extension in the right direction with a force equal to lifting a cwt. at least. This would have been unbearable torture to the child had he have been awake;—but locked in the deep mesmeric sleep he knew nothing about it.

ERYSIPELAS.

"*Medical and Mesmeric Treatment of Erysipelas contrasted.*
—About the latter end of November, 1847, I went into the University Hospital, having got a letter from Mr. Alford, of Camden Town, to Dr. Croft, who admitted me the same day. Dr. A. T. Thompson and the other doctors said it was erysipelas. I was put to bed, and had hot fomentations that

night and next day. I had not been well for some time, and had been severely ill for two days—too ill to do any work: had pain in my head, and my face was swelled. After the fomentations they did my face and neck with nitrate of silver, which made me quite black and gave me great pain. They did that twice and then put me in a hot bath, and gave me physic continually, and three ounces of port wine for three days and nights. In three weeks the erysipelas got better: then I had inflammation in my side, and they put leeches on and gave me more physic. After being in six weeks I was discharged cured. They were very kind to me there, and I feel very thankful to them for it.

“About the 22nd or 23rd of June last, I was again taken ill with the erysipelas; my head was much worse than before with the pain, and my face was worse swelled. On Monday the 26th of June, I was going to the hospital again to seek medicine or medical assistance, but a friend of my mistress, Mr. Barth, came in and saw me, and said he could do me some good he thought, if I came to him at his house, and if he did not he would do me no harm. He said he would mesmerise me. I went to him about 2 o'clock in the day, and in a very short time I went to sleep: I suppose so, for I don't know, only I have been told so; and my fellow servant said it thundered very much, but I never heard it. When I came to myself, I found myself lying on the sofa where I was sitting when I went to sleep, and Mr. Barth's daughter sitting watching me. Mr. Barth had gone out. It was then about half-past 9 at night. The pain was gone that was in my head, and the swelling of my face was quite gone away, and I felt very well. I had a slight return of the pain the next day, but Mr. Barth mesmerised me on the Wednesday and on the Friday after, and I have been quite well ever since and have got much thinner than I used to be. This is the truth.

“Nov. 6, 1848.

“SARAH PLUMB.”

“I affirm the statement of the case to be strictly the truth as relates to the mesmeric cure, and see no reason to dispute or doubt the young woman's statement of her treatment while in University College Hospital. The case is open to enquiry if any doubter will take the trouble to enquire. The medical sceptic who will say the thing is impossible speaks absurdly, unless he can shew why it is impossible; he will do better to enquire if the statement *is* or *is not true*. I saw the patient's tumefied face, eyelids, and brow; the eyes half closed, the cheeks puffed and hanging down; so did her mistress and other members of the family. An impostor might sham a

pain; could a swelled face of this character be assumed, even supposing any object could be attained by practising imposition? I also saw this swelling gradually disappearing during the sleep after the expiration of the third hour. Mrs. Norman and others, who saw the girl's swelled face when she left home, also saw her *return home without it*.

"Sarah Plumb was cook in my service, and has but recently left me. I can testify to the accuracy of the above statement, as regards her illness and miraculous cure by mesmerism (for so it seems to me). It can also be vouched for by other members of my family if necessary.

"C. NORMAN.

"Mornington House, Mornington Crescent,

"December 8th, 1848."

—*Health Transferable*, pp. 28, 29.

SCIATICA.

In the beginning of the present year (1853) a lady about middle age, Miss J—— P——, applied to me. She had suffered from sciatica of a most severe kind for more than twelve months. All the medical treatment to which she had been subjected had totally failed to give any relief. She is a high-spirited cheerful lady—particularly so—but suffering had broken her down in bodily strength and spirits; she looked ten or nearly twenty years older than she really is, and only longed for death to come and relieve her. Every attempt which I made to put her to sleep had the contrary effect, and even kept her awake all night afterwards; I therefore discontinued mesmerising for sleep and she at once slept soundly at night, and under general mesmerism to the spine, and local along the course of the sciatic nerve, rapidly recovered and daily improved in health, spirits, and bodily strength. This lady was mesmerised altogether thirty-seven times, and then returned into the country (near Daventry) quite cured. I heard from her in the middle of May: writes me, "I am thankful to say, that notwith-

standing these easterly winds, I am as well as ever I was in my life,—able to walk six miles at a time.” This patient can be referred to.

On the 14th of last March (1853) John Henderson, Esq. commander of a large ship, the Neptune, (the one that the Government sent with a freight of convicts to the Cape, which the colonists would not allow to be landed) called on me by the advice of his relation, Dr. Esdaile, of Indian mesmeric celebrity, now residing at Perth. Captain Henderson, who is a fine man and a thoroughly blunt-spoken, frank-hearted sailor, and has been at sea all his life, was suffering from sciatica, which had made him so lame that he could only hobble about with the aid of a stick, and caused plenty of pain. He attributed his complaint to many hours' exposure in wet and cold on deck during a gale which occurred on his last voyage, the ship having been nearly lost. I mesmerised him locally three times at intervals of about a week, and then saw no more of him until Sunday, May 15th, when he called to say, “Good bye.” I enquired, “Well, Captain, how is the sciatica?” “Oh! clean gone—quite well.” “How did you get it cured?” “You cured it by that last rubbing down you gave me; I never felt it afterwards. I sail on Tuesday, and would not leave without calling to thank you and tell you of my cure. You may publish my name or tell any body about it;—truth is truth, and I will never refuse to stick up for it.”

I could add to these instances of mesmeric success, numerous others consisting of diseases of various and dissimilar characters, such as amaurosis,—all kinds of nervous affections,—insanity,—fits,—spinal diseases,—hysteria,—diseases of the knee-joints,—prolapsus uteri,—uterine congestion, inflammation

and irritation,—and all sorts of aches and pains, chronic and acute. Although successful in many instances, I have also failed to cure in many instances. For some failures it is easy to account—patients neglect the conditions necessary for success; in other cases, persevering attention has, nevertheless, resulted in failure,—either the disease was incurable, or neither myself nor other mesmerists tried were competent to cure. I can honestly say, that I never heard of any chronic case in which mesmerism fairly tried had failed, having been afterwards cured by medicine. It may be confidently asserted that mesmerism will cure in many cases where every other remedy has failed; that it can never injure if properly tried; that it is therefore generally worthy of a trial, but that it would be unsafe ever to promise a cure by it absolutely and without reservation.

POSTSCRIPT.

Dr. Elliotson observes, in No. XIX. of the *Zoist* for October, 1847, page 254.

“On the authority of Mr. Colquhoun, in his *Isis Revelata*, I wrote the following passage in that portion of the last edition of my *Physiology*, which treats of the wonders of somnambulism and mesmerism, and details the early history of the cases of the Okeys.

“Cornelius Agrippa ab Nettesheym asserts that a man naturally, and without any miracle, unassisted by the Holy Spirit or any other, may convey his thoughts in the twinkling of an eye to another at any distance: ‘*et ego id facere novi, et sæpius feci. Novit etiam fecitque Abbas Trithenius.*’* A professor of philosophy at Padua, Petrus Pomponatius born in 1462, had contended, before Van Helmont, for the power of the imagination or will of one person to send forth an influence upon another; and enumerated the conditions of the exercise of this power in nearly the terms of modern

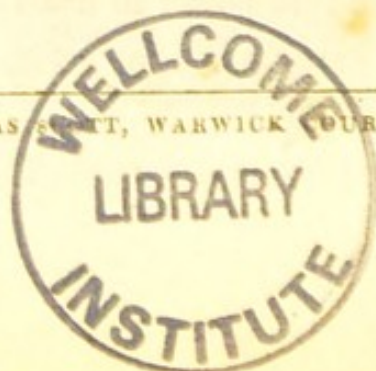
* “*De Occulta Philosophia*, l. iii. ‘This I have known and often done; and so has Abbas Trithenius.’”

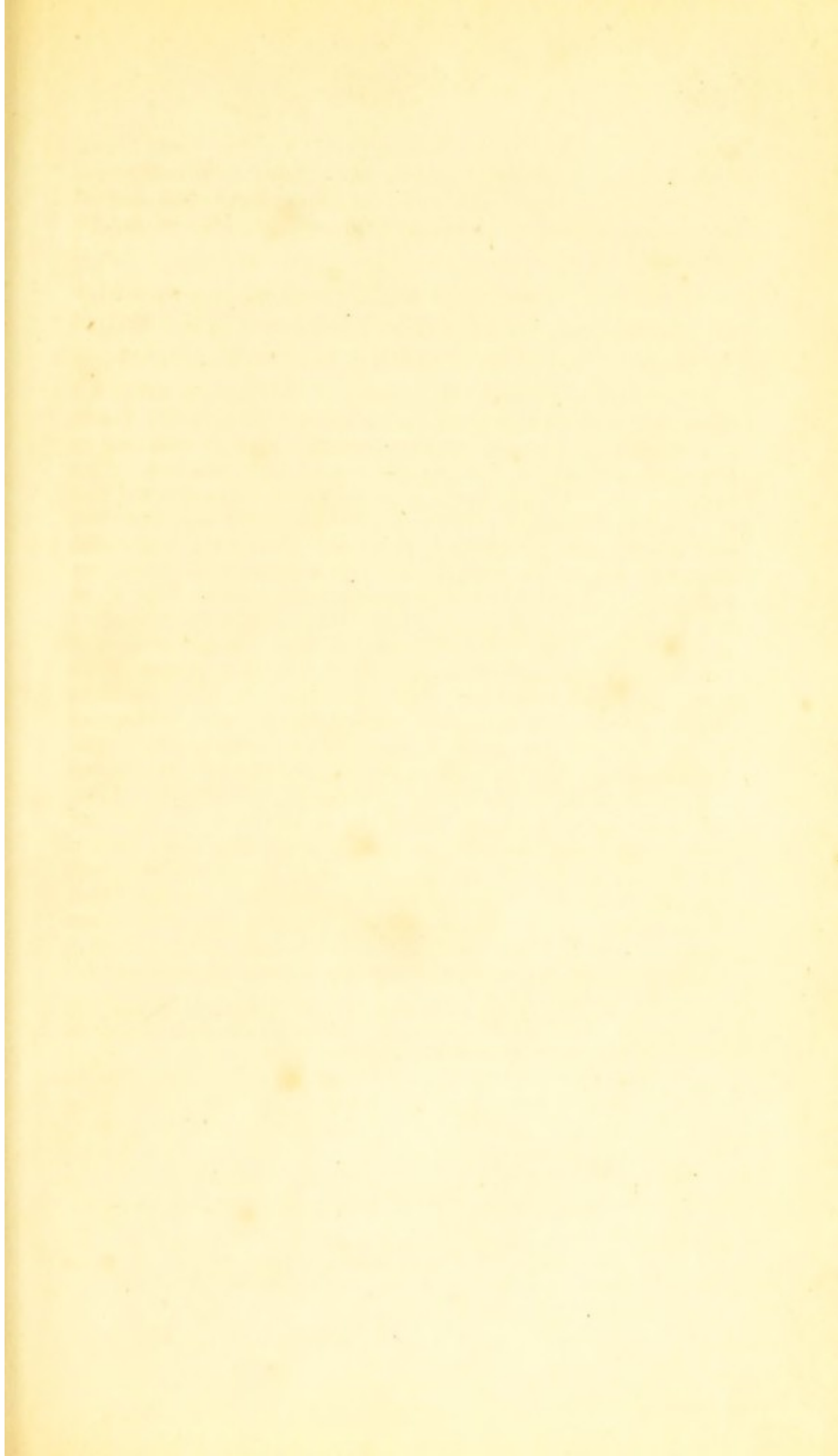
magnetizers. He, too, surpassed all, for he point-blank declares that inanimate matter may obey this influence. '*Cum hominis animæ voluntas et maxime imaginativa fuerint vehementes, venti et reliqua materialia sunt nata obedire eis.*' " * p. 664.

In the same number of the *Zoist* there is a paper by Dr. Ashburner, "On the Silent Influence of the Will." At page 272 will be found the subjoined extract:—

"To those who doubt the power of the human will, and have in their scepticism to incur the risk of a severe headache, I would propose an experiment which is ascribed to Phenard, and which I have performed with success. The experimenter should have a good organ of Perseverance and of Concentrativeness. The willing must be intense, unvaried and continuous. Two perpendicular glass rods, each nine inches in height, should be fixed into a piece of flat board, at a distance of ten inches from each other; and another glass rod should be placed so as to rest horizontally upon the two perpendicular rods. The diameter of these should be that of the common laboratory stirring rods, nearly a quarter of an inch. To the horizontal bar of glass should be tied a filament of silk, the finest wove by the silk-worm, in order to suspend in the centre of the space enclosed by the rods, a lady's gold wedding ring. The apparatus thus arranged must be allowed to remain until the gold ring has ceased to oscillate. Then the experimenter being seated at a distance of eighteen inches, must will that the ring shall approach him; and, if his willing power be strong, the experiment will succeed. Sceptics may doubt, but time will establish the fact, that the human will has the power of attracting gold when suspended from glass, from a rod of sealing wax, or from a cedar pencil, arranged in the manner I have recommended."

* "*De Incantationibus.* Basil, 1577; p. 237. 'When man's will, and especially his imagination, are vehement, the winds and the other objects of the material world are made to obey them!!!'"





C

W. & E. PICKERING,
NEW & SECOND-HAND
Booksellers Stationers, &c.
3, BRIDGE STREET.
Bath

