

FAITH-HEALING AND KINDRED PHENOMENA.

TO avoid the necessity of frequent reference to the sources whence the facts and conclusions presented have been derived, the following statements are made.

In 1849 or 1850 I first saw performances in "animal magnetism." A "professor," of much fluency, fine appearance, and marked self-possession, lectured with illustrations; feeble men after being "magnetized" became strong, and persons ordinarily reticent spoke eloquently on subjects suggested by the audience. Great excitement arose, and the attention of medical men was attracted to the curative powers of "magnetism." A dentist, who was also a physician, acquired the art, and a paralytic when under "the influence" moved an arm which had long been useless. Persons whose teeth were extracted felt no pain during the operation.

Some years afterward, at boarding-school, a young man who was very devout occupied a room with me. A revival in the town extended to the school, and the devout young man was brought from a meeting in a "trance" and placed upon the bed. He was unconscious for some hours; his limbs were rigid, and it was possible to lift him by the head and feet without his body yielding in the least degree; nor could the strongest young man bend his arms. At length he opened his eyes, uttered some pious ejaculations, and then relapsed; this recurred at irregular intervals. By one o'clock in the morning he had resumed his natural state. Feeling that he had been the subject of an unusual manifestation of the favor of God, he was very happy for some days. Similar seizures occurred to him during his stay at the institution, whenever religious meetings were unusually fervent.

In 1856, when in college, I first saw the phenomena of spiritualism as displayed by a "trance medium" and "inspirational speaker." Soon afterward I visited the Perfectionist community established by John H. Noyes, where the cure of disease without medicine and the possibility of escaping death were expounded.

In 1857 I found certain "Millerites" or "Adventists" in the interior of Connecticut who claimed power to heal diseases by prayer and without medicine, and — if they could attain sufficient faith — to raise the dead. This they attempted in the case of a young lady who had died of fever, and continued in prayer for her until decomposition compelled the civil authorities to interfere. (This case has been

paralleled several times during the past year.) Trances were also common among the Millerites at their camp-meetings, as they had been among the early Methodists, the Congregationalists in the time of Jonathan Edwards, and certain Presbyterians and Baptists in the early part of this century in the West and South.

In 1859 the famous Dr. Newton arrived in Boston on one of his visits, causing an extraordinary sensation. The lame who visited him leaped for joy, and left their crutches when they departed; in some instances blindness was cured; several chronic cases were greatly relieved, and some astonishing results were reported that confounded ordinary practitioners, and puzzled one or two medical men of national reputation. I made Dr. Newton's acquaintance and conversed with him at great length and with entire freedom. His disciples became numerous; and "healing mediums" and physicians who cure by "laying on of hands" still exist, increasing rather than diminishing in number.

The circumstance of meeting a person who had been in the habit of going into trances in religious meetings, was an easy subject for "mesmerizers," had been cured of diseases by a "healer," and who finally became a spiritualist and "trance medium," suggested the question whether there might not be a common susceptibility acted upon by a common law. Nothing which could shed light upon this problem has been knowingly neglected by the writer during the past thirty years.

Two root questions arise concerning the phenomena; they are the inquiries which lie at the foundation of all knowledge; "What?" and "How?" What are the facts, and how may they be explained?

THE FACTS.

THE career of Prince Hohenlohe, Roman Catholic Bishop of Sardica, is as well authenticated as any fact in history. Dr. Tuke, in his thoroughly scientific work on the "Influence of the Mind upon the Body," admits his cures as facts. The Prince, who was born in 1794, in Waldenburg, was a man of high position and broad education, having studied at several universities. When he was twenty-six years of age, he met with a peasant who had performed several astonishing cures, "and from him caught the enthusiasm which he subsequently manifested in healing the sick." I will quote two cases on the authority

of Professor Onymus of the University of Würzburg. "Captain Ruthlein, an old gentleman of Thundorf, 70 years of age, who had long been pronounced incurable of paralysis which kept his hand clinched, and who had not left his room for many years, was perfectly cured. Eight days after his cure he paid me a visit, rejoicing in the happiness of being able to walk freely. . . . A student of Burglauer, near Murmerstadt, had lost for two years the use of his legs; and though he was only partially relieved by the first and second prayer of the Prince, at the third he found himself perfectly well."

Father Mathew was also very successful in relieving the sick, and after his death multitudes visited his tomb, and of these many were helped and left their crutches there.

In all parts of Roman Catholic countries, and in the Greek churches of Russia, great numbers of crutches, sticks, and splints may be seen, which have been left by those who, as Dr. Tukey says, "there is no reason to doubt, have been cured and relieved of contracted joints by the prayers offered at some shrine, or by the supposed efficacy of their relics." Similar results have been seen in Montreal within a few months, at the solemnities connected with the deaths of certain bishops, one of whom had performed many cures through a long career.

It cannot be denied that many cures have occurred at Knock Chapel in Ireland; and also at Lourdes in France, whose fame "is entirely associated with the grotto of Massavielle, where the Virgin Mary is believed, in the Catholic world, to have revealed herself repeatedly to a peasant girl in 1858." This place is resorted to by multitudes of pilgrims from all parts of the world, and their gifts have rendered possible the building of a large church above the grotto, "consecrated in 1876 in the presence of thirty-five cardinals and other high ecclesiastical dignitaries." The gifts have been made by devotees, many of whom claim to have been cured of diseases that defied medical treatment, and a large trade is carried on in the water of the fountain, which is distributed to all parts of the world. There is no ground to deny that many recoveries follow its use.

Nor is there any reason to doubt that Joseph Gassner, a Roman Catholic priest in Swabia, effected many cures.

Turning from the Roman Catholic and Greek churches to Protestantism, five or six names are very conspicuous in connection with the production of cures without the use of medicine, and in answer to prayer.

Dorothea Trudel, a woman living at Mannheim long had an establishment there. Marvel-

ous tales have been told of the cures, some of which have been thoroughly authenticated.

Another name widely known is that of the late Rev. W. E. Boardman, with whom I was acquainted for many years. He had an establishment in the north of London which is designated "Bethshan," and has created quite a sensation. There hundreds of remarkable cures are claimed of cancer, paralysis, advanced consumption, chronic rheumatism, and lameness; and the usual trophies in the shape of canes, crutches, etc., are left behind. They will not allow the place to be called a *hospital*, but the "Nursery of Faith." Their usual method is to anoint the sufferer with oil and then pray. They profess also to effect many cures by correspondence, and assert that the healing virtues claimed for French and Irish relics by Roman Catholics are not to be compared with those exercised in answer to their prayers.

Dr. Charles Cullis, of Boston, has long been noted in connection with healing diseases by faith and prayer, and has given Old Orchard, Maine, among his followers, a reputation as great as the grotto at Lourdes has among Roman Catholics. There is no reason to doubt that many cures have been effected.

The Rev. Mr. Simpson, formerly a Presbyterian minister, and now an Independent in the city of New York, has also become conspicuous, and there can be no doubt of the improvement in health of many of the persons for whom he has prayed. His devotees have enabled him to open a house here to which various persons, among them some ministers, resort when sick.

Mrs. Elizabeth Mix, a colored woman living in the State of Connecticut, also had great fame; having been the instrument of the cure of persons who have devoted themselves to faith-healing, attending conventions, and writing books, etc. Her recent death was bewailed by many most respectable persons, without distinction of creed, sex, age, or color, who believed that they had been cured through her prayers.

One of the elements of the notoriety of George O. Barnes, the "Mountain Evangelist," was his oft-announced power to heal.

Having admitted in general that real cures of real diseases are often made, it is necessary to consider more closely the subject of testimony.

TESTIMONY TO PARTICULARS.

ALL honest and rational persons are competent to testify whether they feel sick, and whether they seem better, or believe themselves to have entirely recovered after being prayed for and anointed by Boardman, Simpson, or Cullis; but their testimony as to what disease

they had, or whether they are entirely cured, is a very different matter, and to have any value it must be scrutinized in every case by persons competent to do it.

Diseases in general are internal or external. It is clear that no individual can know positively what any *internal* disease that he has, is. The diagnosis of the most celebrated physicians may be in error. Post-mortems in celebrated cases have often shown that there was an entire misunderstanding of the malady. Hysteria can simulate every known complaint: paralysis, heart disease, and the worst forms of fever and ague. Hypochondria, to which intelligent and highly educated persons of sedentary habits brooding over their sensations are liable, especially if in the habit of reading medical works and accounts of diseases and of their treatment, will do the same. Dyspepsia is of a variety of forms, and indigestion can produce symptoms of organic heart disease, while diseases of the liver have often been mistaken by eminent physicians for pulmonary consumption. Especially in women do the "troubles that they are most subject to" give rise to hysteria, in which condition they may firmly believe that they are afflicted with disease of the spine, of the heart, or, indeed, of all the organs. Thus I heard an intelligent woman "testify" that she had "heart disease, irritation of the spinal cord, and Bright's disease of the kidneys, and had suffered from them all for *ten years*." She certainly had some of the symptoms of all of them. A "regular" physician died within two years, the cause, as he supposed on the authority of several examinations, being consumption. A post-mortem showed his lungs sound, and his death to have been caused by diseases the result of the enormous quantities of food and of stimulants he had taken to "fight off consumption." The object of these observations is simply to show that the testimony that a person has been cured reflects no light upon the problem as to what he or she was cured of, if it was claimed to be an *internal* disease. The solemn assertion of a responsible person that he was cured of heart disease, can prove only that the symptoms of what he thought was heart disease have disappeared.

Also, in any state not accompanied with acute pain, testimony to an immediate cure is of no value without the test of time, unless the disease be of an external character and actually disappear before the eye of the witness. All other cures must have the test of time; hence the testimony given on the spot at the grave of Father Mathew, or at Lourdes, or at the camp-meeting at Old Orchard, or in the Tabernacle of Mr. Simpson, can prove only that then and there the witness was not

conscious of pain or weakness, or of the symptoms of the disease which he believed he had.

The foregoing observations relate to internal diseases, but it is by no means easy to determine what an *external* disease is. Tumors are often mistaken for cancers, and cancers are of different species—some incurable by any means known to the medical profession, and others curable. It is by these differences in cancers and in tumors that quack cancer-doctors thrive. When the patient has anything that looks like a cancer, they promptly apply some salve, and if the patient gets well he signs a certificate saying that he was cured of a cancer of a most terrible character which would have been fatal in three months or six weeks; or when the *quack doctor himself writes the certificate for the patient to sign*, which is generally the case, the time in which the cancer would have proved fatal may be reduced to a few days. There is also a difference in tumors: some would under no circumstances cause death; others are liable to become as fatal as a malignant pustule.

In supposed injuries to the joints, the exact cause of the swelling is not always easily determined; and internal abscesses have sometimes been months in reaching a condition which would enable the most skillful physicians and surgeons to locate them, or even decide positively the cause of the swelling. The converse of this is true, that swellings have been supposed to be caused by abscesses, incisions have been made, and a totally different and comparatively harmless condition found. Hence it is by no means certain that an external disease is properly named. The patient and his attending physicians may be in serious error as to the exact character of what at a first glance it might be supposed easy to identify.

I have already spoken of the power of hysteria to simulate the symptoms of any internal disease. It may be new to some that it can produce very remarkable external developments. On the authority of Dr. Marvin R. Vincent, of this city, I give the following. Says Dr. Vincent: "I was told of a case at St. Luke's Hospital in this city: a woman with a swelling which was pronounced by the physicians to be an ovarian tumor, but which disappeared on the administration of ether, and was discovered to be merely the result of hysteria."

Consumption is a subject of painful interest to almost every family in the country. The peculiarity of this disease is that it advances and retreats. In the more common form there comes a time when what is commonly called softening of the tubercles takes place. The patient is then very ill; hectic fever with the succeeding chill occurs every day, and some-

times several times a day; night sweats, profuse expectoration, and other evidences and causes of debility complicate the situation, and the end is thought to be not far off. To the surprise of the friends, in a few days the patient greatly improves. Night sweats cease, the fever greatly diminishes or disappears, the cough lessens; he rejoices, and perhaps resumes his business and receives congratulations. Whatever he had been taking now has the credit,—whether what his physician prescribed or hypophosphites, cod-liver oil, balsams, pectorals, expectorants, “compound oxygen,” benzoic; when the fact is that the tubercles have softened. As foreign bodies they produced fever and other symptoms; they have been eliminated by the coughing and other natural processes. Meanwhile others are forming which give no uneasiness except a slight increase of shortness of breath. When the second softening period comes the patient sinks lower than before; new remedies, of course, are tried, some radical change of diet is made, but if death does not end the scene a similar apparent recovery takes place. At either of these stages a visit to a grotto, the operations of “faith-healers,” or a magnetic belt or pad, would seem to produce a great effect; but the decline would occur at the periods of softening, and the patient would afterward improve or sink beyond the possibility of recovery, if none of these things had been done.

A fact concerning consumption is known to medical men and stated in works on hygiene, but often when stated disbelieved. That fact is that pulmonary consumption, genuine and unmistakable, often terminates spontaneously in recovery, and often yields to hygienic methods. Indeed, it is the opinion of one of the most celebrated physicians of Europe that for every two cases of death from consumption there is one case that is either indefinitely prolonged, the patient living to be old, or entirely recovering and dying of old age, or of some entirely different disease. It may be asked how such a fact as this can be established. By two modes—one probable, the other conclusive. The probable mode is where the patient had all the external symptoms of the disease, and where examination of the lungs by competent specialists gave results which agreed with each other and with the external symptoms, and where the patient, by changing from a sedentary to an outdoor and active life, entirely recovers and lives for many years without a return of the symptoms. The possibility of error in the diagnosis of course remains, but where all these conditions exist it is reduced to a minimum. Such cases are numerous. Conclusive demonstration is found in post-mortem exam-

inations. The late Prof. Austin Flint of New York, author of the “Practice of Medicine,” was also the author of a “Clinical Report on Consumption,” and describes sixty-two cases in which an arrest of the disease took place; in seven of these cases it occurred without any special medical or hygienic treatment, and in four of these seven he declares that the recovery was complete.

Prof. J. Hughes Bennett, of the Royal Infirmary at Edinburgh, in a lecture says: “Up to a recent period the general opinion has been that consumption almost always marches on to a fatal termination, and that the cases of those known to be restored were so few as to be merely an exception to the general rule. Morbid anatomy has now, I think, demonstrated that tubercles in an early stage degenerate and become abortive with extreme frequency, in the proportion of one-third to one-half of all the incurables who die over forty.”

Both the Edinburgh “Journal of Medical Science” and the London “Lancet” indorse this conclusion. It is equivalent to saying that from one-third to one-half of all the incurables of Scotland who die over forty have had incipient consumption and got well of it. To meet those who would say that practically consumption does not mean the existence of a few isolated tubercles, but an advanced stage in which the lungs are in a state of ulceration, and the powers are so lowered that perfect recovery seldom or never takes place, Dr. Bennett proceeds to say that “Laennec, Andral, Cruveilhier, Kingston, Pressat, Boudet, and many others have published cases where all the functional symptoms of the disease, even in its most advanced state, were present, and yet the individual lived many years and ultimately died of some other disorder, and on dissection cicatrices and concretions have been found in the lungs.” In that same lecture Prof. Bennett exhibited the lungs of a man who died suddenly of congestion of the brain, aged fifty years. At twenty-two he had been given up to die of pulmonary consumption, got well, lived nearly thirty years, and his lungs exhibited most indubitable marks of the progress and termination of the disease. It is easy to see that in such cases of recovery there came a time when the last tubercles softened; at such a time, any powerful mental stimulus, or pleasing change in circumstances, or physical stimulant compelling exercise in the open air, might be the element which would decide the question whether the system would rally or the process of innutrition and decay go on.

The heating of the minds of witnesses by a succession of testimonies must not be forgotten.

In one of the meetings conducted by the Rev. A. B. Simpson, I heard witnesses testify

to the healing power of God, and one witness, who seemed to be a pillar and was specially called upon by Mr. Simpson, testified, stating that no one had greater reason to praise God than he, "for during the past year I have several times been *miraculously and instantaneously* raised from the jaws of death."

At a meeting in Australia held in the Workmen's Hall in Adelaide, which was crowded, a Mrs. Morgan testified that for twenty years she had suffered from heart disease, but the moment "Mr. Wood laid his curative hands upon me, I felt a quiet within and was conscious I was cured." The Rev. W. B. Short-house tendered some wonderful testimony; he described his own career of weakness which interfered with his ministerial duties, but now he was completely restored to health. Only two weeks previous, he said, some of his congregation told him that he looked like death. As he grew warm in his testimony, he described several marvelous cases, *one of a man brought in dead* who walked away without assistance. He had seen hundreds "touch the border of Mr. Wood's garment," and finally concluded by saying he was himself "a living example of miracles greater than those performed by the disciples of Christ."

After seeing this in "Galignani's Messenger" in Paris, I ascertained from high authority in Australia that these narratives were greatly exaggerated, and that many relapses had occurred.

If such dangers exist in connection with the testimony of witnesses in religious meetings to *physical facts*, it may be thought that accounts of cases carefully written by honest men might be taken without so many grains of allowance. Having inquired into several of the most conspicuous with whose subjects I am acquainted, I have found that the condition of the patient *prior to the alleged cure* has been greatly exaggerated in the description. This has not been so in every case, but in most of the celebrated cases which I have personally investigated.

Many important facts have been omitted, sometimes because the witness did not regard them as important; in other cases, it must be confessed, because the luster of the cure would be dimmed by their recital. There is one famous instance of a lady, an evangelist, whose astonishing cure has been told to thousands, but she never mentions a surgical operation from which her friends know that she derived great benefit; and when asked why she did not tell of that, she replied, in substance, that she did not wish to divert attention from the great work that God had really wrought in her. In other instances the account of the *cure* has been exaggerated: relapses have not

been published, the peculiar sensations which are still felt, and resisted, have been omitted from the description, and the mode of the cure has been restricted to a single act or a single moment of time, when in response to questions it appeared that it was weeks or months before the person could be said properly to be well. In all such cases it is obvious that the written testimony is of little value; indeed, it is seldom that a published account in books supporting marvels of this kind shows any signs of being written by a person who took the pains, if he possessed the capacity, to investigate the facts accurately. Of course the frequent quotation of such accounts adds nothing to their credibility or value.

But after all deductions have been made, the fact that most extraordinary recoveries have been produced, some of them instantaneously, from disease in some cases generally considered to be incurable by ordinary treatment, in others known to be curable in the ordinary process of medicine and in surgery only by slow degrees, must be admitted.

The object of these remarks is not to discredit all testimony, but to show the conditions upon which its value depends.

EXPLANATION OF THE FACTS.

HAVE these facts a common cause or diverse causes? To solve the problem requires us to ascertain whether the effects are the same, and the limitations of the cause or causes are the same? Do the recoveries under the prayers and anointings of Dr. Cullis surpass, in the nature of disease, the rapidity of cure, and the proportion of recoveries to the whole number of persons prayed for, those attested in connection with Mrs. Elizabeth Mix or those of the Rev. A. B. Simpson? Is there any reason to believe that Dr. Newton was less successful in the number, character, or permanence of the cures attributed to his touch and voice than Dr. Cullis, the Rev. A. B. Simpson, and Mrs. Elizabeth Mix? Again, is there any testimony that these persons have achieved greater success than "Bethshan" in London? Further, can these be proved to have done any more than Prince Hohenlohe, or the priest Gassner, or the water of Lourdes? The subjects of these cures will, of course, chant the praises of the respective schools; but does the impartial student of the testimony see any reason to distinguish between them as to the number or character of the effects? They all sometimes cure paralysis, convulsions, cancers, tumors, spinal diseases, diseases peculiar to women, and relieve or cure chronic diseases frequently, especially rheumatism, sciatica, neuralgia, and kindred maladies.

They also succeed in some forms of acute disease. I have personally seen subjects of spiritualist healers, mesmeric and magnetic healers, Roman Catholic and Russo-Greek miracles, and of the most conspicuous "faith-healers" and "mind-curers" in this country, and find no reason to believe that any of them has been more or less successful than the others.

A very important question is whether their limitations are the same. The limitations must have respect to what they cure, how they cure, and the permanence of the cure. It will be noted that none of them can raise the dead, or if any of them claim to be able to raise the dead, or by prayer to restore a person absolutely dead, the rest of them will unite to deny the claim of the others, and so fully support our view. Neither the Roman Catholic, the Spiritualist, the Magnetizer, nor the Protestant who professes to be the instrument in the hands of God of producing cures of diseases, can raise the dead. Nor can they give sight to one born blind, nor healing to one born deaf, where the cause of deafness is the absence of any of the organs necessary to hearing. Instances have been published where children who had lost their hearing by scarlet fever or other disease, have been made to hear by the manipulations of spiritualists or by the prayers of Catholics or Protestants; but whether true or not, no case which can be shown to be one of congenital deafness or blindness can be attested where sight or hearing has been made possible by any other than a surgical cause. Further, none of them can restore a limb that has been cut off, or an eye that has been lost.

In mental derangement it is to be admitted that all have been successful in some cases of a functional character, and in some instances of protracted melancholia; but no authentic account has been adduced of the cure or relief of dementia or idiocy.

Another limitation common to all is the existence of many cases of the same disease in which cures are effected, which they cannot relieve in the least. Some of the most pitiful instances could be detailed of persons who have traveled long distances, or have believed in the water, or the power of a dead body of an ecclesiastic, or of prayers at his tomb, or of the mystic touch of Newton, or of Dr. Cullis himself, or of a coterie of persons who have made their headquarters at a famous resort on the coast of the Atlantic, and have died bitterly disappointed. Other instances could be presented of those who have died while firmly believing that God would heal them, and that they were not going to die. Neither Catholic, Spiritualist, nor Protestant has any preëminence with regard to this limitation.

A remarkable attempt to Christianize the interior of Africa is now proceeding under the auspices of William Taylor, a missionary bishop. One of the company which he took out was an obstinate believer in the power of faith to bring forth from God such help as to enable him to dispense with medicine. This young man fanatically refused to take any medicine, and died a martyr to superstition which he mistook for faith. The last entry in the young man's diary was: "I haven't the fever, but a weak feeling; but I take the promise 'He giveth power to the faint,' and I do receive the fact." The testimony of his medical adviser to his last conversation is: "Charlie, your temperature is 105, and pulse 130; normal is 98; the dividing line between life and death is 103. You are now dying. It is only a question of time; and if you do not take something to break up this fever, it will surely kill you." The reply of the misguided youth was, "Well, then, I'll die; for I won't take any medicine." The Rev. William Taylor himself does not hold the view which, consistently carried out, practically caused the suicide of this young man. Almost the entire party had the African fever, and with the use of medical skill recovered.

In further illustration of the limitations common to all, I will narrate a case, the account of which I received in writing from the eminent physician who had it in charge until its fatal termination. A minister of the gospel and his wife, widely known both in Europe and America, had a daughter-in-law to whom they were greatly attached, she being the widow of a beloved son. Her health began to fail, and all that medical skill could do was done without availing anything. The diagnosis was one of ovarian tumor, and little hope was offered either to the invalid or to her friends. Finally it was made a subject of prayer by the minister and his wife, who earnestly besought God to heal the disease. They received an evidence in answer to their prayers that she would be cured; but as they were about to make a long evangelizing tour throughout the world, they prayed that if she was certainly to get well, they might receive a certain sign which they suggested in prayer, and the event was in harmony with the suggestion. Thoroughly persuaded that she would recover, they made her a farewell visit and had a season of prayer in which both they and she received "the assurance" that the disease was checked and that she would finally recover. Previous to their embarking on the voyage, at a meeting which was attended by thousands, her case was spoken of and prayers were offered for her recovery, and this happened on several occasions during the long tour following. But

the disease proceeded according to the prognosis given by the physician, who himself is a Christian, and ended in death. These facts are narrated to show the deceptive character of the assurances which many claim to receive on matters of fact of this kind.

There is another element of limitation which has respect to relapses. In many cases persons who suppose that they have been cured relapse and die of the malady of which they testified they had been cured. This is true of the results of medical practice, and is a consequence of the law of human mortality and the general limitations of human knowledge; but it is specially true of quack medicines involving anodynes, alcohol, or other stimulants which disguise symptoms, develop latent energy, or divert attention.

Lord Gardenstone, himself a valetudinarian, spent a great deal of time "inquiring for those persons who had actually attested marvelous cures, and found that more than two-thirds of the number died very shortly after they had been cured." That the proportion of relapses among persons who have attested cures under the Spiritualists, Magnetizers, Roman Catholics, and Protestants is as great as this, I do not affirm; but I have no doubt that it is greater than among those who have supposed themselves to be cured either by hygienic means without medicine, or under the best attainable medical treatment, which always attends to hygiene in proportion to the removal of the physician from the sphere of quackery.

Some years since a member of the Christian church in the city of Boston solemnly testified that he had been entirely cured of pulmonary consumption through the anointing and prayer of Dr. Cullis. In less than six months afterward he died of consumption. "Zion's Herald," a paper published in the same city, in an editorial upon the results of a faith-healing convention at Old Orchard, says: "We are not surprised to learn that some who esteemed themselves healed are suffering again from their old infirmities, in some instances more severely than before." Such instances are exceedingly numerous, but they are not published; the jubilant testimonies are telegraphed throughout the land and dilated upon in books; the subsequent relapses are not spoken of in religious meetings nor published anywhere, but a little pains enabled me in a single year to collect a large number. It is true, however, that the cures are often permanent.

If we are not able to conclude a common cause from these concurrences in effects, limitations, and relapses, neither the deductive nor the inductive process is of any value, and all modes of acquiring knowledge or tracing causes would seem to be useless.

But what is that common cause? Can these effects be proved to be natural by tracing their causes and constructing a formula by which they can be produced? If there be phenomena in which the effects cannot be traced to their cause, can those effects be shown to be similar to other effects whose causes can be thus traced?

In investigating phenomena, some of which claim a connection with religion and others with occult forces, it is necessary to proceed by a careful study of the facts, *without regard to the question of religion*, in determining whether the phenomena can be accounted for upon natural principles, and paralleled by the application of those principles.

In searching for analogies I avail myself of the authentic cases found in John Hunter, in Dr. Tuke's work previously referred to, in the "Mental Physiology" of Dr. Carpenter, and in the psychological researches of Sir Benjamin Brodie and Sir Henry Holland; taking, however, only such facts as have been paralleled under my own observation.

First. Cases where the effect is unquestionably produced by a natural mental cause.

(a) The charming away of warts is well established. Dr. Tuke says of them: "They are so apparent that there cannot be much room for mistake as to whether they have or have not disappeared, and in some instances within my own knowledge their disappearance was in such close connection with the psychical treatment adopted, that I could hardly suppose the cure was only *post hoc*. In one case, a relative of mine had a troublesome wart on the hand, for which I made use of the usual local remedies, but without effect. After they were discontinued, it remained *in statu quo* for some time, when a gentleman 'charmed' it away in a few days." He then tells of a case the particulars of which he received of a surgeon. His daughter had about a dozen warts on her hands, and they had been there about eighteen months; her father had applied caustic and other remedies without success. A gentleman called, noticed her warts, and asked how many she had. She said she didn't know, but she thought about a dozen. "Count them, will you?" said he, and solemnly took down her counting, remarking, "You will not be troubled with your warts after next Sunday." Dr. Tuke adds, "It is a fact that by the day named the warts had disappeared and did not return." Francis Bacon had a similar experience, including the removal of a wart which had been with him from childhood, on which he says: "At the rest I did little marvel, because they came in a short time, and might go away in a short

time again ; but the going away of that which had staid so long doth yet stick with me."

(*b*) Blood diseases, such as scurvy, have been cured in the same way. At the siege of Breda in 1625, scurvy prevailed to such an extent that the Prince of Orange was about to capitulate. The following experiment was resorted to: "Three small phials of medicine were given to each physician, not enough for recovery of two patients. It was publicly given out that three or four drops were sufficient to impart a healing virtue to a gallon of liquor." Dr. Frederic Van der Mye, who was present and one of the physicians, says: "The effect of the delusion was really astonishing ; for many quickly and perfectly recovered. Such as had not moved their limbs for a month before were seen walking the streets, sound, upright, and in perfect health." Dr. Van der Mye says that before this happy experiment was tried they were in a condition of absolute despair, and the scurvy and the despair had produced "fluxes, dropsies, and every species of distress, attended with a great mortality."

(*c*) Van Swieten and Smollett speak of consumptive patients recovering their health from falling into cold water. Dr. Tuke says that Dr. Rush refers to these cases, and "inclines to think that fright and the consequent exertion produced a beneficial result."

(*d*) Abernethy gives a case of a woman who was permanently cured of dropsy by being frightened by a bull, the relief coming through the kidneys.

(*e*) Of the famous metallic tractors of Dr. Perkins, which produced most extraordinary results, attracting the attention of the medical world, the effects of the use of the tractors being attributed to Galvanism, and of the production of the same effects by two wooden tractors of nearly the sameshape, and painted so as to resemble them in color, it is hardly necessary to say anything. But the wooden and the metallic were equally efficient, and cured cases of chronic rheumatism in the ankle, knee, wrist, and hip, where the joints were swollen and the patient had been ill for a long time ; and even a case of lockjaw of three or four days' standing was cured in fifty minutes, when the physicians had lost all hope.

(*f*) I have frequently tested this principle. The application of a silver dollar wrapped in silk to ulcerated teeth, where the patient had been suffering for many hours, and in some instances for days, relieved the pain, the patient supposing that it was an infallible remedy. After I had explained to the parties that the effect was wholly mental, the magic power of the remedy was gone.

(*g*) In 1867 a well-known public singer was

taken dangerously ill on the evening of his concert, having great nausea and intense headache ; two applications of the silver dollar to his forehead entirely relieved him, and he performed a full programme with his usual energy. Anything else would have been as effectual as the dollar, which was used merely because it was at hand.

(*h*) The following case is taken from a pamphlet by the present writer, now out of print, published in 1875, entitled "Supposed Miracles."

In company with the Rev. J. B. Faulks (now of Paterson, N. J.), I called at a place on the shore of the Hudson River, near Englewood, N. J., to procure a boat. There was a delay of half an hour, and the day being chilly, we repaired to a house near by and there saw a most pitiable spectacle. The wife and mother of the family was suffering from inflammatory rheumatism in its worst form. She could not move, was terribly swollen, and could not bear to be touched. I said to Mr. Faulks, to whom I refer for the absolute truth of this narrative in its minutest particulars, "You shall now have an illustration of the truth of the theory you have so often heard me advance." He mildly demurred, and intimated that he did not wish to be mixed up in anything of the kind. But, after making various remarks solely to inspire confidence and expectation, I called for a pair of knitting-needles. After some delay, improved by me to increase confidence and surround the proceedings with mystery, operations were begun. One of the hands of the patient was fearfully swollen, so that the fingers were as large very nearly as the wrist of an ordinary child three years of age. In fact, nearly all the space naturally between the fingers was occupied, and the fist was clinched. It is plain that to open them voluntarily was impossible, and to move them intensely painful. The daughter informed us that the hand had not been opened for several weeks. When all was ready I held the needles about two inches from the end of the woman's fingers, just above the clinched hand, and said, "Now, madam, do not think of your fingers, and above all do not try to move them, but fix your eyes on the ends of these needles." She did so, and to her own wonder and that of her daughter the fingers straightened out and became flexible without the least pain. I then moved the needles about, and she declared that all pain left her hand except in one spot about half an inch in length.

(*i*) The efficacy of the touch of the king to cure scrofula is authenticated beyond question. Charles II. touched nearly 100,000 persons ; James in one of his journeys touched

800 persons in Chester Cathedral. Macaulay's History shows how, when William III. refused to exercise this power, it brought upon him "an avalanche of the tears and cries of parents of the children who were suffering from scrofula. Bigots lifted up their hands and eyes in horror at his impiety." His opponents insinuated that he dared not try a power which belonged only to legitimate sovereigns; but this sarcasm was without basis, as an old author says: "The curing of the king's evil by the touch of the king does much puzzle our philosophers, for whether our kings were of the house of York or Lancaster, it did cure for the most part." This reminds the student of ecclesiastical history of the consternation of the Jesuits when the extraordinary "miracle" was wrought upon the niece of the famous Blaise Pascal.

(j) The daughter of an eminent clergyman in this city had been sick for a long time, entirely unable to move and suffering intense pain. One of the most famous surgeons of New York declared, after a careful examination, that she had diseases of the breast-bone and ribs which would require incisions of so severe a character as to be horrible to contemplate. Three times the surgeon came with his instruments to perform the operation, but the parents could not bring themselves to consent to it, and it was postponed. At last the late Dr. Krackowitzer was called in; he solemnly and very thoroughly examined her from head to foot, taking a long time, and at last suddenly exclaimed, "Get out of bed, put on your clothes, and go downstairs and meet your mother in the parlor!" The young lady automatically arose and obeyed him. The next day she took a walk with her mother, and soon entirely recovered. Dr. Krackowitzer stated that he recognized in her an obstinate case of hysteria, which needed the stimulus of sudden command from a stronger will than her own. I received this narrative from the young lady's father; she has never had a relapse, and is still living in excellent health. Had she been cured by a faith-healer believed in by the family the mistaken diagnosis of the eminent surgeon would have been heralded far and wide, and the cure considered a miracle.

(k) The cure of obstinate constipation when all medicine had lost its effect, by a medical man who required the patient to uncover the abdomen and direct his thoughts entirely to the sensations experienced in that region, is vouched for by Dr. Carpenter.

(l) The cure of a case of paralysis by Sir Humphrey Davy is a scientific fact of the first importance. He placed a thermometer under the tongue of the patient simply to ascertain the temperature; the patient at once claimed

to experience relief, so the same treatment was continued for two weeks, and by that time the patient was well. In this case the imagination of the patient was not assisted by an application to the affected part.

In all the foregoing cases the cure or relief was a natural result of mental or emotional states. As long ago as the time of John Hunter, it was established by a variety of experiments and by his own experience that the concentration of attention upon any part of the human system affected first the sensations, then produced a change in the circulation, next a modification of the nutrition, and finally a change in structure.

Second. Cases in which the operation of occult causes is claimed. These will be treated only so far as they reflect light upon "faith-cures."

(a) That trances and cures of many diseases occurred under the performances of Mesmer is as well established as any fact depending upon testimony. French scientists who investigated the subject divided into two hostile parties upon the explanation and upon some cases as to whether they were genuine or fraudulent, but they agreed as to the genuineness of many of the cures. The Government established a commission of physicians and members of the Academy of Sciences to investigate the phenomena. Benjamin Franklin, who was at that time in Paris in the interest of the United States, and the distinguished J. S. Bailly were members of that commission, with Lavoisier, Darcet, and others. They made an elaborate report, specifically admitting many of the facts but denying the necessity of assuming "animal magnetism." Forty years afterward, namely, on October 11, 1825, the Royal Academy of Medicine in Paris was addressed by a noted physician, Foissac, calling its attention to the importance of a new inquiry. After a long debate the Academy appointed a committee to inquire whether it would or would not become the Academy to investigate "animal magnetism." The report was favorable, and was debated at great length; finally it was decided to investigate, and the Academy, by a majority of ten in a total vote of sixty, appointed a permanent committee on the subject. This committee reaffirmed the facts, and did not divide as in the former instance, two of the members merely declining to sign the report because they were not present at the experiments. The subject was reopened in 1837, and further reports and discussions of great importance resulted. These are referred to here simply to show the amount of testimony to certain facts of trance conditions, so called, and cures.

The following case is given on the authority

of Dr. Tuke, who says, "It is afforded by a highly respectable surgeon and attributed by him to mesmerism." It is the case of Edward Wine, aged seventy-five, who had been paralyzed two years in one arm and leg. The left arm was spasmodically fixed to the chest, the fingers drawn toward the palm of the hand and wasted, quite incapable of holding anything; walked with a crutch, drawing the left leg after him. After several mesmerizing operations the surgeon put "a nosegay in his coat and posted him off to church, and he tells me he walked like a gentleman down the aisle, carrying his stick in his lame arm."

The noted Mr. Braid in many authentic instances restored sight which had been lost, greatly improved the condition of the paralyzed, in some instances entirely curing the patient, and had very little difficulty with most cases of rheumatism. Dr. W. B. Carpenter investigated many of the cases.

But what is mesmerism, magnetism, electro-biology, etc.? It is a subjective condition. The notion that a magnetic fluid passes from the body, or that passes are of utility in producing the state except as they act upon the mind of the candidate, was exploded long since; and both in Europe and America the discovery of the real principle was accidental and was made by a number of persons. About forty-five years ago an itinerant lecturer on these phenomena, who had great success in experiments, used an old-fashioned cylinder electrical machine. The "subjects" took hold of the wire. He gave them a slight electrical shock, and "concentrated his will upon them." Those that were susceptible passed into the trance state. On a certain occasion, when trying the experiment with several gentlemen in a private room, the operator was called out just as the candidates had taken hold of the wire. He remained twenty minutes, not supposing that the experiment was being tried; on his return, to his great surprise, he found three of them as much "magnetized," "mesmerized," "electro-biologized," "hypnotized," or "psychodynamized" as any he had ever seen. This showed that the entire effect was caused by their own mental states. Further experiments made it clear that neither the will of the

operator, nor any "magnetism" from his body, nor electricity, nor the influence of the candidates upon each other had anything to do with the result. Mesmer himself used magnets until he fell in with the Roman Catholic priest Gassner, before mentioned, and perceiving that he used none, he renounced magnets and afterward depended solely on manipulation.

About fifteen years ago I was present at a private meeting of twenty-five ladies and gentlemen, at the residence of Mr. Henry R. Towne, president of the Yale and Towne Manufacturing Company. On two successive evenings these phenomena had been explained. It had been maintained that all the results were subjective, arising from the concentrated attention, "expectancy and reverence" of the persons trying the experiment. At the close of the two lectures, after I had divested the subject of all mystery, and, as it seemed, had rendered it impossible to produce reverence or confidence, I was urged to prove the theory by experiment. Accordingly eight gentlemen and ladies were requested to rise, stand without personal contact with one another or myself, close their eyes, and clasp their hands. In a very few minutes five of them passed more or less fully into the trance state, two of them becoming unconscious of their surroundings and the others exhibiting very peculiar phenomena. One of the gentlemen thus affected was a prominent lawyer of the city of New York, another a recent graduate of the Sheffield Scientific School, and the third the book-keeper in a large establishment. *Nothing* was done by the experimenter during the interval after these persons closed their eyes and clasped their hands, save to wait in silence and to require silence from the spectators. Among the persons who witnessed and critically studied these phenomena with the writer were Professor Fuertes,* Dean of the Department of Civil Engineering, whose letter is subjoined, in Cornell University, Mr. Henry R. Towne, above referred to, the Rev. Dr. A. S. Twombly, pastor of the Winthrop Congregational Church of Charlestown, Mass., and J. B. Williams, Esquire, of the city of New York.

On the 14th of April, 1868, in the City Hall of Dover, New Hampshire, in the pres-

* DR. J. M. BUCKLEY. DEAR SIR: My recollection of the "séance" referred to in your letter of the 25th ult. is not as distinct in some points as in others you do not mention. The study of psychology is so important that it is necessary to be exact beyond measure in order not to mislead. An immense amount of rubbish has been piled upon slender foundations in the study of psycho-genesis, and no progress can be made so long as people assent easily to become witnesses with external aid to recollect facts which happened long ago. I am very positive as to the truth of the following facts: I belonged to a literary club, composed of the most cultivated people residing in Stam-

ford in 1864-71. At one of our meetings, I was present when you performed some experiments upon ten or fifteen of its members by asking them to stand in a circle, with closed eyes, and holding their hands before their faces as in the conventional attitude for praying; the gas was partly turned down. Some of the members of this group laughed, and you peremptorily excluded them from the circle, as previously agreed upon. A short time afterwards one of my neighbors began to breathe hard, and he was followed by several others, who gave indications, plainly visible, that something unusual was happening to them.

If human testimony is to be depended upon at all,

ence of a thousand persons, the same principles were set forth. At the close Dr. L. G. Hill, one of the oldest physicians of that city, called for the proof of the theory that the effects attributed to animal magnetism were the result of subjective mental condition. The result, as described in the "Dover Gazette" of Friday, April 17, 1868, by the leading editor, who refers to himself in the account, is as follows: "Ten or twelve gentlemen at his (the lecturer's) request took the platform and were requested to shut their eyes, close their hands, and remain quiet. They did so. One complete trance medium and two partial ones at once developed. Three of the other gentlemen, among whom was the writer of this article, felt the trance force in a slight degree. The completely developed medium was in the most perfect trance; could be convinced of anything at once; was clairvoyant, ecstatic, mesmeric, somnambulant, and in fact took any form of ideomania at will. We have been at perhaps over a hundred sances of mesmeric, biologic, and so-called spiritual subjects or mediums, but have never seen so perfect a subject so soon developed and upon so pure a principle." I am not responsible for this phraseology, some of which, regarded scientifically, is very inexact; but the facts are as stated. These cases are adduced to show the effect of the mind upon the body, and of the mind upon its own faculties. This young man could have had every tooth extracted, or even a limb amputated, without consciousness. After he had resumed his normal state, such was his susceptibility that a word would have sent him back to sleep. If he had been sick of any disease which "faith-

I am sure that the social position of the persons so affected, their high culture, refinement, and surroundings, entitled their actions to be believed, as representing truthfully the conditions causing their strange behavior, even if the following circumstances did not reinforce the necessity of believing their candid sincerity in this question. One of the first "subjects," was a young lady, who was made to believe that she was writing a letter to a friend, and immediately began to simulate the act of writing; but other subjects proving to be most amusingly affected, she was, unfortunately, forgotten, and allowed to go on "writing" for nearly three hours consecutively, earnestly engaged at her task, oblivious of her surroundings, neither laughing, nor apparently caring for what was going on. The effect of holding her hand in mid-air for so long a time and moving her fingers all the time, is a feat of endurance of which she was not physically able, if conscious. Her arm and shoulder were swollen and lame for several days after this performance. [Owing to the crowded condition of the room, I did not observe this till the interview terminated.] Another subject was a young lady who had recently lost a friend. The mother of her dead friend had also recently arrived from Europe and was present in the room; and after the young lady affected had expressed her ability to go to heaven and described what she saw there, she paused a moment, as if surprised and filled with terror; then, uttering a piercing scream,

healers" or "magnetizers" could relieve he would have received equal help. While these persons were standing and the susceptible were passing "under the influence," I was *simply waiting*, "only this and nothing more," with mind and body.

(b) As for causing the bedridden to rise, and breaking up morbid conditions that had defied medicine while being greatly aggravated by it, these are among the simplest applications of the principle involved. The confidence of those unfamiliar with the subject would be taxed beyond endurance by the narration in its simplest form of cases to which there is abundant testimony and which can be paralleled easily.

(c) Intelligent missionaries and travelers in heathen lands, where they have given any investigation to the subject, are a unit in testifying that extraordinary cures follow the enchantments and superstitious ceremonies and magical rites of various kinds employed by priests and physicians claiming supernatural powers.

(d) The power of witch-doctors among the negroes of Africa, both to produce disease and cure it, is as well authenticated as any facts concerning the "Dark Continent"; nor is it necessary to go there for illustrations, which can be found in great numbers in the South. Not very long since an entire community in the vicinity of Atlanta, Georgia, were greatly excited by the terrible diseases which followed the threats made by a doctor of this sort. Voodooism has power to bring on diseases and also to cure diseases; nor need this burden be placed upon the negroes and Ameri-

moved forward as if to embrace the dead friend whose name she mentioned, in a manner so tragic and out of keeping with her usual lovely and bashful demeanor that the impression produced on the company was quite profound. This behavior, both brutal and coarse, and cruel to the mother of the dead young girl, is, I am very sure, incompatible with any theory of Miss — being in her usual senses. In fact she was made ill by this circumstance, and conceived the greatest aversion towards you. Her friend had been buried but a few days. [These facts were unknown to me, and as soon as possible her attention was diverted from them. As the whole was imaginary, this was easily done.]

One of the most amusing incidents was the honest conviction with which a prominent lawyer believed himself sitting on a log looking into the muddy bottom of a stream of water. Another, that of a young man whose trembling legs were made to bend under the enormous weight of an envelope placed over his head, when told it weighed a ton. The above are a few of the things I saw about which I am positive my memory of the events is perfect. Also, that you stated that you would not and did not exercise any act of volition, or influence upon your "subjects," but merely waited for them to fall into the hypnotic state giving rise to the phenomena described.

Believe me, sincerely,

E. A. Furtess.

ITHACA, NEW YORK, January 30, 1886.

can Indians exclusively. In various parts of Austria, Germany, and Russia, among the peasantry and ignorant classes, the belief in witchcraft, and the coincidences which sustain it, still exists; and on the authority of some of the most distinguished physicians and surgeons in those countries, I may state that the results both in inflicting and in removing what they never inflicted, which follow the operations of these witch-doctors, are often astonishing.

(c) There is an old proverb that "when rogues fall out, honest men get their dues." It is also true that when quacks fall to discrediting each other, principles may be discovered. In 1865 there came to the city of Detroit, where I then resided, a pupil of Dr. Newton, Bryant by name, who performed cures apparently as well as Newton himself. In company with Dr. J. P. Scott, a Presbyterian minister there, I visited Dr. Bryant, and saw him operate upon a score or more of patients (one of whom had been supposed to be doomed to a speedy death with ovarian tumor, and whom I had frequently visited; Dr. Bryant removed the tumor, after which she lived some months and died of debility). To comprehend his methods fully I was operated upon myself. About a year later, returning from New Orleans to Memphis, Tennessee, I found on board the steamer Dr. Newton, who had just come from Havana. He told me that eight hundred persons had applied to him in that city in one day. On the same steamer was Dr. B—— of St. Louis, an aged physician who had been to Havana with a wealthy patient. I inquired of Dr. B—— and others whether such great numbers had visited Dr. Newton, and was told that such was the report, that vast crowds had surrounded him from the day he arrived till he embarked, and that marvelous tales were told of the cures he performed. For several hours a day during four days I conversed with him about his career and principles. My conviction is that he believed in himself, and also that he would use every possible means to accomplish the end he had in view. He would glide from fanaticism into hypocrisy, then into fanaticism, and from that into common sense, with the rapidity of thought. He said that he was influenced by spirits who told him what to say. He would use the name of Jesus Christ in what would seem a blasphemous manner; standing before an audience he would say, "I am now about to send forth shocks of vitality." He would move his arms backward and forward and exclaim, "In the name of Jesus Christ, I order the diseases in the persons now present to disappear!" He would go to the paralytic or lame person and exclaim, "In the

name of Jesus Christ, be healed of your infirmity." When I mentioned having seen "Dr." Bryant, Dr. Newton instantly denounced him as an "unmitigated fraud who had no genuine healing power." He claimed that he had cured Bryant of a malignant disease with which he found him suffering in a hospital; that the said Bryant had acted as his amanuensis for some time, and then left him, and had since been acting in opposition to him. Knowing that the manipulations by Bryant had been followed by some wonderful results in Detroit, I said to Dr. Newton:

"If Bryant be an unmitigated fraud, how do you account for the cures that he makes?"

"Oh!" said the doctor, "they are caused by the faith of the people and the concentration of their minds upon his operations, with the expectation of being cured. Now," said he, "nobody would go to see Bryant unless they had some faith that he might cure them, and when he begins his operations with great positiveness of manner, and when they see the crutches he has there, and hear the people testify that they have been cured, it produces a tremendous influence upon them; and then he gets them started in the way of exercising, and they do a good many things that they thought they could not do; their appetites and spirits revive, and if toning them up can possibly reduce the diseased tendency, many of them will get well."

Said I, "Doctor, pardon me, is not that a correct account of the manner in which you perform your wonderful works?"

"Oh, no," said he; "the difference between a genuine healer and a quack like Bryant is as wide as the poles."

To question him further upon this line would have put an end to the conversation sooner than I desired.

But testing fundamentally the same methods before and since that interview on many occasions, and always under the great disadvantage of not being able truthfully to profess supernatural aid, either of spirits or of God, and thus shut up to affecting the mind by the laws of suggestion and association, and by the manner assumed, and finding a result similar in kind, and in some cases equal in extent, to any produced by Newton or others, I know that when he was explaining to me the success of Bryant upon the assumption that he had no healing power, he gave inadvertently the whole explanation of the healing as far as it is independent of mere physical manipulation. Dr. Newton had been to Havana with his daughter, very low with consumption. He was taking her back, doubtful if she would reach home alive. When I said, "Doctor, why could you not heal her?" he mournfully

replied, "It seems as if we cannot always affect our own kindred!"

(f) The Mormons are fully equal in working miraculous cures to the Roman Catholics or Protestants. In Europe one of their chief methods of making converts is praying with the sick, who often recover; and the same thing has happened in this country on many occasions. The Rev. Nathaniel Mead, a highly respected clergyman, to whom Dr. Baird refers in his "History of the Town of Rye," authorizes me to communicate to the public, with the sanction of his name, the following facts.

About the year 1839 a Mormon priest came to the neighborhood where Mr. Mead resided, and obtained access to the room of an intelligent member of a Christian church, who had long been hopelessly ill. He asked permission to pray for her. Catching at anything, she consented. He prayed with great earnestness, and she at once began to improve and recovered with surprising rapidity. Convinced by the miracle that God was with the Mormon priest, she left the Christian church and identified herself with the Mormons to the extent of leaving friends and home.

In the same locality a gentleman, another member of a Christian church, had been severely injured by a bar of iron which fell upon his foot, mangling and crushing it. The same Mormon priest prayed with him, with a similar result; the wound healed very soon, and the man was converted to Mormonism.

So great was the faith of certain Mormon converts in Europe that the priesthood could work miracles, that one of them who had lost a leg and could not secure another through the prayers of the Mormon missionaries, crossed the Atlantic and made a pilgrimage to Salt Lake City, where he had an interview with Brigham Young. This fox-like prophet and miracle-worker, who could cope with Horace Greeley or any other visitor in intellectual keenness, said to him, "It would be easy for me to give you another leg, but it is my duty to explain to you the consequences. You are now well advanced in life. If I give you another leg, you will indeed have two legs until you die, which will be a great convenience; but in the resurrection, not only will the leg which you lost rise and be united to your body, but also the one which I now give you; thus you will be encumbered with three legs throughout eternity. It is for you to decide whether you would prefer the transient inconvenience of getting along with one leg till you die, or the deformity of an extra leg forever." The pilgrim concluded to remain maimed in this life, that he might not be deformed in that which is to come. This may be a

myth, but it falls in well with Brigham Young's known character, and is as worthy of respect as the reasons given by professedly Christian faith-healers for not working miracles of this kind, which are that they do not find "any special promise for such cases," and that "they find no instance where the apostles gave new limbs."

INDUCTIONS.

THE inductions from these cases, and from the fact that they are constantly paralleled, are:

(1) That subjective mental states, as concentration of the attention upon a part with or without belief, can produce effects either of the nature of disease or cure.

(2) Active incredulity in persons not acquainted with these laws, but willing to be experimented upon, is often more favorable to sudden effects than mere stupid, acquiescent credulity. The first thing the incredulous, hard-headed man, who believes that "there is nothing in it," sees, that he cannot fathom, may lead him to succumb instantly and entirely to the dominant idea.

(3) That concentrated attention, with faith, can produce very great effects; may operate powerfully in acute diseases, with instantaneous rapidity upon nervous diseases, or upon any disease capable of being modified by direct action through the nervous or circulatory system.

(4) That cures can be wrought upon diseases of accumulation, such as dropsy and tumors of various kinds, with great rapidity, where the increased action of the various excretory functions can eliminate the accumulations from the system.

(5) That rheumatism, sciatica, gout, neuralgia, contraction of the joints, and certain inflammatory conditions, may disappear under similar mental states suddenly, so as to admit of helpful exercise, which exercise by its effect upon the circulation, and through it upon the nutrition of diseased parts, may produce a permanent cure.

(6) That the "mind-cure," apart from the absurd philosophy of the different sects into which it is already divided, and its repudiation of all medicine, has a basis in the laws of nature. The pretense of mystery, however, is either honest ignorance or consummate quackery.

(7) That all are unable to dispense with surgery, where the case is in the slightest degree complex and mechanical adjustments are necessary; also that they cannot restore a limb, or eye, or finger, or even a tooth which has been lost. But in certain displacements of internal organs the consequence of nervous debility, which are sometimes aided by sur-

gery, they all sometimes succeed by developing latent energy through mental stimulus.

THE MIRACLES OF CHRIST.

We find that in comparison with the Mormons, Spiritualists, Mind-Curers, Roman Catholics, and Magnetizers, the Protestant Faith-Healers can accomplish as much, but no more; that they have the same limitations as to diseases that they cannot heal, and injuries that they cannot repair, as to particular cases of diseases that they can generally cure, which defy them, and as to their liability to relapses. We also find that their phenomena can be paralleled under the operation of laws with which "experts" upon the subject, whether medical or otherwise, are acquainted, but which are not recognized by the general public, in which general public are included many physicians of various schools, clergymen, lawyers, educators, and literary persons of both sexes.

It is necessary now to examine the New Testament, to see whether Christ was subject to the limitations which have marked all these. The record states that *he* healed "all manner of disease, and all manner of sickness." It declares that "they brought unto him *all* that were sick, holden of divers diseases and torments, possessed with devils, and those that were lunatic [new version, epileptic] and palsied; and he healed them." He did these things uniformly, and sent word to John, "The *blind* receive their sight and the *lame* walk, the *lepers* are cleansed and the *deaf* hear, and the *dead are raised up*." He restored the withered hand, not by the slow process of a change in the circulation, and gradual change in the nutrition, followed by structural alteration; but it was instantly made "whole like as the other." Not only so, he restored limbs that had been cut off. See New Revision, Matthew xv. 30: "And there came unto him great multitudes having with them the lame, blind, dumb, *maimed*, and many others, and they cast them down at his feet; and he healed them; inasmuch that the multitude wondered, when they saw the dumb speaking, the *maimed whole*, and the lame walking, and the blind seeing." The last miracle that Christ wrought before his crucifixion, according to St. Luke, was one that could defy all these "faith-healers" of every species to parallel. See New Revision, Luke xxii. 50: "And a certain one of them smote the servant of the high priest and *struck off his right ear*. But Jesus answered and said, Suffer ye thus far. And he touched his ear and *healed him*."

Rational men familiar with the laws expounded in this paper could not believe this

record if those mighty works told of Christ and the apostles were comprised simply in an account of wonderful tales. They would reason that it is much more probable that those who testified to these things were deceived or exaggerated, or that those who received them added to them, than that they should have happened. But when those who make the record convey to us ancient prophecies attested and still preserved by the Jews and fulfilled in the character and works of Christ; the account of his rejection and crucifixion by the Jews; the Sermon on the Mount; the parable of the prodigal son; the Golden Rule; the sublime and spiritual doctrines taught by Christ; and the picture of a life and of a death scene that have no parallel in human history or fiction, and declare that he who taught us these things did such and such mighty works before us, we saw them and were convinced, by the miracles that he did, "that he was a teacher come from God," it is no longer a question simply of believing things not included in the laws of nature. When these doctrines are applied to men's own needs and lives, they prove their divine origin by the radical and permanent changes which they make in the character. Then the subjects of these changes easily accept the truthfulness of the record,—believing the truth of past things which they cannot now test upon the authority of the spiritual truths which they are capable of subjecting to the test of practical experience.

THE MIRACLES OF THE APOSTLES.

SOME allege that even the apostles could not restore limbs that had been cut off, or that had been wanting from birth. The record shows that the apostles made no distinction of cases. Ananias prayed for Paul, and "straightway there fell from his eyes as it had been scales." When Tabitha lay dead, Peter, after prayer, "turning to the body said, 'Tabitha, arise,'" and he "presented her alive." The chains fell off from Peter in the prison, and "the iron gate opened for him and the angel of its own accord." As Peter had, in the first miracle after Pentecost, given strength to a man who had been *lame from his mother's womb*, so Paul, seeing a man at Lystra, "a cripple from his mother's womb who had never walked," said, "with a loud voice, 'Stand upright on thy feet,' and he leaped up and walked." They cast out devils wherever it was necessary, and when Eutychus fell from the third story, and "was taken up dead," Paul restored him to life again. On the island of Melita, a viper hung upon the hand of Paul, and "when the barbarians saw the beast

hanging from his hand, they said one to another, "No doubt this man is a murderer, whom, though he hath escaped from the sea, yet justice hath not suffered to live"; but when they remained long in expectation and beheld nothing amiss come to him, they changed their minds and said he was a "god." The record says that after that the diseases of the entire population of the island were healed.

CLAIMS OF "CHRISTIAN FAITH-HEALERS,"
TECHNICALLY SO CALLED, EFFECTUALLY
DISCREDITED.

IN examining the healing works both by Christ and the apostles, it appears that there is not a uniform law that the sick should exercise faith, nor that it was necessary that their friends should exercise it, nor that either they or their friends should do so. Sometimes the sick alone believed; at others, their friends believed and they knew nothing about it; again, both the sick and their friends believed, and on some occasions neither the sick nor the friends. Not one word of failure on the part of Christ to cure *any* case that he undertook, nor of the apostles failing after the ascension of Christ, can be found in the record. Nor is there a syllable concerning any *relapse* or the danger of such a thing, nor can any cautions to the cured, "*not to mind sensations,*" that "*sensations are tests of faith,*" nor any other such quackery, be found in the New Testament.

The claims of Christian faith-healers to supernatural powers are discredited by three facts:

(1) They can exhibit no supremacy over pagans, spiritualists, magnetizers, mind-curers, etc.

(2) They cannot parallel the mighty works that Christ produced, or the works of the apostles.

(3) All that they really accomplish can be paralleled without assuming any supernatural cause, and a formula can be constructed out of the elements of the human mind which will give as high average results as their prayers or anointings.

That formula in its lowest form is "*concentrated attention.*" If to this be added reverence, whether for the true and ever-living God, false gods, spirits, the operator, witches, magnetism, electricity, or simple unnamed *mystery*, the effect is increased greatly. If to that be added confident expectancy of particular results, the effect in causing sickness or relieving it, for life or death, may be appalling. Passes, magnets, anointings with oil, are useful only as they produce concentration of attention, reverence, and confident expectancy.

Those whose reputation or personal force of thought, manner, or speech can produce these mental states, may dispense with them all, as Mesmer finally did with the "magnets," and as many faith-healers and the Roman Catholics do with the oil.*

THE CHRISTIAN DOCTRINE OF ANSWER TO
PRAYER.

Is there then no warrant in the New Testament for the ordinary Christian to pray for the sick, and is there no utility in such prayers? The operation of the providence of God upon the minds of men and upon their bodies, through the order of cause and effect which he has established, has not come under review. The New Testament affirms that "All things work together for good to them that love God." It also teaches that the highest good is the knowledge and love of God. It teaches that the Spirit of God has constant access to the minds of men, and sets forth an all-inclusive doctrine of Providence without which not even a sparrow falls. It does *not* say that prayer will always secure the recovery of the sick, for it gives the case of Paul who had a "thorn in the flesh," and who said, "I besought the Lord thrice that this thing should depart from me," but received, "My grace is sufficient for thee."

None can demonstrate that God cannot work through second causes, bringing about results which, when they come, appear to be entirely natural, but which would not have come except through special providence, or in answer to prayer. The New Testament declares that he does so interfere "according to his will." It was not his will in the case of Paul, and he did not interfere, but gave spiritual blessings instead. No one can tell when he will interfere. But prayer for the sick is one of the most consoling privileges, and it would be a strange omission if we were not entitled to pray for comfort, for spiritual help, for such graces as will render continued chastening unnecessary, and for recovery, when the thing prayed for is in harmony with the will of God. The belief that when the prayer is in accordance with the mind of God, "the prayer of faith shall save the sick, and the Lord shall raise him up," is supported by many explicit promises. But as all who die must die from disease, old age, accident, or intentional violence, *every person* must at some time be in a state when *prayer cannot prolong his life.*

When we or others are sick, the Christian doctrine is that we are to use the best means at command, and to pray, "Father, if it be pos-

* The Roman Catholics use oil in the "sacrament of extreme unction," which is administered in view of death.

sible, let this cup pass from me; nevertheless, not my will but thine be done." The prayer may be answered by its effect upon the mind of the patient; by directing the physician, the nurse, or the friends to the use of such means as may hasten recovery; or, for aught we know, by a direct effect produced upon the physical system, behind the visible system of causes and effects, but reaching the patient through them; then, if the patient recovers, it will seem as though he recovered naturally, though it may be in an unusual manner. The Christian in his personal religious experience may believe that his prayer was the element that induced God to interfere and prolong life. Assuming that there is a God, who made and loves men, none can show his faith irrational or unscriptural; but such testimony can be of no value to demonstrate to others a fact in the plane of science. When the time comes that the Christian is to die, he must then rest, even while praying for life, upon the promise, "My grace is sufficient for thee."

The faith-healers represent God as interfering constantly, not by cause and effect in the order of nature, but affecting the result directly. Their want of superiority to those who are not Christians, but use either false pretenses or natural laws, and their inferiority to Christ and the apostles, condemn their pretensions. Nor does it avail them to say, "Christ would not come down from the cross when taunted by unbelievers." They might perhaps with propriety refuse a test for *the test's sake*, though Elijah forced one. But in a close observation of their works the radical difference between them and those who they say have no divine help should be manifest. Some of them affirm that the Mormons, Newton, and others do their mighty works by the aid of devils. If so, since casting out devils was a miracle-working power of a very low grade, it is wonderful that none of these persons have been

able to cast out the devils from any of the great number who are working in this way, and thus demonstrate their superiority as the apostles vindicated their claims against Simon the sorcerer and others.

Faith-cure, technically so called, as now held by many Protestants, is a pitiable superstition, dangerous in its final effects.

It may be asked, what harm can result from allowing persons to believe in "faith-healing"? Very great indeed. Its tendency is to produce an effeminate type of character which shrinks from any pain and to concentrate attention upon self and its sensations. It sets up false grounds for determining whether a person is or is not in the favor of God. It opens the door to every superstition, such as attaching importance to dreams, signs, opening the Bible at random, expecting the Lord to make it open so that they can gather his will from the first passage they see, "impressions," "assurances," etc. Practically it gives great support to other delusions which claim a supernatural element. It greatly injures Christianity by subjecting it to a test which it cannot endure. It directs attention from the moral and spiritual transformation which Christianity professes to work, a transformation which wherever made manifests its divinity, so that none who behold it need any other proof that it is of God. It destroys the ascendancy of reason in the soul, and thus, like similar delusions, it is self-perpetuating; and its natural, and in some minds, its irresistible tendency is to mental derangement.

Little hope exists of freeing those already entangled, but it is highly important to prevent others from falling into so plausible and luxurious a snare, and to show that Christianity is not to be held responsible for aberrations of the imagination which belong exclusively to no party, creed, race, clime, or age.

J. M. Buckley.

A SONNET.

TAKE all of me,—I am thine own, heart—soul—
Brain, body—all; all that I am or dream
Is thine forever; yea, though space should teem
With thy conditions, I'd fulfill the whole—
Were to fulfill them to be loved of thee.
Oh, love me!—were to love me but a way
To kill me—love me; so to die would be
To live forever. Let me hear thee say
Once only, "Dear, I love thee"—then all life
Would be one sweet remembrance,—thou its king:
Nay, thou art that already, and the strife
Of twenty worlds could not uncrown thee. Bring,
O Time! my monarch to possess his throne
Which is my heart and for himself alone.

Amélie Rives.