

PSYCHOPATHY:

OR,



THE TRUE HEALING ART.

BY

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"There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy."

"Whatsoever thy hand findeth to do, do it with thy might."

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P R E F A C E .

In introducing this little work to the public, I feel that some few words of explanation are necessary. I had frequently been asked for a treatise on my method of healing the sick, but was long restrained from undertaking the task for two principal reasons. One was the fear that the work would not sell, and that, after all the trouble and expense I had been put to, I should have my bantling on my hands. This objection, however, has been overcome by the fact that a gentleman, whose experience and judgment in matters of a literary character are undoubted, offered to take 1,000 copies if I would get it out.

The second objection was that my method of cure is so simple, and the results so marvellous, that I doubted whether any but the initiated would give credence to my statements. After mature consideration, however, I resolved to publish my facts, regardless of criticism or incredulity, in the full confidence that they are based on eternal truth. To those who only pooh-pooh the subject, and consider it beneath their attention, I have simply to say : It is

Preface.

beyond you. To those, however, who are willing to defer judgment until after mature investigation, I say : Come, and examine for yourselves, and I am certain of the result.

As to any theories I may advance, the reader is, of course, at liberty to accept or reject them, in part or *in toto*. I bring them forward as an explanation, in some measure, of my facts. If they are insufficient, so much the worse for them : my facts, however, are unassailable. I do not pretend (and, indeed, it would be impossible within the compass of so small a work) to do more than give a sketch, a silhouette—if I may be allowed the term—of my idea. As already stated, I have done so to satisfy the wishes of many inquiring minds. If the desire should be felt that I had gone into the subject more fully and exhaustively, I can only say that, perhaps at no distant period, should time and strength permit, I may be induced to publish a more extended work.

It may not be out of place, in this prefatory notice, to state how I had my attention first drawn to the subject of healing. Many years ago I was struck by seeing an unqualified person cure a horse of some ailment after all the veterinaries had failed, and I made a mental note of the fact. Subsequently I saw the same practitioner heal the pastern joint of a horse by the same simple process. Nothing, however, in the line of this experience occurred to me until, in 1870, I read in the *Alliance News* that a gentleman had come over from America who was able to cure diseases by the simple imposition.

of the hands. The result was that I attended some of Dr. Newton's assemblies, and witnessed a number of his marvellous cures. I asked him if I could have the same power, and he said yes, and gave me one of his magnetised *cartes de visite*. Armed with this talisman, I ventured on my first endeavour to relieve pain. Seeing one day a cabman with a swollen face standing by a police court ready to prosecute a man who had assaulted him, I asked him if, on condition I healed him, he would forgive his adversary. He replied that he would, and we accordingly got into his cab together. Bringing out the magnetised *carte*, I told him to look at it, and at the same time made a few motions over the swelling with my hand. I then left him feeling much better, and returned in an hour's time, when I found him taking a glass of beer with his antagonist, whom he had forgiven. I subsequently made several other cures in the same way. One day I met a man hobbling along with the greatest difficulty by means of a stick and a crutch. I had then by some mischance lost my *carte* of the doctor, as also the magnetised paper he had supplied me with before he left England. I nevertheless determined to try what I could do without these accessories. I got the man to sit down by the roadside, and placed my hand on his foot and knee, and in a few minutes he could walk away supported by his stick alone. This convinced me that I possessed the power myself, and I was thus encouraged to persevere. Since then I have made some thousands of

cures, many of which were of severe cases, as may be seen from the testimonials appended to this work.

It may be asked, Do all possess this power? My answer is that I believe nearly all possess it in a greater or less degree, and that it is cultivable. Like every other power, however, with which the Creator has endowed us, it requires intelligence and study, joined to a benevolent desire to do good, for its proper development and use.

One more word before I conclude these prefatory remarks. There may be some persons uncharitable enough to say that this little work is nothing more nor less than an advertisement in disguise. My only reply to accusations of this kind is that I have no need to resort to any such means of increasing my practice, which is now quite as extensive as I can attend to.

J. ASHMAN.

254, *Marylebone Road*,
June, 1874.

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CHAPTER I.

INTRODUCTORY.

Dissatisfaction with ordinary Systems of Medicine—The Nature of Disease—One primal Principle of Cure—Weakness and Strength—Man like an Engine—What is Vital Force?—Heat, Breath, the Blood—The Vital Principle beyond these.

FOR upwards of thirty years I have given considerable attention and thought to the subject of disease and its cure. Having been brought up in a rural district, where medical men were not abundant, and where, as a natural consequence, the poor were often obliged to trust to their own simple *materia medica* (fortunately for themselves, perhaps, in many instances), I was early led, by a natural instinct, to observe and store up in my memory the various means that were employed for the alleviation of suffering and the restoration of strength. The art of healing became a passion with me ; and from one system of medicine I was led to look into another, and then another. I thus gained a certain amount of knowledge of Allopathy, Homœopathy, and Hydropathy, to say nothing of Kinesio and a host of other pathies. Without pretending to have gained a very exhaustive acquaintance

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with any of these systems, I nevertheless studied them sufficiently to be dissatisfied with the results they produced. I saw that though many patients did undoubtedly get well under their hands, many more got well out of their hands, while still greater numbers were left to linger on in suffering, unbefriended by either death or the doctor. The more I became convinced of the cumbrousness and inefficiency of existing systems of medicine the more I was led to consider whether a simpler and more reliable method of treating disease was not possible.

This consideration naturally caused me to inquire into the nature and origin of disease. I perceived that there were two primal causes thereof : one the want of sufficient vitality, the other an impediment to functional activity ; in other words, that, in the one case, Nature was unable to carry on her operations from an original lack, or an exhaustion of the force which sustains and constitutes life, while in the other the life-force was incapacitated from exerting its full influence over the whole system in consequence of some obstruction or lesion. This being the case, it appeared to me the art of the healer should be, in the one instance, to supply the deficiency of vitality, and, in the other, to remove the impediment which prevented the free action of the vital fluid, whatever that might be. This the medical man doubtless endeavours to do. But it seemed to me rather a left-handed way of supplying a debilitated man with vitality to give him drugs or stimulants, the immediate effects of which would be to cause the expenditure of the little remaining vital force for the

assimilation or ejection of the uncongenial substances. Also did it appear strange that if a man suffered from an ailment in his great toe, or an ache in his shoulder, he should be required to take something into his stomach to cure it. How could we know that the substance swallowed would reach the seat of pain? Very frequently, indeed, a malady is caused by a want of free and complete interaction between the seat of pain and the stomach. It appeared to me, therefore, that the most reasonable method of treatment would be to apply the remedy to the afflicted part itself—the actual point of obstruction. Yet this is not the way they generally go to work, these sons of Æsculapius. The water-doctors apparently perceive the inconsequence of the popular mode of treating disease, and so have adopted an opposite one, and apply outward applications for all ailments, be they external or internal. Their panacea for all diseases is to soak the epidermis. Whether a person is suffering from nervous exhaustion, a congestion, or rheumatism, moisture is the remedy: they throw cold water on everything.

I nevertheless perceived that the aim of all systems of medicine is in the main identical, namely: to stimulate or supply vitality. This led me to the consideration whether there is not some one primal and universal mode of healing. The study of existing systems of medicine only landed me further in obscurity; and I was at length obliged to go to Nature herself, in order, if possible, to find light and guidance there. Divesting myself of all preconceived

notions, and ignoring all I had learned from books, I began earnestly and humbly to interrogate the living organism. I was early struck with some curious anomalies. I found that not a few men remarkable for their physical strength die comparatively young of consumption. I found that men who engage in agriculture and other pursuits, that develop one part of the body more than another, suffer from a complication of diseases, and die prematurely. I further found that women, whose sole labour consists in the discharge of their varied household duties, live on an average longer than men ; also that men who have no regular avocation, requiring severe and constant strain of mind or body, and those who are able to live above the grovelling passions or the petty anxieties of life, generally live to a greater age than those whose birth-right is incessant toil. I observed, however, that those who exist in perpetual indolence, added, perhaps, to luxury, or licentiousness, rarely live the full length of their days. I likewise found that civilised nations suffer from ailments that the savage knows nothing about. These things appeared very strange to me, and I cogitated long and deeply on the causes thereof.

Again, I found that men believe themselves strong in proportion to the size of their muscles, though I perceived that it was just those men with the largest muscles who become paralysed or prematurely aged and decrepid. This led me to conclude that mass of muscle and bone do not necessarily constitute strength, but that the primal, veritable strength is something behind and beyond them. I was confirmed in this

conclusion by the fact that little men, with small frames and muscles, can undergo more continuous physical exertion with less strain and fatigue than bigger men ; as also that short men, broad-set and deep-chested, can do more work than taller and thinner men. I wanted to know why this was.*

I found a solution in the fact that, like an engine, a man with a certain amount of working power can perform a certain amount of labour : if the framework is large and heavy, much of that power is expended in merely keeping it in motion ; whereas, if the framework is small, less force is required to work it, and there is consequently more reserved power. Strangely in accordance with this observation, I found that tall men do not on an average live so long as shorter men. The reason of this I concluded to be that, in the man of large stature, much greater force is required to keep up vital action between the vital centres and the extremities than in a smaller and more compact man ; so that, *cæteris paribus*, the sum total of vital force is sooner expended in the one case than in the other. The whole question resolved itself into one of a constant and adequate supply of nervous force.

The query now arose : What is this vital force,

* It is a curious though incontestable fact that the hard work of the world is done chiefly by small and medium-sized men. It is a circumstance of rare occurrence to find a really tall man among the rank and file of workers in any sphere of labour, be it mental or physical. They will be found occupying positions where, though occasional hard work is required, no continuous strain is put upon them. This does not result from inherent laziness so much as from the organism requiring so great an amount of vitality as to leave but little margin for voluntary exertion.

so-called ? in other words, this life-giving principle ? Casting my glance over the globe, I perceived that somehow Heat had an important part to play in the phenomenon of life, animate and inanimate. I saw that the double function of vegetable life was intimately connected with the production of heat by a chemical process analagous to combustion. Turning to the animal creation, I perceived here a repetition of the functions of vegetable existence—growth and reproduction, with the functions of sensation and motion superadded. I saw likewise that this double life in the animal appeared to be represented by two centres, or foci—the one vegetative, the other animal—the one inanimate, the other animate—that is, the stomach and the brain. So that, in reality, there are in man two natures, or existences, conjoint.

Searching further into the nature of this compound being, I found that here also caloric seemed to play an important *rôle* in the phenomenon of life, and I asked myself the question : Can heat be the vital principle ? The circumstance of heat ceasing with life appeared somewhat to countenance this supposition. I took an egg, a nut, and an ear of corn, and found that there was life in each ; and yet there was no heat. This, therefore, could not constitute the vital principle.

I then considered that the breath—"the breath of life" we read of—is of the first importance in the organic world. It, however, could not be the principle of life ; for life continues after respiration has ceased : only a few minutes, it is true, but long enough to show that it is distinct from the breath. I further

perceived that the breath owes its importance to the fact that the oxygen of the inspired air is necessary for the production of heat, in conjunction with the carbon supplied by the process of digestion. But I found that the latter is as necessary to keep up the fire as the former ; that if the stomach is not supplied with food, death results as inevitably, though not so quickly, as if the lungs are not continually replenished with air.

Thus I was led to the consideration that the product of the functions of digestion and respiration is the blood, which occupies so all-important a place in the animal economy ; and I asked myself if the blood itself could be the vital principle. I know it is said "The blood is the life ;" but I perceived that life is before the blood, and I reasoned, therefore, that the blood cannot constitute the principle of life. It is essential to life, it is true : but so is the framework ; so is the skin ; so are, in a manner, all the organs of the body.

There must, then, I concluded, be something anterior and superior to the blood—a something which is the principle whereby the heart contracts and expands, whereby the lungs inspire and expire, whereby the stomach digests, from which the blood receives its life ; that defies the skill of the anatomist, that is beyond the ken of the microscope, and that sets at naught all the ordinary formulæ of the scientists.

Of what, then, does this vital principle consist ? was the query I now put to myself. It was a long time before I could find a satisfactory answer ; but I did

find one. As, however, the process by which I arrived at my conclusions was both lengthy and intricate, it would be neither desirable nor convenient to attempt to recapitulate it here. I shall, therefore, simply endeavour, in the ensuing chapter, to state some of the more important facts I observed, and my deductions therefrom. Many of the latter are both novel and curious, and may to some have an air of improbability. With either their apparent probability or improbability I have, of course, nothing to do ; but if any are in possession of facts that go against my conclusions (or, indeed, that support them), I shall be pleased to learn them, and change or modify my opinions in accordance therewith. Until then, however, I shall, naturally enough, prefer to adhere to those inferences which appear to be most warranted by my experience and my facts.

CHAPTER II.

THE VITAL PRINCIPLE.

The Stomach—Man a Plant—The Internal Sun—Man a Microcosm—Caloric—Arterial Combustion—Temperature of the Body—The Nervous System a Source of Heat—Nerve Force—Difference between the Ganglionic and the Cerebral and Cerebro-Spinal Nerves—Office of the Ganglia and the Cerebellum—Nature of the *Vis Nervosa*—The Soul Force.

VITAL action commences with the stomach. Indeed, in the lowest forms of animal life, we have nothing but a stomach. Advancing from that initial stage of animate existence, we first get the rudiments of lungs, then a heart ; and the higher we proceed in the scale of being, the more complex do we find organisation become. But so far as I have had experience, we never get beyond the necessity of a stomach—the stomach proper and its attendant stomachs, the liver, spleen, pancreas, &c., all of which have as important functions to perform in the selection and assimilation of food as the stomach itself.

It was said in the preceding chapter that vegetable life consists of two functions—growth and reproduction, and that animal life consists of these two with two more superadded. This was scarcely accurate, as

there is still another animal function, which virtually underlies the other four : that function is digestion. In vegetable life there is nothing analogous to the compound function of digestion—mastication, insalivation, deglutition, chymification, &c. In other words, the plant has no stomach. Being stationary, its roots pierce down into the earth, and its branches and leaves (its lungs) spread out into the air, thus receiving from the soil and the atmosphere the materials necessary for its sustentation. Now, observe : man being, as it were, a locomotive plant, he cannot send his roots into the earth in order to absorb thence his nourishment. He is, besides, dependent on organic substances for his food, not on the inorganic, like the moss or the tree. He is obliged, therefore, to carry his earth—the soil from whence he extracts the pabulum of life—along with him. For this purpose he is provided with a sack, in which he can lay up sufficient nourishment to supply his needs for a certain time. From this bag or sack his roots (the absorbent vessels) suck up the nutriment which is requisite for the sustenance of the body, ejecting all substances that do not conduce to that end, so as not to be uselessly burdened. In consequence of this arrangement (and for the convenience of locomotion), the ordinary method of structure of the plant is reversed in man, the perambulating vegetable, the nutritive organs being internal instead of external.

But if we look deeper into the realm of organic existence, we shall perceive something perhaps still more curious and wonderful. The plant depends on

the heat of the sun for its existence and growth. Without the vivifying influence of the sun, there is no vegetation : all is dead. Some of the hardier forms of plant-life continue to exist through the winter ; but where there is perpetual winter even these cannot exist. Thus, though they generate heat, they do not generate enough for life, but depend largely on an external source. It is not so with man : he generates within himself all the heat he requires ; he keeps himself at the same, or about the same, temperature in the Arctic regions as under the Equator. He has, in other words, an internal sun, round which his forces revolve, and from whence he receives the heat that is necessary to the vital economy.

Man is thus a microcosm—an image in little of the great universe, or macrocosm ; that is, he contains in miniature all that constitutes the great system of which he is a part. True, he is not totally independent of nature around him : if he were, he would be an abnormity, at variance with the usual plan of the Great Artificer, who connects all His works by subtle laws of interdependence upon each other and Himself. But the higher we go in the scale of being, the less abject dependence we find on gross material nature. As we have seen, the plant is totally dependent upon the seasons and the square foot of earth upon which its seed happened to drop, only bursting forth with luxuriant life when what the ancients called the Lord of Life—the sun—has passed the spring equinox, and dying again as he re-approaches the winter solstice. The insect—the butterfly, for instance, lives its brief

summer-day of joy, succumbing to the first chill shower or the next rude Borean breath. But in man—though dependent in a greater or less degree on physical nature—we behold material existence struggling for emancipation, the finite merging into the infinite. For, is not the brain finite? and is not thought, is not imagination infinite?

Through the entire realm of nature we see that, under certain conditions, forces are convertible one into another. Thus, heat is convertible into mechanical motion, chemical affinity into electricity, and so on; and every operation or phenomenon in nature is attended with some such change, or series of changes. The entire and ever-varying phenomena of vegetable and animal life, from the development of a germ-cell to the evolution of a thought, are based on the correlation and transmutation of forces.

We have seen that caloric plays an important part in the economy of life. Heat may be produced in a variety of ways; by friction, by chemical affinity, &c. The chief (the sole, according to some physiologists), source of animal heat is chemical action, the result of the affinity of oxygen for carbon. As already stated, the absorbents suck up the nourishment taken into the stomach, which consists for the most part of carbon; this is conveyed, together with the venous, or devitalised blood, to the lungs, where, by the process of respiration, it is brought into contact with the inspired atmospheric air. By this process the blood undergoes an essential change, passing from venous to arterial. We have an intimation of what has taken place in the

fact that the air expelled from the lungs is different from that which was taken into them. That difference consists in its having lost a large portion of its oxygen, and become charged with more than a due share of carbon, in the form of carbonic acid. From this circumstance it is often argued that a process of combustion is continually going on in the lungs—the result of the contact of the carbon of the blood with the oxygen of the air. But, strange to say, instead of the heat of the lungs being sensibly augmented by this supposed combustion going on in them, they retain the same, or about the same temperature, as the other parts of the body. What, then, has become of the caloric which should have been generated by this chemical action of the oxygen upon the carbon? The fact is there has been no such contact as could result in instantaneous combustion. The devitalised blood which is conveyed to the lungs by the pulmonary artery gives off, by a process of exosmose, a certain portion of carbonic acid and watery vapour, and at the same time, by a corresponding process of endosmose, absorbs a given quantity of oxygen. Thus changed, the blood returns to the heart, and is thence sent coursing afresh through the arteries. In this state it is found to contain more latent heat than in the venous state, is positive to the living tissue, and has an attraction thereto. The real operations carried on in the lungs, then, are the transmission of oxygen and the extrication of carbonic acid; and the combustion of carbon only takes place in the capillary arteries, where caloric is incessantly set free. But since there

is not a point of any tissue in which there are not capillary arteries, there is not a point from which heat does not radiate. By this process the blood has been deprived of that part of its substance most essential to the building up and repair of the organism; and the devitalised residuum, or the venous blood, must be carried back to the lungs to get rid of its superfluous carbonic acid, and be amalgamated with fresh pabulum from the digestive apparatus, before it is again fit for the important office of nourishing the body. Thus the blood is continually repassing from the arterial to the venous—from the positive to the negative state—in every organ, at every point of the component tissue of every organ, and at every moment of time.

Numerous phenomena connected with the animal body show that its temperature is, in a certain degree, proportionate to the quantity of oxygen which is consumed in respiration, and to the quantity of carbonic acid which is formed by the union of oxygen and carbon in the system. By many physiologists it is assumed that this is the sole source of animal heat. This theory, however, is hardly tenable, as, according to it, the farther we go north towards the pole the more carbonised foods—as fats and oils—must we consume to keep up the normal temperature of the body. But is this borne out by the facts? The Greenlander certainly luxuriates on train oil; but does he thereby maintain a higher temperature than the reindeer, which seeks beneath the snow its scanty meal of lichens—a substance almost entirely free from fat.

Again, the Englishman in his cold northern home does not partake of fatty and greasy matters more than—perhaps not as much as—the Sicilian and Neapolitan beneath their sunny skies ; and yet we have no evidence that their temperature is different.

There must, therefore, be some other source of animal heat besides the combustion of carbon in the lungs and the capillaries. That source we must look for in the nervous system. In this system we quit the consideration of the vegetative functions of man as a plant pure and simple. Nerve force is strictly limited to the animal body. No trace of it exists in the vegetable kingdom. Even in the animal body nervous force is definitely limited to the structures and actions of the animal life. All the vegetative or organic processes, which the animal performs in common with the plant, are carried on without any direct influence of the nervous system, the entire apparatus of which is strictly devoted to the communication and maintenance of the two great endowments which are superadded to the animal—sensation and motion. This (amongst other proofs) is indicated by the anatomical fact that on arriving at the real agent of an organic process, even in the animal body—as the air-cells, the hepatic cells, &c.—no nerve fibres are to be found : they stop short at the point where the muscular part ends, as is seen in the bronchi, the hepatic ducts, &c.

It is established by direct experiment that the quantity of carbonic acid formed in the system is inadequate to the supply of the caloric expended by

it ; and there is reason to suppose that the nervous system, in some mode or other, contributes to the production thereof. At any rate, it is a well-known physiological fact that the heat of an organ is in proportion to its supply of nervous force.

The question now arises : What is nerve force ? To answer this question it will be necessary to make a distinction between the sympathetic or ganglionic system and the cerebro-spinal system. The former is also termed the organic, from the fact of its presiding over the functions of the organic or vegetative life. And here we come to the connecting link between the two natures—the vegetative and the animal—of which we found man to be composed. As we shall see, however, the ganglionic system belongs more to the vegetative than to the animal organism. It is now pretty well established that the ganglionic, or nerves of organic life, have their chief centre in the cerebellum, or smaller brain, which is proved by the fact that the purely organic processes continue after the separation or destruction of the brain proper, or cerebrum. But that they are at the same time somewhat independent of that centre is evidenced by the fact that when the connection of the sympathetic ganglia with the cerebro-spinal nerves is entirely removed, the parts supplied by them continue their natural action for some time.

There is also a wide difference between the two systems—a difference which is all-important. Ganglionic conduction is slower than cerebro-spinal and cerebral. It is, besides, more regular and measured.

The movements of respiration, which is a mixed function, are regular indeed ; but the motions chiefly under the governance of the organic centres are so orderly and successive, that they are justly termed rhythmical. The action of the heart is essentially rhythmical. Its auricles and ventricles alternately contract and dilate at measured intervals of time. A nervous current is periodically transmitted to it from its nerve-centre, and the periodic action that results is continued uninterruptedly from the first to the last moment of life. The movements dependent on the ganglionic centres are involuntary. The deltoid will contract on a thought of the mind ; but no voluntary effort of the mind will produce the slightest change in the orderly contraction of the intestines. Any sudden emotion of the mind, as, for instance, fright, anguish, or intense joy, may affect the action of the heart, the stomach, the liver, &c. ; but it is still an involuntary effect.

Again, in a state of health the ganglionic centres carry on their processes without consciousness. Parts chiefly supplied by ganglia are not altogether destitute of sensibility, but it is very obscure, exciting no distinct sensation. Their sentient nerves are too few in number to communicate distinct feeling under the ordinary impressions they receive. Violent, long-continued irritation, indeed, rouses their latent sensibility, and then they produce intense pain, as is fully proved by the suffering caused by diseases of the abdominal and other viscera. The special office of the cerebellum and its dependent system, the ganglionic

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nerve-centres, is, primarily, to excite and regulate the movements which convey the material of nutrition to the nutritive organs. The mass of their fibres are placed on the trunks of the arteries which supply the pelvic, abdominal, and thoracic viscera—all organs which minister directly or indirectly to the processes of nutrition. The nerve-fibres are distributed to the muscular or contractile coat of the arteries, and accompany them in all their ramifications as far as their muscular coat extends—that is, to their capillary divisions—where both the nerve and the muscular fibres cease together. Everywhere the ganglionic nerve accompanies its nutrient artery inseparably, and everywhere their action is mutual and synchronous: the nerve, the governing power, exciting and controlling the action of the artery, determining the quantity of blood delivered to each organ in a given time, and the mode of its delivery. The chemical action which then takes place, resulting in the more vital portion of the *liquor sanguinis* being transmuted into living tissue, is superinduced by the nerve fluid. Now, whenever a substance passes from a rarer into a denser state—when, for example, a gas is converted into a liquid or solid, or when a liquid solidifies, heat is evolved; because the denser substance has a less capacity for caloric than the rarer, and consequently in passing from a rare into a dense state, a quantity of heat previously combined or latent within it is set free. When, therefore, we consider that the *vis nervosa* is continually being thus used up, transmuted, that is to say, into some other form of force, in every part of

the living organism, we have the means of accounting for a large proportion of that animal heat which, it has been demonstrated, cannot proceed from the mere combustion of carbon in the system.

This controlling power of the ganglionic nerves over the supply of arterial blood is strikingly shown on separating such a nerve from its corresponding artery. If the nerve be divided, the arterial branches supplied by it are instantly paralysed. On the other hand, the entire destruction of the brain and spinal cord does not arrest the circulation.

The organic nervous system thus exerts an all-powerful influence on the essential conditions of vital chemical action and reaction—that is, nutrition. But the office of a nerve is not fulfilled when it has delivered the blood to the apparatus in which it is to be used ; it watches that the process be properly carried on (so to speak), and when there is anything wrong it makes the fact known at the proper centre, when an increase of force is sent to the injured part for the purpose of remedying the evil.

Here, then, we have evidence to prove that the ganglionic system (with its centre, the cerebellum, which seems to act as a sort of reservoir of vitality) is the source of that vital action—of that vital principle which presides over the purely vegetative functions. The vital fluid there generated is distributed to all the organs and tissues of the body, regulating their nutrition and growth, proceeding even to the brain and superintending its maintenance. It is by it that the heart is caused to dilate and contract and the

lungs to respire.* It is by it that the heat of the body is regulated. Call it by what name we will—nerve-aura, *vis nervosa*, magnetism—it is that which gives life and vitality to youth, which communicates the bloom to the cheek and the sunlight to the eye.

It would be difficult, perhaps, in so many words to say what it is—to say exactly how it is produced. The fact that it exists in the organism in proportion to the integrity and activity of its functions, and that these, again, owe their activity and integrity to its abundance and efficiency, would seem to point to its being induced, as electricity induces magnetism.

But, as I have already stated, man is dual, having two centres of existence—one in the stomach and the other in the brain. The former, as we have seen, is the centre of the vegetative nature, the latter of his animal nature—of those higher faculties and functions which govern and control motion and sensation. The one, the plant, has its basis—its roots—in the material; like the magnetism to which its vital fluid appears to be akin, it is almost inseparable from earth; while the other seems to have its roots in the spiritual, and, like the lightning, to leap out of infinite space to act upon a form of existence to which it does not by nature belong. The dependence of the latter on the former

* It is the popularly-received theory that the heart is the apparatus on which depends the circulation of the blood. But it is an utter impossibility for the contractile power of an organ so small as the heart to exert the hydraulic pressure necessary to force the blood into the thousands of veins and capillaries that ramify throughout the living organism. The real secret of the circulation must be sought for in the theory above advanced, that is, in its positively and negatively magnetic condition.

is one of sustenance only. The psychical principle depends for its continuance in the human organism upon the central sun and the earth (the food-sack or stomach). In return it gives its superintendence and intelligent control ; for the ganglionic system is supplied with sentient and motor fibres from the spinal nerves, by which it is connected with the brain.

As I have already said, this higher system is the source of all sensation and motion. By its means the brain is kept informed of what is going on throughout the entire organism. By its means the thoughts, impulses, and volitions of the sensorium are carried into execution. By it the brain, as the organ through which mind is manifested, can communicate with the hand, and thus act upon inorganic through organic matter. Let it not be understood that I would imply that mind is generated in the brain ; such is not my thought. I would rather imply that one force (a lower) makes the condition whereby another (a higher, perhaps,) can manifest itself. When a bar of iron that is surrounded by a coil of wire through which an electric current is sent becomes magnetic, it is not understood that the electricity produces the magnetism ; it merely prepares the conditions necessary for its manifestation. Thus it is in a manner in the organism. When the vegeto-animal functions are in full play the whole body is permeated by a warm flood of vital magnetism or aura, which induces or produces the conditions necessary for the existence and accumulation of a corresponding stream of the higher fluid or aura of the cerebro-spinal and cerebral system in the

encephalon, thence to flow through all the ramifications of nerve-fibre that proceed from it.

This constitutes the real vital force—the real soul (or psychic) force. That there are these two life-principles—or this dual life principle—in each animal existence is capable of proof, if space would permit. It has already been stated that it is experimentally proved that the vegetative organs will continue to prosecute their respective functions for some time after the separation of the brain and spinal cord. In idiots we may often see a perfect development of the purely vital functions, with but the merest apology for a nervous system, showing that the one life, so to speak, has an existence distinct from the other.

Again, in sleep we have an evidence of this dual nature, and an exemplification of their independent action. While the sensorium, the brain proper, is unconscious, the vegetative processes are being carried on with undisturbed equanimity. The heart beats, the lungs respire, and the stomach digests, though the mind be steeped in obliviousness. And this unconscious state has been known to continue for days and even months without impediment to the organic functions.

Whether these two forces are originally the same—that is, whether they are but manifestations of the same principle—or different, it would perhaps be difficult to say with certainty. It is, however, very generally admitted that there is in nature a force, a subtle fluid, or universal aura, which pervades all things, and constitutes the active, living, or essential principle of each object, animate or inanimate, which

exists. It forms the distinctive characteristic of the stone, the shell, the blade of grass, the tree. It constitutes the living, sentient principle of the insect, the fish, the bird, the human being. It *is* each of these ; and yet it is superior to all, because it is larger and more diffused. It manifests itself in greater perfectness in proportion as the object of which it is the central innate principle ascends in the scale of creation. It is more perfect in the plant than in the stone, more perfect (relatively) in the animal than in the tree ; in man we have the highest development we know of in the realm of terrestrial existence.

CHAPTER III.

ON THE NATURE AND CURE OF DISEASE.

The Perfect Magnet—The Healthy Organism—The Source of Vital Force—How produced—The Vital Force and Nerve-aura may be communicated—The Influence of the Old on the Young—The Hand a Psychical Instrument—The Philosophy of Hand-shaking.

WE have now seen what constitutes the vital force or forces—the life principle in man. It stands to reason, therefore, that it is the difference in quantity or quality thereof which makes the differences between men. If one man be weak, it is primarily because of a lack of this principle, this dual force. If another be strong, it is, by a parity of reasoning, because he has a sufficiency of the same; while if he be partially strong and partially weak—like the shoemaker, for instance, who develops the arms and shoulders at the expense of the lower limbs,—it is from a want of harmony in the distribution of this force. If one organ be stronger and more developed than another, the reason is that it has been better supplied with that which constitutes strength and which causes development.

Suppose we want to make a magnet. We get a

piece of steel ; we see that it contains nothing extraneous—no pieces of grit, no faults or flaws ; we knead it and mould it to the required form ; we then bring it into contact with a piece of loadstone, and we have a perfect magnet. But suppose, instead of our good bit of steel, we have an imperfect piece, badly annealed, and containing foreign substances, the result will be an imperfect magnet. As with the latter, so with everything else : so with the human body.

We see that weakness or strength is somehow relative to the food we take into the stomach. As the engine must be fed with fuel, so must man be supplied with food. It is on a constant and sufficient supply of nourishment that his organism depends for its integrity. If the supply be not equal to the demands of the system, it is not sustained, and, therefore, as a natural consequence, like the piece of steel, cannot become a perfect magnet, or, in other words, it cannot become a perfect instrument for the reception or generation of vital magnetism, as I have chosen to term the force which is at the basis of organic life. If, on the contrary, the supply be too great, or is not of a proper nature, and so tend to choke and overburden the system, there result derangements and obstructions, and the effect is an imperfect instrument, as in the case of a magnet full of holes and bits of stone.

But it must be borne in mind that the food is not the life. Without the action of the vital forces it remains in the state it was before. But under the influence of those forces it becomes the pabulum whereby the whole vital economy is built up and sus-

tained. Under its solvent power it is first converted into chyme, then into chyle, then into blood, and is finally transmuted into the vital magnetic fluid itself, and thence into that higher psychical principle which is the medium through which the soul manifests itself. The food we eat is to the vital force as the fuel is to the fire : without the action of the latter the former remains inert matter. Thus, though (returning to our original figure) the earth, or food-sack, is all-important, the vivific influence of the internal sun is of still greater importance. It is the fountain of life.

Hence it follows that disease is the result of a lack of the proper quantity or quality of vital power, or of impediments in the way of its equable diffusion throughout the body. The vital fluid may have become so deteriorated in quality as to be no longer able to carry on the vital processes with sufficient vigour. Hence there is a gradual decay, as in consumption. Or there may not be sufficient to supply the whole of the system, when either one part monopolises it at the expense of another, or one hemisphere of the body robs the other, as in hemiplegia or paralysis of one side. Such a lack may be caused by many things : by grief, anxiety, inordinate joy—by anything in fact which occasions an excessive drain of vitality. And any means that will effect a cure must do so by supplying the deficiency of vital fluid. This being done, the vital centres are stimulated to action, and equilibrium is re-established. In this case the instrument is there ; it is only thrown out of order by a temporary exhaustion.

If, however, the instrument be imperfect from pre-natal causes, though it may continue an imperfect existence, it will never overcome its original defect and attain to anything like the perfection of its design. If, though originally perfect, it has become injured by subsequent accident or error, it may still be restored if there be nothing absolutely destroyed. For instance, if, by fire or some other cause, the skin has become injured, if there be no absolute destruction of tissue, life need not be despaired of ; but if that integument has been destroyed, death must inevitably result. Man cannot, like an engine which has lost one of its parts, be furnished with a fresh member, and so be restored to his pristine condition. In the case of the machine, the engineer is without, and can seek and adapt his material to the machine. But in the case of the living organism, the engineer or architect is within, and can only use such means and such material as are placed at his disposal. In other words, the vital principle can only act when there is the organisation to work upon and the material to work with. Thus, if, in a case of paralysis, the nerve filament be completely destroyed, so that there is no passage for the vital fluid, it is in vain to think of re-establishing harmony. In the same way, if a muscle be destroyed there can be no possibility of communicating motion to the particular part to which it was attached. But so long as the nerve or the muscle is still whole, though there be some impediment to their activity, there is a possibility of their being restored to their normal condition. All that is required is that the impediment be removed, or the

want supplied. Now, the power of this living architect within the machine is very great, as the reader will easily perceive when he considers the delicacy of the human organism, the hard use, and frequent abuse we make of it ; how often it is apparently brought to the verge of dissolution, and yet to what an age it oftentimes endures. It has been called the *vis medicatrix naturæ*, or the power of nature to cure itself. But when the exhaustion of the vital forces is very great, or when the impediment in the way of its free circulation is very serious, the process of cure is slow, or, it may be, impossible without external aid. Nature has also provided for this contingency, by making the vital principle—this dual force which is at the basis of life—communicable. Who has not observed how aged persons thrive on the vitality of the young by whom they are surrounded ? The tale of the ogress who restored herself to youth and beauty by bathing in the blood of young and handsome maidens is not altogether a myth. In youth the whole energies of the system go to the building up of the physical structure ; hence the vegetative functions have the ascendancy, and there is a superabundance of the vital magnetic fluid. Thus a child sleeping with an aged person will become thin and pale, while its companion thrives ; its brain, on the contrary, will probably develop rapidly and prematurely, because it absorbs the higher or psychical aura of the other. It is for a similar reason that all those who are much in the company of children, or among animals, as, for instance, schoolmasters, farmers, &c., generally live to a good old age.

It is evident, therefore, that the vital fluid is continually being thrown off from the system. Some sensitives, indeed, can see this fluid or aura. To them persons in the dark appear to be surrounded by a pale luminous smoke or halo. It surrounds some to a greater distance than others ; and it is doubtless the impinging of these emanations of persons when they first meet that causes those sudden and inexplicable sympathies and antipathies which we have all felt. Some parts of the organism are more luminous than others. In many individuals a halo of light is seen about the head, so that the aureola represented round the heads of saints and martyrs is not a mere popular superstition.* But it is from the hands that the largest quantity of this aura is thrown off. Some persons can see it in semi-darkness issuing in long streams from the ends of the fingers.

Wherever, in fact, there is the most life there is the most of this force. The part we cultivate the most assiduously is the part that receives the greatest amount of it ; for it draws the vital fluid to it, often at the expense of other organs. The athlete concentrates it in the muscles of the back and shoulders to the exhaustion of the vital centres. This is why these men usually break down so suddenly and prematurely. The pugilist concentrates it in his fist, which becomes round and large and full ; the dancer in her great toe.

* It is doubtless the fact that the heads of men of surpassing mental endowments emit such powerful psychical emanations as often to be visible in daylight, that the ancients sometimes represented their herces and demigods with horns.

But the hand, being so closely connected with the mind, is largely supplied with the higher or psychical fluid as well as the vital magnetic. So extraordinary, indeed, is the amount of cerebral nerve-aura, or soul-force, that may be communicated to the hand that it seems almost to be the seat of intelligence—of mind. The reason of this is that the hand is more abundantly supplied with cerebral nerve-fibres than perhaps any other organ of the body in proportion to its size. There is, too, something remarkable about these nerves. They terminate in minute granules or corpuscles of nervous matter, attached by small pedicles or foot-stalks. Each corpuscle appears to the naked eye as a small oval, pellucid grain, but, when viewed by a microscope, one of the most complex and remarkable structures of the whole nervous system is revealed. Each body so seen consists of about sixty or more concentric capsules, or laminæ, enclosed one within the other, separated from each other by minute septa, and containing between them a transparent liquid. These bodies are well supplied with blood, and, in their minute disposition of capsules and septa, strikingly resemble the electrical apparatus of the torpedo. These structures, although not confined to the hand, are the most abundant there, and explain the wonderful deftness and manipulatory power of this organ: that deftness which after long practice becomes so extraordinary that we are accustomed to call it mechanical.

With such a wonderful endowment of power—physical and psychical—it is not surprising that the

ancients regarded the hand as the index of the mind, and sought by the pseudo-science of chiromancy to read the characters and fortunes of individuals. They saw in the palm of the hand the signs of the animal propensities, and in the thumb and fingers the indications of mind and intelligence. If the palm be large and broad, out of all proportion to the fingers, it is considered to indicate a predominance of the purely animal instincts; if hard and rough, coarseness and stupidity are added thereto. If, on the contrary, the palm be small and narrow and the fingers larger in proportion, the mental powers predominate, and the lower propensities are not strong. Where the two parts—the palm and the digits—are in due proportion the one to the other, there is harmony between the two natures.

So far palmistry is strikingly in accord with fact. As we have seen, the hand is largely supplied both with the vital magnetic and the psychical fluids. The former has its centre in the palm, the latter in the thumb and fingers. Hence the reason for considering intelligence as an attribute of the digits. A curious fact, apparently confirmatory of this theory is, that born idiots frequently arrive on the terrestrial stage minus thumbs; and babes, until they attain the age when intellect begins to dawn, constantly keep their fingers folded over the thumb. But in proportion as the mind develops, the contrary is the case, and the thumb folds over the fingers.* At the approach of

* The epileptic in their fits, too, it is said, shut the thumb before the fingers.

death, the thumbs again seek refuge under the folded finger ; and when this takes place it is an almost certain harbinger of the end. For the soul-force, gradually withdrawing from the frame, lingers in the digits the longest, ere it takes its final exit from the brain.

Can we wonder, then, with such remarkable power as this, that the hand is endowed with the gift of healing ? that it can employ its extraordinary magnetic and psychical forces in imparting strength to others, as well as in throwing life into a piece of dull canvas or dead marble ? Can we wonder, if the hand be the index and exponent of the soul, as the face is its mirror, that we feel such attractions and repugnances to individuals on shaking hands with them ? As is the mind, so is the hand. If the mind (I use the term in a general sense) be low in its tone, its influence will be low, as imparted by the hand. If it be false and poisonous (for there are beings constituted like certain plants, whose descending sap is changed into poison*), the magnetism of the hand is noxious and hurtful. If, however, the ruling motives are generous and benevolent, the influence communicated by the hand will be beneficent and salutary.

In the hand, therefore, we carry the true principle of healing—the power of imparting and regulating the vital forces. In the ensuing chapter I shall endeavour, in as brief a manner as possible, to indicate the method of putting this power into practical operation for the cure of some of the principal ills that flesh is heir to.

* A species of euphorbia.

CHAPTER IV.

HEALING.

Two Vital Fluids—Their Signs—The Vital Magnetic Fluid :
 Mode of applying it—The Power of the Hand over the
 Temperature of the Body—The Nerves the Medium of
 Influence—Process without Contact—Healing at a Distance ;
 Marvellous Cures—The Impartation of the Aura to Water,
 etc.—Necessity of Passivity and Benevolence—Concluding
 Remarks.

THERE are, as I think I have fully demonstrated, really two vital fluids in man, a higher and a lower, corresponding with his dual nature. One is magnetic in its character, and is that which is the governing and controlling principle of his purely vegetative life. It is that which carries on the process of digestion, absorption, and respiration, which causes the incessant and unvarying systole and diastole of the heart ; it is that which gives the blood corpuscles their attraction to the living tissue, and which forces the *liquor sanguinis* when devitalised to flow, as venous blood, to the lungs for oxygenation and revivification ; it is that which is the primal cause of animal heat. Its action is purely physiological ; superintending merely the growth and maintenance of the organism.

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The other is electric—or analogous rather to electricity—in its nature, though rarer and more sublimated ; and is that which is at the basis of the higher life of the brain, where it has its source and centre in the human body. Its action is purely psychical, and is the medium through which mind—thought—is manifested.

The one is warm and genial in its influence, the other is cool and vivific. They stand to each other, in a manner, as positive and negative ; the one being invariably either positive or negative to the other. When the psychical principle is in the ascendancy, the mind is the most active ; when the physiological principle is positive, the purely vegetative life has the predominant sway. This will explain the alternate phases of spiritual and physical existence, which most people have experienced. While in some persons the psychical element predominates over the physical, or the physical over the psychical, in others there is a fair and judicious balance of the two.

The signs of these conditions are easily recognisable in the face, which has been called the “mirror of the mind,” but which might more appropriately be termed the dial-plate of the organism.* Where the vegetative functions, and consequently the vital-magnetic prin-

* Each organ of the body has its facial index or pole, and when an organ is out of order it is manifested in the face by the pale or morbid hue of the part corresponding to that organ, the same colour prevailing also at the seat of the derangement. When the ailment is chronic there is a want of fulness as well as freshness of colour at the facial pole : hence the hollow cheeks (in the lower part of the face) and sallow complexion of the dyspeptic.

iple, are well developed and in good order, it is indicated by a full round or oval face, fresh, and inclined to ruddiness. Where they are small, and not in good functional activity, the opposite is the case. When the psychical principle preponderates, there is a predominance of brow and upper head (with a tendency to lengthiness of face) over the lower portion of the visnomy. It is much rarer to find a high development of a temperament in which the psychical element prevails, than in which it is well blended with the vital-magnetic, or than in which the latter excels. In nearly all popular public men there is a good blending of the two. We see it well exemplified in John Bright, Spurgeon, and others. This is the secret of their drawing, magnetic power. It is the secret, too, of many a physician's success: his genial magnetism cures when his medicine is useless, although, of course, he does not know it.

As is the difference between these two forces, so is the difference in the method of their employment for the purpose of cure. For the imparting of the vital magnetic fluid, contact, either immediate or mediate, is necessary; just as for the impartation of a strongly magnetic influence to a piece of iron it is requisite to bring it and the loadstone close together. Where an ailment is not of long standing or of an aggravated or complicated nature, it is frequently sufficient just to place the hand on the part and make a few manipulations to effect an immediate cure. For instance, I was called upon to treat a gentleman who was suffering from a severe attack of dysentery. I placed

my hands upon the brain and spine in order to equalise the circulation of the nervous forces, and then gave him a glass of magnetised water to drink, and so made an instantaneous cure. (See testimonial No. 9). Another gentleman who had been suffering for some days from congestion of the chest was relieved in a few minutes by placing the hands on the back and breast and breathing upon the spine. He felt the pain first move into the shoulder, and then pass off altogether. (See testimonial No. 5). I had similar success in a case of rheumatic fever. The patient was a young man of about eighteen, and his legs and feet were so swollen that he was unable to get up. I placed my hand first upon his head, and then slightly manipulated his legs and feet to cause reaction to set in. In a few minutes he was able to walk about the room, and quickly recovered. (Testimonial No. 6).

It is my humble opinion that a cure need never be despaired of so long as the nerve-fibres connecting the seat of pain with the nerve-centres have not collapsed. For instance, I had a case of paralysis, in a lady of eighty-two, living at St. John's Wood. I was called in the very first day of the attack, and by merely placing my hand on the spine a cure was effected. (See testimonial No. 23). But where the nerve-fibres have had time to collapse, a remedy is both more slow and less sure. It is then necessary to resort to more positive means. The nerves have perhaps shrunk, the muscles become hard and dry; to cause a reaction, therefore, and bring the vital fluids back to the part, it is necessary to use every possible

means to rouse and call to life the latent forces. This is most speedily effected by friction, and even percussion, working always from the nerve-centres to the extremities. The magnetic heat that may thus be communicated is almost incredible. By this means mineral accumulations can be dispersed upon which galvanism and electricity have no influence. For instance, rheumatism is caused by an accumulation of urate of soda in the joints. This may be dissolved and scattered by rubbing the afflicted part. In the same way the accumulations of uric acid, which are the cause of gout, may be dissipated. Heat, it is well known, is a universal diluent; and when sufficient can be concentrated on any morbid accumulation in the organism it can be dissolved. There is no method whereby this can be effected so well or so speedily as by friction combined with the magnetic heat of the hand. Sometimes, where the muscles have become dry and callous, a little oil in rubbing may be used with advantage. A gentleman who had been paralysed for four years applied to me for aid. His right arm had contracted, and he had lost the power of speech. In this case it was necessary to use excessive friction (with oil to soften the muscles), commencing with the brain and moving downwards. By this means nervous circulation was re-established, and use gradually came to the arm, and speech returned. (See testimonial No. 12).

In the case of inflammations, and such-like disorders, where there is an irritation resulting from some obstruction, and causing the molecules of matter to flow thereto to rectify the evil, another system must

be pursued. Here it is necessary, not to supply anything, but to draw something away; but when there is too much nerve-force in one part, it is a pretty sure indication that there is too little in some other, hence the effort should be to dissipate and equalise the fluid by dispersive movements from the seat of pain. Breathing on the part may also tend to accelerate the result.

The power possessed by a good magnetic hand over the temperature of the body, either local or general, is very wonderful. In the case of a gentleman who was suffering from fever, I speedily reduced the temperature several degrees; and I have more than once raised the temperature of a healthy subject a couple of degrees, Fahr., by the simple imposition of my hand.

It should be borne in mind that the salutary influence is effected through the nerves; consequently when there is a lack of nerve-fluid, the healer should tend to set up nervous circulation in that direction; but when there is an overcharging, the endeavour must be to withdraw the fluid. Hence the necessity of a thorough knowledge of the nervous system, in all its forms and ramifications. Without such knowledge labour may be in vain. I have seen mesmerists uselessly expending force and patience from ignorance of this fact.

It will be noticed that, in the directions hitherto given, the effect is produced by manual contact, and that the action induced is chiefly a vital-magnetic one. There is another method that may frequently be resorted to with advantage. It consists in passing the hands

quickly to and fro, or making a jerky movement therewith over the part affected. This tends to dissipate any morbidic aura that may be present, and to soothe any irritation. It is frequently sufficient to relieve neuralgic pains, headache, and other disorders of the nerves. In some cases, however, neuralgia is simply caused by an impediment in the nerves, when relief may be speedily obtained by gentle friction with the finger at the point of obstruction.

There is yet another mode of operation to describe, and I shall have about finished my task. This process is so wonderful as to be almost incredible. I refer to the power of curing at a distance. I first became personally acquainted with this power in the following manner: I received a letter from a woman at Brixton, asking if I could do anything for the relief of the rheumatism from which she was suffering. The letter came to hand at eleven o'clock at night. Curiously enough, as I held it in my hand, I felt a slight shock, as of electricity. I immediately desired that she might get better. On the following day I went to see her, and found her much improved. She had begun to get better from the hour I received her letter, and she had had a good night's rest. She at first attributed her improvement to a change in the wind, but on rising she found it was in the same quarter. I thought the amelioration might be owing to some piece of good fortune; but she informed me, on the contrary, that her husband had just been more than usually unfortunate. This and other similar circumstances greatly surprised me, and I was disposed to ascribe the effect to faith. But

I was soon obliged to forego this hypothesis ; for, among other cases, I had one of a child who suffered from a spinal complaint, aggravated by a running sore on the thigh. I magnetised water for it to drink, and to dress the wound with. The first night it was able to sleep well, which previously it had not done, and in a few days it could crawl. It was soon able to run about, and twelve months after, when I measured the child, I found that, what with its natural growth and the straightening of its spine, it was upwards of a foot taller. Thus I was convinced that faith was out of the question.

The next case I had of curing at a distance was as follows : I received a letter from Manchester, asking me whether I could do anything for a lady who was suffering very much from congestion. I wrote and asked to be sent a piece of flannel she had worn. It was sent ; and, taking it in my hand, I wished that she might be relieved, afterwards posting it. I subsequently received a letter saying how much she had benefited by it. (See testimonial No. 1). The following is a similar instance : A young man called on me from Muswell Hill, stating that his brother had been very bad for several months, unable to lie down in bed. In this case I magnetised some oil, and held a piece of flannel in my hand. I then put the oil on the flannel and gave it the young man, telling him his brother must wear it. I was greatly surprised to receive a note saying that he was much better. (See testimonial No. 8).

These and other cases (see testimonial No. 3) were at first utterly incredible to me ; but as I became

convinced of the facts, only one explanation seemed to me possible. It was this : The letter establishes in the first place a line of communication between the subject and the operator ; and it is along this subtle track that the soul-force bearing the wish of the healer travels back to its goal, just as the electric current returns, without visible means of conduction, to the point whence it started. This theory is only necessary to account for the first two cases of relief at a distance : where the cure is effected by the magnetised object sent, a much simpler explanation is at hand.

The vital aura can be communicated to almost any object—water, oil, paper, flannel, etc. ; and what is perhaps still more astonishing is that the object so prepared retains its magnetic properties for an indefinite period. As an instance in point, I may mention the case of a lady who sent from Dublin for a piece of magnetised paper, with directions how it should be used. On receiving the paper she desired an acquaintance to operate with it according to instructions. He, however, was incredulous, and would not ; and the lady laid the paper aside in despair. Some twelve months after, however, not having in the meantime found any relief from her suffering, she again brought it out and began to wear it, and derived immediate benefit therefrom, thus showing that it had lost none of its virtue. The method of thus charging an object with the vital aura is simply to hold it in the hand for a few minutes, or, if it be a liquid, to hold the hand over it.

Before concluding I wish to make one more observation. In manuals of mesmerism great stress is laid on will ; will is in fact the *sine qua non* of successful

mesmerisation ; some, indeed, make it the sole and simple agency whereby an effect can be produced. In my practice I have found that active will-power is a hindrance, often militating powerfully against the effect sought. The first indispensable requisite is, of course, a healthful vital magnetic and psychical fluid ; the second, a benevolent desire to do good and relieve pain. It is perhaps necessary to say that I have found some who possess considerable of the vital magnetic principle, and who consequently have a high degree of manual healing power, but have not enough of the purely psychical aura to effect cures at a distance. In others probably the psychical element is the stronger. None, however, need despair of doing good, if they only have an earnest desire to do so. I have been successful in instructing others in the use of this wonderful power, so that they have been enabled to effect cures even in very severe cases, as will be perceived from testimonials (19, 20, and 21,) in the Appendix.

The reader, perhaps, in concluding the perusal of these remarks, may be tempted to exclaim, "And is this the whole of your system !" Yes ; these simple manual performances constitute my entire mode of treatment—these with the desire which I have ever felt to relieve pain and ameliorate suffering. They are simple—maybe too simple for those who are accustomed to the dark and complicated practice of our ordinary medical systems. There is this, however, to be said in their favour ; their very simpleness may be taken as a test of accordance with Nature, whose principal charm lies in her simplicity.

TESTIMONIALS.

As the foregoing statements, unsupported by testimony, are to the general reader of a nature calculated to challenge incredulity, I have deemed it well to add the following list of testimonials, most of which are reprinted from the *Medium and Daybreak* (London: J. Burns, 15, Southampton Row) of the 26th of April, 1873. Upwards of ten thousand copies have been circulated, and yet not one of the cases has been questioned.

No. 1. *Congestion of the Chest.*

41, John Dalton Street, Manchester,
April 2nd, 1873.

DEAR MR. ASHMAN,—I have pleasure in testifying to the benefit my wife has derived from your healing power. The magnetised flannel you sent was efficacious in congestion of the chest; and when you kindly came to see us, you at once discovered the place of weakness in the lungs, and gave further relief by your magnetic passes. We both feel grateful to you and Dr. Newton as mediums in the hands of the Great Healer. It is one of the joys of my life to see the revival of apostolic healing. The drug delusion is doomed. That success may attend your loving labours is the prayer of yours truly,

HENRY PITMAN.

No. 2. *Inflammation.*2, *Wellington Terrace, Bayswater Road, W.,*

March 9th, 1873.

DEAR SIR,—In answer to your note, I am not only willing but pleased to have the opportunity of stating the immense benefit I have received from your kindly and beautiful treatment. I think I told you at the time that the previous attack (of inflammation in the side) lasted over three weeks. I had two medical gentlemen attending me, and although I am sure they did all in their power for me, I was in the most fearful and agonising pain nearly the whole of that time, and little did I think then that it was possible for any mortal man to take away such pain in less time. The attack, when I sent up begging you to come to me, was, to say the least of it, as fierce and as awful as any from which I had ever suffered, and yet, to my utter astonishment and delight, I was perfectly freed from every feeling of pain in less than ten minutes after you came. I am happy to tell you that my daughter's sight, which you feared might have been lost from one eye, has, since you magnetised it, been quite restored; and the tradesman in Notting Hill to whom I gave your address, and who was suffering from intense pain and swelling in the side of his head and face, was comparatively free in half-an-hour after you left him, and is now quite well. With many thanks, I am, yours &c.,

Mr. J. Ashman.

W. WHITLEY.

No. 3. *Bad Knee.*6, *Stepney Street, Llanelly,*

Sept. 24th, 1872.

DEAR SIR,—I am pleased to inform you that the young man's knee is nearly cured from the use of your oiled paper; he found benefit directly. You may make what use you like of this.—Yours truly,

J. F. YOUNG.

No. 4. *Sub-Acute Rheumatism.*

10, Stephen Street, Lisson Grove,

March 20th, 1873.

In 1871 my son was taken with sub-acute rheumatism, and was in King's College Hospital three months. He continued very ill, and went to the Gladstone Home for one month, after which he was induced to come to you. I had no hope that he would be able to work again, as his arms and legs were quite set. After the first visit he began to improve, and has for nearly two years been able to work.

FRANCIS PRYOR.

No. 5. *Congestion of the Lungs.*

A literary gentleman now on the staff of the *Swiss Times* thus wrote in the *Medium* of May 24th, 1872: "We suffered excruciating tortures from pains in the chest, and Mr. Ashman, of the 'Psychopathic' Institution, Marylebone Road, relieved us in the course of a few minutes, and we have, as yet, had no return of the malady. We can only say we wish we could have a phial of Mr. Ashman's power always at hand for use in every emergency. The goddess Hygeia has blessed him with a large share of her bounteous gifts, which he lavishes on all sides with a 'generous hand.' And inasmuch as he did this much, he proved a very Monk Basil, bringing happiness, or heaven, down into the hell in which we groaned."

No. 6. *Rheumatic Fever.*

94, Hereford Road, Dec. 30th, 1872.

MR. ASHMAN.--DEAR SIR,—I have much pleasure in bearing testimony to your powers of healing, as shown by

my son's speedy recovery from a sharp attack of rheumatic fever, in February, 1872, for which you attended him. The effect of your manipulations speedily removed the violent pains to which he was subject, and he has since enjoyed perfect immunity from the disease.—Yours faithfully,

P. T. SNOW, Lt.-Col.

No. 7. *Rat Bite.*

17, Townshend's Cottages, St. John's Wood,

March 11th, 1873.

About the month of November, 1872, I was bitten severely by a rat. I had poulticed the wound for a fortnight, and adopted other means of cure. I called upon my employer to say that I was unable to work, and found Mr. Ashman attending him. My employer was so satisfied with Mr. Ashman's treatment, that he advised me to place my case in his hands, my employer promising to pay any expenses. I complied with his request, and an immediate change for the better took place. I continued to improve next day, and again called on Mr. Ashman, and on the following morning was able to return to my work, and have been capable of doing so ever since.

T. DAWSON.

No. 8. *Inflammation of the Lungs.*

June 11th, 1872.

DEAR SIR,—I applied the magnetised oil and flannel before going to bed last night, as you directed, and had the pleasure of a good night's rest, lying down in bed in the ordinary manner for the first time since the beginning of November. Until after the first application of the oil a week ago, I was obliged to sit bolt upright in bed supported by

pillows, and even then was scarcely able to breathe, and never to sleep above two hours or so at a time. Now, I believe that the lungs are freed from mucus, and only want strength to work properly. I consider this result as wonderful after only two personal magnetisations by you. I have been plaistered, poulticed, blistered, and physicked frequently and continuously without the disease being touched, feeling all the time that my lungs were held as in a vice. The air-passage from the nostrils to the lower part of the throat is still very tender, as might be expected, and the lungs and heart having been so long in a state of comparative inaction, are weak still, especially the heart, which is rather sluggish as compared with the accelerated motion of the lungs. The exercise of your healing power upon me a few times more will, I am confident, complete the cure in spite of the weather.

—Yours very sincerely,

J. M. H.

J. Ashman, Esq.

No. 9. *Dysentery.*

65, Belmont Street, Chalk Farm Road,

April 4th, 1873.

DEAR SIR,—After the immediate relief and quick recovery from a severe attack of dysentery, July, 1872, I have great pleasure in testifying to your power of healing. I have had no return of the disease. I wish you every success in this important work. From yours respectfully,

Mr. J. Ashman.

O. STENTEFORD.

No. 10. *Dysentery.*

Kilburn, October 28th, 1872.

SIR,—Having been out in India and caught the dysentery, I was sent to Madras Hospital and was there a month, and

then sent to Europe to the Royal Victoria Hospital, where I remained three months, and was discharged incurable. Since then I have been in Middlesex Hospital and under other doctors, but they could do me no good. Having met you in the Secular Hall, you said you would come and see me the next day, and since then you have done me a great deal of good, so that I am now able to work, and am very thankful to you for your kindness to me.—I am, Sir, your obedient servant,
W. D.

No. 11. *Toothache, Rheumatism, etc.*

Hampstead, March 27th, 1873.

BROTHER ASHMAN,—From a sense of duty I am impelled to tender my testimony as to your success in relieving pain in cases known to me, not forgetting my personal experience, viz., on February 29th, 1872, after having been to St. Bartholomew's Hospital, where I was bandaged round my body by the house-surgeon for injuries received in the crowd on the night of Thanksgiving Day, and being scarcely able to breathe, by your kind intervention my power of breathing was quite restored, and I have since suffered no inconvenience of that kind; also at that time when my wife was unable to raise her hands or arms to her head, from the same accident, by your great power she could not only raise them, but all pain was removed. I can also testify to many cases of toothache, and severe cases of rheumatism, which have been completely cured by you.—I remain, fraternally yours, W. AUSTIN.

No. 12. *Partial Paralysis.*

41, Queen Street, Edgware Road,

Feb. 7th, 1873.

SIR,—I have known a poor man for three years, and during

that time he has not been able to speak or to use his hand on the right side. Having heard of your wonderful power, I took the liberty to bring him to you, and he is now able to use that arm and to say a word or two. He can now visit you by himself, so I need not to accompany him. I hope he will continue to improve as he has begun. As neither he nor I am able to give you anything for your trouble, I hope you will not be a loser by the case.—Yours truly,

JOHN WINDLE.

No. 13. *Bad Breast.*

A lady's husband writes on June 24th, 1872: "I am glad to say that Mrs. Pearce is very much better indeed, and I hope she will soon be quite well. Under these circumstances, we do not think we need trouble you again. In conclusion, I must thank you very much for your kindness, and for the good you have done.—Yours very truly, R. Pearce."

No. 14. *Pain in the Knee.*

Milford, Godalming,

January 27th, 1872.

I had been for many days unable to walk without a stick, and only then with acute pain in the left knee, the leg being much swollen and turgid. Mr. Ashman noticed the hard and swollen state of the leg, and measured it carefully; it was much lessened, and the pain also, for I relinquished the use of the stick after the first sitting, and after the fourth I walked about five miles during the day in London. My wife also has been greatly benefited by relief from pain in the arm, being now able to use the fingers of the hand on that side. I therefore send you this statement as a testimonial to his power.—I am, dear Sir, yours truly,

HENRY COLLEN.

E

No. 15. *Itching and Swelling of the Legs.*

14, Brand Street, Blandford Square, N.W.

April 4th, 1873.

In the spring of 1871 I was suffering very much from an old and inveterate complaint, viz. an intolerable itching and swelling of the legs. Under Mr. Ashman's treatment the irritation and swelling soon left me, and have not since returned.

THOMAS G. GROVER.

No. 16. *Erysipelas.*

Mr. Frank Gaynor, 7, Victoria Grove, Bayswater, testifies to Mr. Ashman's power in relieving him of erysipelas, caused by a fall, which entirely closed one of his eyes. Mr. Gaynor was standing at his own door on June 2nd, 1872. Mr. Ashman passing saw the condition he was in, and walking up to the injured man made a few passes which enabled him to open the eye and see. Next day the symptoms had almost entirely disappeared.

No. 17. *Ulcerated Sore throat.*

29, Berwick Street, Oxford Street,

March 11th, 1873.

DEAR SIR,—When I came to you I was suffering from ulcerated sore throat, and I am happy to say you relieved me at once. I can thoroughly recommend you.—Yours truly,

E. HORNDAL.

No. 18. *Paralysis.*

8, Hyndman Place,

Church Fields, Old Kent Road,

April 3rd, 1872.

MADAM,—In answer to yours, stating that you would

accept it as a kindness if I would allow you to mention my name respecting Mr. Ashman, I shall feel most happy to know that you have done so at any time, or if any reference should be required, as I never felt better in my life than I do at the present time, through the good which I derived from him ; and at the same time thanking you for the kindness and trouble that you took in the matter ; for I often think if it had not been for the change that was made in so short a time I should not have been here now. Thanks for all past favours.—Yours respectfully, G. BRAYFIELD.

To Mrs. M—— A——.

No. 19. *Spinal Affection, Dislocated Shoulder, etc.,*

21, Salisbury Road, Kilburn Park,

Jan. 20th, 1873.

DEAR SIR,—Having heard some time since of the marvellous cures effected by you, I was induced to give the subject my attention, and I am thoroughly convinced that what I heard was perfectly correct, having witnessed several cases, as follow :—

A child who had for some length of time been totally unable to walk, through an affection of the spine, and who had received medical treatment in different hospitals without being in any way benefited, after your treatment for a short time was enabled to walk, and is going on well.

A young man who was working with me fell down and dislocated his shoulder. He went to the doctor, who gave him some lotion and told him that it would be several weeks before he could again resume his employment. I induced him to apply to you, which resulted in his being able to return to his work as a carpenter two days after.

Having received some instructions from you how to use this wonderful power, I have been induced to try it myself,

and that with great success, having been the means of benefiting several. I believe that if this healing-power were better known and practised, mankind would not experience one half the pain and the disease now experienced. Wishing you every success in your great work.—Believe me to remain, yours truly,

WILLIAM APLIN.

To Mr. Joseph Ashman.

No. 20. *Fits, Rheumatism, and Palpitation.*

Salisbury Road, Kilburn, April 5th, 1873.

DEAR SIR,—I am happy to inform you that the young man that you sent me to treat has had no return of the fits. I am treating a lady for rheumatism and palpitation of the heart. Please send me some more of the magnetised cloth, as I feel sure that I can do some good, although the doctors say there is little hope.—Yours truly,

WM. APLIN.

No. 21. *Swollen Face.*

*33, Henry Street, St. John's Wood,
October 4th, 1872.*

DEAR SIR,—I am happy to inform you that the poor man whom I brought to your house last Tuesday evening derived so much benefit from your treatment that he says he has felt a perceptible improvement ever since. I was so struck by the simplicity and efficacy of your mode of treatment that happening one day lately to call on a customer, I saw a little girl about five years old who was suffering from a very much swollen face. She had taken no breakfast, and was going to bed again instead of going to school. I told the mother and grandmother what I had witnessed at your house, and offered to illustrate it by trying to relieve the poor child.

They assented ; and in five minutes I got the swelling all down, to my utter astonishment and amazement. The child asked for a slice of bread and butter, kissed us all round, and toddled off to school. This was my first essay. I have since treated a man for a violent burning in his legs and feet ; he had not had his boots on for four days ; in ten minutes I sent him home (in his slippers), he put his boots on, and he went off walking for four hours. I am willing to give the names and addresses of all the parties, and you may make any use of this you see fit.—Yours truly, JAMES HOCKER.

Mr. J. Ashman.

No. 22. *Affection of the Lungs.*

Rushden, Higham Ferrers.

DEAR SIR,—In February, 1874, I was compelled to give up my employment through an affection of the Lungs, and after receiving treatment from your pupil I at once began to improve, and still continue to do so. Wishing you every success,—I remain, etc.,

FREDERICK DENTON.

Mr. Ashman.

No. 23. *Paralysis.*

The mention of Dr. Garth Wilkinson's name in connection with the following is ample guarantee of its truthfulness :—

In June, 1872, I was engaged by Dr. Garth Wilkinson, of 76, Wimpole Street, and 4, Finchley Road, St. John's Wood, to attend Mrs. Barton, 1, Boundary Road, St. John's Wood, N.W., who was paralysed on the left side. The lady being upwards of eighty years of age, the case might be considered hopeless. By the combined efforts of Dr. Wilkinson and

myself, power of motion was produced in the affected part. In a few weeks the lady was able to walk about, and this continues to be the case, and there is no paralysis remaining; the improvement also in her general appearance being very striking. Dr. Wilkinson has since frequently employed me, and has introduced me to his medical brethren, who have availed themselves of my efforts in several difficult cases.

No. 24. *Lameness.*

258, *Marylebone Road.*

My boy, aged fifteen, had been a cripple for eight years through a severe illness; I had tried many things, and just before consulting Mr. Ashman paid £6 for irons for him to wear. After being treated for a short time he was enabled to walk without crutch or stick. It is a marvellous change, for which I am very thankful.

M. A. WRIGHT.

No. 25. *Neuralgia.*

82, *Church Street, Edgware Road.*

Mr. Ashman cured me of neuralgia in 1873, and bronchitis in 1874. His method is simple and efficacious.

J. KING.

No. 26.

219, *Euston Road.*

SIR,—I am happy to inform you that I have had no return of my old complaint since you attended me last year, and I am quite convinced that I am perfectly cured. Wishing you every success,—Yours faithfully,

To Mr. Ashman.

MARGARET GOODCHILD.

No. 27. *Contraction of the Muscles.*

1, *Denmark Court, Golden Lane.*

I was suffering with contraction of the muscles of the hands, accompanied by tingling sensations, exudation from the joints, and protuberances on the forehead and scalp. I was an out-patient of St. Bartholomew's Hospital for six weeks, and grew gradually worse. Tried medical botany without relief. My master kindly sent me to his family doctor, who declared my case a peculiar one, and said that even if a cure were possible it would be a long time about. No improvement took place, and a gentleman advised me to call upon Mr. Ashman, at the Psychopathic Institution, 254, Marylebone Road. I did so, received immediate relief, and in a few days was again at my work.

No. 28.

18, *Woburn Place, Russell Square*, November 10th, 1872.

Mrs. Nembhard desires to add her testimony to that of many others in favour of Mr. Ashman's powers of healing, she having derived great benefit. She is most thankful for the relief from pain, as well as strength that he gave her, and wishes him sincerely all the success he deserves.

No. 29. *Swelled Tonsils.*

20, *Woodfield Place, Harrow Road*, January 21st, 1873.

MR. ASHMAN.—Dear Sir,—It is with pleasure I inform you that the lady with swelled tonsils, and also the lady whose throat was so very bad, are now quite well. The gentleman who had neuralgia is quite recovered, also the lady who suffered from rheumatism.—Yours, &c.,

H. SANDON.

No. 30. *Inflamed Breasts.*

21, Salisbury Road, Kilburn Park, July 12th, 1872.

DEAR SIR,—I beg to return my sincere thanks for the very great benefit my wife has received through your treatment. She was suffering very much from her breasts being in a very inflamed condition, the nipples being cracked, so that she could not suckle the child without great agony. After your treatment the inflammation abated, and the nipples at once began to heal, and now she can suckle the child with ease, what she has not been able to do before. Wishing you great success in your efforts to do good, I remain, yours truly,

W. APLIN.