On the

Influence of the Mind, as a

Therapeutic agent.

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The nature of that mysterious connexion which subsists between mind and matter has in all ages been a subject of vain inquiry. Reason and philosophy have exhausted their boasted powers, and science, with its patient experiment has lent its aid in vain to investigate that which the all-wise Author of our nature has reiled in obscurity. Its existence must be inferred from its effects, but the inquiry how the immaterial soul can exert its influence over the material body can only be a subject of silent wonder to the noblest minds. Even in the days of Plato and Socrates, this was a deideration which was eagerly pursued, and after wards, when the march of anatomical science in its brilliant career gave to the world a more correct opinion respecting the functions of the brain and nervous systems, new light appeared to be thrown upon the subject, and this inscrutability of soul was again exhausted in all the beautiful theories of vibrations, ethereal fluids, and divine particular auras, but still with similar success, nor in their most plausible, and far fetched speculations respecting the nervous systems were they ever able to demonstrate anything beyond its bare existence. But while we would designate these inquiries into the how this
conclusion subjects as but vain and frivolous attempts to investigate a subject
infinitely above the limited comprehension of man, yet seeing that it does
exist and on it we are dependent for our physical existence, it is motion, and
sensation, and all the pleasures or pains which these can afford, we would say
that the extent of these reactive actions afford subject for free and fair
inquiry. Before going on to speak of this reciprocal action of the immaterial
and material principles, it will be necessary, shortly to show that there is an inti-
mate connection, mysterious though it be, between the immaterial principle and
the nervous system, and that it is by means of this agent that the links of connexion
is established, and the means of reactions afforded.

The particular residue of the soul has long been a subject of investigation, and a
most curious has in all ages influenced the breast of man to search out the hidden
sanctuary of the spirit, and to throw down the wandering and restless soul to some
particular organ, or part of the body. It was a noble subject, and imagina-
tion plumbed her loftiest wing, and soared through all the regions of unce-
tainty, leaving patient truth and calm demonstrative reason far below. Many
are the theories which were formed, and strenuously advocated on this subject.
the spinal gland, the frontal sinuses, the solar plexus, the stomach, the lower
bowels, were all suggested as the fitting, and appropriate home, and each of these
was defended with pertinacity by their respective adherents; but now at the
present day, and with the brightest glories which science, and philosophy matured
by the wisdom of ages can throw upon the subject, even these the most profound
researches of the anatomist, the physiologist, or the metaphysicist, have never
been able to exhibit to the eye of a wondering world that mysterious shrine,
and laying down the defying kings upon some particular point, to say:

"And this was once ambitions anyhale—the dome of thought—the palace of the soul."

Although, however, we cannot declare the precise, and definite local situation
which the mind holds within the body, and although our mere researches in
medical anatomy can show us nothing farther than this existence, origin, ramifications,
and connexions of the nervous systems, yet by our experiments and observations on
the living body we can clearly prove that the brain, and spinal chord, together
with the whole nervous system is more immediately under this influence given active
by the mind, than any other part of the body, and also that it is solely by this medium
the one is enabled to react on the other. In this first place we are always ac-
customed, to see those accidents which from injuries of the head the brain is affected, or
its functions materially impaired, immediately followed by a corresponding partial
a total derangement of the functions of the mind, and this derangement in some
instances continues permanent although the original exciting cause has been removed,
plainly proving that it was not dependant on the general shock the constitution has
received, but on the particular affection of the brain itself. A similar effect however
can is not consequent upon injuries of the limbs, or any of the other extermal, or in-
ternal organs of the body. These may all receive most severe wounds, or continue
with some of them their entire organic constitution may be destroyed, or they
may be entirely removed from the body, while state the mind remains unin-
jured by their loss. Again any injuries of the spinal chord as for instance
section, or rupture, are immediately followed by the loss of motion and sensation
in all those parts of the body below the seat of that injury, while state the mind
remains uninjured in its action; and motion, and sensation still exist in
these parts of the body where the nervous connexion with the brain is still entire.
Besides, we can at any time destroy the power of voluntary motion and sensa-
tion in any organ by the section of those nerves derived from the cerebrospinal
axis which we have found by experiment to forensic over those functions, and
if these nerves are effectually removed, it is impossible again to restore the
acquainted powers of the organ, or to reestablish the wonted dominion of the
mind. The part having lost its chord of connexion with the nervous system
ceases at once to be actuated by the solution of the mind, nor is it even capa-
bale of transmitting sensations, either of its own internal feelings, or of external
objects to the mind.
Having thus briefly adduced a few facts to prove that the cerebral or mental or nutritive nerves are the links of connexion which uninterruptedly unite the mind with the body, we shall go on to speak of their mutual reactions by means of this agent.

The mind as at first constituted and placed by its creator in this abode of the body, at the first mysterious moment of life cannot possibly have any ideas connected with the external world. It is an innate existence and a such would continue to all eternity did it not receive some imperceptible spring of action from the sensory organs of the body. So when it is indulged for some primary conception whether of resistance, of heat, of perfume or whatever it may be on which it can exercise its innate power of reflection, comparison, judgment, and memory, each separate act forming the subject of a similar process, and similar train of reasoning and judgment.

The mind is thus dependent on the body for its first spring of action, and although it is not to be denied that it could then, as before, act as a separate and independent existence, it is still in the latest moment of life engaged in a similar manner, and subservient to the senses as the stimuli which activate all its powers. In proof of this we see that in the infant although it is miserable but it must have received some sensations before it come under our inspection, the mind appears to possess no knowledge of an external world but what it derives from the constant or weekly exercise of the organs of sense. It has no ideas of the qualities of objects, no the smallest approach to the knowledge of distance and would with equal readiness stretch out its hand to grasp the flame of a candle, or to place it on its mother's breast, and attempt to reach an object which arrested its attention with perfect indifference whether that object was far removed, or in close proximity. We might induce given the sound of a gale, and we would find that each is exercised in this restless days of early life in acquiring impressions, and transmitting them to the operation of the mind, plainly proving that the mind is dependent on these organs of sense for its knowledge of the existence, and qualities of external objects.
But again in the case of those individuals where some of their organs have been naturally defective, there is always a corresponding blank in the mind which is not to be filled up by any other means. Thus the man who has never enjoyed the sensations of sight can form no idea of the nature and differences of colour, although in many respects his mental constitution may be perfectly healthy, and his ideas of resistance, of sound, of smell, and of taste as correct as those of any other person; while the man who has been born deaf may be able to form accurate conceptions of the varieties of colour, although nothing can rend him acquainted with the modulations of sound, or render him the faculty of speech. We thus see that the mind is dependent on the body for the whole of the knowledge which it possesses of the external world, with all the pleasurable or painful emotions to which that knowledge gives rise.

Again, although it is perfectly possible for the crude materials of which the body is composed to exist separate, and independent of that spiritual principle the mind, yet it is so far different from its more nobly, as in the very outset to be dependent on that connexion for the support of its present organized existence. If we look to the anatomical structure of the body we find it consisting of a number of beautifully adapted parts, each performing some function necessary to the support, and welfare of the whole. The bones serving as the framework upon which the magnificent superstructure is raised; the muscles yielding, and regulating, motion; the stomach, and intestinal organs, converting the ingesta into proper nourishment for the system; the lacteals conveying this nutrient to the blood; the lungs supplying and the bloodvessels distributing the vital stream through the system; the depository and absorbent vessels ministering to the formation of new parts in the removal of such as are injurious to the animal economy; and above all the organs of sense the ministrant of our pleasures, and the seer of our self-preservation. But while we look at all these with admiring eye, what is it that gives motion and effect to the whole — what is it that furnishes the
muscles with their capabilities of action; the heart and arteries, with their circulating power; what gifts the alimentum, and depositing systems with their reg"ulated action, and most material of all the organs of sense with the delicate adjustment of their mechanisms, which they execute their all-important functions? Is it not the nervous system? — search as we may through all the beautiful confirmation of our anatomical structures, and there is not a mathematical point as far as we know throughout all the frame, which is not supplied with the ramifications of the nervous system, carrying with them the powers of sensation, and motion, and the very capabilities of organized life — which again are also derived from their connexion with the immaterial principle of the mind.

The body is thus in the first instance dependent on the mind for every stimulus to voluntary action, and for its very preservation in its present state of being, for although the power of the mind be weakened down to the lowest shred of mental existence, if it be but left in connexion with the body, that organism still retains the capabilities of life, and continues to exist; but dissolve entirely, the links of their connexion — the soul apart, its independence and immortality — the body becomes an inanimate, and inorganised piece of matter. This is indeed the very first, and most important dependence of the body upon the mind; but in that state of existence which their union gives rise, there is an infinity of minor dependancies, affording wide subject for investigation, for as far as in its nature of an immaterial, immaterial, and divine principle, the one is expected above the other, so far is it superior in the power of its reaction. The body may indeed be capable of bringing home sensations of pain, or pleasure; and affording subject of hope, or misery to the mind, which is thus far dependant on the cell which imprisons it; but again, the mind, according to its various states, or passions, at the fiat of its will, and operating the diversity which exists within it, can rule that body with a giant power, can raise it into fiery action, and again can coast it into stillness, and repose; can order it to minister
to its desires, and the wish is accomplished, can even command it to suffer the
tie of their connexions, and it must obey. The mind having thus so close
a connexion, and acting so powerfully on the body, becomes a very important
in regulating the functions, both voluntary, and involuntary, of the animal
 economy, and preserving them in their proper tonicity, and capacity q. We
have before adverted that injuries to the body occasionally produce consequent
annoyance of the functions of the mind, yet this mind, by the power we have just
now been considering, is also a powerful agent in the promotion or alleviation of dis-
seases of the body.

The most ordinary observer of human nature is well aware of the influence of the
healthy, or deranged mind, upon the healthy body, or else of that healthy mind
in its different states, emotions, or affections. The influence of the hopes for
instance, in exciting or depressing the system, and its vital powers, must be marks
by all. Thus the emotions of rage, revenge, jealousy, the hope of victory, the
approaching termination of labour, the stimulus of rewards, the fear of pun-
ishment, the power of martial music, are all known to produce a powerful and
almost supernatural influence over the body, in the elevation of its personal
strength, and its support under difficulties which would otherwise have been
altogether insurmountable. Again, the influence of the depressing emotions
such as terror, grief, disappointment, long anxiety, is well known to produce
contrary effect, weakening the powers of life, and rendering the body less fit for
any violent or powerful exertion. But besides this, it must be evident to the
most common place observer that both the exciting and depressing passions when
allowed to exercise immediate action become the fertile sources of disease
to the sexual organs over which they exert their most direct influence, and from
sympathy, or succession, to other parts of the body where their primary action did not
extend. But while these effects have been noticed by all, and ascribed to their
just and proper cause by the most casual observer, there is another, and one
equally powerful influence, I mean that of the healthy mind, over the diseased
body; or in other words, the influence of the mind as a therapeutic agent in the cure of disease, which, although in some degree familiar to all, I think has not been sufficiently investigated, and to which the due importance which its overwhelming powers seem to merit, has not been so generally given.

In this subject then, I propose to direct my investigations in the subsequent part of my paper.

It was my original intention to have gone on at some length in illustrating the effects of the passions, as exciting causes of disease, and to have brought forward cases to prove their direct agency in inducing derangement of the functions of life, and sometimes their total suspension; and reasoning from these very extraordinary but well-known effects, to have shown that the influence of the mind in alleviating, or at least prolonging, than in exciting disease. I saw, indeed, that it would be frustrating the consideration of my proper subject too far, and extending the matter of my dissertation to such a length, as must be wearisome to the reader, without tending materially to establish any object.

I shall therefore go on to consider the influence of the mind in alleviating, or curing, diseases of the body caused by extraneous circumstances, or otherwise; and make some occasional remarks on the modus operandi which it appears to exert.

I well know that my subject, without experiencing a candid, and impartial consideration, would be rejected by some as a mere chimera of the brain, and unworthy of investigation, as they may say that nothing could make them believe that all the powers of the imagination, or all the faculties of the soul, by exerting their utmost power, could cure one shattered limb; restore one consumptive patient to the enjoyment of health; modify for a moment the effects of poison; or arrest the pallid hand of death. With such a man I need not reason, who would reject the existence of a power, merely because it did not profess omnipotence; or say that a medicine was merit, because it was not a specific for every disease; but on the man of philosophical, and reasoning mind, accustomed to look for the explanation of phenomena
beyond the mere proximate cause, and to search for the ultimate one, with all its concomitants, and adjust to each its proper weight—on him would rely for a candid, and unprejudiced hearing, and I am certain he will agree with me that though the mind certainly does not possess an unbounded power, it at least possesses a powerful therapeutic influence.

I do not consider it as at all derogatory to the high character which I would wish to ascribe to this influence to say, that though I believe it to possess more, or less power, in the alleviation and cure of all diseases, yet its principle, and most undoubted power, as we shall afterwards see, is manifested in the cure of nervous, painful, and spasmodic affections such as epilepsy, hysteria, rheumatic pains, and other diseases of a similar nature;—nor can I give up the position that it possesses a high power in modifying the effects of medicines, although I am unacquainted with the action of any of our ordinary drugs.

And here as I enter upon the consideration of this subject let me not be understood as wishing to reduce the theory and practice of medicine to a mere hypothesis, and to ascribe everything to the power of the imagination, rather than to the skill of the physician, or the effects of medicines;—but with the highst veneration for the principles, and practice of that profession to which I aspire, and which I hold to be based on the truest, and most profound principles of experimental philosophy, I would much come to the investigation of this subject, as another article of that materia medica which is afterwards to be put into my hands.

I shall now (without presuming to say that I can elucidate the secret and mysterious manner in which the soul can work upon the body) in endeavouring to investigate the nature, and extent of that action, first consider those cases in which the skill of the practitioner, and the aid of medicine have been called in requisition, and endeavour to show that the efficacy of both of these is materially modified by the influence of the mind; and afterwards, treat of that numerous, and astonishing class of cases, in which most decided
creative effects were produced without the agency of medicine at all, sometimes by the exercise of mere external manipulations; occasionally without their aid, but still by the employment of some external form; and lastly without the assistance of any concomitant, and by the exercise of simple solutions; and endeavor to prove that all these effects, whatever their assumed cause, are alone to be attributed to the principle formerly mentioned. In doing this I shall reason from facts which occur in daily experience, or have been submitted to us on the testimony of the most respectable authors, or witnesses; and reasoning from these data, I shall be able to show that the mind does act as a therapeutic agent and point out the astonishing, and almost incredible extent of that action, my present object shall have been attained.

I shall here commence by saying a few words on the subject of medical faith, or on the advantage of a patient possessing a high confidence in the skill, and talents of his physician, and a firm belief in the efficacy of the means which he employs for his relief. This is a subject the importance of which is generally known, and has been so long appreciated, that it has almost passed into a maxim proverbial, that without faith in your physician you cannot be cured, but still it is not at all regarded by the generality of mankind in its proper light. This belief is well ordered by the author of nature, lest it should in the case of the weak minded, or ignorant, entirely defeat the end for which the principle was implanted; and by showing them that so great a "vis residendi" lay within themselves, shake their confidence in the efficacy of those auxiliary means which the medical man is necessitated to employ, and which in many instances he finds to be exceedingly beneficial, although he well knows them to be inert, except in so far as they take hold of the patient's imagination and convince him with the certain hope that his disorder is to be remedied by their means. Practitioners are well aware of what vast importance it is that their patients should possess a full confidence in their abilities, and in the efficacy of the medicines which they prescribe; long experience having taught
them that as long as this principle acts in full force, the "vis medica" of the inspirating Semaphore acts as a tonic of the highest power on all the organs of the body, and dispenses the medicines of severity administered, to a much more certain, and painless effect upon the system. That this sound does possess this tonic power over the body may be proved by an infinity of well known facts. Every person, for instance, is well acquainted with the manner in which the Physicians of hope, and joy, act in ordinary life, in giving elasticity and vigour to the system, and rendering it much more capable of enduring fatigue, or extraordinary exertion. Again we have the long established fact that fear acts as a predisposing cause of disease, while the strong exercise of hope, and fortitude, acts as a powerful preventative against infection, from contagious, and even in the case where persons professing of these intangible preventative did eventually fall victims to the disease, it was only when anxiety, want of rest, and great bodily fatigue, had worn out the resisting powers of the system, and reduced it to a state of debility, and exhaustion, consequently well fitted for the reception, and action of contagious poisons. Another fact which goes to establish the same conclusion is, that in patients affected with debilitating diseases, as long as the spirits keep good, the tonic, and strengthening medicines administered, act with their usual power; but whenever the patient loses hope, and gives way to despondency, the usual dose of these medicines will not by any means succeed to the same extent in curing the system.

Every person who has either been confined to a bed of sickness himself, or has watched with anxiety by the couch of an afflicted friend, knows the anxious longing with which the patient counts the hours, and moments, to the next of his expected physician; and he knows that if that visit be long protracted beyond its usual time, the impatience, and restlessness, and even the aggravation of symptoms which that longing, and uneasiness give rise, and he will also have observed the change which comes over the patients condition when that physician does arrive, and how hope, and confidence, light up the languid eyes which before were dim, and how for the
time he almost forgets his symptoms, or at least must confess that he feels them much alleviated, since he has obtained the object of his solicitude — how he hangs with anxious, and enquiring gaze upon every look, sound, and with what joy he receives every assurance of his amendment — and again after the scene is o'er, and the physician has left him, — how calm and how refreshed, he feels, after the consolatory words of the hope which has been given.

These words of hope however would have been comparatively inert, coming from any other tongue, — it is on his physician alone he relies, for he knows that he alone is acquainted with the secret workings of his disease, and is better qualified to judge of its progress and decline, than any of those friends, and acquaintance, whom he always finds ready to administer a spurious hope. Who then will attempt to say that a physician whose disliked, and in whose talent no confidence is placed, will be as successful in his practice, as useful to his patient, as the man who is beloved, and respected, and to whose skill and mode of treatment the highest confidence is given. In the first case the mind of the patient is by no means at rest — he feels as if something were still a wanting, and even though that practitioners may exhibit the very best medicines, and in the very best form, yet they are taken with distrust, and there is always a feeling of self to be manifest every new prescription, and one cannot long, although perhaps requests for that physician in whom he confides. Nothing indeed is more common than to hear invalids calling out for their own doctor, although they may be surrounded by many, and equally talented ones, at the time; and declaring that if he were there they would speedily be well. This certainly is the influence of the imagination, but it has a powerful effect, and more as operates by the tonic power of which we have before been speaking.

Certainly this higher this feeling of mutual confidence, so much the higher will be the degree of comfort, and support, which the physician will be
capable of affording amidst the sufferings, and distress of his patient, and who that knows the salutary effects of these feelings upon the mind, will say that their expectations is not one of the highest desirable in every case. In this manner, I conceive that the idea of the fame, and celebrity of certain distinguished members of our profession, acts very energetically on the imagination of those patients who from a firm belief in their skill, and talents, have put themselves under their care; and that to this may in some degree be owing the many, and extraordinary cures, which they accomplish, although the same diseases have baffled the skill of other medical men whose standing was not so high, and in whom an equal confidence was not placed.

Let me not however be understood as saying, that it is to this alone, those distinguished gentlemen at the head of our profession owe their success, and celebrity; but surely that that skill & talent which has placed them on their proud eminence, is exerted in behalf of their patients under the most favorable circumstances, and that to this may in some degree be owing the great success which crowns their exertions.

Dr. Haygarth in his valuable paper on the imagination as a cause, and cure of disease, affirms his strong belief in the great importance of medical faith. He says that daily experience has constantly confirmed, and increased his ideas of its efficacy, and declares that he himself would never wish to have a patient who did not profess a sufficient portion of it. He also perfectly coincides in the statement I have been bringing forward, that the same remedy will produce more beneficent results, when prescribed by a famous physician, than by a person of inferior character; and says, that in cases which have appeared to him desperate, but where the patient professed implicit faith he has seen the most astonishing success, and has ascribed the recovery fully as much to the influence of hope, and great confidence, as to the medicinal qualities of the drugs employed. He adds that it is extremly fortunate when the most powerful remedies of both body, and mind, unite
their power to alleviate, or remove, a disease. In one respect however the
good far surpass the I have done, for while he remarks that medical practition-
ers of various dispositions of mind, full different degrees of skepticism in
the remedies which they employ, he asserts that the one who proper to a
discernment the largest portion of medical faith himself would be undoubt-
elly of greatest benefit to his patients, and that none but the ignorant can
suppose that friction, or fictions, operations of the virtue of remedy will
answer the same purpose.

After having made these few remarks on the subject of the importance of medi-
cal faith, and confidence, and endeavoured to show that the preconceived ideas
of the patient, can modify the usefulness of the physicians; although they cannot,
not by extending their influence over the state of the patient's own systems, I shall
now go on to speak of the same influence as extended to internal remedies, and
attempt to show — that the mind can modify the results of medicines in it-
self as naturally active, and operated according to the ideas of some, of a constant
and uniform power.

This is a fact which may at first sight appear startling to some, but which
is aptly confirmed by the results of experience, and the tenability which may
be easily proved by demonstrative argument. In the first place it is well known
to those practitioners who have had much experience in the treatment of patients
afflicted with mental derangement, that in those cases, when there is extreme
watchfulness, and anxiety, it is often an object of desire to endeavor to com-
pose the system by the administration of opiates; but it is uniformly found that
an ordinary dose of such medicine, so far from producing the desired effect,
is incapable of producing any effect whatever; and that in order to obtain any be-
fit from the use of these remedies it is necessary that they should be administered to
twice, or three times, the extent which would be requisite for an individual in the
enjoyment of his usual health, or even a patient affected with any common organ-
in disease. Precisely the same holds good with respect to purgatives, and
indulged almost all the medicine. which are administered to patients affected with these disorders. The usual dose is never found in these cases to be followed by the usual effect; and it is not until the quantity be doubled, or trebled, that we may look for any decided action. In these cases, we cannot suppose that either the nature of the drug employed, or this structure of the organs upon which they might be supposed to operate, had undergone any change. There was however, a great change in the mental economy, and in its function over the nervous system, which again by the intimate connexion which it holds with the organs of the body, is well known according to its various states, to be capable of modifying the functions, and capabilities both of action, and reaction, of those organs; and in this manner that power which was able to overcome the resistless action of the system as far as to suspend the refreshing reign of sleep, was perfectly able by altering those capabilities of action, and reaction, to suspend, or modify the power of the internal remedies which were administered. In these cases however, it may be said that the effect was produced not so much by the direct agency of the mind, as by the diseased condition of the brain, and nervous system, superimposing on the primary affection of the mind. Even this however, involves the necessity of the mind acting as the original, or remote cause; and so far may be accused as among the cases which go to establish the truth of the proposition with which I set out, but we are not confined to these instances alone for the proofs that mental influences can modify the effects of medicine, as we can show it equally as clearly, and as satisfactorily in the case of individuals in ordinary health and in the full enjoyment of all their bodily, and mental faculties.

We have a familiar example of this in the undeniable fact, that we early exerting a powerful effect of mental resolution, in a great degree ameliorate, and suspend the narcotic action of opium upon the system; and that in cases where this is administered to an unusual extent either by accident, or criminal de- sign, the best mode of assuring its action is always found to consist in inendeavoring
to cause the power of the mind from that state of laxity into which they would be likely to fall, and to cause the individual to exert his strongest efforts of mental resistance to overcome that narcotic action. Another most familiar fact is that by a similar effort we can suspend, or in a great measure avert the action of alcohol upon the system, and that an elevation, or depression of the animal spirits at the time of its use, is followed by a consequent exaltation, or diminution of its influence upon the nerves over which its power is immediately exerted. The same I believe holds good with respect to all that class of remedies which improperly act upon the nervous system, either as stimulants, narcotic, or sedatives, (at least in a considerable degree) and proceed upon the principle of the strong counter-irritation of mental resolution. There are indeed very direct instances of the mind modifying the effects of medicines naturally active, and besides this there is a considerable class of cases in which it acts indirectly, although no less certainly, in modifying these effects, and this I believe takes place to a much greater extent than is generally imagined. This is well shown in those instances where patients are possessed of a strong prejudice against a medicine, or have taken a particular disgust to its further use, in which case it is found that if the physician will insist on its exhibition, it is by no means attended with its usual beneficent results, no dose it act with its former decided energy. The mind in this manner, although no doubt acting indirectly, appears to me to be possessed of the power of resisting to a certain extent the effects of those drugs to which it has an aversion from circumstances associated with themselves; or which are taken with feelings of distrust, and destitute in their efficacy; as also of exhausting the effects of those which are taken with high confidence both from the patient's own ideas of their efficacy, and from a firm reliance on the skill, and talents of the person who prescribed them. This is an influence which is certainly not so evident, and which I will not presume to say is exerted in every such case, but which I am certain does exist in many cases, and acts to a very great extent indeed.
Closely allied to this subject, and dependant I believe on precisely the same cause is the fact—that quack medicines, and our remedies, whose virtues have been greatly extolled, are for a time attended with the most brilliant success, although when by common use they become more familiar, their virtues appear by no means so striking, nor does their use seem to be attended with such beneficial results.

I know that in objection to my statements that the mind can modify the results of internal remedies, it may be said—that a medicine cannot have a different effect at one time from what it exhibits at another; it cannot be a cathartic to day, and an astringent to morrow; it cannot contain a principle which will be inert this hour, and active if administered the next, and on these grounds that its power over the animal economy must still remain the same. To this however I would reply—that although the inherent nature of the medicine may be still the same, yet its effects may indeed be very greatly changed by the state of the system on receiving it.

We are well aware that the same medicine will have very different effects in different doses, varying in all the degrees from innocent to deadly, and also that the same dose will not at all times produce the same effect. We are also well aware that to obtain the proper action of some remedies, it is necessary to prepare the system before their administration, by the exhibition of purgatives, and other means, calculated to bring the system into a proper state for the exercise of their powers. How may it not be equally said that the influence of the mind over the nervous system, and by its means over the different limbs, and organs of the body, which we know to be so considerable, should also modify the results of internal remedies at different times, and when taken with different anticipations of benefit from their use.

The singular facts connected with idiosyncrasy of constitutions prove—that the same medicine, given in the same dose, to different individuals, will be attended with the most op-
posite results. How is it not well known that the power of the mind over the
organs of the body is such, as to be able to change the once powerful con-
stitution into the weak, and nervous temperament, or vice versa, to raise
the enervating, and sickly victim of despair to the full enjoyment of his former
region, — and is there not between these states, although in the same indi-
nvidual, as great a difference as there could possibly be between the patient
possessed of this idio-cynecacy, and another who had no such peculiarity,
and are we not perfectly warranted in deducing this inference, that
the operation of the mind on the body can modify the action of internal re-
medies, since we have as clear a proof of the operation on so large a scale.

The mind, however, not only modifies the effects of medicines, naturally
active in themselves, but also can give the most inert substances, with ex-
traordinary healing powers. — that is provided the patient himself,
(not aware of their inefficacy,) trusts to them with implicit confidence, as
the means by which he is to be restored to health.

Every practitioner is well aware that in hypochondriacal affections, and
even in all cases, where a disordered mind either misgives, or actually causes
diseases of the body, the peculiarities of the patient must be studied, and
although the physician may be perfectly aware that no such disease
exists except in the imagination, yet he is seduced to prescribe some-
thing, and treat the case with the same solemnity as if it were real.
On such occasions the medicines prescribed, though perfectly inert, are gen-
erally followed with the desired effect. The patient is satisfied that his
disease has been combated, and he feels seduced to admit that the
medicine, even most efficacious, and his sufferings much alleviated. This
of course can only arise from the mental feeling that something has been done
which should be followed by his restoration to health; for reason with him
as long as you may on the absurdity of his imaginary disease, and endea-
vor as you may to make him ailing with his opinions, it will be followed
ly no beneficial results, but give him the most trifling, and worst compound, and promise its certain efficacy in curing his disorder, and you have the utmost probability of a favourable issue. Into the consideration of this class of cases, however numerous, and curious they may be, I shall not enter further, because in them I do not conceive we have such a decided triumph of the powers of the imagination as a therapeutic agent, for the fact is that in such cases a real disease exists, but merely a "gratification of sensibilities"—and the simple operation of removing this at once takes away the cause, and the disease together. But in cases of real disease the power of the mind in grafting new substances with most exalted curative properties is as lip evident. I have previously endeavoured to explain the manner in which the mind can modify the effects of medicine in themselves, naturally active, in which case the mind is affected (if cured is performed) by the power of the external remedies; and I saw come naturally to the consideration of those cases when the mind of itself cannot do every thing, and the medicine employed are you farther use that just to excite its action, and hence the "his medicatrix naturalis" which I stated held to be the best auxiliary, if not the very foremost physician.

Familiar instance of this have often fallen under my own observation, and must have occurred in the experience of every member of our profession, in those cases when patients were prejudice of a very strong prejudice in favour some medicine, and declared that it alone could be of any service to them, but when this medicine sought for was either judged improper, or else was not be obtained. In these cases it has been almost uniformly found that a similar effect will be produced by the administration of some inert compound such as cream of bread pills, or coloured water, made up so as to resemble the real medicine as closely as possible, and always preserving this secret of the deception invisible from the patient. In this manner I have seen cream of bread pills procure sleep, when substituted for opium.
and a similar compound, instead of the mercurial pill, followed by most beneficent results in cases of syphilis.

In the cases which I am now about to bring forward I must admit that the internal remedies employed had somewhat of a natural healing power, but they were administered in such small quantity, so that this power could never have been excited, and consequently I think I am entitled to class them among those cases when the remedics administered were totally inert, and the effects reducible to the influence of the mind alone.

The first of these I would bring forward is the case of those epidemicical convulsions, which produced such ravages in Angusshire in Scotland about the year 1763 and afterwards in the islands of Anglesey, North Wales about the year 1796. which although propagated by the influence of imitation and imagination were nevertheless a very troublesome and dangerous disease, and threatened for a time to extend its ravages over all Scotland, and Wales.

"When this affection broke out in Anglesey," Dr. Haygarth was consulted upon the best mode of treatment to be adopted. He says that with his ideas of the causes of these epidemic convulsions he could have wished to contrive some plan of cure which would make a salutary impression on the imagination; but being situated at such a distance he could only order some antiphlogistic remedies, and at the same time direct that all young men, and women who were well should be strictly prohibited from all intimacies with the affected; and that these again should be kept strictly separated from each other. Under these circumstances, although the antiphlogistic remedies employed did not appear to have been given in any great quantity, yet Mr. Griffith who administered these remedies says, "that they were given with wonderful success, for all who took the drops uniformly experienced the good effects of them." In this case I conceive the disorder to have been cured precisely as it originated, by the effects of the imagination, and the remedies which
8. Waygast's very judiciously recommended, to have been solely instrumental in so far as they excited this agency.

The most remarkable case however which I could bring forward of the efficiency of every, or fictitious medicines, and one which illustrates most powerfully the curative effects of the imagination, is recorded by Lind in his excellent treatise on the scurvy. He declares it to be given by an eye witness, Frederick Bender Bayes, an author of the greatest candour, and veracity, and to be entitled to the highest evidence, as the facts were then notoriously known to many (it being only the second year after their occurrence) who would certainly have corrected any misstatement, or contradicted them entirely, if untrue. He says that during the famous siege of Breda in the year 1625 the garrison was afflicted with the scurvy in a most remarkable degree. When the Prince of Orange heard of their distress, and understood that from their disabled, and miserable condition, the city was in great danger of being delivered into the hands of the enemy, he wrote them letters promising the most speedy relief, and accompanied them with medicines against the scurvy, said to be of high price, but of little higher efficacy. Although not more than two or three phials of this medicine were given to each physician, a quantity not capable of curing the patients, yet the effects of the medcic he says were truly astonishing. It was publicly given out that three or four drops, were sufficient to impart a healing virtue to a whole gallon of liquor. Under these circumstances a feeling of belief in the efficacy of the Prince's remedy seized every heart, cheerfulness was everywhere manifested, and crowds flocked around the physicians earnestly soliciting a share of the remedy for themselves and their friends. The medicines employed appear to have been very different in their compositions; at one time they consisted of decoctions of the various herbs which they could collect above ground, disguised with camphor, and wormwood, so as to make them appear of no mean efficacy; and again when these were deficient, a strange
mostly of all the drugs they could collect, was employed for this same purpose. During all the time the secret was kept inviolably from the commanders themselves lest the slightest hint of the deception should get abroad among the soldiers. "The effects of this delusion," he says, "were truly astonishing, for many were quickly and permanently healed; such as had not moved their limbs for a month before were seen walking the streets, sound, strict, and whole. They thanked of their cure by their Prince remedy; the motion of their joints being restored by a simple friction with oil; and the belly now of itself well performing its office, or at least with a small resistance from medicine. Many who declared they had been rendered worse by all former remedies administered, recovered in a few days to their unprefable joy, and the people general surprise, by then taking (almost by then having brought to them) what we affirmed to them to be their gracious Prince's care. In such cases as these it would be impossible to account for the extraordinary cures which were accomplished, on any other principles than that of the powerful influence of the patient's own mind operating on the hidden cause of his disease. It is quite evident that the medicines employed, even granting they were possessed of the most salutary virtues, were exhibited in such too small quantity to have produced any decided effect. We must therefore conclude that they operated solely as a means by which to lay hold of the powerful auxiliaries of hope, faith, confidence, and joy, which exciting their joint influence acted as a tonic, and restorative of the very highest degree. For indeed it is it able to be wondered at that they should operate so powerfully on the human frame, in removing the hidden sources of disease, and restoring it to its natural health, since in our analogical researches we see that the opposite and equally powerful states of anger, revenge, or excitation of whatever kind through purely mental, produce effects equally as incredible, were it not that they are openly manifested and offered convictions by means of our external senses. Are we then to
admit one clap of phenomena, because their operations are sudden, and subject to the scrutiny of our external senses; and reject another, and are equally powerful clap, of whose existence we are certain from their effects, but whose operations are more tedious in their execution, and whose immediate action is hidden from our view, and involved in mystery?

We have hitherto been considering those cases, in which the skill of the medical man was called in requisition, and internal remedies of some kind were administered; but we shall now enter upon another, and an equally important class of cases, in which results equally astonishing and cures as extraordinary, were accomplished by exciting the imagination without the exhibition of any internal remedy at all. These acts only by the very faith of the patient in the auxiliary means employed, which are sometimes tangible, and at others purely confined to the sensations experienced by the operating agent. I may here premise that the effective operation of these means is in a great degree confined to persons of a weak nervous temperament, and superstitious minds, but in them they produce a series of results to which the boasted power of medicines may in vain compare, but which we are unacquainted to believe if we admit of the evidence of testimony at all; and some of which I doubt not have been the subjects of our personal observation.

Under this head we first come to the consideration of a subject on which I must confess I am rather skeptical — those cases where miraculous cures have been accomplished by the mere impression of hands.

In the very earliest ages of the world, of which we have any distinct record, it appears that there were individuals, who professed to have the power of curing diseases by some inherent virtue of themselves, and without the assistance of medicine. They seem to have flourished chiefly in the ages of darkness, and superstition, and in countries far back in civilization, and learning, but we have certain testimony of their existence in all ages of the world down to the present.
By some, as by the peculiar class of the Ensaladones in Spain, the Lluchas, and the salivas, were employed in curing diseases, but the most common mode appears to have been that of the imposition of hands. In ancient Greece, Italy, and Egypt, this practice appears to have prevailed to a considerable extent among the priests of the temples of Esculapius. In course of time however, it seems to have descended more to the ecclesiastical profession, and to have been practiced by the monks, as we find Thiers in his "Traité des Enquéteurs" mentions several who were professed of this power. Among the ancient oriental nations, this art appears to have been well known, and to have been practiced by the Indian Brahmins, the Chaldean priests, and the Persians, and according to the account of the Jesuit missionaries, for the year 1763, the practice of curing diseases by the imposition of hands, had prevailed in China for ages, and it is a fact well worthy of attention, and affording a material argument for the truth of any theory hereafter to be mentioned, that to this present day the practice of curing diseases by the imposition of hands, and all other methods calculated to work on the imagination, is most common in those countries where superstition, and imposition prevail, while on the contrary, in Protestant countries, and where the inhabitants are more enlightened, and left under the influence of religious dominance, the ordinary aids of medicine are more generally sought for, and the arts of the magicians and the smooth sorcerer, are going, gradually into disrepute, and discredit.

A strange notion, and entirely dependent on the fulnings of hereditary superstition, was that which was very prevalent in England, France, and Friesland in the northern regions of Europe, relating to the power of their kings in curing scrofula by the mere imposition of their hands. This belief appears to have originated in England about the time of Edward the Confessor, and in France about the days of Philip the first, but in Stalosso's history of the Scandinavian kings, he affirms that this power was exercised by the
Scandinavian priests as far back as the times of St. Olaf in the eleventh century. Certain it is however, that it was a very current belief among the inhabitants of those countries for centuries, and in some places it believes still exist. On what grounds this belief originated, I am unable to determine; but the fact of its being so general, seems to warrant that it must have had its origin at least some remarkable cases of cure. We are certain however that for ages this power continued to be exercised, and during the same time that many remarkable cures were accomplished by its means.

I shall not dwell at any length on the history of those mendicant individuals who from time to time arose in Europe, astonishment the whole community by the wonderful and miraculous cures they professed to make, but in the history of the 17th and 18th centuries there are two, Capanu on the continent, and Valentine Cunatrices in our own kingdom, of whom I must be allowed to say a few words, as they were certainly both most remarkable men, and in their times were said to have performed most astonishing, and almost incredible cures.

The celebrated Valentine Cunatrices was a protestant gentleman, who was born in the year 1628 in the county of Waterford, Ireland. About the middle of the 17th century he unaccountably conceived that he was gifted with some extraordinary sanative power in his touch, by which he would be enabled to cure ereupita, and other diseases. Accordingly, having made trial of this wonderful power, and finding it to answer his expectations, he commenced his public career as a curer of all sorts of diseases. Wounds, Ulcers, ereupita, epilepsy, convulsions, and epidemic fevers were among the list of diseases which he commonly cured; and in some of these he was said to have been so successful as to heal all who came before him. So great was the resort to his house, that all the out houses belonging to it were usually filled with patients, and he became at last so much engaged with his healing duties, as to neglect all other business, and even to relinquish...
the society of his family. After some time so great was his fame, that he was called to England to operate on some of the nobility, while although he failed in some instances he performed hundreds of miraculous cures, attracted the attention of all the benevolent, and scientific population of Britain. Upon these cures I need not dwell — they were then the subject of observation, and are now the subject of testimony, by witnesses whose evidence we would in vain attempt to reject. Henry More, a contemporary writer says “that Gaspereau was eclipsed in curing cancers, scrofulas, deafness, kings evil, headache, epilepsy, headache, fevers, (though quanta auras) leprosy, palsy, typhus, leucorrhoea, membra of limbs, stone, convulsions, phthisic, sciatica, ulcers, pains of the body, hay百姓 and dizziness, in some measure, and I know not but he cured the gain.”

The manner in which he cured, or attempted to cure these diseases is alone disputable — he himself, and many others at the time, ascribed it to a peculiar satanic virtue resident in his hand, and imprinted by his maker for the benevolent purpose of doing good to his fellow men. This virtue, however, I contend has never been demonstrated to exist in any man, and I believe the phenomena may be perfectly accounted for by other means.

About the middle of the 18th century a Dr. Peculiar, of the name of Gaspereau, gained uncommon celebrity, and attracted the attention of all Europe by the astonishing cures which he performed in a similar manner. He appears however, to have confined his art chiefly to diabolical diseases, and confesses that his cures were performed solely by the strong faith of the patient in the Lord Jesus Christ, a name which he was constantly in the habit of using, accompanied with the most violent gesticulations, in all his exorcisms. Gaspereau, particular notice for performing miracles at all seem to have been to prove that the Jews were the real disciples, and the Roman Catholic the true church; from the circumstances that the devil was more opposed to the Jews, than he
was to any other class of human beings, and that he hated their presence so much that he always left it instantly. So great was the fame of Gaspere that thousand, from all parts flocked to his house, in the sure expectation of obtaining a relief, and it is even said on the best authority of the time that in his day a tremendous increase of demonic, evil, and nervous diseases, was observable through all the countries where his name, or practices, had extended. De Haen in his essay on miracles published in 1776 has investigated very particularly the subject of Gaspere's miracles, or they may be called, and although the tendency of his work is to account for all such phenomena on natural causes, yet he is nevertheless to say that the cures performed by Gaspere were by their number, continuance, and surprising nature, the admiration of all Austria.

In later times that remarkable personage, Prince Lobkno, endeavored to excite public attention by travelling over the different nations of Europe, performing according to his own account the most extraordinary cures of diseases by the imposition of his hands and prayer. But the most remarkable feature of his case was that he professed to cure individuals at any distance by the power of his prayers, and without the employment on the part of the patient of any means whatsoever. This part of his statement however does not believe to be well borne out by facts, and I can only say that if any such a cure did occur, the whole was attributable to the strong faith and confidence of the patient, as it was not producible in any other manner short of divine interference.

We thus see that in different ages, and parts of the world, there have been men who either attempted, or actually succeeded, in curing various diseases of the body, by the mere imposition of hands. In endeavouring to account for the manner in which these were performed, I must premise that I believe a great many of the cases mentioned were merely cases of imposture, cases purposely manufactured by the person who was to operate, and
fabricated so as to assuage all the ends of making a plausible show, and imposing upon the public; but lest I should be accused of demeaning to escape from the consideration of the subject by unfair means, I will admit that in some instances cases of real cure were effected, and for these I shall now endeavour to account.

In the first place, we have no reason to believe that any particular difference existed between the mental, and physical constitution of individuals who were supposed to possess this power; and that of any other human being. On this score alone I think we may in vain look for an explanation of the phenomena; but there are other causes not existing in the mind, a bodily conformation of the operator, but in the mind of the person operated on, which must merit our attention, and which must be allowed to create a material difference between the celebrated, and mysterious working of miracles, and any ordinary individual. In the first place, miraculous cures by the imposition of hands like all the cases of a similar nature, are found to succeed best in persons of a susceptible, and nervous temperament; and when conducted with a great deal of outward show, and mysterious solemnity. Of this we have a good instance in the case of Galen, the Egyptian priest, who wore in the habit of performing all his incantations, and remarkably cures, draped, if I mistake not, in a magnificent deep g black robe, with a red girdle tied around his loins, and a masonic chain suspended from his shoulders, and hanging to the ground; while at the same time he fought in the aid of every thing else his art could devise, to lay hold, and work upon the imagination of his patients. Under such circumstances as these, the idea of the wonderful frame, and celebrity, of the operator—the thoughts of the astounding cures he has before accomplished;—the full, and implicit belief (which is essentially requisite) that their own disease is about to be cured, the mysterious pomp, and ceremony, with which he
sets about his manipulations, the words which may be uttered, the very look, the eye of the operator, all seem hold upon the patient's imagina-
tion; the operator, and he alone is thought of, and though his mental or
physical constitution is but similar to that of any other man, yet for the
time he is raised to the verge of divinity by the panacea of mystery, which
surround him — and his infatuated votary quails before his gaze, as
he stands in the presence of a superior being. That these feelings of awe,
and solemnity, together with self, and implicit faith in obtaining a cure
should operate powerfully on the nervous system, and constitution general,
we have every reason to believe, and many analogical facts to prove.
Of the influence of fear, awe, a sudden fright in suspending irregula-
rated action of the system, there are daily examples in the experience of
all. Thus who is not acquainted with the ordinary expedient of stopping
that disagreeable affection the hiccup — by inferring sudden fear,
awe, or any other powerful mental feeling which may steal the at-
etion for this time. The toothache is also well known to yield to the effect
of sudden fear, a awe, and to be suspended during the continuance, and I
must almost say that nine-tenths of all those who go to a surgeon for the pur-
pose of getting the affected tooth drawn, feel perfect relief before the com-
 mencement of the operation; and I have known some who have gone a-
way in the state, and who for many years subsequently never experienced
a return of the disease. "Who again in the ordinary practice of mid-
wifery has not found that in a great majority of cases the fear caused on
the mind of the patient by the arrival of the accouchere, is sufficient to
aid for a time the spasmotic action of this uterus. And again in the
instance of Epilepsy, when it appeared to have been propagated by imita-
tion, has it not often been found that the fear of some threatened cure,
which appeared more formidable than the disease itself (as in the case of a
certain school in Holland) was eventually most efficacious in preventing
the further progress of the disease, and curing those who were under its influence. In all these cases which I have related as being the most simplest, and most common in occurrence, we have the most decided proof that the emotions of sudden fear, or awe, have the power of suspending, or removing, diseased, or irregular action of the system. Why then may we not infer that the same feelings of awe, veneration, and fear, which this miracle worker always endeavours to excite, should act in a similar manner, and suspend at least for the time the sensations of pain attending their disease, or that irregular action of the nervous system which may have constituted the disease in itself. Even on the principle of these primary feelings then I think we may account for some of those cases where the patients have experienced extraordinary, and sudden relief; and as this principle would keep in force until the patient were out of the hands, and beyond the reach of the operator, the fallacy could not be detected by the witnesses present, and it would as should be added to the number of that operator wonderful, and successful cures. But again, in addition to this, we have the strong feelings of faith, confidence, and assurance of experiencing relief which although I cannot presume to explain their ed doctorus operandi" farther than on the ground of their high tone (power) we have before seen from indubitable facts to be capable of modifying the effects of medicines, and even acting as a sovereign antitoxine without their assistance, and again in addition to all this we have the stimulating and exciting power of the manipulations on which some dwell at great length in endeavouring to account for the phenomena, but which I believe to be much too transitory, and trifling to produce any mechanical imitation which could stimulate the action of the affected parts, and whose principal use appears to me to be merely in laying some powerful hold on the imagination, and impressing the patient with a firm hope that his disease is about to be alleviated, since every available means are employed.
Upon these grounds, I think we may account for all the phenomena which being accomplished by the imposition of hands, without calling in the aid of supernatural agency, for since we have shown from the facts of cases adduced that those mental feelings are quite sufficient to produce all the effects ascribed to the miraculous virtue of this touch; and since no essential difference has ever been, nor is I conceive capable of being demonstrated between the bodily conformation of those individuals said to be so gifted, and ordinary men — we are irresistibly led to look for some higher influence in the mind either of the operator or the person operated on, and this influence I think we have found in the mental constitution of the latter. Before leaving this subject there is one point to which you may refer, I must allude. It is this — that in the case of those patients afflicted with scrofula, who were brough to be cured by the Royal touch, a great proportion of them were infants, and my foregoing reasoning of course could not hold good in that case. I admit that in the instances of the infants themselves, their feelings could have had no place, nor weight; but I would say that if even some in these cases were accomplished, they must have been dependent on the mind of the mother, in whom these feelings would hold the usual sway; and the influence of this greater care which the infant then received; — the benefit of even the slight exercise, and change of air which both could experience in going to the place where the cure was to be performed; — and lastly, if I might hazard a conjecture, since we know the influence of the mind to be capable of affecting some of the secretions — the influence of these feelings on the mind of the mother increasing the tonic and strengthening power of the secretions of milk. We are at all events certain that it must have been produced by some combination of natural causes, as we know that the organism of an anointed king is at best but similar to that of any other man; and in many cases these cures were accomplished especially with the same success, by priests who were only of royal blood, and
were either at the time disbelieved, or had never been regularly amounted kings.

I must here leave the consideration of this subject for the present, and
go on to another, a less interesting one; and one which exhibits in a
powerful degree the influence of the mind in the alleviation, or cure
of diseases of the body. I mean the subject of Charms, and Amulets, and
however they may be unvalorised by some, or ridiculed by others, it is
a subject into the consideration of which I enter with pleasure, because
the facts of which it treats have often been the subject of my own direct ob-
servation. I know that there are many who would laugh at the idea
of any powerful effect on the bodily organism being produced by the influ-
ence of an agent attributing to a piece of paper marked with a few mysteri-
ous words, or a few verses of the Gospel written by the hand of a Priest; but
that there are in reality most powerful agents in certain hands, and
exercised over certain patients, I think I shall be able from indisputable
facts to show; and as to the modus operandi I shall afterwards speak.

A charm, or amulet, naturally means something which is bestowed by
a mysterious hand, and is supposed to gift its possessor with a certain
power to resist the action of disease, witchcraft, foul named harms, or
any other real or supposed ills. The fact that in their early, and
unenlightened days, all nations have been passionately fond of Charms, and
amulets, can only be accounted for on the grounds of the naturally super-
stitious nature of the human mind, which delights to grapple with
mysteries, and certain of the existence of a supernatural power, even to
place it in something that is tangible. Amulets have been in use
from the most remote periods among the Jews, Arabsians, Chaldeans,
Persians, and all other nations of a similar superstitious cast of mind.
They appear to have been formed of almost every thing that imagina-
tion could suggest: word, stone, animal body, pieces of paper, inscri-
bed with hieroglyphics, or mysteriously arranged words, and sentences.
A very common form seems to have been that of pieces of wood, on which verses were engraved, and which was adapted for wearing round the neck, or any other part of the body. Another kind, and one which was in high regard among the Arabians, was that called the talisman, on which there was no inscription, or hieroglyphic of any kind, but which was prepared with most scrupulous regard to the influence of the stars, and accompanied with many superstitious ceremonies. The Jews appear to have been exceedingly credulous in the efficacy of amulets as a preventative, and cure of disease, as we find the Mishna forbids that they should be received from any but some approved man who had at least cured their persons before by their means. Among the early Christians the use of amulets formed of a piece of the reed, or supposed wood of the cross, and ribbons on which texts of scripture were written was exceedingly common, and believed to be a cure preventative of all disease. Indeed this feeling in the efficacy of charms, and amulets, seems to be almost an essential ingredient in human nature, as we find it in the present day most powerfully developed in the Aborigines of all nations, and when it appears quite impossible it could have been propagated from any other country. In reading Mr. Colphonhoor's introduction to the report of the Paris commissioners of 1823 I find this subject alluded to, and mention made of a very remarkable case which he has extracted from Veronis journey among the North American Indians. He says, "the influence of those professing the magical arts among their people is so great, that they appear to be capable of curing the most serious complaints, without resorting to any physical means; and that the fear of having incurred their malignity, often induces diseases which terminate fatally. One of these Indians Matonabi, by name, conceiving that Veronis was in possession of supernatural power, requested him to kill by magic a man against whom he entertained a deadly hatred. To oblige him Veronis without dreading any bad consequences, drew some figures on a piece of paper, and gave it to Matonabi, advising him to
make it as public as possible, Marmaduke’s enemy who enjoyed perfectly good health, scarcely heard of this paper, when he became melancholy, refused food, and died in the course of a few days.” I merely quote this case without intending to build any argument upon it, to show that a feeling of belief in the efficacy, and supernatural power of charms and amulets, is prevalent among the North American Indians as I believe it has always been found to be among the aborigines of every country yet visited. But I must hasten from these vague, and indefinite statements to the history of more authentic cases, and later times. During the dark, and middle ages as mankind were particularly prone to believe in every thing of a superstitious, a mysterious nature, we find every fragment of a made of charms, incantations, exorcisms, and amulets, and a feeling of belief in their unbounded efficacy seems to have been very generally prevalent. Charms were believed capable of staying the blood, healing wounds, and curing diseases however formidable; and charmed weapons, charmed helmets, and charmed coats of mail, were firmly believed in by the warriors of the times. Amulets of all kinds were worn, and supposed capable of protecting the wearer from witchcraft, disease, treachery, and sudden death. The breeding of these appears pretty generally to have belonged to the clasp of the monks, and Jesuits, who with all their fanaticism at that time held the reins of superstition in their own hands. They were certainly another step to whom was exclusively given the appellation of magicians, wizards, and sorcerers; and those with their more sacred brethren, appear for ages to have exercised a conjoint power over the weak minded, and superstitious community, by means of the supposed supernatural agency of charms and incantations. The practice however of charming away diseases, and curing, or exorcising them by means of amulets, exists down to our own day; and although it is discarded by the learned, and intelligent portion of the community, may still be found as currently practiced, and with as full and
implicit a belief in its efficacy, among the superstitious inhabitants of the highland districts of Scotland, in Wales, and among the insular and Roman Catholic peasantry of Ireland, as it was in the darkest period of the Middle Ages; and I believe there are few individuals, practically conversant with the customs, and manners of these people who have not seen these amulets worn again, and again, among the peasantry and as they themselves affirm with the most beneficial results.

The diseases to which amulets are generally given are epilepsy, hysteria, toothache, and others of a similar nature where the affection is chiefly nervous; and to their efficacy in these diseases I can bear the most direct testimony, as it has often fallen under my own observation. Indeed so strong is the faith of the Irish peasantry with regard to this mode of cure in epilepsy, that whenever they are convinced of the nature of their disease, they never once resort to medicine, or medical advice, but hasten immediately to their priest for the purpose of obtaining an amulet.

In confirmation of any statement relative to the power of amulets in curing or preventing the attacks of epilepsy, I shall take the liberty of giving the following case, which, although not occurring under my own immediate observation, is nevertheless entitled to the highest credence, and can be confirmed by the testimony of several most respectable medical witnesses. It is that of a young Roman Catholic girl in the county of Down, Ireland, who having enjoyed good health up to the age of twelve, in thirteen, experienced two or three attacks of epilepsy in rapid succession. She was not at that time resident with her parents, but lived alone with her sister in the capacity of servant in the house of a gentleman in the neighbourhood. Her case excited a great deal of uneasiness both to the person with whom she lived, and to her friends, who, being all Roman Catholics, determined on taking her to the Priest, for the purpose of obtaining an
amulet as a protection against the disease. It is a commonly received idea among the clergies of the population of Ireland, that if any person be labouring under the real affection of epilepsy, he is certain to be seized with a recurrence of the fit at a certain part of the ceremony of celebrating mass, (if I mistake not at the elevation of the Host) and hence this is always resorted to as a test of faith, a true epilepsy, and 1 believe is often with strange success, for such is the undoubted influence of the mind over the disease, that the individual, knowing that part of the ceremony which is, as it were, the crisis of his fate, is almost uniformly seized with a return of the fit at that particular moment. In this strange test the patient of whom I am speaking was subjected by her friends — the result confirmed them in their opinion; she was seized with a return of the fit, and they immediately hastened to the Priest to obtain a charm. This charm, or amulet, she obtained on the following day, and so perfectly successful was it in its operations, that although in the few preceding days she had experienced several attacks in rapid succession, yet from the time of her receiving the amulet, she never experienced a return of the disease for a period of more than two years, during which time she lived constantly with the same family, who had ample opportunities of observation, and must have been aware of the recurrence of the fits, if such had been happen; and who, moreover, being Presbyterians, and inclined to disbelief in all such matters, would have been very ready in detecting any connivance on any preconcerted arrangements for keeping up the imposition. After a period of more than two years of uninterrupted good health, she lost this amulet, having inadvertently removed it from her neck in bathing. She did not discover her loss till she returned home, and was under the necessity to go to bed, when she placed her hand upon her neck and found her amulet to be gone. During the night she was seized with a severe fit of epilepsy, which was succeeded by another in the morning. Her own belief, as
well as that of her sisters being, that if she recovered her lost animal, she should again be well; the most diligent search was made at the place where it had been left the preceding evening, but it could not be found. Under these circumstances a new one was procured for her during the course of the day from the priest who had given the former one. This I believe was treated with greater severity than the other had been, and the result was that during the three subsequent years of her residence in the same part of the country she never experienced the slightest return of her disease. At the end of that period she removed to America, and of her subsequent history I know nothing.

I have given this as a striking, but by no means a solitary instance of the efficacy of amulets in curing, and preventing a return of the fits of epilepsy. Similar instances must have occurred again, and again in the experience of any person living in the Roman Catholic districts of Ireland, where this feeling of belief in the efficacy of these amulets is just as universal in the minds of the peasantry, as the belief in their existence. Before entering on the consideration of the ultimate causes, which in my opinion, tend to the production of these effects only ascribed to this agency, I must beg leave to bring forward one other case bearing on this subject, which I do with the same pleasure as I received it on the testimony of Dr. James Drummond, professor of Anatomy in the Belfast Royal College, and although from the length of time since I had this pleasure of hearing the lecture in which it was delivered, and my trusting solely to memory for my present relation, I may not be able to detail all the minutiae of the case; yet I cannot restrain from bringing it forward in the best shape I am able, and I pledge myself for the accuracy of all the leading particulars.

Dr. Drummond stated, that during the time of the Peninsular war, the ship in which he then served had occasion to cruise upon the coast of Spain. While engaged in this service, one of the seamen on board was seized with several severe attacks of epilepsy. As he was a person
who filled some situation of importance, and was a particular favour-
ity with the captain, the latter applied to Dr. Drummond requesting
him to use all the means in his power for the recovery of the patient,
whose services were at that time particularly valuable to him. The
doctor explained that he would certainly use all the means within his power,
but could not promise their certain success; as epilepsy was a disease
which often defied the power of medicine, and the skill of the
physician. On making an examination into the state of the patient,
the found him to be an Irishman, and a Roman Catholic; and on question-
ing him closely found that he had been attacked with the same disease many
years before, but was completely cured by a charm, or amulet, which he got
from an Irish priest, and that he had no return of the fits, until after the use
of his amulet, which had occurred a few days before while in the discharge
of his duty. Under these circumstances Dr. Drummond determined to try
the effects of the petitioned amulet, and therefore told the patient that as
he was going ashore, he would try to procure a Spanish priest who could
furnish him with another, equally as efficacious as that which he had
obtained in Ireland. On going ashore he accordingly made inquiry for
some individual who might answer his purpose, and instructing him
in all the requisite necessary for the manufacture of an amulet such as is
common in Ireland, he introduced him to his patient with all due solemn-
ity. Some trifling rites were performed, and the new amulet accompa-
nied with assurances of its certain success, given to the patient. The
delusion succeeded equal to the doctor's most sanguine expectations; the
seaman was shortly after able to return to his duty; and as long as he
continued under Dr. Drummond's observation he was never troubled with any
recurrence of his disease.

I have thus given two cases which I believe to be fair and impartial
statements of the manner in which epilepsy has been for centuries, and
continues to this present day to be cured by the Irish priests. I might bring forward more instances of time, and space permitted, as I myself have often seen persons wearing amulets with the most decided benefit, but these I have brought forward, if they receive that evidence to which they are entitled, will serve to show that such is the fact, while they are quite sufficient for illustrating my present argument. I must confess I have shown the subject of epilepsy in connexion with the efficacy of amulets, because as to their power over that disease I have the strongest evidential belief, and therefore, I have firm grounds whereon to reason. As to their influence on scrophula, and some other organic lesions where I know they are constantly in the habit of being tried, I cannot be decidedly speak. My own opinion, however, is, that they are by no means efficacious, and that when cases do happen after using their instrumentality, they are to be accounted for like those said to be produced by the royal touch, rather on the principle of a spontaneous cure, and strange coincidence, or at least by a combination of the moral, and mechanical means, employed as concomitants.

The decided efficacy of amulets is I believe, like all other remedies acting in a similar manner, nearly confined to spasmatic, and pain ful diseases; and that this is not dependant in any inherent power in them, but merely owing to the efforts of the patient's own mind excited by their means, I shall now endeavour to prove.

In the first place then we see that their use always goes hand in hand, with superstitious, and ignorance. It is not to be met with among the learned, and enlightened, but among the simple, and believing, children of nature. — In the dark ages of superstition, — among the aboriginal inhabitants of all countries, — and in our own days among those who are but a short way advanced upon the road to civilization, and refinement, — the unlettered, Roman Catholic peasantry, all of whom bear the stamp of superstition, as the most defined evidences of that nature.
A supertitious mind, though naturally weak upon some points, as if he were
persuaded for that weakness, is furnished with the most powerful, and in-
terne, feelings on others. Thus it has the feeling of religious awe, veneration,
respect for superiors, and firm belief in their word, and power strongly
developed. In this manner a Roman Catholic peasant, although he
may be professor of weak, and narrow views of every subject besides; when he
receives his amulet from his spiritual superior, goes home professor of some
belief in its efficacy, as in its existence. The manner in which this feeling
then is serviceable, I believe, to be the following. Whenever that individual
finds the slightest approach to the return of his spasmodic disease, his mind
instantly recovers to his amulet, and makes a powerful effort of reaction.
All the hereditary superstition of centuries comes to his aid, and uniting in
one vigorous effort the strongest power of his mental economy, he over-
comes the constitutional disposition, by the more powerful internal counter-
invocation. That the strong principle of mental resolution is capable of
overcoming pain, and arresting spasmodic action, I have before add-
duced some facts (under the head of miracles) which go decidedly to prove,
but I shall still take the liberty of quoting one, or two cases, to which I find
reference in Mr. Coleridge's work formerly alluded to, because they go very
directly to the proof of this position. Pappanort, a German physician,
in a work which he published on this subject in the year 1821, mentions the
case of a lady who cured herself of spasms in this manner, for finding that
her husband, to whom she was tenderly attached, always treated her with
great coldness whenever she was seized with the affection; she endeavored
to excite a powerful effort of resolution, in order to prevent its recurrence,
and in this manner she succeeded in effecting a complete cure. Brandt,
principal physician to the King of Denmark, relates several cases of asi-
nilar nature, and particularly those of a lady whom he cured of violent
spasms; and a young man whom he cured of St. Vitus's Dance by absolutely
frightening them to yield to the attacks. But one of the most remarkable cases on record, and one which from being anomalous I merely give for its sin
guinity, without attempting to make it the source of argument, although it would indeed be a very powerful one, is that recorded by Dr. Cheyne in his
lecture on English maladies, of a Colonel Townsend, who proposed such a pow
over his organism, that he could by his solution, at any time, die to all visible
appearance, and after having considered in that state a considerable
time, could resuscitate himself by the same voluntary power; and so
perfect was the simulated death, that it was capable of deceiving the most
strict scrutiny of all who witnessed the experiment. The pulse at this int
was unsusceptible to the sweetest touch, the motion of the heart appeared
to be entirely ceased, and not the slightest sign was perceptible upon a
bright mirror held to his mouth and nostrils; but at his own volition, all
gradually returned to their accustomed action.

Having now brought forward these facts to prove that this principle of mental re
solution is capable of performing all the effects in the alleviations, or prevention,
of spasmodic diseases, capable of being ascribed to amulets. I will now throw
my argument open to the fair, and impartial decision of any philosophic
mind. — Are we to ascribe these effects to the power of a simple piece of paper,
wood, or stone, inscribed with certain characters by the hand of a priest,
or a magician: — a power, the existence of which we have no evidence to warrant
but every thing to deny; or are we to ascribe them to the powerful principle
of mental resolution, dependant on the feelings of faith, confidence, and
aspired success, which again are primarily excited by the profession
of this amulet? We have here two apparent causes for an effect,—but
that the former possesses any power is incapable of being demonstrated,
while the efficacy of the latter in producing such effects has been clearly
proved. From all our data then, I think we are perfectly warranted in con
ing to the conclusion that in those cases where the use of amulets is followed
by the cure, and cessation of the disease, the effect is produced altogether by the 
influence of the patient's own mind; although the amulet was necessary, 
as the cause, which brought that influence into action. Indeed the fact 
that as soon as an epileptic patient is aware of the loss of his amulet, he is 
immediately liable to a return of the disease, while at the same time a new 
or a new case mentioned by Dr. Brunsmund, a fictitious one, manufactured 
for the occasion, immediately acts as time to the enjoyment of his former 
health; goes undoubtedly to the establishment of this conclusion; whilst 
the same time it shows that there is no particular efficacy resident in the 
amulet itself, or in the juice from whom it is obtained, as the Fälle was found 
to be exactly as efficacious as the true.

I had here intended to have said something on the particular subject of 
charms, where wonderful cures have been accomplished, (and even to my own 
knowledge) by mere friction, and solutions, experienced by some operating agent, 
without the use of any amulet, or other tangible means afterwards to be employed. 
I think this subject, however, resolves itself in a great degree into that of which 
I am about to treat; and time, and space, warn me that I must enter upon 
its consideration as soon as possible, as it is one of highest importance.

In following farther, then, the subject of the therapeutic influence of these 
I shall now consider the various, and interesting facts concerning the alleged 
forces of magnetism, mineral, and animal; both of which I think I shall 
be able to show are dependant for their influence (whatever its extent) on the 
forces which they exercise over the imagination, and through its agency on 
the nervous system, and body generally.

It is not my intention to follow the progress of magnetism through all the 
changes of its fluctuating history, but I must be allowed to take a brief sur-
vey of the most interesting events in its rise, and progress; of those who have 
from time to time arisen as its most distinguished supporters; of the effects 
they ascribed to it, and the cures they actually performed; and what, of its
results of those commissions which were appointed to examine into the facts of the cases which, for a considerable time, produced such a sensation throughout all the nations of Europe. This I do, because it seems materially on my subjects to show that wonderful effects were produced by this so-called magnetic influence in the cure of diseases, from the earliest times, and in different countries, as I think I shall be able to prove that the effects attributed to it, were alone produced by the agency of the mind, and that it was no further useful than as a powerful lever by which to lay hold, and work upon this agency.

I know that in broadly asserting this stupendous influence of the mind as a creative agent, and in endeavoring to reconcile the most of the effects produced by magnetism, exorcism, amulets, and all other remedies which pretend to act in a similar manner to the simple form in which they exercise over the mind of the patient, I may be taxed with the vanity, and folly of youth in interfering with concerns above my grasp, and raising my humble voice in opposition to the mighty, and the learned, who have advocated the existence of magnetic influence as a separate, and independent power, but I hope that fair, and open truth may not suffer by the weakness of her advocate, who would not rest his claims for being heard on any talent, or vigour of his own, but would act as the humble carrier of facts, established by experiment, and make them the source from which he deduces his conclusions.

From the very earliest discovery of the magnet, wonderful virtues seem to have been ascribed to it; no indeed is it unnatural to suppose that from the peculiar demonstrations which it afforded of its strange, and altogether anomalous influence over other pieces of inorganic matter, it should be supposed to possess also a powerful influence over the human body. Indeed so far was this feeling of its exacted nature carried, that by some it was gifted with a soul, and life; as they reasoned, and with some appearance of correctness too, that nothing material could be the cause of motion, which they saw the magnet actually to be. Hippocrates in his ‘Essay on Internal Diseases'
eludes it among the remedies in common use at this time, and ascribes to its purgative virtues. Again in the days of Galen, and Dioscorides its internal use in the form of powder was a favourite remedy in cases of melancholia, dyspepsy, and several other diseases, where it was also said to operate as a purgative. In the days of Pliny, Serapion, and Plutarchus the external use of the pulverized magnet as an application in all kinds of pustules, wounds, incrustate ulcers, and sores of the body, came into very general use, and according to the opinion of the time with marked advantage. It was not however till about the 16th century that the magnet in its whole form began to excite the attention of the world at large, and to arrogate to itself wonderful and almost unbounded success in the cure of disease. It is to the celebration Paracelsus it is indebted for the notice which it then attracted. He published the history of its virtues, pronounced wonderful eulogiums upon its advantages, and declared it to be proof of the power of “healing all material diseases.” Syphilis, scurvy, epilepsy, hemi, ulcers, hysteria, spasms, tetanus, and convulsions of pregnant women, were all declared to be amenable to its power.

In the commencement of the 18th century, Jean Helmont, and others recommended most strenuously the magnetic influence, as a certain cure in all cases of mania, palsy, palpitations, and painful affections in general, such as toothache, aches, and rheumatism; and declared the practice to be highly successful.

It would no doubt be interesting to trace the history of mineral magnetism with uninterrupted connexion, but I must pass over much of the minutiae to detail, to hasten to events more important to my present end.

About the middle of the 18th century M. Le Noble substituted for the former mode of practicing with the natural magnet, the use of the steel, or artificial one, which at this time was discovered to be capable of acquiring all the virtues of the lodestone in a very high degree; while at the same time its ductility, and malleability, rendered it capable of being easily wrought to any required form.
Of the in manufactured zones, girdles, ornaments for the head, breast, and in fact pieces of drapery fitted for being worn on all parts of the body, which he affirmed to be both a cure of present disease, and a preventative of its recurrence, a complete protection from contagion, and an altogether invaluable requisite for the preservation of the health of man. The wonderful powers he assigned to these magnetic draperies, and the extraordinary cures he professed to have accomplished by their means, attracted the attention of many of the scientific individuals of Europe. Indeed in the year 1777 we find he himself applied to the Royal Society of Paris, wishing them to make an investigation into his manner of treatment, and success in curing the most formidable disorders. In consequence of this application, the society appointed M. Le Noblet, to make a full inquiry into the state of the case, and ascertain how far his statements were capable of being supported by facts. After a tedious, and minute investigation of M. Le Noblet's treatment of different painful, and apnoeotic affections, M. M. André and Thouard, agreed that these magnetic draperies were capable of producing the curative effects which had been ascribed to them, moreover that the relief produced was permanent so long as they were worn, while if thrown off, in many cases, a recurrence of the disease was the immediate consequence, and they concluded by stating that they were satisfied of the entire efficacy of the magnet in producing salutary effects on the body in a state of disease.

A feeling of relief inspired by the history of these remarkable cures, perhaps influenced Laennec in our own days to try the effects of magnetism on the diseases of the chest; as in his work upon that subject he states that he tried the application of magnetic plates to the breast in cases of asthma, and angina pectoris with the most marked success. Indeed even state it appears to be employed by some, as we find Merat, and Lens, in their dictionary of materia medica, published lately at Paris, state that they still entertain a high opinion of the curative powers of the lodestone, and declare it
to be in very common use among the physicians of Paris at the present time, and it is even said to have been used at Vienna, by several of the most distinguished Austrian physicians at the time of the late cholera.

In the latter part of the 18th century a new era was given to the speculations of the world, and an entirely new era in the history of magnetism commenced. This was accomplished by the celebrated Messmer, an Austrian physician, whose name is now so intimately attached to the early rise, and progress of this subject that he may be called the father of animal magnetism. Messmer had long been speculating on this subject of planetary influence, and his researches led him to suppose that the planets exercised a reciprocal influence among themselves, and also on human beings, by means of some peculiar fluid similar in its nature to electricity, and that as this current exerted a specific power over the flow, and motion of the tides, so do the planets over the health, and destinies of human beings. After a variety of fruitless efforts to discover this peculiar fluid, the grand decision to which all his former studies, and speculations were directed, his attention appears to have been called to the subject of the magnet, and its extraordinary power, by his friend Maximilian Hell, then professor of Astronomy at Vienna. Messmer practiced the art of magnetism in conjunction with Hell who fabricated the magnets for his use, for a considerable time, and with varied success. His system however appears to have attracted the attention of the physicians of Vienna, who although they indulged in all sorts of invective, and persecution, against him, were so convinced of the efficacy of his remedy, that they themselves appear to have resorted occasionally to the same practice, and with the most satisfactory results. At length compelled by the treatment of the profession, Messmer left Vienna, and travelled over a great part of Europe, visiting among the rest his native country, Switzerland, where he had the fortune to meet with the famous Caspar, the exorcist (before mentioned) who at that time was
creating a great excitement through all the nations of Europe by the wonderful
cures he performed on cases of demoniacal possession, melancholia, mania,
and several other similar diseases.

It was about this time that Mesmer was led to those conclusions which produ-
ced an entire revolution in the art of magnetism. He now formed the theory
that there exists in the animal frame an original and peculiar species of mag-
netism, which is capable of being excited, without the aid of the artificial mag-
net, at all. To this he gave the name of Animal magnetism. He now threw a-
way his metallic rods, considering that they acted merely as media of conduc-
tion, and that the magnetic power resided solely in himself. In this conclu-
sion he was led by finding that he could, in the case of nervous patients, produce
a variety of phenomena of a very peculiar nature, and by no means recon-
cilable with the ordinary effects of the magnets; and also that he could produce
precisely the same results upon the animal economy, without the interposition
of the magnetic rods at all, and merely by using his hands. He however, shortly
went farther, and declared that he could激动 this magnetic virtue upon any
other piece of matter, or another individual; and even convey it to a distance
by his very volition; in all of which cases it would exert the same power when
directly applied from himself. This strange theory, however, it might have
been supported by the results of his experiments, does not appear at first
to have gained much credit in the eyes of the scientific world at Vienna.
The professor rose in open arms against him, and he was considered by the
public generally as at best but a self-deceiving impostor. This favourite
science was not however, yet destined to fall into obscurity, and though he had
self found it necessary again to abandon Vienna, it only served eventually
to give his doctrines more general publicity, and to spread their influence
over a wider field. In the year 1778 he appeared at Paris, and being intro-
duced to the society of M. D’Elsoin at that time Doctor Regent to the Faculty
of Medicine, he succeeded in making him a convert to his opinions.
DeElsaon became a zealous supporter of all the doctrines of animal magnetism; and in defiance of all the censures, and judicial authority of his professional brethren, continued during the remainder of his career to advocate, and extend this principle, he had espoused. Monsignor and he, although living on terms of great friendship for a time, at length came to a serious misunderstanding which eventually broke up their joint practice, and terminated in DeElsaon setting up an independent establishment, and Mesmes retirement from Paris. He did not however remain long in obscurity. At the solicitations of his friends he shortly after returned to Paris where he commenced to form secret, a harmonious society, as they were called, in which his doctrines were inculcated, and all the mysteries of the art revealed to those who paid him a certain sum, and promised inviolable secrecy. This led to the wide spread of Mesmerism through France, as each of these pupils in turn, became a new teacher of the art in whatever corner of the empire he happened to establish himself. During the process of time the friendship which existed between Mesmes and DeElsaon, appears in some degree to have been restored as we find in the year 1778 a joint solicitation from them to the medical faculty of Paris, praying for a commission to be appointed to institute an inquiry into their system, and its extraordinary effects; and although he rejected the terms of this commission at the time, so great appears to have been his confidence in the efficacy of his mode of treatment that we find him proposing to the faculty as a test of its superiority, that they should select 24 patients indiscriminately from the hospitals, 12 of whom were to be treated by the physicians, and the remaining 12 by himself on the principles of animal magnetism. This proposal the faculty rejected; and it was not until the year 1784, that at the instigation of the government a joint commission consisting of four members of the medical faculty, and five of the Royal academy of sciences, was appointed to make a full investigation into the claims of animal magnetism. Without entering
into any detailed account of the nature of their report at present, I may say that the results of the joint commission were altogether unfavourable to the pretensions of animal magnetism; and although its supporters may say that the commissioners were men who came to the investigation of the subject with a decided bias against it, and determined before hand not to admit the truth no matter by what evidence it was supported; yet still, as they were all men of the highest veracity, and eminently capable of making correct observation, their report is exceedingly interesting in so far as without entering into their particular views of the exciting cause, we have a correct account of all the phenomena observed, and from these we may draw our own conclusions. The commissioners all appeared to admit that extraordinary effects were produced by the magnets, but they seem to have been at the same time satisfied that there were not attributable to the effects of animal magnetism, but to the power which they exercised over the imaginations of their patients, joined to the effects of manipulations. "De ces experiences, les commissaires ont conclu que l'imagination fait tout, que l'Magnetisme est sol, Imagination, Suspension, attacheement, telles sont les vrais causes des effets attributes Magnetisme Animal." Of the correctness of these conclusions I shall have occasion to speak afterwards, the fact, that wonderful, and uncommon results were witnessed is all that demands our attention for the present. The report appears to have excited a great sensation in the literary world at the time, and to have gone a great length, in giving the death blow to the pretensions of Animal Magnetism. Mr. Bow and several other distinguished supporters of the art, with all the rage arising from disappointed expectation, and detected fallacy, protested against the report, and published several ingenious papers against the manner in which the investigations had been conducted. The feeling of the scientific world was however pretty generally with the commissioners, and for a time the fate of animal magnetism seemed to be decided.
In this emergency its supporters made violent excursions through all parts of Europe, to save it from that oblivion into which it seemed likely to fall. New facts were daily published, and strong encomiums lavished from all sides, on the virtues of the boasted, but now derided, remedy. Some degree of success appeared to crown these excursions, the magnetists were beginning at least to attract the attention, if not to regain the confidence of the public when the breaking out of the Revolution, with its all-engrossing panic, threw into the shade all minor concerns; and absorbed the public mind with affairs of deeper, and more immediate interest. In this history of that eventful period little mention is made of the fortunes of Animal magnetism. It appears however, to have found an asylum in the academic cloisters of its supporters, and particularly in Germany, a country admirably adapted for the cultivation of all mystical science, where it flourished under the care of the Marquis de Puységur, Weinsvold, Gemellus, and others who greatly improved, and extended the usefulness of the art. About this time the art of Animal magnetism sustained a blow in the death of Mesmer, who in addition to having been its original founder, was all along its most strenuous supporter. After his event its partizans resolved themselves into three different schools, established in different places, and holding very different views. The first of these was that of the original disciples of Mesmer, at Paris, who operated by manipulations and by the direct use of some external agent, such as magnetized trees, water, plates of glass, and metallic conducting rods. The chief wish of these magnetizers was to produce what they called crises, or powerfully convulsive states of the body, which they regarded as the moment when the remedial power of nature took place, and which they endeavoured to excite by all possible means, bringing to their aid every thing of mystery, and solemnity which could tend to heighten the effect of their manipulations, and lay hold on the imagination, and hopes of those on whom they operated. A second school was that of the Chevalier Barbarian, established at Lyons,
and retain; whose partizans from their peculiar principles, and mode of operating, were called Spiritualists. They disclaimed all manipulations or if ever they employed them at all, considered them as not essential, but unnecessary means. They performed all their operations by a concentrated, and powerful effort of volition; and continued that nothing farther was necessary on the part of the magnetizer, while he was enabled to produce all the phenomena, and perform cures, quite as readily as by the aid of the ordinary manipulations. They even contended that it was not at all necessary to be in proximity to the patient, but that they could operate quite as successfully at considerable distances. The third school, that of the Marquis d'Oyanquez at Strasburg, steered a middle course, neither placing much confidence in their manipulations, nor yet attempting to operate solely by the power of volition. They practiced manipulations with the greatest gentleness, and commonly without all bringing their hands in contact with their patients. This appears to have been regarded as a very improved mode of treatment, and to have been attended with the most beneficial results, as we find a great many converts to it in the persons of the German physicians who employed it in their practice, and with marked success.

While Animal magnetism was thus extending its influence, and regaining its former celebrity among the nations of Europe, mineral magnetism was making a considerable stir upon the continent of America. Perkins, a physician of Connecticut, attracted the attention of all the scientific public by the wonderful cures he performed on all sorts of painful diseases by the use of his metallic tractors. These required to be but held in close proximity, and gently moved along the surface of the part affected; when the pain was found to be alleviated, and in many instances entirely, and permanently removed. When these astonishing facts became known, a powerful sensation was created in the minds of the community at large, and thousands flocked to the house of Perkins, to try the effects of his novel, and altogether unaccounted
remedy; and all who subjected themselves to his experiments according to
our most respectable testimony, experienced more, or less benefit, and
all were absorbed in wonder at the extraordinary nature of the cause.
The fame of these wonderful cures after spreading itself over great part of Ame-
rica found its way to England, where it excited so lively attention from the curi-
ous, and the scientific. The most careful experiments were tried by the
English physicians, and the use of the "tractors" was found to be attended in
many cases with the most salutary results in the cure of diseases; as ap-
peared very particularly in the experiments of Dr. Haggard at Falmouth,
in the general Hospital at Bath, and those of Mr. Smith in the Royal Infirmary
of Bristol, when although the tractors employed were not the metallic ones
recommended by Perkins, they certainly accomplished great miracles.

Since the commencement of the present century, the art of Animal magn.
netism having been greatly improved by new investigations and discover,
ies, and its supporters having taken great pains to publish to the world the history
of the remarkable phenomena produced, and cures accomplished by its daily use,
the attention of the scientific world in France was again aroused, and the
mitigation of Mr. Perpex, and others, as partisans of the art, represent-
ing their dissatisfaction with the last report of the commissioners in 1784, and
speaking since great alterations had since taken place in both theory and
practice, for a new investigation into the subject; — a committee of the Royal
academy of Medicine was appointed in the year 1825 to make a new investi-
gation upon the subject of Animal magnetism; and to publish a faithful
report of the experiments and phenomena witnessed:

Of the results of this investigation I shall afterwards speak. Like all other com-
missions upon the same subject it admitted that extraordinary, and almost
incredible results were produced; and upon the whole was much more fa-
vorable to the pretensions of Animal magnetism than the report of the joint
commissioners of 1784.
I must here close my very imperfect sketch of this view, and progress of that one mysterious, and still very incomprehensible subject, animal magnetism. From what I have brought forward, however, it will be evident that from the earliest ages, and in different countries, astonishing phenomena were produced, and extraordinary cures accomplished on the animal economy by the apparent instrumentality of magnetic power.

I shall now attempt an explanation of the causes which appear to me to have produced these effects, and I think I shall be enabled to show that they were chiefly, if not entirely, occasioned by the influence of the patient's own imagination on a weak, and morose bodily temperament.

I shall first allude to those cures said to have been accomplished by the use within external, or internal, of the mineral magnets, and on this subject my reasonings shall be brief, for whether such cures as have been ascribed to this agency really were accomplished, or not, I shall be able to show that they are all reducible to other causes afterwards to be considered. For in the first place as to the internal use of the pulverized magnet, as was common in the days of Galen and Dioscorides, it can be easily shown that if any cures were accomplished in cases where this powder was administered, they must have been produced by other causes, as this pulverized magnet is well known to possess no magnetic properties, and the iron which it contains is administered in such too small quantity to act as an agent in.

The statement, that in itself, the external use of the mineral magnet possesses curative influence over the human body, can be clearly demonstrated, in the cases both of Mr. Sydney and Perkins, who, perhaps, of all the supporters of the magnetic theory practiced with the greatest apparent success, and whose experiments were extended over this indirect field. That astonishing and almost incredible cures were accomplished by these gentlemen, I must admit; for I have it on the evidence of indisputable testimony, and I hold that the mind who rejects testimony must indeed be weak, and
its sources of information few. With regard to the cures performed by Mr. Hall, we have the most authentic evidence in the statements of M. M. Audry, and Thévenet, who were appointed by the Royal society of Paris as commissioners to examine into the facts of the case, and see how far the results corresponded with his boasted declarations. These distinguished gentlemen I have no doubt made their investigations with the greatest candour, and impartiality, together with the strictest scientific accuracy, and the result of their researches was, that they were quite satisfied of the truth of all the statements relative to the power of the magnets as a curative agent. They however in very mind omitted one important step, towards an arrival at the true state of the case, for while they satisfied themselves fully on to the actual occurrence of the phenomena, they neglected to investigate whether they might not be referable to any except their ascribed causes. This was afterwards perfectly accomplished by Mesmer, who, although himself for a time a zealous supporter of the art of animal magnetism, found it by experiment that he could produce precisely similar effects, whether he used its agency or not, and therefore very justly discarded it from his practice altogether; and by so doing almost entirely overthrown the theory and practice of animal magnetism.

The experiments of Dr. Haygarth, and Falcone, at the general hospital at Bath, and of Mr. Smith in the Royal dispensary of Bristol (instituted about the year 1799) performed a similar service for the metallic tractors of Perkins. The experiments of these gentlemen are exceedingly interesting in two points of view. First, because they prove the entire fallacy of Mr. Perkins doctrine with regard to the efficacy of "magnetic tractors," by showing that precisely similar phenomena may be produced with pieces of wood, bone, lead, nails coated with sealing wax, or in fact any thing fabricated so as to resemble the real tractors; while secondly, their experiments show that with these simple pieces of mechanism they produced the most astonishing results, and accomplished cures in many cases which had entirely baffled the power of medicine. Dr. Haygarth in his paper "On the imagination
as a cure, and as a cure of disease," gives a detailed account of three experiments. He states that he himself operated on five cases of chronic rheumatism occurring in the ankle, knee, wrist, and hip; and after the very first application of wooden tractors to the parts affected, all the patients affirmed that their pain was much relieved, and expounded themselves when the whole was much benefited by the treatment. The sensations generally experienced seem to have been a certain tingling sensation of heat in the parts, amounting in some to considerable uneasiness, and pain; but followed by an almost immediate capability of motion in the affected part, and general relief. I may add that the next day the true metallic tractors were employed with precisely similar results, and in all cases the false were employed first.

Dr. Haggart concludes, that from all his observations he believes the success of his treatment to have depended entirely on the hold he took of the patient's imagination before the commencement of the process, by telling him of the wonderful virtues resident in the tractors, the cure he had accomplished by their means, and their certain efficacy in the patient's individual case.

The experiments of Mr. Smith were conducted on a somewhat larger scale, but with exactly similar results. He gives a detailed account of his operations on ten patients, suffering under affections of rheumatism, paralytic pains, stillicidium urinæ, and disease of the shoulder joint, in all of which except two he met with the most decided success. These were the cases of a seaman with intense pain under the patella, who complained very much of the severity of the first application of the tractors, and could not be got to submit to a second; and that of a girl who had disease of the shoulder joint consequent upon an attack of inflammation, causing a total inability of motion of the arm, except by the action of the clavicle, and scapula. In both of these cases the results were not so satisfactory, but the cause of failure would be easily accounted for. In all the other instances the result was a perfect cure, or at least a complete alleviation of the disease, and that this was owing solely to the agency
of the tractors is proved by the fact that during the time of the operations, in the case of Dr. Haygarth's cases, the ordinary medical treatment of the patient was entirely suspended from the commencement of their use.

Since these experiments, in connection with those of Messrs. MacKellar, the total inefficiency of the animal magnetism in producing the phenomena ascribed to its use, by showing that precisely similar results may be caused by the employment of any other piece of matter, I think we are perfectly warranted in rejecting the subject of animal magnetism from our further consideration, as we can clearly reduce all the effects ascribed to its influence under two heads — They cannot either have been produced by the imagination, excited by means of their tangible agents, and consequently subject to a similar train of reasoning with that formerly employed on the subject of miraculous cures, and amulets; or else — as the advocates of animal magnetism would wish to prove, they must have been produced by the influence of some particular virtue residing in the operator, while the magnetic bars only serve as media of conduction to the person operated on.

I shall here then leave the subject of animal magnetism: for if I am succeed in establishing any position that animal magnetism is but a mode exciting the imagination, and that all its apparent effects are but caused by the influence of the mind; I shall have clearly proved the fallacy of the latter hypotheses, and established the truth of the former.

In coming to the investigation of this part of my subject I must say, that since none of the facts concerning animal magnetism have ever been the subject of my own observation, I must rely solely on the testimony of others, and particularly on that of the Commissioners of Paris for 1784 and 1823. To the evidence of the joint commissions of 1784 I know there have been many objections, and the advocates of animal magnetism through all the world have stigmatized them as partial, unwilling to be convinced, and influenced with the spirit of professional hostility against the subject which they came to investigate.
This business appears to me to be the language of prejudice and disappointment; and I cannot believe that gentlemen of such distinguished name, and standing in the ranks of literature, and with the certainty of contradiction before them, would allow the trivial concerns of professional rivalry to bias their statements on a subject of such importance from the fair, and open path of truth; and besides there were several of the commissioners including the high names of Lavater, B. Franklin, and the unfortunate Mr. Bailey who belonged to the Royal Academy of sciences, and consequently could have been influenced by no professional motives. We are therefore, I consider, bound to receive the statements of the joint commissioners as facts, for although we find sufficient evidence of their conclusions, yet I believe he was never able to assign the counterproof of the statements upon which they were founded, and we are certainly not to reject the testimony of all for one, nor to believe that he alone of all the members of that scientific, and talented association was capable of drawing erroneous conclusions.

The chief conclusion to which the joint commissioners arrived, and which appear to me to be incontrovertible arguments against the doctrines of animal magnetism, as they are based on the facts witnessed during the experiments, are the following. 1st. That if any such thing as animal magnetism does exist as a separate, and independent power, its existence is incapable of being demonstrated. Even M. De Elion, its most zealous partisan declared that the only manner in which he could prove its existence at all, was from its effects. 2d. That it must be admitted by all that many of the persons operated on exhibited none of the phenomena usually ascribed to magnetic influence. These phenomena are more liable to occur in women than in men, and in those again who from disease; or peculiarity of constitution, are exceedingly sensitive; while in the case of persons in the full enjoyment of health, and vigorous, they are incapable of being excited at all. The commissioners found, that in nine cases out of fourteen on whom they ex-
permitted there was no effect produced whatever, and that even in these few cases the effect was doubtful. That no effect is apparently produced in children, or in persons whose intellect is impaired, although subjected a considerable time to its influence, as they remarked particularly in the case of a young woman of unformed mind, who was subject to fits of epilepsy, and in whom no effect was produced although she was subjected a considerable time to the influence of animal magnetism, nor any returning of the fits manifested as the suspension of the theory declared should have been the case. It that many persons who believe themselves to be under the influence of magnetic operations exhibited exactly the same phenomena as they had been really magnetized as was exceedingly well illustrated in the case of a boy who was operated on at Pafay. The magnetist had informed them from to magnetize trees, and other inerent pieces of matter, which would in turn be able to exert a similar influence over the animal economy, and produce all the phenomena of magnetism in any person brought in contact or within the sphere of their influence. The commissioners have inferred very justly that this would be a good opportunity of testing the reality of magnetic influence, and judging how much was to be attributed to the operation of the mind, if a patient without being previously magnetized were brought in close proximity with a tree as magnetized. M. De Cloeon was requested to admit that the ordinary phenomena should occur, provided the patient was in a proper state of susceptibility, and accordingly having chosen a boy whom he considered as well suited for his purposes, he proceeded to magnetize a tree in the orchard of Dr. Franklin's garden at Pafay. To this bower, he was brought with a bandage tied closely over his eyes, and during all the experiment the greatest care was taken to prevent the possibility of any signs being communicated to him by M. De Cloeon. On being first conducted to a tree about 27 feet from that which had been really magnetized, the boy fell into a profound repose, coughed, spat, and complained of a pain in
his head. He was then led to a second which was at a still greater distance 36 feet, upon which he felt stupified, and complained that the pain in his head was much worse. At the third tree, to which he was led, and which was now 38 feet from that which was magnetized, he declared that he felt an increase of all his symptoms, and felt convinced that he was approaching nearer, and when conducted to a fourth tree, although at a distance of 24 feet distant, he fell into a complete crisis, and faints away. In this case the whole of the effects produced must be attributed to the influence of the magnetization, which led him to expect that such results should take place, as he was ever more convinced the tree magnetized by Mr. D'Eliou to have felt any influence from it.

The commissioners came to the conclusion that many persons subjected to the influence of animal magnetism without their knowledge did not exhibit any of the usual phenomena. Thus one woman experienced great pain from the fingers of the operator being simply directed to any part of her body, but complained of none when the same operations were continued for ten minutes without her knowledge. Another lady who had been previously magnetized at Pafoy, was subjected to the operations of magnetism through a paper wall which ran across the apartment and concealed the operator from her view. Although on the former occasions exceedingly susceptible of the magnetic influence she felt no inconvenience, nor exhibited any of the usual phenomena when subjected to manipulations in the manner at the distance of a foot, and a half, for half an hour. In order to remove all doubts as to whether she might have been at that time in a state of susceptibility, she was immediately afterwards subjected to the magnetic influence in the usual manner, and with the operator in her presence, when the result was the appearance of all the ordinary phenomena, and the induction of a complete crisis in the course of twelve minutes.

The commissioners found that many mistakes occurred in persons referring their sensations to the wrong parts of their body, if they believed the
magneto to have been operating there. Under this head they mention the case of a woman operated on by M. Jumelin, who always declared she felt a sensation of heat in the part towards which she saw his fingers to be directed. With a view of ascertaining how far this was dependent on imagination, the commissioned blindfolded her eyes so as she might not be able to see the motions of the operator, and then desired him to proceed as before. On questioning her now about the particular part which she felt to be affected, she replied in the most vague, and unsatisfactory manner, referring her sensations to parts totally different, and remote from those really operated on. On the removal of the handkerchief from her eyes, she was, however, immediately able to refer the sensations to their proper place. The bandage was again replaced, and she was not only unable to refer the sensations to the part which ought to have been affected, but actually continued to experience similar results when no influence was used at all. Two men were also operated on with precisely similar consequences.

6th. The committees, with the exception of M. Jumelin from the results of all the experiments brought before them, consider themselves warranted in coming to the conclusion, that the effects ascribed to animal magnetism, are attributable to other causes, particularly to the imagination, the fictions practiced by the operator, and the principle of instinctive imitation, and sympathy.

Such were the conclusions of the joint committees of 1784; and such were the facts on which these conclusions were founded. And I am certain that from a careful consideration of the latter there is no intelligent mind which will not essentially agree with the committees in the opinions which they formed; and say that the art of animal magnetism, at least as then practiced, was very much, if not entirely, dependent on the expectation of moral emotions, to which indeed every thing connected with its principles, a practice seemed to tend, and without which its operations were altogether vain.
In the period however which elapsed between the year 1781 and 1823 the art of animal magnetism had undergone a complete change, and the ed processes which it now builds its claims for investigation were only then first developed. I mean the induction of somnambulism, or magnetic sleep, and all the astonishing, and apparently incredible phenomena of lucidity, in which the sentient faculties seem to change their seat, and mode of action, altogether, and in which the patient is said to be able to ascertain the state of all his own internal organs, the seat of his disease, and the mode of cure, so also that any other individual with whom he is placed in magnetic contact, and moreover announce with implicit accuracy the occurrence of certain events connected with his own organism, though mere a life remote.

In this subject then, the commissioners of 1823 had more particularly to direct their attention. But besides this the art had undergone a complete revolution in the mode of its operations. The bucket of water, the metallic conducting rods, the darkened chamber, the music, the number of patients collected together, and the outward show of external manipulations were all done away with. Patients were now magnetized alone, in silence, and if required, by the mere repetition of the operator; although the external forms of paper, or slight manipulations practiced at a distance, were not altogether given up.

After a tedious and minute investigation into all the cases which could be furnished for their purpose, the commissioners came to the general conclusions—

1st That animal magnetism appears to exert no influence upon persons in a state of sound health, nor upon some diseased persons. 2nd That in other cases it effects are slight. 3rd That their effects are sometimes produced by cunning, by monotony, and by the imagination. 4th That they had never developed independently of their last causes, most probably as the effect of magnetism alone. Under each of these heads they have cited a number of cases, which certainly if their observations were correct, and no
impositions practiced, would tend to stultify the matter beyond all doubt, and
verify the justness of all their conclusions.

I have read their reports with the greatest attention, and I believe impartially; and from all the evidence I have been able to collect upon the sub-
ject, I have no hesitation in saying that a great majority, if not the whole of
these curious phenomena are referable to this exciting cause of imagination, and my reasons are the following:

1st. That in all the operations of these early magnetizers, care was taken to
do every thing in such a manner as to strike forcibly upon the mind of the
patient. Before they were conducted to the operating chamber, they had
no doubt Marvin’s, and exaggerated ideas of the nature of the trial to which
they were to submit. Fear, awe, and indescribable wonder must have 

invaded empire in their hearts, with the more excelling emotions of hope,
belief, and certainty of obtaining an alleviation or cure of their disease. They
doubt looked upon the magnetizer as a person who possessed almost super-
natural agency; and when they entered at the operating chamber, every
thing that would tend to elevate their former feelings. The lamps, and
serenity displayed in all its fitting, the dimness of the light, the heat
of the atmosphere, the presence of a number glisteningly situated pa-
teuts, the religious silence broken only by the anaesthetic state of the mag-
netizer, the tones of low and melancholy music, the monotony of the man-
ipulations, and the long confinement in a restrained position, might all
account for all the more prominent phenomena, observable upon such occa-
sions by the hold these circumstances must inevitably take upon the ima-
gination of weak and nervous patients. Thus, considering the state of the
patients body and mind, at the time, could any thing be more natural than
under such concomitant circumstances to expect the feelings of uncanny,
even leading them to believe they felt heat in this part where the fingers of the
magnetizer were directed, the feelings of shiverings produced by the monoton,
the yearnings propagated by sympathy from one to another, — the actual con-
duction of sleep — a last, this compulsory, and conscious, undue
in some more serious patient, and propagated by sympathy among the

2° That although the system of operation was greatly changed in the case
submitted to the investigation of the late commissaries, yet all the leading,
particulars, relative to the state of the patient's mind, and body required:
to be exactly the same; and though the operations were conducted in a
common chamber, — in silence, — and alone, leaving no room for the work-
ings of imitation, yet still the faculty of imagination was found to be an active
ly engaged there as at any other places, and even the commissaries themselves
give most striking examples under the 2° and 3° heads of their report to shew
that this power was exercised in some patients to a great extent, and producing
exactly similar phenomena to those excited by the act of the magnetizer.

Besides this, the commissaries admit in the 12th conclusion to which they
come in the summing up of their report, that as among the effects attributed
to communaldium, some may be feigned,; communaldium itself may be
feigned, and furnish to quarterly, the meaning deception. (P. 138. 140).

Since then we have seen, that by most indubitable experiment, that all the
results which in former times were attributed to the actions of animal magnetiz,
may be produced by the influence of the imagination in subjects, properly fit-
ted for its action; possessing a sensitive, and invariable temperament; and since
we have seen that in the very latest experiments the same holds good in a great
number of cases, without reference at present to the subject of communaldium.
I would say, that on these grounds, we are justified of the strongest presum-
tive evidence against the existence of animal magnetism as a separate
and independent power. If such an influence exists at all it must be
entirely different from all the similar influences yet discovered, and it requires
no imputation of either magnetizer, a magnetized, and therefore must be
supposed to be entirely at the command of the operators; but, by this
inherent power, must control the sphere of its action. A theory so an-
omalous it is difficult for the human mind to receive, especially as it
is merely a gratuitous assumption, and we have the strongest evidence
that precisely similar results may be produced by the sole exercise of the pa-
tient's own imagination. If such results have been produced in one
case or in series of cases why should we fly to a new, and as yet unexpe-
tered, instrument to account for phenomena which may be explained upon the most ordi-
inary, and undeniable principles? — The strongest reason which I see
for endeavoring to establish any new theory upon the subject, could only
have been the natural desire of fame, worldly eminence, and immortality,
to which some mind aspires, and desires to attain, by being the inventor, and
propagator of an ingenious, though fallacious theory, and the only reason
I can see why that theory is still supported, is the love of novelty; and the natu-
ral desire implanted in every heart to fly from the common, and emulate
improvements of a phenomenon, to the more absurd, and complex, merely be-
cause it is the incomprehensible one.

Before leaving the subject I must, however, allude to this most remarkable
of all the effects ascribed to the action of animal magnetism. I mean lu-
cidity, and conviction; which although rather foreign to my proper sub-
ject holds such a prominent place in the list of their effects, that I cannot
refrain from briefly alluding to it, as if it can be truly established it would
demonstrate the existence of an altogether new, and anomalous exercise of the
sentient faculties of man. That sleep of a very peculiar kind was in-
duced by the magnetic operations, I have no doubt, for it is quite reconcilable
to natural cause, before mentioned; and as to the occurrence of a number
of impressions, and astonishing phenomena during that sleep I must
admit for on both subjects we have the direct testimony of the commissioners,
but as to these effects being produced by their ascribed cause, and acting to
then alleged extent, I am by no means so certain, and would rather believe that a quiet, and well planned deception was practised upon the conspirators, than wander through the labyrinth of probabilities in search of some plausible cause to account for an improbable phenomenon. I cannot believe that the all-wise author of our being should bestow such pains, and manifest such design in furnishing us with organs of sense fabricated with such divine skills, and such a beautiful adaptation to their individual ends, if any one human being at the first glance could annihilate, a suspend the action of these organs in another, and cause their function to be performed in an infinitely higher degree by any other organ, a part of the body he chose to appoint. — Nor can I believe that the same all-wise being would allow the throne of his divinity to be usurped so far, as that man should be able to induce upon his fellow man a state in which the faculties of his soul should be so mightly acted, as to be gifted with a prophetic and all-seeing power. I would therefore look for an explanation of this phenomenon upon natural causes, and such I think we may find in the facts: 1st. That often very great, and astonishing deceptions, and even at the expense of great bodily pain have been for a long time kept up by interest in individuals. 2nd. That nature's commandments are sometimes found with whom it would be exceedingly easy to practice these deceptions. 3rd. That with regard to patients being able to take the state of their own internal organ, or those of any person in juxtaposition with them; it is exceedingly probable that such individuals could make tolerably acute, and occasionally even correct suppositions, suggested by their own feelings, or the external appearance of the other patient, and that their innermost suppositions, and occasionally very erroneous ones, I think we have frequent evidence in some of the cases mentioned in the report of the Paris conspirators (p. 138, 140). and 4th. With regard to the subject of perversion—this being only excited satisfactorily in the instance of the patients own case, this mode, and time of his cure, or
the return of epileptic fits, these may all have been previously arranged, and it is well known there are many individuals who purpose the bringing on fits of epilepsy at pleasure. These then I think are sufficient to account for all the more remarkable phenomena of command, while if every any remarkable instance occurred when the previsions turned to be true, I would regard them at best as but curious coincidences, and no more dependant on animal magnetism than the occasionally true prophecies of a dream.

While therefore I have braved these few remarks on this intricate subject, I would not wish to be understood as directly ascribing that all the phenomena attributed to animal magnetism are produced by the imagination. I do not wish to arrogate unbounded power to the influence of the mind, or any of its faculties, as by so doing I would only tend to weaken a doctrine being in those while I have established, and besides it is my duty in the prosecution of my subject to investigate the extent as well as the nature of that action. I think I may however safely conclude, that a great many of the phenomena of animal magnetism, are producible by the imagination, and have been often so produced, and moreover that this action as excited has been eminent by itself in the cure of many diseases.

Having made these remarks I must now leave the consideration of the subject to some more curious, and better qualified minds, and hasten to the conclusion of a paper already introducted too long.

It was my intention, after having pursued the investigation of my subject thus far, to have made a general summary of the facts which had been established, and shown how their conjunction tended to place the mind in the very foremost rank as a powerful therapeutic agent, and one of the most universally successful articles of our materia medica as a curative of bodily disease; after which I had intended to have made a few remarks upon the manner in which this agency of the mind might
occasionally be taken advantage of in practice; but space, and what is of still higher importance to me, my time, both warn me that I must enter further into these considerations at present.

In the foregoing pages I am aware there is little of ingenuity, talent, or scientific learning displayed; indeed nothing, worthy the consideration of those whose eyes they are to meet. I would submit them therefore, with humble deference, as the work of one, whose highest ambition in the writing was, to make a collection of facts from the experiments, and testimony of others, as from his own observations, with the desire of touching upon a path, where few wanderers have ventured, and endeavouring to show the mighty power of an agent whose action to a great portion of the community is unnoticed, and unknown.

I cannot however, presume to say that I can present anything new to those whose consideration these pages must meet; and can only beg of them to look upon the faults, or inaccuracies, which they may find there, with that leniency which exalts a talent, and matured experience, is wont to extend to the first attempts of youth; and if in the prosecution of my subject I may have succeeded in placing the facts brought forward, in a new form, or with new relationships to one another, and in this manner have contributed in the slightest degree to throw light upon the subject of my investigation, I shall consider that the pains, and pleasing labour it has cost me, have not been bestowed in vain.

John Johnston.

Edinburgh, March 18.