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THE PRINCIPLE

OF

HEALTH

TRANSFERABLE;

OR,

HOW TO OBTAIN IMMEDIATE RELIEF FROM PAIN,
AND A SPEEDY CURE IN DISEASE.

AN EARNEST ADDRESS TO ALL WHO ARE

SICK AND SUFFERING.

SECOND EDITION, ENLARGED.

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HEALTH TRANSFERABLE.

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TO THE SICK AND SUFFERING.

THESE observations are addressed to a numerous class—a class including a large portion of the human family. How gladly would the afflicted escape from pain and disease if they knew a means of attaining so desirable an end. How many suffer and know not where to seek relief; how many bear with patience and hope, and know not why they hope. The object of these pages is to assist in promulgating the knowledge of an agent which has cured, in thousands of cases, when all other remedies have failed; to make known a medicine,—but not a quack medicine—not a secret medicine—though medicine nearly approaching to a universal remedy. This medicine is not to be found on the shelves or in the drawers of the druggist, and is yet generally diffused. It is the duty of all who know it to publish it; that all who need (it) may try it.

Before this remedy is explained let us enquire what constitutes health?—what disease? Health is consequent on the existence of a vital principle acting on, in, or with, the various organs of organised bodies; causing each organ to perform its function in such manner as is conducive to the welfare of the whole

mass of organs. This vital principle is a real although an imponderable agency. Though it may not be cognizable to the eye or to the ear, to the touch or to the taste, the understanding can have perception of its existence. It may be a general principle diffused throughout the universe; or it may be a particular principle associated with *living* organisms; no examination of ponderable matter has taught what it is. This vital principle either is, or there is derived from it, a power, or force, or influence,—called vital power, vital force, vital influence. Ponderable matter, that which our material faculties can one, or other, or all recognize, is divided into organic and inorganic. All that which has life is organic, and is maintained in its integrity by this force of vitality. Dead matter the chemist can resolve into its primary material elements; living matter the chemist cannot analyze; it must be dead before it can be subjected to his laws of decomposition. When organised matter is deprived of this vital principle it becomes spontaneously disorganised. When the equilibrium of vital force in the living subject is disturbed, disease is the consequence. If this force acts on, or stimulates to excess, one organ or portion of the system, disease of one kind ensues; if this force is wanting or deficient in a part, disease of another class is the result. Some persons have not their natural or needful supply of vital power, and are hence said to be predisposed to disease—they carry the marks of a scrofulous diathesis—they are easily infected by contagion—they succumb readily to noxious influences with which they may come into contact. The man blessed with a full standard of vital force in like circumstances escapes injury, his active vital force enabling him to resist or throw off the detrimental influence. Thus health and disease are determined by the supply and distribution of this power or principle, and the capability of organs to receive and transmit it; whatever may be the nature of

this force unquestionably it is the only, the whole, and sole antagonistic principle to disease. Its constant effort to protect the living organs from disorganisation, to restore the integrity of disturbed functions, to repair loss or damage received by organic tissues, is usually described as an "*effort of nature.*" Every honest physician not only knows but acknowledges that his art, his science, his drugs, cannot alone cure disease. Dame Nature really does the work; he can only aid her efforts by removing obstacles and preventing influences which are opposed to her intentions. Physic may be the broom to sweep away an obstruction, or the whip and spur to urge a lazy organ to perform its functions; but if the natural supply of vital power is wanting drugs are given in vain, and disease triumphs over physic; for we cannot expect to find the proper vital force of animal organisms supplied by inanimate matter.

Again, we may consider that the physician often has to treat disease in the dark as to its primary origin; that the symptoms which he prescribes for are the effects of disease instead of being the cause; that he may temporarily alleviate the symptoms and the disease still remain uncured, and its symptoms return or the effects of the disease be presented in another form; that if he is successful in ascertaining the primary cause of disease his knowledge and skill may fail to overcome and remove it, and that in some instances large doses of poisonous drugs and other energetic measures, intended as remedies, may operate most detrimentally on the patient, and evil instead of good be the ultimate consequence of the treatment. Can it be honestly asserted that the doses and drugs in general use will do no harm if they fail to cure?

What organ does the physician most often choose for his help-mate? That over-tasked viscus the stomach. The liver is affected, put blue pill into the stomach; there is inflammation of the lungs or pleura,

tartar-emetic for the stomach ; the skin is hot and dry, a diaphoretic for the stomach ; the nervous system is disturbed, the remedies prescribed are put into the stomach. There is something amiss somewhere betwixt the head and the feet, no matter where or what, the stomach is likely to be made a receptacle for drugs. Poor stomach ! poor stomach ! as if you had not work enough of your own to do ; when you fail all other organs participate in the failure, and like the over-driven steed you sometimes break down under your burthen, and the severity of the pace to which you are urged. When a patient recovers it is presumed that the doctor and his drugs have cured him ; when a patient dies it is not the drugs but the disease which has killed him ; when we hear of ruined constitutions, or "not a tooth being left in the head," it is not the doctor's fault but the patient's misfortune, provided the treatment has been according to routine practice. This may be the method of modern science ; it may accord with the teachings of medical schools ; but Nature does not work in this fashion. What then is to be done ? if drugs fail is nothing to be tried, and disease to remain uncured ? Not necessarily so. There are still other arrows in the healing quiver ; remedies of proved efficacy, but refused by the bulk of the profession from ignorance and prejudice, or fears of pecuniary detriment should they adopt them. Amongst these remedies there is a medicine—a very old medicine—a medicine employed even by savage nations who know nothing of science ; a medicine, which in this age of science is working wondrous cures when science has totally failed ; a medicine which modern physicians refuse to investigate because it is not kept in bottles with gilded labels, or carried out in pill boxes ; a medicine which every professor of the art of healing should well understand ; if he neglect to know it, he is false to the true principles of his mission, and a traitor to the patients who place their trust in his skill and

their lives in his hands. What is this medicine? by what name shall we introduce it? If you please we will just consider it as Vital Force, Vital Influence. But it is not a stranger, it is well known; its efficacy has been proved by thousands of sufferers from the peer to the peasant; it is recommended by some of the most highly-gifted physicians in this kingdom who have tried and tested its power, who have carefully investigated before they prescribed it; it is used over the whole European continent; in the East, in the lands of the West. It is known as "Animal Magnetism," "Vital Magnetism," "Mesmerism." The reader may ask "what is mesmerism?" Mesmerism is a fact, a "great fact." It is the name generally used in this country by which to designate an art, a science if you will, a method by which *one human being is enabled (either by transmission or induction) to restore health to another by imparting a portion of his own vital force; and to regulate the action of the vital force in another by a certain exercise of the vital force in himself.*

This is all; it is little; it is much. Little to the mind which is not large enough to comprehend it; much, wonderfully much, to those who can understand its uses, its objects, its ends; the results, both moral and physical, that will certainly eventuate from the extended knowledge and exercise of its principles and practice. At present, perhaps, its practice is better understood than its principles; the time will be when its true principles shall direct its practice. When that time has become present time, the moralist and philanthropist may rejoice; the beauty, the holy import of the divine command to "love our neighbours as ourselves," will be more worthily and generally appreciated than it is now. Can the hopeful believer in the certainty of human progress desire to witness anything more delightful than the endeavour of one human being blessed with health, striving in the spirit of brotherly love, to impart a portion of his own principle of health

to another who is afflicted with disease? abrogating self, and risking the personal hazard of a mesmeric communication with sickness that another may receive some benefit. Assuredly this is "loving our neighbour as ourself;" and this is mesmerism. **THIS IS MESMERISM**; the worthy object of which is the desire to do good to our neighbour, and the accomplishing our desire by the exercise of a natural faculty, —a faculty enabling the mesmerist to alleviate pain, to cure disease, and restore health to a fellow human being who is suffering. Mesmerists make wonderful cures, but they work no miracles. Nor are persons justified in inferring that the mesmeric agency is Satanic, merely because it produces extraordinary effects, "Are Christians anywhere taught that the Devil delights in doing good?"—are we told, on authority deserving our respect, that it is holy and good to cure a disease by a dose of calomel and salts, and wicked and damnable to do the like by exerting the mental and physical powers which an All-merciful Creator has bestowed upon us? Christian men and women have been told and taught this by human worms no wiser than themselves; and some well-meaning people blindly yielding their own common sense to the nonsense of others have believed it. The raillery of fools or dishonest persons who scoff at mesmerism because they do not understand, or think their interests would suffer if they acknowledged its truth, we can afford to despise; but we regret it when serious kindly-disposed persons are so misguided as to attribute to the devil one of the most powerful agencies of good possessed by mankind. Will any reasonable men declare to us, after calm reflection, that when we have succeeded in restoring to bodily health a suffering, afflicted fellow human being, when we have done this in the love of good, and in the hope and belief that we have done a good deed,—will they then tell us and expect us to believe them that we have done a damnable act? "But," say these

piously-disposed tremblers, "it is the soul's health we are concerned for; Satan enables you mesmerists to cure bodies that he may snatch the patients' souls, and your souls into the bargain." Where is their authority for this assertion? We know not; and refuse to admit the truth of the assertion upon their unsupported asseveration or opinion that it is so. Those who make such assertions may be well-meaning persons in general; but if all evil comes from Satan, can they be sure that they are not (unconsciously), in opposing mesmerism, lending themselves as his instruments to stay mankind from "*doing unto others as they would be done by,*"—from "*loving their neighbour as themselves;*" that they may not be undesignedly ENDANGERING THEIR OWN SOUL'S HEALTH. The mesmerist has the same liberty of action which other human beings possess, and can admonish his patient for his moral and spiritual welfare, if he so pleases; or he may advise him to do evil if he chooses, and is depraved enough to do so; but this meddling with the moral principles is not necessarily included in the mesmeric practice, any more than it is in the practice of the Fellows of the College of Physicians, or the Licentiates of the Apothecaries' Company, who profess to cure disease by the exhibition of drugs. Those who think that mesmerism must needs endanger souls are in the error of ignorance. But it may be asked, are we assured that the agent of the mesmeric action is our peculiar vital power or influence? can we prove the possibility of one human being imparting this power to another, by transmission or induction? The matter does not admit of that absolute demonstration by argument alone which may be requisite to convince a sceptical inquirer; but all, or nearly all, who have investigated the subject, who have satisfied themselves of the reality of the agency and its results, are of opinion that the mesmeric agent is the vital force, and that it can be and is imparted. Neither by argument

alone, nor by reasoning and reflection would philosophers have arrived at a conviction that a magnet could be made to transmit its magnetic force to a piece of steel not previously magnetized; this truth was established by observation of the fact, and thus it is with mesmeric phenomena. There are no effects without efficient causes; the extraordinary cures effected by mesmeric action; the astounding phenomena, both mental and physical, occasionally developed under its influence, assure us that a most potent agency of some kind is exercised. The vital force is certainly the most potent principle associated with living organisms which we are acquainted with; it, therefore, seems more reasonable to consider this the mesmeric agent than to invent a hypothetical one for the occasion. His experience, his sensations, the exhaustion attending a long-continued mesmeric action, *exhaustion quite independent of merely mechanical exertion*, the difficulty, or even impossibility, of producing effects when this exhaustion supervenes, all prove to the mesmerist that he has parted with some kind of power in the act of mesmerising. The mesmerist, when redolent with health, strength, and animal spirits acts powerfully on a given subject; let him be deprived of these mesmeric essentials by illness or bodily fatigue, and he acts on the same subject feebly, or prejudicially, or not at all. We know that some identical or analogous effects to the mesmeric of the human organism may be induced by magnets, by chrystals, by peculiar galvanic arrangements; but this does not prove that the action of the human organism is a magnetic, a chrysaline, or a galvanic action; nor does it prove that it is something totally distinct from the active principle of these inanimate agents. Before we can prove either proposition we must be prepared to show what the vital principle is, and what the solar influence is—what heat is—what light is—what terrestrial magnetism is—what electricity is—what causes chemical affinity; why

these powers differ in their properties, how far they are associated, and when dis-associated; whether they are primary forces or derivatives, and if derivatives the primary from which they descend. The existence of the mesmeric power is a fact—reducible to absolute demonstration; the benign and curative influence of this power, when properly exercised, is another fact equally demonstrable; whatever name we may choose to designate the power by cannot alter or invalidate these facts. It is the verity of these facts which we are anxious to promulgate—mesmerism considered as a therapeutic agent. Viewing it as such we have called it a medicine, and will now briefly show what it will not do as a curative agent, and what it may be expected to accomplish.

Mesmerists perform no miracles—therefore *mesmerism* will not cure a disease which is absolutely incurable; but it will, even in such a case, prove most useful to the sufferer, by procuring relief from pain, some appetite for food with power to digest it, and calm and refreshing sleep; the patient's life may be prolonged and existence rendered more endurable by its influence. A disease is not necessarily to be abandoned as incurable because the drug-prescribing faculty do not know how to cure it. Mesmerism has often put the faculty in the wrong, and the patients in the right, by curing diseases which have been pronounced hopeless. Indeed a large proportion of the diseases treated by mesmerists consist of cases in which the routine medical means have failed. In an organic disease which is past the stage of being curable by mesmerism, the power is still available as a comfort and a blessing to the sufferer; and even if it fail no harm is done, if the patient cannot be influenced he cannot be injured.

Mesmerism will not cause a new limb to grow in the place of one cut off, or shot off, or lost by any accident; but many limbs have been amputated which might have been kept on as useful members, if mes-

merism had been used to cure the disease before the application of the surgeon's knife became absolutely necessary.

Mesmerism will not renew or restore an internal organ when the structure of the organ is totally destroyed. Let sufferers, however, remember, that organic disease is usually preceded by functional disease, and that mesmerism often speedily cures functional disease when drugs and other remedies fail. Cure the functional disease and the danger of organic disease is averted. In structural diseases many cures have been obtained by mesmeric treatment when the cases were considered hopeless; therefore, although in any given case it may be too late to obtain a cure, it is never too late for the sufferer to try mesmerism; if it does no good, it will do no harm; if it cannot cure, it may benefit the patient.

Mesmerism cures the afflictions classed as "Nervous Diseases" far more certainly and effectually than drugs. An ample supply of undeniable testimony can be adduced to all desirous of knowing the truth of its efficacy in epileptic and hysteric fits, convulsions, troublesome cramps, spasms, and hiccough, St. Vitus's dance, delirium, hypochondriasis, and insanity both in its chronic and in its incipient forms, manifested as queer fancies, restlessness and sleeplessness, melancholy and listlessness, or indifference to customary pleasures and pursuits, and excessive irritability of temper without apparent cause. In many of these affections it appears to act immediately and directly as a specific remedy. No kinds of disease are more trying and vexatious to the routine physicians than those called nervous. When depletion, counter-irritants, and drugs fail, as they generally do, to effect a cure, the physician cannot tell what to advise, and often declares the disease to be produced by the imagination and temper of the poor sufferer; for he cannot assign a cause for the disease, nor can he

prescribe a remedy. If he would study and practise mesmerism, he would be not only likely to cure his patients, but in a fair way to acquire some additional knowledge as to the causes of affections of a nervous character. We believe the faculty would gladly make the mesmerists a present of the whole class, and bargain to acknowledge the utility of their agency in such cases, if the mesmerists would agree not to interfere with diseases which are curable under the drug-dispensing system. When fits arise from causes which mesmerism cannot remedy, it will still be found of utility; the severity and frequent recurrence of the fits may be greatly mitigated by its use; and the sufferer so far benefited as to feel none the worse for the fits when over, and be happy and comfortable in the intervals.

PAIN. No person need fear pain if the influence of the mesmerist can be sufficiently impressed. Suppose you have a racking tooth-ache, a few movements of the mesmerist's hand takes it away. You have the misfortune to get burnt, try a little mesmeric manipulation and you feel no pain from it. You have head-ache; you have ear-ache; you have received a bruise, or a sprain, or a cut, or some other injury causing pain, try mesmerism and your pain ceases. You may have to undergo a tedious and agonising surgical operation; do not fear—you shall never feel it. The mesmeric power can induce a deep, and healthy, and happy sleep, in which the mind takes no cognizance of that which is done to the body. It often happens that the wound heals by the first intention and no pain is ever felt, even when the patient is awakened; but if pain becomes troublesome, put to sleep again and again, just as often as may be necessary. The mesmeric sleep is not dangerous; no mischief need be apprehended from its frequent induction, or from the patient being kept for days at a time under its influence.* It is

* The writer once kept a patient asleep for a whole month

not like ether—not like chloroform ; the mesmeric agent is not a poison ; it is a health-giving, a life-imparting power ; the *mesmeric sleep never killed any body*.

What woman need dread parturition, when rendered susceptible of this influence ? If she wishes to keep awake and feel her pains there is no reason, perhaps, why her wishes should not be gratified : but if she is willing to escape suffering, to allay the painful sympathy of an affectionate partner who will know that his beloved does not suffer,—if she is content to believe that the babe which will be given her when awakened is her own babe, let her be mesmerised ; when once subdued by the mesmeric power the rest is certain. Poor, amiable, long, and patiently suffering partners ! how little do we men know of your trials ere you can fulfil the great end of human destiny, and add one more to the number of those who are to succeed us in performing the ends, and uses, and duties of humanity. Many of you—the majority—suffer severely from sickness when you assume the erect position after a night's rest : try a few mesmeric passes—a very few will generally suffice—which may be made by your husbands or some female friend, and your sickness is avoided for that time. Can any safe drug effect the like ? If so, make it known, ye College of Physicians ! Publish it, Apothecaries' Company ! Keep not all your good things hidden from the multitude !

Gout, rheumatism, spasms, neuralgia, tic, head disease, heart disease, stomach disease, and all affections of the internal viscera have been successfully treated by mesmerism. It has cured cancer, external tumours and internal tumours, when other means have

with the exception of a waking interval of about two hours and a half daily allowed for exercise and refreshment ; and the patient was greatly benefited by this long sleep. He has recently treated a case of mental disease in which the patient several times slept for three weeks without awaking, and was fed, and swallowed her food mechanically or instinctively, during the sleep.

totally failed. No remedy has proved more successful in the early stages of phthisis and mesenteric disease. In all scrofulous affections it seems eminently calculated to be serviceable; for ricketty and weakly children it may be considered almost a specific. Striking cures have been obtained by its influence in cases of blindness, deafness, dumbness, and lameness. We have not space to enumerate the mass of diseases in which *mesmerism*, properly applied and steadily persevered with, has proved, is now proving, and will hereafter prove a blessing and comfort to the afflicted and suffering. We may sum up by stating that all functional diseases—no matter of what kind, class, or character—are within the reach of its influence. This we know is enunciating its power as a *universal remedy*; and this the medical faculty will not readily admit. If it would cure one class of diseases—and one only—they would be more willing to investigate its claims; a universal remedy is quite beyond their category of curative agents. Its advocate they designate quack; and rightly so, perhaps, when the agent is in a bottle or a pill box; but wrongly when the agent in question is *healthy human influence*. They believe and teach that human beings suffering from particular diseases are capable of imparting unhealthy influence to others apparently in health but disposed to receive the influence, and they can quote you facts by the thousand in support of this their belief. Though they never saw this influence pass from one to the other they believe in its transmission, and call it contagion; but when the mesmerist declares that a healthy influence can be imparted by one in a condition to give to another in a condition to receive, they, in their blind ignorance of the subject, contemptuously pooh! pooh! the averment as an absurdity—an impossibility, and the facts which might be quoted by the thousand in support of the averment as “all humbug,” as “impositions and collusions,” or “effects of the

imagination." If a prejudicial influence attends the absence of health, why should not a beneficial influence accompany the vigorous enjoyment of it? Why should the one be communicable in certain conditions, and the other not communicable in certain conditions? If the existence and transmission of unhealthy influence is considered a fact, why should the existence and transmission of healthy influence be considered an absurdity?

The evidence adducible of cures, obtained by the application of mesmerism is as honest and sufficient as any that can be furnished in support of the success of the drugging, and bleeding, and blistering system. A man is sick, is well drugged and recovers,—this is the simple fact of a medical cure; a man is sick, is mesmerised and recovers,—this is the simple fact of a mesmeric cure. If mesmerism is a falsity, it is no power, it is nothing. When patients are mesmerised nothing is done, and they get well spontaneously. They try drugs, and get no better; they try mesmerism, that is, they try "nothing," or "an absurdity," and speedily recover. Let the medical faculty affirm this, as a large portion of that body does, and what inference will their patients eventually deduce from it? we presume that it is easier and cheaper to *get well spontaneously*, and so dismiss the doctor and his drugs, and trust to "Dame Nature." Will this suit the learned body?

Any sick or suffering persons who may have perused these few pages, and may wish to know more about mesmerism than our allotted space permits us to tell, are recommended to purchase a few numbers of "*The Zoist*," published quarterly, at Baillière's, 219, Regent Street. In this most interesting periodical they will find narrated cures of almost every kind of disease with which suffering humanity is afflicted, with the names and addresses of the patients appended, or where in some few cases the names are

from motives of delicacy to the feelings of patients withheld, the reader will still find the name and address of the party communicating the case. Thus any inquirer has the opportunity of learning the truth, if he is disposed to take the trouble. What more can the seeker after truth require? Anonymous communications have no claim to credence; but statements which are vouched for by physicians and surgeons of repute, by clergymen, barristers, and numerous respectable members of society, are at least entitled to a candid investigation before their truth is denied. It is more *easy* than *honest* to deny without such inquiry. In addition to the *Zoist*, many talented works on animal magnetism or mesmerism, in the French, German, and English languages, may be obtained at the same publisher's. A careful perusal of these works will place the question as to the reality and utility of the mesmeric agency at rest, in the mind of every reader who has not an unusual share of disbelief in the honesty and good faith of his fellow-beings. Much useful information may also be obtained from the same sources as to the nature of mesmeric phenomena and the methods of educing them; the writers not only give cases of mesmeric cures, but teach by what processes the cures were effected. When recorded testimony or printed information may be desired an ample supply may be obtained at Baillière's. When parties desire to receive mesmeric aid, or to learn how they may personally afford it to others, they will do well to seek the personal advice and instruction of those who have already obtained the practical knowledge and experience necessary to direct the successful application of mesmerism. Medical and non-medical mesmeric practitioners may be found not only in the metropolis, but in every large city, and in many villages throughout the kingdom. Doubtless each and every one of them will be happy to give to afflicted parties who may seek mesmeric aid, such advice and assistance as may be

deemed requisite. When personal advice or instruction cannot be obtained recourse must necessarily be had to books. I have recently written a little Mesmeric Manual, or Instruction Book, which may be obtained at Baillière's, 219, Regent Street, or from me, for 3s., or sent free by post for 3s. 6d. in postage-stamps, and will furnish all information which can be needed; being expressly designed to instruct those who wish to use mesmerism for the cure of disease.

In concluding this Address I beg to say to any readers who may require and be willing to try mesmeric treatment that I shall feel happy to receive all visitors, be they rich or poor, who wish to be informed how they should proceed, and this gratuitously, without expecting to receive any fee for merely advising them; that in every case they will be welcome to an honest opinion founded on the knowledge obtained by a somewhat extensive and practical experience. I cannot undertake to personally mesmerise all applicants gratuitously although I never allow merely pecuniary considerations to stand in the way of a hope and probability of doing good to another; where I cannot personally render them mesmeric aid I will try to put them in a way to obtain it. More than this can hardly be expected from one private individual, and in endeavouring to accomplish this I trust that I may be successful in teaching the sick and suffering how to obtain a speedy cure or relief for their ailments, and so far perform the promise set forth in the title to this brief Address.

G. H. BARTH.

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APPENDIX.

GENERAL mesmerism being often accompanied by the production of sleep and certain singular phenomena, should not be attempted by persons until they have attained the knowledge necessary to direct a prudent application of it; for it is to be recollected, that the mesmeric agency is a real power, and therefore not to be played with or used heedlessly and recklessly. I have already directed how this knowledge may be obtained, but the application of *local mesmerism* can be safely attempted by any individual desirous of curing such ailments as tooth-ache and ear-ache; casual head-ache, burns, sprains, bruises, spasms, hic-cough, &c., &c. A few simple instructions, therefore, detailing the method of local application which I have found eminently successful in my own practice, may be usefully subjoined.

The first essential is to will the accomplishment of the object attempted; this is needful to the performance of all voluntary acts. A man desires to lift a weight, it is heavier than he anticipated, and the attempt fails; he now by an act of volition throws an additional supply of nervous energy into his arm, he tries again, and succeeds; this additional supply enabling the muscles to overcome the resistance. Let the person desirous of mesmerising attempt to throw a supply of this nervous energy into his arm and hand, he can do it; and if he makes a vigorous effort he can project this same nervous force from himself and act on the nervous system of another by it. It is by this action that a local pain or disease may be removed. If you desire to remove a tooth-ache, point the fingers of one or of both hands to the affected part without touching, a sensation will soon be felt by the sufferer, as of a cold wind, or otherwise, as a warmth on the part; continue this a few minutes, then move your fingers, without touching, towards the chin, or towards the ear, down the neck and to the shoulder and then suddenly draw them off. Repeat this process, taking care not to draw the fingers back again near to the person of the sufferer; but remove them to some distance, then present them again, and draw them off as before. These motions of the hand are called mesmeric passes; remember that they are to be made in one

direction (not upwards and downwards, or backwards and forwards, or you will be doing and undoing). If the pain is not removed by repeating this process some few minutes, present the palm of the hand to the affected part, very near but not touching; hold it there a few seconds and pay attention to the sensations you may experience in the hand. You will probably feel a hot or a pricking sensation in that part of your hand which is opposite to the seat of the pain in the patient. Now act just as if you believed your hand had a kind of magnetic attraction for the pain, and try to remove it from your patient by slowly moving the palm to the chin and suddenly drawing it away; or along the neck to the shoulder, down the arm to the extremities of the fingers, and off. After repeating this a few times, if you are attentive, you will feel the hot or pricking sensation follow, or seem to follow your hand; do not lose it by moving the hand too fast, if you do, go back until you feel it again, then draw on (still feeling it) till you reach the shoulder, or elbow, or finger points, and then suddenly remove your hand with a jerk, as if you had drawn away a part of the pain and thrown it off; this, in fact, is what you will have done; return your hand to the part and repeat the process, and you will soon have the pleasure of hearing the patient declare the pain to be gone. This will often be quite successful in five or ten minutes; but sometimes the operator must continue for half an hour, or even longer; if the patient can feel the hot or cold sensation, like wind from his fingers, he will certainly succeed by persevering. The man who lacks patience and perseverance had better let mesmerism alone, he will make but a sorry mesmerist. The process had better be continued a few minutes after the cessation of pain.

For face-ache and ear-ache pursue the same plan as for tooth-ache; it is sometimes well in ear-ache to place a piece of linen or handkerchief over the ear; then take a deep inspiration, apply the mouth to the orifice, and gently breathe a current of warm air into the internal ear, continuing the expiration as long as possible. The natural heat communicated by the warm air from the lungs will often suffice to assuage severe pain; it is certainly far more efficacious than a warm poultice, or any artificial heat of the same temperature; conclude by making mesmeric passes and attracting the pain away.

For head-ache stand before or behind the patient, as may be most convenient; then raising the hands above the head present the palms without touching, pass them over at a little distance, and you will generally feel a sensation of heat from the portion of the head affected. Hold the hand a short time over the hot part, and then draw down the head and neck to the shoulders and off, and repeat the process until the pain abates. Put the

palms of the two hands together and place them over the head of the patient; then separate the hands presenting the palmar surface to the head, draw them off briskly and repeat. This is a demesmerising process; it cools the head, leaving a sense of lightness in it if continued for five or ten minutes, and should always be used to conclude with after mesmerising for head-ache.

Treat a burn as you would a head-ache, by trying to draw away the inflammation; but conclude by pointing the fingers to the place, and moving them about gently with a circular motion over it; this restores healthy action to the part burnt; a healthy protecting scab will be speedily formed if the part is denuded of skin. I have seen this take place rapidly; on one occasion in less than ten minutes.

A sprain may be relieved and speedily cured by first mesmerising with short passes over the place, in the direction of the muscles; then apply the palm of the hand, touching lightly, and draw the pain away; increase the pressure as the patient can bear it, and repeat this mesmeric friction until the hoped-for relief is attained. The friction is not to be up and down but all in one direction. Also, place a handkerchief on the part, apply the lips and breathe warm air upon it. When the pain is gone, if the part feels weak, strengthen by a few passes made vigorously and strongly. This process will do more to cure a sprain than any or all of the embrocations and lotions that are known to the faculty, or named in their pharmaceutical works. Severe sprains will often be cured in ten or twenty minutes by persevering with this process.

Mesmerise bruises as directed for burns; breathing and friction may also be successfully employed.

For spasms in the chest or abdominal region employ first breathing over the affected part, applying a cloth or handkerchief as directed before. Deep inspirations must be taken, and long and powerful expirations made. The patient will soon find the heat penetrate to the internal organs; after continuing the breathing for five or ten minutes mesmerise by passes with the fingers, and drawing away with the palm of the hand until relief is obtained.

For hiccough make a few strong passes with the ends of the fingers down the face and trunk, removing the hands some distance from the patient before returning them to the face; that is, the passes are not to be down and up again, but all down.

Prevent the distressing morning sickness incidental to pregnancy by downward passes, made as directed for hiccough, operating before the sufferer assumes the erect position; or as soon (or before if possible) as any symptom of emesis is felt.

Whitlow, cuts, unhealthy sores, stings of insects, inflamed

eyes, and similar ailments, may be greatly relieved or cured by local mesmerism. Sometimes the pains return after a short respite; when this occurs it is necessary to repeat the process; by perseverance the cure is soon rendered complete.

The above hints will give a general idea of the simple means necessary to relieve local pains and injuries. They may appear too simple to those who are ignorant of the subject; but however simple apparently, that speedy and effectual relief may be obtained by their employment is a positive truth. It may be humiliating to the members of the medical profession, whose self-esteem predominates over their benevolence, to allow it; to believe, after years spent in acquiring the knowledge which shall enable them successfully to administer to the sufferings of their fellow-creatures, that they possess a natural faculty more potent for the purpose than any knowledge they have attained by their studies; and that they possess not this faculty *exclusively*, but *in common* with all other healthy fellow-men. This possession in common it is which calls forth the hostility of the profession. Those who practise medicine as a trade must needs be hostile to the reception of a remedy which does not alone come from their own peculiar storehouse; but the honourable members of an honourable profession, who exercise their calling as a mission of mercy, have but to investigate the subject in a truth-seeking unprejudiced spirit; they will not fail of arriving at a conviction of its utility; their benevolence will prompt them to be strong in the cause; they will rejoice at finding another power for the good of their fellow-man already existing in their hands; they will imitate their worthy confreres who, learning the truth and despising all sordid dirty motives, have felt it a duty to promulgate and battle for that truth; and they will, if their veneration be active, feel thankful to the all-merciful and bountiful Providence, by which so great a blessing has been bestowed on us sinful and suffering creatures.

At the suggestion of many friends who considered the first edition of this little Address imperfect, because in it I had abstained from adducing any instances of sufferers being cured by the application of mesmerism, I have in this edition appended a few cases from a multitude which have occurred under my own hands, and of which I have therefore a personal and experimental knowledge. Cures of tooth-aches, head-aches,

and similar ailments by a short application of mesmerism locally are so common to mesmerisers who have much practice that they think nothing of them. I have not taken note of such cases for several years, and therefore adduce a few instances which happened in my own experience a few years since, and have already been published in the *Zoist*. At the time these cures were made, I resided near Harlow in Essex, and only practised mesmerism as an amateur.

CASES OF LOCAL MESMERISM.

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 suppuration 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 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 Nettleswell. 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 sur-

face. 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 forms 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 other 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 benefitted, 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 hydrag. cum cretâ 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 has 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."

CURES BY GENERAL MESMERISM.

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 expiry 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."

Insanity.—About the beginning of the present year, M. Bott, 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 Mr. Bott 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. Bott 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 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 policemen 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 have not seen her since the 4th of February, but received the following note from her parents on the 9th:—

"No. 3, Bath Place, Caledonian Road, Islington.

"Dear Sir,—Words are inadequate to express how much we feel indebted to you for the cure effected by mesmerism on Miss Louisa Bott, daughter of

Monsieur Bott, 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 benefitted.

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

"We remain, dear Sir,

"Yours, very respectfully,

"MARIANNE & THOS. BOTT.

"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."

I have not seen the parties since, but sent a few days ago to inquire how Louisa was; and understand that she continues perfectly well. This patient continued to improve rapidly after the first mesmerising. This case is the truth just as I have given it; and, the name and address of the parents being furnished, there can be no difficulty in applying to them for a confirmation, if any doubter of the efficacy of mesmerism in insanity chooses to take the trouble to satisfy himself.

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 nearly 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 get that only 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 had 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 expiry 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.

I have not space in this little pamphlet to add other cases of mesmeric cures, but have succeeded in fits, insanity, tumours, spinal diseases, most obstinate constipations, tic doloureux and rheumatism, hypochondriasis and other nervous affections, prolapsus uteri of a very severe character, and various other ailments of various kinds, particulars of which can be given to any sufferers who may personally seek information as to trying mesmerism in their own cases.