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MEDICINA MENTIS, *3*

OR,

SPIRITUALISM!

COMMONLY CALLED

ANIMAL MAGNETISM OR, MESMERISM.

Consider'd Entirely as a Curative Agent.

—
"This is a strange repose, to be asleep
With eyes wide open; standing, speaking, moving,
And yet so fast asleep." *Shakespeare.*

—
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MEDICINA MENTIS, OR, SPIRITUALISM,

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ANIMAL MAGNETISM, OR, MESMERISM.

MESMERISM is a delicate subject for a medical man in practice to touch upon, owing to the exceedingly erroneous and prejudiced opinions, entertained by the generality of the public respecting it, and were it not that the subject has, as good a foundation to base its claims upon, to be considered a Science, as even Mathematics themselves, I would have remained silent, but knowing that it has splendid *facts*, which are the basis of all science, to entitle it to a candid hearing and fair trial, and that these *facts*, are principally *cures*, which have been performed under its influence; as a medical man, I feel bound, to consider it, as an agent for the cure of diseases, just as much as Homœopathic medicine itself; —and though aware that this avowal will excite the smiles of the ignorant in these deep, but glorious psychological subjects, and make the prejudiced consider that the writer is beside himself, and some of his *friends*, that he is incautious in thus placing it before the public, nevertheless knowing that this cannot in any way affect the *facts* of Mesmerism, he is content to be considered a fool, by these sort of persons for suffering humanity's sake, and would rather ten times over, burn his Diplomas and give up practice of medicine altogether, than succumb to the silly and ignorant prejudice of the unthinking public, and be afraid to speak in accordance with his conscientious convictions, or advocate what he considers best for his patients, just because such subjects are not palatable, and may

cause a consumption in his annual income. If I see for instance, as in the case of the young lady's arm to whom reference has been formerly made in my work, *A Dialogue, &c.* that Homœopathy has its bounds like all other human things, and that hitherto it can come and no farther, am I, because there is an unjust prejudice against Mesmerism, to submit my patient to torturing rubbings &c. and keep her arm paralytic, for perhaps days, when I know and feel convinced that its use can be restored by a few Mesmeric passes?

"We form but a low and grovelling estimate of our high destination—of the duties of our dignified vocation, *if we conceive that our operations are limited to a successful application of mere PHYSICAL AGENTS (drugs;)* God forbid that we should thus vilify ourselves and degrade our noble science."* Are we to neglect the *Medicina Mentis* of the mesmerist, and send our patients to the druggist's shop for *Medicina Physica*, on all and every occasion? Are we not in the habit of meeting with cases, which the ordinary treatment, both Allopathic and Homœopathic fail to relieve, and under such circumstances, are we to allow our patients to suffer on, when we positively know that Mesmerism has relieved hundreds of such cases?

No! no! "In proportion as we recognise our psychological character and position and estimate the effects of these spiritual agents, shall we be successful at the bedside, elevate ourselves in the social scale, and not only deserve, but command the respect of the public, and place the science of medicine upon the highest vantage ground of which it is susceptible."†

As formerly pointed out, disease, generally, save in cases of accidents, is not of a *material*, but of a *spiritual* origin, and therefore, ought not to be combatted by physical or material agents only, but by *spiritual*

* *The Journal of Psychological Medicine*, January 7th, 1854, article "the Psychological vocation of the physician," by Dr. Winslow.

† *Idem.*

agents, and the latter we find in the Homœopathic globule and the passes &c. of the Mesmerist. Does not *fear*, if long existing, cause positive physical disease of the heart? Does not *anger*, produce liver disease? Does not excitement cause diarrhœa? and do not *disappointments* cause insanity? Are these material ponderable agents? Can they be weighed? Can they be measured? Or can they be even detected? and yet they produce physical disorganization! Just as well may the materialist deny the quelling, paralyzing gaze of the eye of a Van Amburgh; the action of fear upon the physical construction of the heart; anger, upon the liver; disappointments upon the brain, as the influence of Mesmerism—the *Medicina Mentis*, upon both mind and body. We detect, in life, the “broken heart,” of the disappointed man, the lover or the merchant as the case may be, produced entirely by mental feelings; and we see the “balmy sleep,” the removal of pain and the restoration of health, as the *effects* of Mesmerism, and therefore, if we believe the former we are bound by a parity of reasoning to believe the latter, as we have, the *fact* of the “broken heart,” in the one, and the no less *fact*, of the “*sleep*” and “*cure*” in the other, to make us credit both.

In truth, the facts and phenomena of Mesmerism are beyond the need of logic to prove them, as they speak for themselves, and to think that even all the logic of a Wheatly, or the *facts* of a mathematician, will ever convince a certain portion of the public, whose brains are so constituted that they think it shows a powerful mind and conveys the idea of cleverness, to pooh! pooh! what they don't understand—is ridiculous, as such people find it far more easy to say “that fellow is mad! he is always investigating into new things, Mesmerism is satanic, hellish, &c.” than to sit down and calmly and rationally study the question for themselves, before they either pronounce him mad, or Mesmerism “satanic.” In truth, this they cannot do, and therefore, we must just bear their growls, and pity the chained and contracted nature of their mental faculties.

Mesmerism what is it? the science of the mind, the study of mind over matter, and how the latter is influenced by the former. What a noble study! We come, as it were, to the very threshold of the spiritual world, and soar above the fleeting and transitory things of this earth, and converse with that immortal principle of our nature, which shall endure, when

“The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself
Yea all which it inherit, shall dissolve,
And, like this insubstantial pageant, faded
Leave not a reck behind.” *The Tempest*.

Surely such a subject as this is not calculated to lead to infidelity? Nay is it not the very antidote to it, as it shows us, that there is in our material bodies a principle which can exist independently of the body, as in the case of Clairvoyance, * wherein this spiritual principle is disconnected from the material tabernacle, and thus sees present and distant localities and even penetrates into the mysteries of the hidden world, by this “candle of the Lord which is the spirit of a man,” † now free from the pollutions of the flesh, and radiating all around a portion of its primitive brightness, and expatiating in that spiritual world from whence it has fallen! Are not these ideas calculated to raise the grovelling mind of man, above his material fabric, and that on which he dwells, and tell him that there is an invisible world “which eye hath not yet seen,” and which will be hereafter the abode of that invisible principle of his nature, “when this mortal shall put on immortality.”

A lady writer of beauty, truth and eloquence, exclaims, “in the study of Mesmerism, we will first obtain some gleams of a light, which will show us that we are children of God, and that though a dweller on the earth and fallen, some traces of our divine descent and of our unbroken connexion with a high order of beings, still

* See article on Clairvoyance, in *Dialogue*.

† Proverbs, chap. xx. v. 27.

remains to comfort and encourage us. We will find that there exists in our species the gems of faculties which are never fully developed here on earth, and which have no reference to this state of being.*

"Mesmerism," says the Rev. Dr. Hitchcock, "assumes a most interesting aspect, forming as it were, a link between the present and the future world." †

Talk of Mesmerism leading to infidelity! the name may be heard, but the thing itself is a nonentity! But we must not look to science *alone* to prove the existence of a Deity. No! eternal life and immortality are brought to light by the Gospel of Jesus Christ; and not by the Analogies and operations of Nature, nor by the microscope of the Philosopher, nor by the scalpel of the curious Anatomist.

Immortality is like one of those beautiful stars, far away in the ether of Heaven, which cannot be perceived by the *unaided* eye, but Divine Revelation like a powerful telescope brings it to view.

Is Mesmerism then a subject to be discarded, pooh! poohed! and considered by weak minds, as Satanic? If it be "Satanic," certainly, his Satanic Majesty, is a very unjustly abused and vilified old gentleman, as he does many very excellent, humane and God-like works—with reverence be it spoken—in curing diseases. Did anybody ever know the devil to do good? and therefore until *curing the sick*, is proved to be satanic, Mesmerism escapes the charge. Persons who say such silly things have perhaps more of the cloven-foot about them than Mesmerism has.

But say these wonderful logicians! "Ah! that Mesmerism is a terrible-thing, because it may be converted to such shocking purposes." True! so it may, but pray, may not almost every thing be converted to "shocking purposes?" For instance, money! what will it not do? Is it not capable of both *good* and *evil*? But who would scout its possession because of this?

* *Night side of Nature.*

† *Religion of Geology,*

The winds of heaven can fill the sails of the "Messenger of Peace," and waft the Gospel to the Pacific Islands, and at the same time hurl destruction abroad; lash the sea into maddened fury, and strew the face of the deep with wrecks, and the shores with dead men, but who believes, notwithstanding this, that the winds are "satanic?" Does not God "hold them in his fist?" Such twaddle about "satanic influence" is ridiculous.

The *abuses* of Mesmerism are not what we advocate, we only speak for its *uses*, and we say that were every medical man, in the world, possessed of a Mesmeric influence over his patients, incalculable benefit to their patients would be the result, as it would enable them to dispense with *Opium, Morphia, Ether, Chloroform*, and all such poisons, as they would be able to induce "balmy sleep," or render the patient insensible to pain, without poisoning the blood by such drugs. Suppose a tooth wanted extracting, Mesmerise the patient and no pain is felt in having it extracted, * and the patient is saved all the fits and madness and other sufferings consequent, too often on the use of Chloroform.

Suppose the patient breaks his leg, Mesmerise him when he is having it "set" and he feels no pain. Suppose a delicate and nervous lady meets with an accident, or requires to have a surgical operation performed, Mesmerise her and she neither heeds the painful manipulations of the limb, nor the sharp knife of the surgeon, and afterwards she suffers no mental delirium from carbonised blood circulating in the brain, as patients do after Chloroform. †

But it may be argued that if medical men generally possessed this power over their patients they would use it for wicked purposes. It might be so, in some cases, but the majority would use it, as they do other agents,

* See case of tooth extraction.

† Dr. Esdaile's *Practical Application of Mesmerism in Surgery and Medicine*, also, in Appendix, a painless removal of a diseased female's breast in the mesmeric trance, reported in the *London Examiner*, April 29th, 1854.

solely for the cure of disease, and the question is whether the good results would not trebly counterbalance the evil results of the present system *in a double capacity*, in the first place by conferring an immense amount of ease, and secondly, in totally obliterating from prescriptions, all such narcotics and stimulants as those formerly mentioned, which certainly ruin the constitutions of thousands.

Besides the public should consider that medical men's fortunes consist, in a great measure, in supporting a good moral character, and therefore it is not likely that they would ruin their *fortune* by acting thus. There is no body of men submitted to half the temptations of medical men, nor in whose hands are placed the welfares and secrets of families, and yet I venture to affirm, that seldom, indeed have they yielded to these temptations, nor betrayed the confidence confided in them, and for why? not that they are more correctly moral than others, but because their fortune was at stake.

Again, a Phrenologist perhaps would say, before you can make this general, you must admit no men into the profession but those who have large "Veneration," "Benevolence," "Self Esteem," "Firmness," and "Concentrativeness," in other words highly developed "moral faculties," granted! But before this can be obtained a phrenologist must be stationed at the door of every College and University, to thumb the cranial bumps of the aspirant to medicine, before he is admitted. But as we may never see this, the best possible use must be made of the present men, and though for want of such a regulation, we see men in the church who ought to have been "acquisitive" grasping traders; (Saurin, Pastor of Geneva,) fleecing the flock, instead of clothing them; judges on the bench, Jeffreys for instance who ought to have been "destructive" warriors, delighting to pass sentence on the trembling criminal,* instead of sympa-

* In the "Bloody Assises," this human-monster, boasted that he had hanged 320 and transported 850, persons, who, for the most part, were of blameless life and Religious profession.

thizing with him, it cannot be supposed that the medical profession has none but suitable men, for exercising its delicate and heroic mission.

Dropping this question, which has been merely mentioned, to cause the medical profession and the public to think of it, we turn to view Mesmerism, as a curative agent in insanity, &c. &c.

This awful disease is every year on the increase to an alarming extent, and castellated Lunatic Asylums are springing up over all the land. It therefore becomes the medical philanthropist and psychologist to study and recommend what he may consider a rational mode of treatment. No doubt, of late years, both the moral and physical treatment of insanity, have been vastly improved, but its medicinal treatment is not one whit better understood than it was one hundred years ago! What is the general cause of insanity? why moral or mental impressions. This then being the case what so likely to rectify these impressions as Mesmerism which appeals *solely* to the *mind* and through it to the *body*, in all probability, by mental impressions. Were Mesmerism and Homœopathy used conjointly in the cure of lunatics, it would soon be evident that they far surpass the prevalent mode of treatment. If a Shaftsbury, or a C. E. Smith, or any other of our popular and influential philanthropists, who have at heart the amelioration of suffering humanity, would establish Asylums to be conducted on these principles of cure, they would bequeath to that most pitiable and deplorable section of our fellow creatures (lunatics) one of the greatest boons, humanity ever received.

For proof of these remarks, I beg to refer my reader to the *Ziost*, No. XLIV. Jan. 7, 1854, wherein they will find "A case of raving madness, excited by table-turning cured by mesmerism," by Mr. H. I. Fradelle, Camden Town, London, and several other "cures of Insanity," "Ulcerations of the eye," "Blindness," "Palsy," "Deafness," &c. &c.

Now these are the sort of *facts* upon which Mesmerism claims to be considered as a curative agent, and

though, perhaps we can no more tell what the agent is, by which these cures are made, than we can explain the nature of the vital power, which sustains animal life, nevertheless, the cures performed by Mesmerism and the motion, speech, &c. consequent upon the latter, attest that there is an acting principle at work in both cases.

Gentle reader! after all these hard facts, analogies, &c., do you still disbelieve Mesmerism?

Perhaps you do! I can make every allowance for you, *at first*, as I myself for many years was a great sceptic in them, and consequently would not even read anything on the subject, as I found it easier to cry "humbug," than study the subject. But by-and-by cases of *natural Mesmeric* sleep came under my care, in my practice, which so completely puzzled me to account for their phenomena, on the ordinary theories of either physiology or pathology, that,—as is always the case with those ignorant in the phenomena of psychology, or mind over matter,—I attributed them to hysteria, a convenient and nonsensical term, used by medical men to cover their ignorance in these deep phenomena. But, at last, light began to dawn upon my prejudiced and ignorant mind, from reading and studying books on Mesmerism, and I now saw that the generality of those cases which medical men and medical authors set down as Hysteria, Catalepsy, Trance, Somnambulism, &c. were nothing but the Mesmeric phenomena developing themselves *naturally*. I continued to read and study and reflect, and think, is it so? Is it a fact that all the Mesmeric phenomena are developed *naturally*, under nervous disease! It was so, and I now saw that so far from there being anything unnatural in these phenomena they were all but so many different phases of nervous diseases, and that they could be produced *naturally* by the *will*, &c. of one person over another, just as laughing, yawning, &c. are natural phenomena, and yet can be produced by sympathy. But I do not wish my reader to take my *ipse dixit* for this, let them read and study Dr. Gregory's *Letters to a candid inquirer on*

Animal Magnetism. Townshend's facts in Mesmerism, &c., and then if they still remain sceptics, they must be as great infidels in psychological phenomena, as Voltaire was in the authenticity of the Bible.

One thing however is certain, whether they believe or not, the *facts* of both *natural* and *artificial* Mesmerism remain, and though men may endeavour to crush these as the old Brahmin crushed the magnifying glass, which revealed to him a world of inhabitants in a drop of water, thereby thinking that he would destroy all Animalculæ ! Mesmeric facts remain to attest its reality as the Animalculæ remained in the water, after the destruction of the Microscope ; as the revolutions of the planets did ; as the different strata, fossils, animal skeletons, of the earth did, and as the facts in Chemistry did, notwithstanding all the learning and arguments which were adduced to prove the contrary, and to show that the doctrines of Astronomy, Geology, and Chemistry were Infidelity in the extreme.

I will here recite the leading features of the case which first made me turn my attention to the study of Mesmerism. In the year 1846, a lady, aged 32, widow of a deceased surgeon, was subject to frequent attacks of a peculiar nature. She generally appeared stupid for a day or two, before the attacks came on, but would continue to go out and eat as usual. By-and-by, she would not appear at the breakfast table, and her friends on going into her room to see what was the cause, would find her either lying in bed or stretched on the floor, apparently dead, not the slightest appearance of breathing perceptible, eyes shut and a most calm and heavenly smile on her countenance ; arms quite supple and powerless ; could be most easily moved any way, but when let go, they dropped like a stone, she had no power to move a limb, could not speak, and was perfectly insensible to any stimulant applied to the nose, nor could she swallow anything ; the only signs of life were, the heat of her body, and the pulse, which were perceptible, and also when a clean looking-glass was held over her mouth, it became covered with her breath.

On lifting up her eye-lids, the pupils could not be seen, as the eye-balls were rolled up and nothing was visible but the white; speak to her ever so loudly, pinch her, bleed her, blister her, all alike, she heeded it not, there she would lie, for days and nights, as still as death and without taking any sort of food or drink. The last time I attended her she remained in this state for four days and four nights, notwithstanding all my efforts to arouse her by regular *Allopathic proceedings*—for at this time, I considered both *Homœopathy* and *Mesmerism* as rank quackeries, and knew nothing of either, but by the name of quackery.

The most interesting phenomena in the whole case, and one which would have pointed out to a psychologist or mesmerist the real nature of the case, was her dislike to my assistant (Mr. Chalmers,) when he visited her, as he did repeatedly, my engagements being such that I could not always attend to her. The moment he knocked at the door, she became red in the face, assumed a scowling aspect, tucked her head under the pillow, crossed her hands, with the evident determination of not allowing him to touch her, and when he came into the room, she would almost go into fits, and if he touched her she winced and made a noise, and on attempting to feel her pulse, she would snatch her arm away.* These proceed-

* In the Mesmeric sleep, the power of speech is frequently gone, but consciousness generally remains, unless the patient is "very deep" in the sleep. And the hearing is so very acute that even a whisper in the room is heard, but though the patients are generally conscious of all that is going on, when asleep, they often forget all, when awake. This was not however the case with this patient as she well recollected her great antipathy to Mr. Chalmers, and felt very sorry for it.

The *sight* although the eyes are turned up and closely shut, is frequently so perfect, that they can see through walls, &c. as readily as if they were glass, and know who is in the house or coming to it; this is called Clairvoyance. My patient, so far as I am aware, did not possess this, though it seemed something like it, her knowing that it was Mr. Chalmers before he entered the house—certainly she might have ascertained this by hearing and knowing his step.

ings, at one time, took such effect upon her that, she became quite rigid and like a piece of marble, I was at once, sent for, but my engagement was such that I could not attend immediately, and it was some hours before I could see her, the moment I knocked at the door, she gave a sudden sigh, a beam of joy radiated on her countenance and the moment I came to her bedside, she clasped me and held me, nor could I release myself, until her arms fell powerless from my neck. During all this time I could not get her to speak to me, but just as I was leaving the room, she said, "don't send that man to see me again." I then went to her and said, why? but she would not speak.

This was the first word she had uttered for three days and three nights. Next day Mr. Chalmers was obliged to visit her, but when he came into the room, she, as usual tucked herself up, but said this time, "leave the room, sir, don't come near me," which he did. This conduct on her part seemed to us very strange, as Mr. Chalmers was an exceedingly pleasant, amiable, kind and handsome young man, and was very anxious about the case.

Now I have given these particulars to show that had I known anything of Mesmerism, in other words the science of the mind, so far from these phenomena appearing strange, they would have at once indicated to me, not only the nature of the case, but also its treatment, and therefore instead of allowing my patient to remain four days and four nights, without food and drink in a natural MESMERIC SLEEP—for that was really her state—and during all this time submitting her to mustard-plasters, blisters, stimulating embrocations, bleedings, &c. &c., I would have been able to have restored her, in an hour's time, without any other means than that of Mesmerism, produced artificially. But my readers, may say, "Why! we thought doctors' studied mental dynamics?" Gentle reader the subject of psychology is not taught in any medical school or college and the consequence is, doctors are turned out to practice medicine, knowing scarcely anything about

it, and therefore when they meet with these phenomena in practice, they are bewildered to either understand or treat them. The want of professors of psychology in our schools and universities, is much lamented by Dr. Winslow, in an able article in the last *Journal of Psychological Medicine*, previously referred to.

Some medical men do study these phenomena, but that is, after years of experience and observation of these interesting phenomena, have forced it upon them, and then, when they do so, they generally get laughed at for their pains. But surely this ought not so to be!

Now, if I had been conversant with Mesmerism, the placid tranquil sleep, the turned up eyes, the slow pulsation, the insensibility to pain, the perfect consciousness of all that was passing in the house and of every word that was uttered, aye even a whisper, though speech was gone, the perfect flexibility of the limbs, the attachment to me and the dread of Mr. Chalmers, would have pointed out, that my patient was in a *nervous or Mesmeric sleep*, and that instead of bleeding her, &c. I ought to arouse her by Mesmerism. But this I did not know and therefore she slept it off in four days and nights, and awoke well enough on the fourth morning, suffering only from my depleting and exhausting remedies. Well might she say to a lady of her acquaintance "Dr. Hastings knows nothing of either my complaint or its treatment."

Truly! I did not; although my medical vanity felt rather hurt when I heard she had said this.

I have under my care at the present time, a lady, who for some years past, has frequently fallen into a nervous sleep and Somnambulism, in which state, she has hitherto generally remained for some time, occasionally days. When in this state she appears as if she were dead, speech totally gone, no breathing perceptible, eyes closed, in fact, completely in, what is called, the Mesmeric sleep. A cross word, an unkindly look or remark, from any one whom she esteems, or thunder, or lightning, is sure to throw her into this state. Soon after she was placed under my care, she had an alarming attack of this sort,

produced by excitement. When I came into the room, she seized hold of my arm; eyes completely shut, nor had she any power to open them—stroked the tips of her fingers *very gently* over my coat sleeve, felt the button-holes, and then smiled, as much as to say I know who it is. She was now in what is called the “sleep waking state.” After I had sat down by the sofa, on which she lay, she threw her head back and remained as still as death for about 10 minutes, then she gave a start and directly a spasmodic action began in the throat, and the limbs became rigid. I now made Mesmeric passes over her throat and limbs, which speedily removed these spasms, and she became very loquacious and animated, and commenced asking me a great many questions about music, of which she is passionately fond, and sings and plays very well.

Her taste, hearing and touch are now marvellously acute. She can distinguish water of different wells by both the smell and taste. The water from a neighbour’s well, she likes very much, and being thirsty she wanted some to drink, but as it was now late, none of this water could be procured, so we tried to deceive her with other water, but we could not, as she at once detected the fraud by merely smelling at the water, and exclaimed “now that’s deep, but T—— is as deep as you,” and then smiled. She can hear almost every word uttered in any part of the house. Her touch is so delicate that by it, she can even tell whether there is any writing on paper. This I tested, by giving her some prescriptions which I had in my pocket, and some blank paper, she at once ran her fingers over where there was writing and pointed out where there was none; her eyes all this time being perfectly shut.

She remains in this “sleep waking” condition as long as the eyes are closed, but directly they are opened, which can be readily done by Mesmeric passes, she resumes her natural state, looks round her, as if she did not know where she was, and appears bewildered for a minute or two.

To relate all the astounding phenomena which are

witnessed in this case, such as her partial power of Clairvoyance, "mental travelling," &c. would only excite a contemptuous smile on the countenance of sceptics, and, perhaps, make others fancy that the whole was a piece of imposition and acting, but did they know the *respectability* of the patient, they would shudder at such ideas, and therefore as I am not at liberty to use her name, I will say no more about these phenomena, but state, what I have really introduced her case for—namely, to show that by having studied Mesmerism and submitted her, of late, frequently to its influence, I am now enabled to release her from these attacks *in a few minutes*; whereas were this not the case she must remain, as hitherto, for days, until she slept it off.

Now however strange it may sound, it is nevertheless a fact, that the one *nine tenth* of the medical profession, even in this enlightened nineteenth century, know *at this present moment*, as little about these interesting cases, as I did in 1846, and, that even while I write numbers of delicate nervous ladies, and some men too, may be in the natural Mesmeric sleep, puzzling all around them to divine the nature of the disease, with some Æsculapius, looking very wise, and shaking his head when asked some questions about his patient, merely replying "very strange," "very uncommon indeed," and treating the poor patient *secundem artem*, whose state is such that she cannot resist the cut of his lancet, but must submit to have her precious blood drained away.

When a medical man understands these cases, they are to him the most interesting of all, as he has, here, pre-eminently, the spiritual principle of our nature to treat, and by watching its phenomena, gains many glimpses, of that bright, glorious and immortal state from whence we are fallen.

Dr. Gregory, speaking of medical men neglecting to study this subject, says "this neglect can no longer be continued, for if such men persist in ignoring the subject, they will be left far behind by those who see the necessity of attending to it. The younger class of

medical and scientific men, will also come to the investigation of the subject without old principles, and ere long it will be as discreditable for an educated physician to be ignorant of Animal Magnetism, as it would now be for him to be ignorant of physiology and chemistry.* May this time soon come!

We are convinced that the reason why medical men have not hitherto generally studied the subject and practised it, is because numbers of speculating, worldly men have seized upon Mesmerism, and converted it into a source of traffic, by making public, and in too many instances ludicrous and wicked exhibitions of its phenomena: thereby placing it before the public as a species of amusement, a something to be laughed at, and making pitiable exhibitions of their fellow creatures, by what they call, *Electro Biological Phenomena*—all tending to bring public contempt upon both it and its professors.

Let the public, henceforth, cease to patronise these mountebanks and their performances, and they will soon find that medical men, will study it as a science, and consider it as an agent in their hands for curing disease, and the consequence will be, that many of these complaints, which are now treated with drugs, &c. will be assuaged and cured by gentle and agreeable Mesmeric passes.

Let me also disabuse the public mind of a most erroneous idea of the application of Mesmerism in disease, namely, that when under its influence for the cure of disease, the patient is rendered insensible and totally unconscious. This is not the case, as in the majority of cases, the patient remains, *during the whole process as wide awake as I am, this moment.* A state of coma, or insensibility is generally only produced, when an operation is to be performed.

Another idea, which militates against the practical use of Mesmerism, is that persons fear, that after having been thrown into the Mesmeric sleep, they

* *Letters to a candid inquirer*, p. 70.

would never awake again. Now this is without the shadow of a foundation, and exists only in the imagination, as, out of all the *millions* of persons who have been Mesmerised, *no such thing has ever occurred*, as the individual who caused the sleep in the subject, can very readily remove its influence and restore the patient to complete vigilance.

It may now be inquired, are all persons subject to the Mesmeric influence? Yes, but some are much more susceptible than others. Some feel its influence *instantly*; others again have to be repeatedly Mesmerised, before they experience any effect. A great deal, in this respect, depends both upon the temper and disposition of the Mesmeriser and subject as if the former attempts to Mesmerise in a careless and indifferent manner; heedless as to whether he produces any effects or not, and the subject submits to it, in a sceptical spirit it may require a long time before any effects are produced. But let the Mesmeriser enter upon it with a firm, decided and energetic determination to influence his patient; concentrating the whole volume of his mind, will, and intentions upon his subject, and let the subject, give himself or herself up to its influence, without any determination to resist it, and most certainly *positive* and *evident* effects will soon exhibit themselves. This is the way in which it ought to be practised and submitted to, when used as a curative agent. The Mesmerist ought to use it with as great confidence and with as good an intention, as the physician when he prescribes his medicine and the patient, ought to receive it with a like confidence, believing that it will do him or her good. Both acting thus, effects are sure to follow and marvellous cures be the result.

It is this determination, concentration, energy and zeal, which makes the popular preacher and orator. There is no doubt, no coldness on his part. He feels the power of what he is saying and he is determined to make his hearers, feel it too.

“Have you never read the bold, lofty, and full-gushing eloquence of Demosthenes, whose thunders

roused Greece into action and moved her sons as the wind in its rushing majesty moves the sublime magnificence of ten thousand forests? This was but the Mesmeric principle, the lightning of the mind, by which they were electrified, and made to act as one man against the powers of Philip. The same is true of Cicero, who shook the Roman senate with his voice, and beneath the electric glance of whose awful eye, even Cataline quailed. I am well aware that you will call this sympathy. But what is sympathy? It is the nervo-vital fluid thrown from a full, energetic brain, upon another of kindred feeling. That brain being roused, affects another, and that still another, till the whole assembly is brought into Mesmeric sympathy with the speaker, and by him are moved as the soul of one man.

As a further answer to this question, I will notice one fact more; and in doing this, I shall remove what has long been considered as a stigma on a large and respectable denomination of christians. I mean the Methodists. Ever since that body had a religious existence in the United States, persons have fallen down into a species of trance. Other denominations call this delusion, and many call it deception, because such things never occur in their meetings. But there is no deception in this—it is really the Mesmeric state—or, more properly, the spiritual state. Every preacher cannot do it, as it is done without contact, comparatively few are subjects of it.

But take a preacher of strong muscular powers; one who has a large concentrativeness, an eye of lightning, and a warm, a sincere, and ardent soul. He enters a tent at camp-meeting, where there are fifteen or twenty persons. He kneels down and prays most fervently; he rises and sings most devotionally. He is in close contact with his little group, He begins to exhort most sincerely; and soon the deep fountains of his soul are broken up. A female, perchance, is moved to tears, his concentration being large, he keeps his eye steadily fixed upon her, and he wills and desires, that she shall feel as he feels, and be converted to God. At length

she falls into this singular state. She has gone there in the preacher's feelings, and in his feelings she will come out of it. Now, if he would follow my directions, he would restore her in two minutes. I will pledge myself to arouse any one from this magnetic state in five minutes. Dr. Cannon, of this city, took a lady out of this state a few weeks ago in Provincetown, who was thrown into it in a religious meeting, and who appeared nearly lifeless. A report of this was published in the *Christian Freeman*. Now all these are really magnetic effects that we have seen, and for many years in succession."*

Now as there is nothing like teaching by example, the following cases are published to prove that Surgical operations may be performed under the influence of Mesmerism without the patient feeling any pain, and also that it is capable of curing many complaints which resist all other ordinary means of cure, Homœopathic, Allopathic and Hydropathic.

My readers, will please, not suppose that I consider Mesmerism, a panacea for all the ills that flesh is heir to, or that if *Pandora's box* was poured on their heads, a few Mesmeric passes would chase all its ills away. No! it is only suited for *particular* diseases, such as Rheumatism, Palsy, Paralysis, Insanity, Spinal diseases, Nervous irritability, &c. &c.

* Rev. Dod's Lectures on the philosophy of Mesmerism.

C A S E S .

THE following case is extracted from the 18th Vol. of the *Medical Times*, p. 228.

PAINLESS CASE OF TOOTH EXTRACTION, UNDER MESMERISM.

"Master Chapman, aged 14, having had a firm molar tooth extracted by Mr. Young, dentist, of Park Street, whilst under the influence of Mesmerism, induced by Dr. Storer, we the undersigned take this opportunity, of stating that the patient gave not the slightest indication of feeling any pain, neither during or after the operation, we being present at the time.

Then follow the signatures of *eleven* doctors who attested this fact.

Now contrast this with a case of tooth extraction under the influence of Ether.

"R. M. aged 21, wished to have the last molar tooth extracted under the Etherial influence ; she is of a plethoric, full and excitable habit.

In one minute and a half she was in a state of unconsciousness from the Ether, and *became quite unmanageable from the excitement she underwent, her face flushed, and it required two persons to hold her.** The gum was lanced, without pain, and she recovered her sensibility immediately. As she was anxious to have it taken out, she again inhaled, and when under its influence some excitement returned, and on drawing the tooth with the claw she cried out 'Oh!' but on coming to herself she stated she had no pain."

The above is extracted from a pamphlet, lauding the praises of Ether in surgical operations.

I should like to know how the poor girl felt, after this maddening and poisonous dose of Ether ! As she was in a delirious state, no doubt, the tooth was extracted "without pain," but is it judicious to resort to such means for so trifling an operation, as drawing a tooth, or indeed any other operation, when a few passes of Mesmerism *might be made* to answer the same purpose.

Hundreds and thousands of surgical operations, of all sorts, have been performed under the influence of Mesmerism, without pain, and, in no one instance, have any injurious effects resulted therefrom.

* The Italics are mine.

I am convinced that the reason why medical-men have not had recourse to Mesmerism, in such cases, is just because the generality of doctors, are such gross materialists, that they cannot believe that such an imponderable agent as Mesmerism, can avail anything. Could it be collected and put in a bottle, or in a piece of sponge and then held to the mouth and nose, as Ether and Chloroform are, every medical-man in the kingdom would be resorting to it, as this *material* evidence of its existence, would recommend itself to their material minds ; so that, it will be perceived, that the fault lies in their education, being entirely of a *material* nature, mental dynamics or psychology, as previously observed, forming no part of it.

The following case is extracted from the *London Examiner*, April 29th, 1854.

PAINLESS REMOVAL OF A DISEASED FEMALE BREAST, IN THE MESMERIC TRANCE.

“On Wednesday last, at a quarter past two o’clock, Mr. Tubbs, surgeon, of Upwell, Cambridgeshire, in the presence of above a dozen gentlemen, at the Mesmeric Infirmary, No. 36, Weymouth-street, Portland-place, cut away the right breast of a most respectable married woman, of Upwell, named Flowerday.

He first threw her into the state of sleep-waking by holding her hands in his, and staring at her eyes. After a time her eyelids quivered, and her eyes converged and turned upwards ; and, in nine minutes from the first, her eyes closed and her head dropped, as she sat in her chair. Mr. Tubbs, then ceased to hold first one hand and then the other ; and each dropped powerless into her lap. The left hand was allowed to lie where it fell ; the right was kindly held up and aside by Mr. Burman, surgeon, of Wisbeach, in order to be out of the operator’s way.

[We are obliged here to omit the details of the operation, of which it will suffice to say that it was in its character more than ordinarily protracted and severe, but achieved with perfect success.]

During the whole of this frightful operation, which was performed with unusual slowness, not a sound escaped the patient ; she sat perfectly still, silent, and relaxed, like any one in the sweetest sleep—not a part quivered or twitched : her lips were relaxed and motionless ; and, in order further to show that she exerted no efforts to restrain herself, Dr. Elliotson,

while the gashes were making, moved the ends of her fingers backwards and forwards, in complete relaxation, with the tip of one of his fingers. There was no holding or catching of her breath; all was the relaxation and placidity of complete repose. In fact, her countenance, which is extremely good, expressed the height of composure; and she was not subject to restraint of any kind.

Her dress was now readjusted, and all signs of what had passed were removed. Mr. Tubbs, then brought her back to her usual waking state by a few transverse passes before her face. She looked around like one awaking from sleep; and on being asked how she felt, replied, "Very well." Mr. Tubbs then asked her if she thought the operation had been performed. She said she did not know, and asked if it had been. Not receiving any answer, she looked at all the company and her own bosom, and, observing all to be as when she sat down, seemed bewildered, as though from Mr. Tubbs's manner she fancied it had been performed, and yet she could not believe it had. She was now informed of the fact, and was very thankful. On being asked whether she had felt anything, she answered, "Nothing;" and to the question what was the last thing she recollected, she replied to Mr. Tubbs, "Your sending me to sleep, sir, and the last thing I saw was your eyes."

It was proposed to carry her to bed, but she unaffectedly declined, and deliberately walked up two pair of stairs, got into bed, and was sent back into her mesmeric trance by a few downward passes before her face."

Then follow the signatures of *nineteen* doctors who witnessed the removal of Mrs. Flowerday's breast.

Now contrast the above with the following case, extracted from the *Lancet* of the same date as the above.

"We are sorry to say that the inhalation of Chloroform has again proved fatal. The patient was a woman of about 40 years of age, who was to be operated upon by M. Richard of Paris, for uterine polypus. The Chloroform was poured upon a folded piece of linen and held at a short distance from her nose and mouth by M. Richard's himself.

She breathed regularly and gently and twice he added Chloroform to the compress. The patient, after a few minutes became very much excited and required to be held, she was then turned to the other side of the bed, and hardly had the surgeon disposed of his ligature, when he was told by the assistant, to whom he had given charge of the Chloroform,

that there was no pulse—all the usual means were used for an hour, but the poor woman could not be recovered.”

So much then for Mesmerism in surgical cases and so much for Chloroform in the same sort of cases. Deaths, from Chloroform occur frequently, but no one ever heard of, or saw a death from Mesmerism. Ought this not to induce Hospital-surgeons, particularly, to try Mesmerism, to produce insensibility to pain, before they resort to the administration of such an injurious and poisonous drug, as Chloroform? Certainly it gives far less trouble to narcotise the brain by fumes of Chloroform, than to induce coma by Mesmerism, but ought not the fatal results, as in the above case, and which frequently happen under the influence of Chloroform, induce medical men to try *first* Mesmerism which does no harm, before submitting their patients to Chloroform, even if it should occupy more of their time.

I sincerely hope that the day is not far distant, when it will be a *sine qua non* in the qualifications of all Resident Hospital-surgeons to understand Mesmerism, and that ere long there will be attached to all hospitals a powerful mesmerist, so that when an operation is to be performed, a dose of Mesmerism may be given to the patient to produce balmy sleep, instead of having Chloroform applied to the nose. If this were the case the afflicted inmates would not only experience the benefits of Mesmerism in cases of operations, but in hundreds of other cases, besides.

And I also hope that the dawn of that day has already shone when “Cuppers,” “Bleeders,” &c. will give place to Mesmerists.

PARTIAL PARALYSIS AND INSANITY CURED IN FOUR SITTINGS.

James Doyle, aged 45, a poor man had four years previously been severely injured by a fall from a house in Stephen's Green, after his recovery from which, his left side remained considerably paralyzed and he was subject to frequent attacks of insanity. The week previous to his coming to me, he attempted to murder his children. His Grace the Archbishop of Dublin, knowing the man and feeling an interest in his case, asked me if I thought I could do anything for him. I replied that I would try; and consequently His Grace sent him to me. I found his left side quite cold and apparently dead, he had not been able to work since the accident. I Mesmerised him for fifteen minutes; at the end of which he felt his side getting warm. After being *three times* Mesmerised, in all fifty-five minutes, he was *perfectly*

cured, and able to return to his work. *Twelve months* have now elapsed since he was cured, and he *has had no return* of the insanity or paralysis. The Archbishop considers it a perfect cure. No sleep was induced in this case.*

CURE OF RHEUMATISM OF TWENTY-FIVE YEARS' STANDING.

Copy of a letter from Mrs. Waters, of Sandford.

"I think it but justice to Mr. Miles to bear testimony to the curative power of Mesmerism which I have experienced myself, I was suffering from severe rheumatism for twenty-five years, so much so that I was frequently unable to leave my bed for days; I was quite lame, and, from the violence of the pains, *bony lumps* formed on my wrist and the back sinews of my legs. I tried every remedy I could hear of without the least relief. I was advised to try Mesmerism; but I had such a prejudice against it, that for a long time I refused. At last I was prevailed on to try it when suffering dreadfully from rheumatism in my head; Mr. Miles, having mesmerised me, I found to my great surprise that I was quite free from pain. I was then regularly mesmerised for six weeks and have never had a return of pain since, and the *bony lumps have also quite disappeared*. Before I tried mesmerism I could not walk without the greatest pain; I thank God I can now walk four or five miles without any inconvenience, What makes my case more remarkable, is, that I am 63 years of age and have *continued quite well more than a year and a half*.

“(Signed) FRANCIS WATERS.†

“Sanford, Nov., 1853.”

I might publish hundreds of such cases, but the above must suffice for the present, as I don't wish the pamphlet to extend to a greater size than can be sold for three-pence.

* Zoist, p. 378.

† Mrs. Waters is the widow of a medical man, and has four sons medical men, who can testify to her cure.

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Wolverhampton Herald.