

INTRODUCTION.

IN these days when men are loath to believe anything that is not cognisable to the senses, it is necessary to make the introduction of a new Science as clear as possible, that the cautious and the sceptical may be helped to the discovery of the advantages proposed, as inevitable on its adoption.

Mesmerism has, like every other good, to combat the prejudice of the age, in the case of those who will not think, and who are strongly biassed against the introduction of novelties, as well as in that of those whose religious principles or commercial gains are in any degree threatened. This Science has been one of the most unpopular in the religious world, from its supposed connection with the "evil one," and the consequent unrighteousness of meddling with an influence, which appeared to them to be a simulation of the "gifts of healing," &c., &c., which alone belong to God. Notwithstanding such vile aspersions on the Science and its advocates, we do not shrink from defending it, and recommending it to the world, as one of the greatest blessings permitted by God, to be used by the human race. We shall have no difficulty in combating successfully, the opposition which has been offered and is still in force against it; and our confidence is strengthened on knowing that, when wise men come to the arena and investigate its claims to belief, they invariably are, sooner or later, its most able supporters; when we see dignitaries of the several Churches going forth on their missions of mercy, with this mighty antagonist to disease and pain, in their hands, and restoring the long lost attribute of the priesthood, (the power to heal), surely we cannot consistently say, "this is not of God." When we see the brightest luminaries in the literary world carefully watching its developments, and declaring their un-

qualified belief in the truth and usefulness of its operations, we surely cannot reasonably say it is "humbug." Though that word is now stereotyped in connection with Mesmerism, yet the Science has arrived at that stage where it brings the reflecting portion of the world to a stand, and by its mighty achievements startles them into awe, when they would venture an attack on its principles and practice. It has got amongst as a curative power that will, if perseveringly used, lessen to an indefinite degree, the physical sufferings of our race, and be a far greater check to the nostrums, and quackeries of unprincipled and incompetent physic venders than a thousand acts of Parliament; when certainty can be so readily obtained in discovering the diagnosis of disease, the intelligent physician is freed from the necessary uncertainty often attending the similar indications of very different organic diseases, and receives the dictates of Mesmerism as the unerring oracle of the inner man.

It not only, in its lower developments, makes us acquainted with our material organization and disorganization, but leads far beyond the precincts of flesh into the world of the unknown; and in its higher and more valuable developments, affords us additional consolation as christians, and arms us with weapons of unequalled usefulness against the infidel. It exhibits most lucidly our threefold constitution as men, and shows the distinct functions of the body, soul, and spirit; it opens to us the portals of the other world, and gives to us a glimpse of the life to come; permitting intercourse with the departed and the beatified of the angelic state; that such is not unscriptural may be speedily shown, if we look over the Holy Scriptures; it supplies us with different instances of apparitions of the two sorts of spirits, individually, and in human forms. Three angels in the form of men appear to Abraham, and even converse with him. Gen. chap. 18.

It is an angel, also, who, in the human form, appears to

Jacob, and wrestles with the holy Patriarch, to give him to understand that the weakest man may do much with the assistance of heaven. In short, after the resurrection of our Lord Jesus Christ, it was an angel, who in the form of a young man appears to Mary Magdalene and the other Mary.

Samuel, after descending to the grave, appears to Saul in the same form as he had on earth, through the means of the witch of Endor, of whom God makes use to execute his holy designs, with regard to the Hebrew King. First book of Sam., chap. 28.

Moses, many years after, having rendered up his spirit on Mount Nebo, and Elias, long years after, having quitted the earth, appear in human forms, though surrounded with glory, on the Tabor, a high mountain, to John and James, the day of the Transfiguration of our Lord Jesus Christ. Mat., chap. 17 ; Mark, chap. 9.

We need go no further, to show that the intercourse of ecstasies or clairvoyants with the invisible world, is not unreasonable nor unscriptural, inasmuch as, where there has been the requisite faith in the world, such intercourse has been permitted; hundreds of examples might be adduced of daily occurring ecstasies, which are supported by the observation, belief, and signatures, of many of the most eminent men in Europe, amongst whom are princes and philosophers. Doubtless, the remarks relative to the ecstatic-prophetic condition and its extraordinary phenomena, will excite in some minds ridicule, and in some pity; but in many others real contempt for the promulgators of such dogmas, (so considered.) We are aware of such being the case, but we cannot refrain from letting the sceptical know the real facts of the case, that instead of having ventured too far in our definitions of Mesmerism, we have done very little towards unfolding its boundless range over the domain of spiritualism, as well as its sovereignty over matter. "Facts are stubborn things," and those who have witnessed must believe in them; if others will not believe

until they see, let them operate for themselves, and they will be rewarded for their pains, if their only aim is the cultivation of virtue and reverence for God, from whom comes this blessing, with every other. But, woe be to those who venture upon such sacred ground, as the higher phenomena of Mesmerism presents, with impure souls; for under such circumstances, they run the risk of fearful consequences to themselves and their patients.

The late experiments by Mr Gilbert, though of the second order, fully demonstrate to every reasonable person, that there is as much truthfulness in Mesmerism as in Electricity. No one denies the existence of an Electric fluid, nor does any informed person deny the usefulness of the Electro-galvanic current, in a variety of morbid conditions of the human frame, yet the *modus operandi* in these cases, is as inexplicable as in those of Mesmerism; then why is there such reluctance to receive Mesmerism into the Category of our Sciences, and to use it with every other for the benefit of Society? It is owing to the materialism of the age, which not only displays itself in the ordinary walks among men, but is a prominent characterestic, even in the so-called religious world, and prevents the reception of anything that cannot be thoroughly humanised.

It is with a view to extend the practice of Mesmerism, as a curative agent in particular, that this small work is given to the public.

J. B. H.

MESMERISM.

1.—*Question.* What is Animal Magnetism ?

Answer. A sympathy supposed to exist between the magnet and the human body, by means of which the former, it was thought, possessed the property of curing many diseases.

2.—*Q.* With whom did the idea first originate ?

A. It has been in operation from the earliest ages, but in recent times, after being lost to the Europeans for a long period, it was again brought into notice by a German philosopher, named Father Hehl. M. Mesmer adopting his principles, became the direct founder of the System. Being vehemently opposed by Hehl and Ingenhousz, his system fell into disrepute. He appealed to the Academy of Sciences at Berlin, but they rejected his advances with scorn. Still, undaunted with so many defeats, he retired to Paris in 1778, where he was patronized by the author of the "*Dictionnaire des merveilles de la Nature.*" He now retired with his patients to Creteil, whence he shortly returned with them perfectly cured. One of his pupils named Mons. Deslon, realised £100,000. In 1779, he published a memoir on the subject of Animal Magnetism. The doctrine afterwards was exploded until the late researches again excited the public attention.

3.—*Q.* In what publications shall we find information on Mesmerism ?

A. In the *Zoist*, a Quarterly Journal of Mesmerism ; Dr. Bisdale's *Mesmerism in India* ; Mr. Townshend's *Facts in Mesmerism* ; Mr. Newman's *Human Magnetism* ; Dr. Storer's *Mesmerism in Disease* ; Miss Martineau's *Letters* ; Mr. Spencer Hall's *Mesmeric Experiences* ; the Rev. J. T.

Pyno's *Vital Magnetism*; a Remedy; Mr. Edwin Lee's *Animal Magnetism*; Mr. Kist's *Letter*; Mr. Lang's *Mesmerism in Scotland*; and Cagniet's *Secrets of the life to come*.

4.—Q. What great names have been induced to pay attention to this Science?

A. S. T. Colridge, the late Dr. Arnold of Rugby, Dr. Elliotson, Dr. Forbes, &c., &c., &c.

5.—Q. Why may we cease to wonder at the Scepticism displayed by many?

A. Because Scepticism has always made blunders; lighting the streets with gas, vaccination, &c., met with the same opposition on their first introduction.

6.—Q. What are the real difficulties which Mesmerism presents to the Philosopher?

A. "If Mesmerism be utterly false, its reception amongst so many able, cool judging, close reasoning enquirers, is a moral phenomenon, almost as marvellous as Mesmerism itself."

7.—Q. Why do so many scientific men still disbelieve in it?

A. Because the vast majority of disbelievers have never personally, nor with adequate perseverance, pursued the inquiry."—*Sandby*.

8.—Q. Are not the almost incredible instances of clairvoyance, cited as arguments against the probability of Mesmerism?

A. Yes; but Mesmerism may exist without clairvoyance, and a person under the influence of Mesmerism, is not necessarily clairvoyant; while *natural* clairvoyance is of frequent occurrence.

9.—Q. But has not the use of Chloroform and Ether superseded Mesmerism?

A. Perhaps so, "for the extinction of sensibility in surgical operations in the case of healthy subjects," but when otherwise, their inhalation is peculiarly hazardous. They

act more readily and rapidly than Mesmerism, but the latter will be found with a large number, the safer in the end.

10.—Q. But what real advantage has Mesmerism over inhalation of Æther and Chloroform?

A. This most important one, viz.: that the inhalation of Æther or Chloroform "alters the vital constituents of the blood, and acts ingloriously on the brain and lungs, while the Mesmeric coma actually produces a healthy influence, supports the nervous energy of the patient, is capable of frequent repetition, and has never yet been charged with causing death, or raising fear by any dangerous symptoms."—*Sandly.*

11.—Q. What are the principal causes of enmity to Mesmerism?

A. Prejudice, ignorance, *M. M.* bad education, and self interest.

12.—Q. What are the principal modes by which Mesmerism is accounted for?

A. "Monotony," "Hysteria," "Imitation," "Faith," and "Imagination."

13.—Q. How are we to dispose of the first false solution?

A. The tickling of a feather, or reading a dull book for a long time will often persuade to sleep, but a daily repetition of the trial will soon nullify the effect. Mesmerism on the contrary is obtained *more easily and more quickly at each renewal* of the process. Again, *many* Mesmerisers scarcely use any monotonous movements at all.

14.—Q. What do you say of Hysteria?

A. If Mesmeric action be merely Hysteria, how could it abate feverish or cerebral irritability? or produce insensibility to pain? To explain Mesmerism by the undefined term "Hysteria," is but to exchange one difficulty for another. If Mesmerism be Hysteria, then Hysteria is a *cure* and not a *disease*.

15.—Q. What is to be said of Imitation?

A. In opposition to this solution, young and artless girls,

the deaf, the dumb, the blind, patients who have never heard of Mesmerism, who know not what process was going to take place, have all exhibited the same class of phenomena.

16.—Q. What of Faith, i.e. confidence in the power of the operator, and a desire to be healed?

A. On this theory we cannot explain those instances where the patient has actually evinced a decided *repugnance* to be Mesmerised, and yet has fallen into a state of coma, no less profound than if he had been a most willing patient.

17.—Q. What do you say of Imagination?

A. A patient may be sent to sleep two or three days in succession, but would the same method succeed day after day for several months. Can Imagination account for the sympathy that exists between the patient and the operator?

18.—Q. What has been the conclusion of the learned Societies after having examined its phenomena?

A. They concluded that they were the result of a magnetic fluid, and agreed with the first promoters of the Science as to the existence of certain remarkable phenomena. They are at issue only respecting the cause.

19.—Q. What other cause remains for its failure?

A. One most important one, viz: our impatience of whatever we cannot account for; it is this which causes numberless well attested facts to be rejected as if no testimony to their truth had ever been offered.

20.—Q. What argument may be adduced respecting this want of Faith?

A. Granting that whatever is beyond the pale of our knowledge is a delusion, we by parity of reasoning, must deny the existence of ourselves, and consequently of all external things; for the soul is an unsolved problem, and man is the great anomaly of creation."—*Townshend*.

21.—Q. Is there any other argument for not giving up the investigation of Mesmeric phenomena?

A. If "the proper study of man is man," this science presents to us a fair field of investigation, and we are war-

ranted in pursuing any discovery which promises advantage to the human family.

22.—Q. Is the proposal—"Mesmerise me, and I'll believe you," fallacious?

A. Yes; for should the person who proposes this test *not* be subject to Mesmeric influence at that particular time, he will probably think he has succeeded in refuting the claims of Mesmerism for ever: but he forgets that there are and must be, conditions, as there are in chemical experiments on impassive materials, and much more is necessarily demanded when the subject is the delicate human frame! It cannot be a conclusive test where the mind itself offers additional resistance to magnetic influence.

23.—Q. A great objection to Mesmerism is founded on the supposition that it rationalizes the miracles of our blessed Lord. Can this impression be done away with?

A. Certainly: not to dwell upon such miracles as the turning of water into wine; the miraculous draught of fishes; the stilling the tempest on the Lake of Genesareth; the feeding of 5000; the walking on the sea; the transfiguration; and the raising of the dead; in all and each of which miracles it is plain that no mesmeric agency enters; we turn to these miracles especially, which from their curative nature are supposed especially to be accounted for by Mesmerism. In these we shall find five distinct characteristics, which effectually separate them from any resemblance to even the highest order of mesmeric power.

24.—Q. What are these five points of distinction?

A. 1. The universality of the cure. "He healed all that wore sick."—Matt. viii., 10.

2. The diseases were very desperate, and in some cases organic.

3. The cure was instantaneous.—Matt. viii., 3, 15; ix., 7; xii., 13.

4. The cure was permanent.

5. The cure was occasionally performed at a distance.—Matt. viii., 13.

25.—*Q.* Is there any other distinctive quality appertaining to the miracles of our Lord?

A. Yes; the power was transmissive; the Apostles had the same virtue in an equal degree. Mesmerisers have not the power to transmit their wonderful powers to others.

26.—*Q.* Is not Mesmerism objected to on the score of danger?

A. Yes; but what good is there free from some attendant evil? Folly and wickedness will abuse anything.

27.—*Q.* Are not objections made on the score of morality?

A. Yes; but these fears are groundless—the abuse of a thing proves nothing against its use; experience shows that almost always the mesmeric state produces on the part of the patients such a sense of right as would make them less than ever disposed to acquiesce in what was wrong. Again, secure a trustworthy Mesmeriser, and a third party, and all these objections vanish.

28.—*Q.* What is cross Mesmerism?

A. The influence of two or more mesmerisers at the same time.

29.—*Q.* How many kinds of Mesmerism are there?

A. Two: the first when the patient is asleep and is touched by one not "*en rapport*" with him. The other, when the patient is not actually asleep, but is under magnetic treatment, and the original mesmeriser sends a substitute in his place, with whom the patient does not sympathise.

30.—*Q.* What is being "*en rapport*?"

A. When one individual acts upon another by the existence of a physical sympathy between them."

31.—*Q.* Can any one mesmerise?

A. Yes; but for persons of weak or even sickly constitutions it is not to be recommended either for themselves or their patients.

32.—*Q.* What two particulars are to be noticed before we begin to Mesmerise?

A. 1. That sleep is by no means indispensably necessary in proof of an effect; absence of coma, is no proof of absence of Mesmeric action; and although the invalid may remain as wakeful as ever, yet great good may be communicated or effected.

2. No certain effects can be predicated or depended upon, exceptions must be looked for.

33.—*Q.* Into how many stages is the Mesmeric Sleep divided?

A. Into four.

34.—*Q.* Name them.

A. First, simple sleep; secondly, deep sleep or coma, where the sleeper exhibits attachment, sympathy, attraction, and insensibility to pain; thirdly, the *sleep waking* state, where there is a community of taste and sensation; fourthly, the clairvoyant, and cestatico-prophetic state.

35.—*Q.* What was the opinion of La Place and Cuvier, men who held the first rank in the world of science?

A. They said that the effects produced by Mesmerism no longer permitted it to be doubted that the proximity of two living bodies in certain positions and with certain actions has a real result and independent of all participation of the imagination. The immortal Newton also gave his assent to its principles.

36.—*Q.* What precautions are to be observed in operating?

A. 1. The party operating should be in the possession of good health, and free from any infectious disease, such as itch, scrofula, &c. If the person operating be of a very susceptible temperament he should take care that the person operated upon is not so afflicted. A good constitution, a strong nerve, and determination are very requisite on the part of an operator. The bilious, or bilious-sanguine temperament is the best, and that of most successful operators, though Mr. Spencer Hall is an exception to the rule.

2. Care should be taken that the patient or person operated upon is not under the influence of intoxicating drinks.
3. It is necessary that the patient withdraw his or her attention as much as possible from all other objects, and prevent anything like excitement, which retards the operation.
4. Place the person influenced in as easy a position as possible.
5. The party should not be allowed if succeeded with to remain too long in the Mesmeric Sleep; during the early operations from 5 to 15 minutes is sufficient. If it is for any particular complaint no phrenological organs should be excited except Hope, Wit, Firmness, Causality, or Alimentativeness.
6. Care should be taken not to allow others to meddle with the patient; for although some ridicule the idea of cross-Mesmerism, yet it is no less true, and much better to avoid it.

37.—Q. How are the passes to be made?

A. The passes are to commence at the crown of the head and descend over the face to the lower part of the trunk or feet, as may be thought necessary. The operator must throw the points of his fingers off at the conclusion of each pass.

38.—Q. What length of time is required to produce Mesmeric Sleep?

A. An infinity of circumstances influence the operation, so that the time required may vary from a few minutes to several hours. Persevere.

39.—Q. How are the patients to be restored?

A. Make passes in the contrary direction, or at right angles to the body, or blow on the eyelids, speaking to them. If this fails, a little water may be used, though this should be a last resource: you may frequently wake your patient by holding their hands and commanding them to awake.

40.—Q. When operating for fits how long should a patient be left in the sleep?

A. From twenty minutes to an hour, and some for a longer period, though it is better to Mesmerise often than to leave them very long at one sitting.

41.—Q. What are some of the diseases which have yielded to Mesmeric influence?

A. Weakness of sight, requiring very powerful glasses; paralysis; loss of speech; tic dolooureux; epilepsy of many years standing; debility; hysteria, with exhaustion of intellectual powers. Fits of all kinds; contracted limbs; St. Vitus's dance of long standing; deafness; scrofula; diseased lungs; head-ache; spasmodic asthma; nervous diseases of the most severe kind; spinal affections; painful swellings; lockjaw; tetanus, or severe spasmodic affections.

42.—Q. What surgical operations have been performed with its aid?

A. Amputations of arm, leg, breast, &c. Removal of jaw, tooth drawing; removing of polypus from the nose; removal of stone from the bladder, &c.

43.—Q. Can you give us an example or two to support your statements?

A. Dr. Elliotson mentions the case of a patient whom he found labouring under a very severe form of St. Vitus's dance of *nine* years duration. Dr. Marshall Hall prescribed "mustard cataplasms to the spine, cupping on the back of the neck every fifth day, and mercury to such an extent that not one sound tooth was left in the patient's head." He treated the case for three months, and wished to continue his plan for *twelve months*. The friends however interfered, and Sir Benjamin Brodie was consulted, who *condemned* the treatment in the most unqualified manner, declined to see the patient again, and stated that nothing more could be done than to endeavour by every means to strengthen the debilitated frame. Dr. Hall wrote a letter (still in the possession of the family,) maintaining his own opinion, and

treating that of Sir Benjamin Brodie most contemptuously. Dr. Elliotson on being consulted, advised that Mesmerism should be tried, but entreated the parties not to be disappointed if no good resulted, and he adds that after Mesmerism had been used for four months, the improvement in the strength, sleep, and general appearance of the patient were truly astonishing. It was continued until a perfect cure was effected. Dr. E. gives many other cases of a like nature.—A Mr. Saunders, of Bath, was cured of deafness by being Mesmerised fifteen or sixteen times.—A case of cure of spasmodic asthma, is given by Mr. Kesto, a magnetiser of eminence, and author of "Facts and Fallacies," which is also attested by the Rev. Mr. Holdsworth, Prebend of Exeter, and vicar of Broxham, the patient, Elizabeth Spurdens, is wife of the footman in Mr. Holdsworth's family; her sufferings had been intense for many years, but she was soon restored to perfect health by Mesmerism alone.—Dr. Charlton, assistant Surgeon, Royal Marines, in giving a case which occurred at Melville Hospital, Clutham, states that he was a resolute sceptic up to the time of the following instance: Mrs. Gregory, nursery-woman to the lady of Capt. Valiant of the 40th Regt., suffered for a long time from decayed teeth, which caused much constitutional irritation, and applied at the Hospital, complaining of head-ache, and pain in the upper jaw of the most excruciating kind. On examination the gums were ulcerated, the alveolar process carious on the right side, and presenting numerous spicula of bone projecting through the gums, which were exquisitely painful on the slightest pressure with the finger. Filing off the spicula of bone was advised and consented to. The performance of the operation under the influence of Mesmeric coma being proposed, it was undertaken in the presence of Sir Thomas Willshire and Captain Valiant; sleep was speedily induced by Sir Thomas, and in half an hour she was pronounced fit for the operation.

"An incision was made on both sides of the alveolar pro-

cesses, extending from the incisor to the molar teeth, dividing the gums, which were turned back so as to expose the diseased bone. The spicula being considered the principal source of annoyance, were filed off smooth with the jaw, the gums approximated, and creosote applied to the carious points. The fling occupied fully five minutes. The patient however evinced not the slightest feeling from the operation, and continued undisturbed in the enjoyment of profound sleep, for an hour, at the expiration of which time she was awoke by Sir Thomas, appearing as if aroused from a dream. On consciousness being restored, she expressed herself incredulous that any operation had been performed on her jaw, not having felt the slightest pain, nor been in any degree aware of what was going on.

An extract from the *North Devon Journal* reads thus :
 " Many of our readers will be gratified to know that thanks were publicly returned in the parish church of Ilfracombe, for the signal mercy of God towards the girl, Catherine Brown, in her restoration of speech by Mesmerism, through the instrumentality of Mr. Davoy, who was lecturing there. She had suffered from a nervous disease which left her dumb. The narrative is as follows :

" The girl is in her 18th year, her name Catherine Brown, and is the daughter of a mechanic living at Compass Hill, Ilfracombe. Her mother states that she was taken alarmingly ill in October of 1841, her complaint lying in her head, side, and stomach. At this time she presented a most deplorable picture of human misery and suffering, and her screams which were terrific, could be heard at a very considerable distance. She could never be left for a moment, for during the absence of the attendants she would beat her head against the wall most unmercifully, so as to leave wounds as well as bruises ; she was likewise often convulsed, during which paroxysms, it was as much as two could do to hold her. Many medical gentlemen of the town visited her, and gave her medicine ; in fact she was an object of

general charity, and I believe there was not even an occasional medical visitor in the town who did not prescribe for her. After a lengthened period of duration and suffering the violence of her complaint greatly subsided, but left her dumb! From that period up to the time of her being first Mesmerised, she had never spoken a single syllable, although bribes had been offered her in order to induce her to try and do so. She still continued the object of charitable visits from the town, amongst whom was — Lee, Esq., a magistrate, who offered her money to pronounce his name: but even this monosyllable she was unable to articulate.

“After being Mesmerised three times, and as soon as consciousness was wholly destroyed she began to speak, but at first her speech was slow, and she dwelt on the first letter of the word, just as those do who have an ordinary impediment in their speech, commonly known as a *stammering*: thus, on pronouncing the word cat, she dwelt on the c, as c-c-e-at; d-d-d-og, &c., &c.; and in a similar manner was her pronunciation of other monosyllables. She was then asked her name, when, dwelling on each syllable, she replied Catherine Brown.

“From this it was evident that her speech was improving, and after a further trial elicited a quick reply—Catherine Brown. After a short time she was de-mesmerised, and those who were present will not forget the countenance of the patient, when rising from her chair, she ran towards a little girl in the room, crying out in joyous accents, ‘Oh Mary Anne, I can speak again now!’ A fear I believe was entertained lest the faculty of speech would again leave her on being de-mesmerised, but the fear was groundless, and wholly disappeared on hearing her thus address her friend. The delight of the mother may be more easily imagined than described, when she found her daughter able to speak, *after being dumb for several years.*”—From the *North Devon Journal*.

Mr. S. T. Hall relates a cure of St. Vitus's Dance in the

following terms : " In the month of November, 1844, I visited Perth, and was waited upon by Mr. John Douglas, (manager at the office of the Perthshire Agricultural Company,) whose daughter had for some time been suffering from chorea, or St. Vitus's Dance. Having mesmerised her once, and left instructions how they were further to treat the case, Mr. James Douglas, jeweller of Perth, proceeded with it, and on the 31st of December the patient's father thus wrote to a relative in Edinburgh, the letter being at present in my possession :—

" Should you have an opportunity of seeing Mr. Hall, tell him that my daughter is quite recovered from her affliction, and is at school again. This is another proof of the curative properties of Mesmerism, which Mr. H. will no doubt explain to you, and while we meet with many taunts and jeers from the would-be-learned who dispute it, we have the satisfaction of pointing her out to them."—*S. T. Hall's Experiences.*

John M'Williams, cotton-spinner, Calder-gate, Carlisle, aged 34, had been ill nine weeks, of a bilious attack, ending in an affection of the spine, which made it painful for him to walk, and in short, nearly suspended all power in his lower limbs. He had been under the treatment of two of the faculty, was cupped, and took a great variety of medicines, but without any beneficial effect. He came to me, when I made passes over his back and legs, whilst he remained in a passive but vigilant state, and also acted by gentle pressure of my thumbs upon such points as, through the agency of the nerves, were in especial sympathy with the affected parts. Water was afterwards poured upon the nape of the neck, and the palms of his hands, and on the following day he came to me again much improved. On the third day he appeared at the Athenæum, before a very large and respectable audience, declaring himself quite free from pain, and able to work without the slightest distress.—*Hall.*