VI.

**Psychological and Medical Researches respecting the Cures attributed to the Prayers of Prince Hohenlohe (Alexander Von)**

By D. C. Pfeuffer, Directing Physician of the Universal Hospital at Bamberg.

AFTER some introductory remarks, the author proceeds with the first section.

1. Basis or principle of the cures effected by religious means by Prince Hohenlohe—mode of application—comparison of them with others effected by sympathy and magnetism, and by Gassner and Francis of Paris.

To be enabled to pass a sound opinion upon any undertaking or event, the investigator must first of all ascertain the form in which it first presents itself, and the features in which it agrees, or in which it differs from other analogous events. A conscientious application, says Dr. Pfeuffer, of this principle to the reputed miraculous cures in question, would have deprived them of their marvellous character, and established the conviction, that those cures, if true, are to be referred to the agency of the mind on the bodily organs.

This assertion, and the following researches, are founded on the explanation which Prince Hohenlohe transmitted, of the cure of Princess Matilda of Schwartzzenberg, to the Magistracy of the City of Wurzburg. According to this explanation, there can be no doubt that the whole success of this treatment depends upon unlimited and immovable faith in God, who can and will help those who pray for what is good for their souls. Purity of soul and serenity of mind are the great requisites for the success of these experiments. On this account such sick are commonly chosen, as have purified themselves from sin, and taken the sacrament; and the first attempts are said to have often failed, because those conditions had not been fulfilled. When the number of those that sought assistance had greatly increased, those conditions were often not in the first instance enforced, but their fulfilment was expressly recommended in all cases of failure of the curative measures, as well as during the process of cure. The process of cure begins with the following questions to the patient: "Do you firmly believe that God will and can help you?"
On receiving, of course, an answer in the affirmative, the Prince pray, sometimes silently, sometimes aloud, with hands and countenance raised towards heaven, a prayer in substance, "that God will be pleased to assist this person's distress, and restore him to his best former health; that such help is expected from God, because his Divine Son has promised and said, 'Whatever you shall ask from my Father in my name, that will he grant you;' that the cure of the sick man that believes in God, is expected with the same faith, with which the conversion of the bread and wine into the true flesh and blood of Jesus in the sacrament is believed; that it is expected from Him for the glory of his Son Jesus, and for the honour of the Church, out of which there is no salvation." Then the prayer continues, "Faith is in our days sunk so low, that ordinary modes of instruction are insufficient, and extraordinary events must happen, in order to restore and confirm the ancient faith." The process then closes with a blessing, "in the name of the Father, Son, and Holy Ghost;" and the sick is immediately asked, "Whether he believes that assistance has been given him?"

Another answer in the affirmative being given, he is desired, "in the name of Jesus, to leave his bed," and, as in the cases of gouty patients, "to stand and walk without support." If he staggers timorously, or betrays any symptom of agony or fear, unlimited and firm faith in God is recommended, "and he is told to take courage, and to master himself, for that, through divine grace, he is certainly capable of using his limbs." Should the effects not meet the expectation of the Prince, the sick is encouraged to look forward with hope, because "sick persons are often at the moment unworthy of grace, therefore their cure is not quite completed, but that they must be rendered worthy that God should hear their prayers, by passing through a painful period of purification, and by making farther progress in a good life." In some cases, however, the above prayer is immediately repeated.

Such is the exact form of the curative process. Once only, he added, at the close of the prayer—"and now let your pains depart from you, in the name of God, and of the Son, and of the Holy Ghost." This addition seemed to me owing more to the zeal and vivacity of the Prince's expectations of a cure, than to any thing in the case itself. Each trial was usually made at a time on one person only. I have, however, seen them extended to several at once, owing to the great press of sick. Sometimes, also, I saw only a common blessing distributed, by making the sign of the Cross.

Those attempts always drew together crowds to the places
where they were undertaken. Sometimes open places were chosen for the purpose. On those occasions, there was neither silence nor order; and, owing to the impetuous pressure of sick and curious persons, the Prince was often interrupted, and sometimes thrown into agitation. The cures were undertaken without any ostentation or mystery, or particular manipulation on the part of the Prince. There was a warmth, a zeal, and a self-confidence such, that the interest excited by the transaction rose higher every word he spoke, and every one no doubt united, to those of the priest, his own prayers for the recovery of the sufferer.

The Prince seems to think the trial may be made on persons of different sects, even on Jews. I myself witnessed the blessing of the widow of a Protestant minister. Children are said to be particularly proper subjects.

The department of disease which the Prince had originally marked out was rather confined, and comprehended chiefly the diseases called Evangelical (as being named in Scripture), viz. deafness, blindness, lameness, and palsy. In the course of time, the experiment was, however, extended to other complaints, even to the organic. But there was no mention of cure of complete deafness, or of blindness, with destruction of the eyeball, or of crookedness of the spine, or of mutilation of a limb. Under my own eyes, all acute diseases remained equally untouched. The proper subjects, therefore, for the trials were always amongst the host of chronic diseases.

The effect on the feelings of the patients was different, it was said, in different individuals. Many thought that during the prayer, they felt a peculiar moist warmth over their whole bodies; others again heard rushing and ringing noises; others swooned away; most had palpitations; several remained cold, and without any sensation. A paralytic that lay in the hospital and was blessed two days consecutively, thought he would die in the violence of his stragglings, and could not on any terms be persuaded to undergo a third trial. He bore, notwithstanding, the actual cautery with singular firmness, and that too twice in four weeks. In one point most sick persons agree, that during the praying, they think all their sufferings, if not quite removed, at least greatly lessened, on which account, in general, none leaves without the deepest emotion and most heartfelt gratitude, the spot on which he, for the first time for many years, has enjoyed a feeling of health.

The number of those that sought aid increased hourly, and the Prince's philanthropy was in a manner pledged, when not an hour was left him for recreation, and as it be-
came necessary to grant the consolation of this new mode of cure to sick persons in distant countries, an hour was therefore appointed by the Prince, in which he would pray for the welfare of the distant sick, and in which at the same time the sick should, along with him, raise their voices to Heaven. "At that hour," said he in his reply to such applicants, "after due confession, and after receiving the sacrament, unite with mine your fervent prayers, in the name of Jesus, and with firm confidence in the infinite mercy, and in the assistance and salvation of our affectionate Redeemer, and at the same time revive within you, with all heartfelt devotion, the divine virtues of invincible faith, of the most assured hope, together with the firmest trust and warmest love, and with true repentance and the strongest resolutions to lead a better life and exhibit a pious and christian behaviour." From the written accounts of several such patients, it seems, they could scarcely await the appointed hour; the nearer it approached, the more vehement their longing became to perform their devotions, and the greater the ease and the more marked the gradual disappearance of pain they experienced.

Possessed of those results, which are entirely matters of fact, we may be allowed to draw a comparison of those experiments with the cures by sympathy and magnetism; those of Gassner, of Francis of Paris, and of the wonderful child of Kehrberg, have also some points of likeness to them. At bottom, those and all other miraculous cures of ancient and modern times, by conjuring, amulets, holy relics, oracles and decisions of Sybils, of Appollonius of Thyana, of the School of Plotinus, &c., have one and the same character; the efficient power in such cases is the influence of faith, which, however, in both healer and healed, must be raised to its utmost height, and overpower every other function and faculty of the soul. Thus also the modern cures partake in the common fate of all those others just alluded to, in as much as the fundamental principle of their efficacy is always misunderstood, and their cause accounted supernatural. In appearance, however, the former differ considerably from the cures by sympathy and magnetism, and from those by Gassner, Francis of Paris, and the above mentioned marvel-working child.

The cures by means of sympathy, as usually effected, presuppose a blind superstition, and profound ignorance of the pro-

---

* Written inquiries and petitions arrived daily from Russia, Spain, France, Italy, and even from Rome, addressed to the Prince. Most of the sick, however, came out of Bohemia, from the Tyrol, and from the quondam Archbishopsrics of Treves and Cologne.
cesses of nature; in addition to which they make no allusion whatever to the goodness of God, or to his Church, nor are purity of soul or serenity of mind amongst the necessary conditions. Magnetism requires, in practice, uninterrupted quietude and silence, and loves magical and mystic forms. Magnetic and sympathetic cures are almost always limited to one individual. The marvellous cures of Francis of Paris consisted, as is well known, in this, that all who were laid on his grave had convulsions, which ceased immediately when the convulsed person was removed, and returned when he was brought back again. Pieces even of his clothes were said to restore lost sight. The convulsed (mostly common uneducated persons) made connected pathetic speeches, and even played the part of soothsayers. Gassner, during his operations, sat in a chair with a crucifix in his hand, and a stole round his neck, round which also was a silver chain from which hung a crucifix, in which a particle of the holy cross on which Jesus died, was enclosed. He and the patient looked and stared at each other; he spoke in a rough commanding tone of voice, with one hand pressed the forehead of the patient, with the other the nape of the neck very strongly, and also often touched the painful part, or shook the whole body powerfully. Then began the probationary exorcism, and the patient was affected with convulsions until the exorcist ordered the devil to leave him at rest. The sick, besides this, got medicines, consisting of a peculiar liquor, an unknown oil, and a balsam. The marvellous child of Keurborg commenced his career at Priegnitz, at four and a half years of age. His method consisted in stroking, scratching, and striking the suffering part. Whoever had headache was pulled by the hair; deaf persons the child tickled, and blew in their ears. If it had not a mind to speak, it washed its hands in a great tub of water, of which believers drank, and out of which they filled bottles either for drink or for sprinkling on wounds and sores. The father of the child, a smith by trade, soon became a rich man.

The curative method of Prince Hohenlohe, is distinguished from all those by its simplicity, and freedom from all mystery; but particularly by the circumstances of its depending for success altogether on the religious feelings of the sick.

I am therefore of opinion, that the agency that obtains in this case must be considered more purely psychological than in the others above mentioned.

Unstückliche und wahrhafte Nachricht, &c.—Circumstantial and true account of the wonderful wonder-working child of Keurborg, by Dr Spiess of Priegnitz.
1. Have sick persons been really cured by Prince Hohenlohe's method? Different views of this subject. Point of view in which they should be regarded.

Respecting the solution of these questions, opinions are divided; and indeed, according to my experience, with good reason. One party rejects, without qualification, the very possibility of success; and another relates, with a sort of extasy, examples of complete cure, which in some measure border on the marvelous. But we must not reject the whole indiscriminately, nor too eagerly run into extremes. We have but to determine in what sense, and form what point of view Prince Hohenlohe's proceedings should be considered and judged of, to see that both parties go too far, and that the truth, as ever happens, lies in the middle.

It is indubitably true, and could be proved before a Court of Justice, that under the inspection of the police, in the general hospital, not a single real cure took place, out of a considerable number of subjects.

The same result was obtained in several private houses. On the other hand it is a most certain fact, that out of this circle several sick persons found themselves relieved immediately after the curative experiments, and some even declared they experienced complete liberation from pains, and restoration of voluntary power which they had lost in some of their limbs.

The question then turns upon the sense we attach to the word "Cure." It must mean not merely alleviation of the present disease, but also complete restoration of health and re-establishment of all the vital functions in their former condition. Medical men distinguish two kinds of cure, the radical and the palliative; the former (radical) quite eradicates the disease, and renders its continuance impossible, the latter merely modifies and mitigates its phenomena, checks its advance, and diminishes the danger that might ensue. Subordinate to those is that sort of cure to which the faculty is sometimes forced to recur, which consists in changing the form of the disease, and transferring, from a more noble part to one of less importance, the morbid vital action. The palliative cure is at bottom rather a preparation for curing than a true cure, for the individual is not by its means put in full possession of the enjoyments of health and life. With equal justice do physicians distinguish between the belief, and the actual state, of those that complain of illness. A man may be ill without being sensible of it, and vice versa; the former does not perceive the functional changes that impede due exercise of his organs; the latter, though en-
joying complete organic health, has that morbid feeling, and seeks a cure of which his frame has no need.

From those considerations therefore, it appears, that Prince Hohenlohe has really, by working on the devotional feelings of individuals, effected cures; and it only remains for us to determine their nature, in order to be enabled to say whether they are of a permanent value, and whether they outweigh the risk of such unpleasant consequences as are known to attend imperfect cures. I must remind the reader, that I have chosen as a basis of my inquiries, only such facts as have been established by legal official investigation, and in fact such as I have for the most part myself witnessed, and that as an unbiased inquirer. I leave all other facts to stand or fall by their own merits.

Of radical cure by Prince Hohenlohe's method, I do not, from my own observation, know a single case; but I am acquainted with several, in which a striking alleviation of particular symptoms occurred. I relate five cases in point, of which two were treated by myself, and three by another practitioner.

Aulic Counselor I. has for many years suffered from stiffness of the lower extremities, owing to which the mobility of these parts is greatly diminished, and their motion very painful. He has twice already had paralytic attacks of the whole left side, from which, by constant use of medicine, he completely recovered. The mobility of the lower limbs was, just before he had recourse to the Prince, so limited, that the patient could not walk a step without support;—with support however he could walk so well, that some days before, I represented to him the necessity of again going out and taking the air. This patient expected with great emotion the Prince's arrival from Wurzburg, where he then was. He came at last, and on that very evening at nine o'clock, the patient underwent the process of cure. However, nothing remarkable happened—the patient was consoled by the hopes, that on a future day, after preparation by receiving the Sacrament, the curative process should be repeated. It took place; the patient was ordered to stand, and walk without assistance. After some delay the patient went, first led by the hand by the Prince, out of the door, and immediately, altogether unaided, descended a flight of 14 steps, and after a moment's repose, ascended the same again. The delighted patient met me next day with the assurance, that he now often felt inclined to walk about his room in the course of the day, a resolution to which, he said, nothing in the world could bring him before. However, on the third day he could walk no longer without support; his right leg swelled owing to the ef-
Fear in walking, and at present the patient is in such a state, that he is forced again to have recourse to medicine.

M. ANNA Z., 59 years, of age, unmarried, has for 14 years been afflicted with disease of the heart, to which palsy was subsequently added, extending over the whole left side, so that for six years past, she, being incapable of helping herself, was of necessity carried, whenever locomotion was necessary. Already, before the prayer was finished, she imagined, as she declared to the Court of Inquiry, that she felt diminution of the pain in the palsied side, and increase of power in her legs. She could now raise herself freely up in the bed, and with the assistance of the Prince, who reached her his hand, she could get out of it. She experienced, owing to gentle extension of the previously contracted sinew of the left leg, a pleasurable sensation, and was beside herself for joy. Her legs, it is true, trembled still, on account of their disuse for many years, as she walked; she went up and down the room however, led by the Prince, and remained an hour out of bed. Next day also those attempts at motion succeeded equally well, and she felt herself as strong as during the first moment;—after some days, however, every symptom returned, and now she is as incapable as formerly of getting out of her bed.

MARGARETHA Z., sister of the last patient, 29 years old, and unmarried, has been for nine years bed-ridden, owing to periodical attacks of epilepsy. The attacks usually come on, after intervals of nine days, several times a day during a period of five successive days. Even in this case the Prince undertook to try his religious treatment. She felt, according to her own accounts, both during and after the prayer, an increased strength, and such an emotion, that after such protracted suffering, she could not tell how she was. She could forthwith leave the bed, and holding the Prince's hand, walk up and down the room and to the street window—she was likewise able to stay a whole hour out of bed. The success of this experiment was most striking in the left arm, which, though paralytic for nine years before, was now so far strengthened, that in the presence of the Police Commission, she could with this arm make any movement in any direction, and could lay hold of hard bodies. However, the Commission remarked, in this arm compared with the other, a greater weakness, and a striking emaciation. But her joy likewise was of short duration. The day on which the experiment was made was a day of remission, and the epileptic attack was not expected before the day following. The convulsions accordingly came on, but very mild; after this however the patient was severely attacked. Next evening the attack
returned with increased violence, and in a few days she relapsed into her former miserable condition.

Agatha L., 34 years old, unmarried, has suffered for several years from complaint of the uterus. This complaint is combined with very acute pains in the belly, from which the patient can gain ease only by drawing the left foot constantly up towards the belly, on which account she has not been out of bed for years. After the prayer she stretched, although not without painful struggling, her left foot out of its curved position, and felt a certain facility of motion in the upper part of the body, and in the arms. After the prayer was said for the third time, the patient felt herself as it were possessed, and scarcely conscious of what she did; collected all her force, and in despite of the intense pain, stood up, and walked, after a minute's support from the Prince, and at his command, unsupported, into the middle of the chamber, then knelt down, thanked God for her salvation, and got up again unassisted. The pains in the belly were, however, greatly augmented, by her attempts to walk. The left foot which she had previously kept drawn up towards the belly, retained no doubt its outstretched position, but she evidently preferred carrying it in its old situation, because stretching it out was constantly attended with abdominal pain.

She is now in the same situation as before the trial.

Barbara L., 29 years of age, servant to a gardener of this place, was received into the general hospital on the 27th of April 1821, labouring under coxalgia. On the 28th of May, after having used various remedies in vain, she was subjected to the actual cautery. The consequence was, that the shortened limb regained its natural length and mobility. Fourteen days before the institution of the experiments about to be noticed, the patient was walking about the ward without support, and spent most of the day out of bed. Two days before, she had even been walking in the garden. Some time ago she had been suffering under irregular menstruation; and, at this moment, she was decidedly chlorotic and greatly emaciated. On this account alone it was that she was detained in the institution, as she was, amongst other remedies, to use chalybeate baths. At the request of the hospital chaplain, a quondam Franciscan, Prince Hohenlohe came into the ward where this patient was, and, having performed the usual ceremonies, ordered her to go up stairs to the next story, and return down stairs and into the sick ward again, which she did, declaring that she no longer felt the least pain, although she had previously complained very much to the before named house chaplain.

In respect to this cure, I have to remind the reader, that the
patient in question was already cured of her original complaint, a peculiar painful feeling in walking excepted. By desire of the chaplain, the Prince performed the experiment. After the prayer was ended, this patient walked, to the amazement of everyone that did not know the history of her complaint, unsupported, out of the ward into the next story, up a flight of several steps, and returned into the ward again. Every one now hurried out of the hospital into the street to announce this wonderful event. Just such an instance, above all, out of any hospital in which the public takes such an entire interest, was wanting to establish the healing efficacy of these experiments.

We must not, however, blame the cautious cool observer, if, after well examining the affair, he regard with suspicion the whole matter, and reject every fact not officially ascertained. This maid-servant felt, as she repeatedly, in presence of several witnesses, avowed to me, the acutest pains in the thigh that had been before affected while she ascended the stairs, but had not the courage to express it, or to disobey the orders of the Prince. Unfortunately, she suffered for this timidity—the next day she could not move the thigh, nor could she sleep for several nights. On the inner side of the thigh there supervened an erysipelasous inflammation, with painful swelling, which was not resolved without great care and attention. This patient was not quite restored, nor did she leave the hospital for three weeks after.

It may easily be said that this patient, notwithstanding the subsequent sufferings, still owed her complete recovery of the power of walking to the devotional process; for, it may be urged, if she was cured by the previous treatment there could then be no reason for detaining her in hospital. But granting that she remained under treatment, not as really was the case, on account of menstrual irregularities, but on account of the pain that still remained, or, in other words, from an imperfect cure of her primary disorder, still the physician must take into account the circumstances in which such a patient is to be placed after leaving the hospital. Even when he is convinced of the patient's convalescence, and of his fitness to go out, still the rules of his art require that he should look after him, until he is sure his recovery will be permanent, and that he will be able to encounter without injury the morbid influences connected with his situation.

This much, however, may be concluded from facts established officially, and analyzed without prejudice, that a momentary, therefore palliative, cure of certain complaints may be derived from Prince Hohenlohe's treatment.
I have still to consider a fact which excited universal attention, and which, if it were not exposed to objections in many respects, would prove, that even radical cures might, in some cases, be expected from Prince Hohenlohe's method. A hussar of the 2d regiment of this place, had for many years deafness of one ear. A good while since, the hearing of the other ear was, through some accident, affected, on which account he had been repeatedly in the hospital. Every attempt and remedy was without effect, and the military medical board had already declared him unfit for any sort of military duty. This hussar was then, in presence of several persons, civil and military, of undoubted veracity and candour, subjected to the devotional process. Immediately thereon, the deafness, to the surprise of every one, was remarkably diminished, and the hearing gradually restored; so far; that next day, in my presence, he heard every word addressed to him from a considerable distance, and in an ordinary tone of voice; although just before the blessing, he could not be made to understand without bellowing in his ear. At present he can do every duty that devolves upon him, and enjoys perfectly his long lost hearing.

The objection to this cure is, that the complaint was simulated, and that the man would not have been taken for military duty, if the officers of conscription had considered his deafness in one ear as real. Even in this case, it might have been expected that the medical board would appoint so heavy a customer, somewhat sooner to some garrison station. Finally, it is asserted, that the cure should rather be placed to the account of the preceding treatment, than to that of the devotional experiment. On the other hand, we may ask, what did this hussar gain in at once laying aside all deception, and using his hearing? His projected release from the army was not effected, and now he must serve out his time.

(To be continued.)

VII.

Farther Remarks on Tetanus. By William Briggs, M. D.

In the last Number of this Journal, there is the history of a case of Tetanus successfully treated by Mr Manifold, surgeon of this town, with some remarks of mine referring to a case formerly published by myself. I there state, that I had in the same practice followed in five or six cases, more or
terty has also been found converted into a cake of this
stance.
In cases of fungus hæmatodes of the testicle, extirpation of
the diseased organ is the only curative means promising to be of
use; but unfortunately this step is not likely either to be recom-
mended or acceded to in time to prevent constitutional contami-
nation, from the little pain and uneasiness the tumour generally
gives to the patient, and the doubt and uncertainty, in many
instances, as to the precise nature of the disease, on the part of
the medical attendant. When the constitution has once be-
come contaminated, which may be suspected by a thickening of
the spermatic cord, shooting pains, or the appearance of tu-
mours in the abdomen, farther than the alleviation of urgent
symptoms, human aid has hitherto proved of no avail.
Kendal, December, 1825.

III.

Psychological and Medical Researches respecting the Cures attri-
buted to the Prayers of Prince Hohenlohe. By D. C. Prue-
fer. (Continued from p. 73 of the preceding Number.)

III. ATTEMPT to explain the operation of the process used by
Prince Hohenlohe.
The instant cure of the patients above mentioned, who were
in our town, the first subjects of Prince Hohenlohe's religious
therapeutical experiments, acted on the public mind like an
electric shock, and every one hastened, big with expectation,
to the highly favoured individual, to ascertain, with their own
eyes, the marvellous event. I myself was extremely gratified to
see together, at the window, the two sisters whose idea had been
for years associated in my mind with the bed of suffering, and
to hear them, with serene and thankful countenances, and with
their own lips, declare their deliverance to the crowd that rush-
ed towards them. I had but the single wish, that their comfortable
feelings might be permanent. While I pressed through the
crowd, I remarked many faces pale with ecstasy and wonder,
and many eyes swimming with tears.

One must have seen something of this kind, to be able to
form a conception of the effect which those curative trials pro-
duce in patients, who are abandoned by art in despair, and con-
signed victims to a wretched fate. One must be acquainted
with the various views that are taken of those trials, to understand how, in a few hours, the majority of the inhabitants of our town were set in motion by them, and not so much as a single family was to be found in which they were not occasions of joy, wonder, or silent doubt. The reflecting part looked for certain information to the official investigation of the facts, and, above all, to the future, which was to determine whether this treatment would be confirmed, and whether the healthful sensations of the patients would prove permanent. The mass, however, and, amongst the rest, some men of education of all ranks, gave full credit to every report, and interpreted those marvellous events into calls from Providence to make men better, and lead them back to the old fallen faith.

Now that the impulse was given by those successful experiments, to which were added in the promulgation a thousand interesting circumstances (fama crescit eundo), nothing could destroy the powerful impression to which they gave rise, far and near. As early as the evening of next day, all the streets, inns and churches, were filled with sick from places at various distances; and it was to be expected that the concourse would be greater in proportion, as the instances of success hourly announced should be more striking. Until a late hour the Prince's humanity was put in requisition, and every one looked forward to the coming events, big with expectation. From the first dawn of the morning, the street before the Prince's lodging was beset by an immense crowd of sick. A stranger who, ignorant of the cause, should have entered the street, might readily have supposed that he had wandered into a general hospital of an entire nation.

In the preceding remarks, the explanation of the operation of these experiments is partly contained. The mind becomes at length powerfully affected, and the soul works on the body, by means of its close connection with it through the nervous system. This intimate alliance between soul and body is often disturbed, nay, even interrupted, but never during life altogether dissolved. Every observant physician must be convinced, that in many diseases this reaction is greatly increased, and that, under such circumstances, the sentient being exercises a more extensive influence over the body than in the state of health.

In the so called evangelical diseases, this seems to be the most remarkable feature; and it is such diseases, accordingly, the Prince Hohenlohe, by his own declaration, finds most suitable for his purpose. They are for the most part the consequences of functional disorder of the nervous system, in which the plexus, and the sympathetic nerve, act important
The former has, according to Reil, a decided influence on the temper-ament of man, on his feelings, and on his soul, and moral habits. Now, nothing affects the nervous system of the epigastic region so powerfully as religious emotions; it is through the medium of the nervous system, therefore, principally, it would seem, that Prince Hohenlohe’s method operates.

It is unnecessary to mention the great heroes of the early Christian Church, who, through devotional feelings, were enabled to endure the most ingenious tortures, and even death itself. Neither need I refer to the wonderful deeds which like feelings called forth during the crusades. Every physician has known instances, in which religious emotions, awakened by the holy exhortations of a well informed priest, have instantly reanimated a desponding patient, and eased him of the acutest pains. To myself two most striking instances have occurred, in which the instant alleviation could only be attributed to religious emotion. The families in which these instances occurred are yet alive, so that I can easily point them out, which delicacy forbids me to do here, to any one that may doubt my word.

Baron S., who had suffered for many years from a painful incurable complaint of the bladder, fell, after a fortnight’s confinement to bed, unexpectedly into such a state of weakness, that, though quite sensible, he yet could neither move nor speak, and every moment his last struggle was looked for. With constantly increasing anxiety, I, and those that stood around, awaited the coming of the priest, who lived about 1½ hour’s walk distant. This gentleman, who was distinguished for information, inspired the exhausted patient with courage, and administered, after a sanctifying exhortation, the sacrament and the injunction, according to Catholic usage and the German ritual. During the prayer of the priest, the patient was observed to raise his eyes unusually often. Immediately on the completion of the holy ceremony, he raised himself up in bed without any assistance. A breathing perspiration now warmed his body, which was previously for the most part cold; the pulse, from being trembling and irregular, became stronger and regular; and the patient felt himself so much strengthened, that, with the completest self-possession, he dictated to the priest his last will. He found particular difficulty in describing to me the feeling that darted through him, at the words of the prayer, “Lord, take this cup from me; but not mine, but thy will be done.” The patient retained his strength and reason for three days after, and until within a few hours of his dissolution.
G. H., a countryman, had been for several years unable, unless occasionally, to leave his bed, on account of gout, and when he got up, he could not move without crutches. Being 77 years old, he had now but one wish remaining, which was to see his son, who had studied theology, offering up the sacrifice of the mass at the altar of his parish church. Two years ago he had his wish fulfilled. The instant he was informed of his son’s arrival, he left his bed, went without crutch or support to the church, spent two hours there, and afterwards walked about the village without assistance, which he does still to this hour.

Such observations are however the less strange, since similar results have been obtained from the operation of the mind on the nervous system, without any excitation of exalted religious feelings. What marked influence do the passions exercise over the functions of several of our organs? How powerfully do music and poetry operate? He that suffers from severe toothache, feels himself often instantly relieved from pain the moment the dentist enters the room. The mother whom grief for the supposed death of her only son has brought to the brink of the grave, is instantly restored to health on receiving authentic information that he yet lives. I knew a girl in the vicinity of Wurzburg, who, after being deaf for several years, instantly regained her hearing on being made acquainted with the sudden death of her father.

In Nostalgia there is an inconceivable insensibility to everything around us, yet there are no prominent morbid appearances; the unhappy creature becomes the sure prey of death, his longing be not satisfied; the hour of his return to his native country strikes, and new life glows through his frame.

But let us examine the operations and practice of the physician himself. Without the aid of a noble and more intimate relation, like that between the magnetiser and his patient; without the skill to adapt himself to the character of the sick, a physician will effect but little with all the medicinal treasures of the old and new world. Hence says Walther (Marcus Tremen der Heilkunde, 4. B. 3. H.) the physician is, by the poet and artist, the third son of Apollo, and begotten under the influence of mild constellations. He that devotes medicine alone, as such, seeks corn in thrashed straw. Medicine is but an instrument of cure; but the physician heals, by medicine alone, but also by the glance of the eye and the animating word.

Care also often depends on something more elevated and intellectual, and in so far marvellous that the principle of it lies out of the sphere of ordinary thought and of sensible per-
ception. In this class are comprehended the religious experi-
ments of Prince Hohenlohe. Their efficacy depends entirely
the influence of the mind over the body; in other words, on
agency purely psychological.

On taking into consideration all the circumstances under
which these experiments came into notice, there appears no
doubt, and every one must be convinced, that they can seldom
fail of their effect, (viz. tranqullization of the afflicted spirit
and establishment of its dominion over morbid feelings), when
undertaken, with proper precaution, and with a certain poise
and dignity.

A priest of princely race, full of zeal in his vocation, not
gloomy ascetic, but a polished and sociable individual, un-
assuming and modest in his deportment, announces, with unusual
confidence, a new method of curing diseases, in two towns
which former ecclesiastical princes had in general governed
mildly. His mode of cure seizes upon the strongest feelings
in man, viz. his religious sentiments; he heals sick of all sorts in
stantaneously, without interested motives, without expense.

He begins his career by the cure of a princess, who, for many
years deprived of hearing, had now reduced the profession to its
last resources, and who, being related to many great families,
must of course excite a lively and universal interest.

To this we must add the character of our age, which is so
little consistent with itself, that there seems to be scarcely any
thing fixed in terrestrial affairs. Great and astonishing events,
constant vicissitudes of starting into being and passing away, of
establishing and of destroying, incessantly presenting them-selves
to our observation, elevate us beyond the narrow bounds of
daily life, whose impressions we no longer feel, and whose tame-
ness does not satisfy our imagination or our hearts. We wan-
der, therefore, with willingness into the magic domain of fancy,
and surrender ourselves to her dominion with so much the more
confidence, as she renders our gains as pleasant as they are easy.
Nothing so powerfully excites the fancy as the extraordinary and
inconceivable. The educated person, indeed, does not willingly
surrender his reason captive; but he still does not swim against
the stream, by which, in fact, he is readily carried away. If, in
addition to all this, the extraordinary presents itself in a noble
and religious form, then it is no wonder if, like an electric
stroke, it gives a shock to a great number of sick, who, with
eyes shut, threw themselves upon the last profferer of aid, and
imagine that, by his means, they have obtained their deliver-
ance from long suffering.

Moreover, when we reflect on the eventful period lately past,
it appears very clear, that the general mind must have been prepared for the reception of every belief, working on religious feelings. During a stormy time, virtuous sentiments were more and more thrown into the back ground, or were kept in constant conflict with selfish passions. Amidst those tempests arose a tendency towards the customs of the "good old times," which cannot be mistaken; to those comfortable usages of religion, which, although not torn up from their original ever fruitful soil, during the powerful struggles, were notwithstanding dragged into the whirlpool that embroiled all terrestrial affairs.

Let us then imagine thousands and thousands of human beings under such circumstances, to each of whom every day brings new sufferings, new despondence, and who have but one wish remaining—release by death from their nameless pangs. Electrified by the news that, at Bamberg and Würzburg, there is help and salvation for them through the grace of God, a new life glows within them, and already they feel the term of their misery. With the same longing as that of the leper for the pool of Bethesda, they hurry to the place where all grief vanishes, and where the stream of health and deliverance flows. In ever increasing expectation, and with breasts full of hope, wholly occupied in anticipating the enjoyment of re-established health, dead every other thought, they approach the scene of healing grace. Every step are announced to them the great wonders that replace there every minute. Scarcely arrived at the place of deliverance, they throw themselves at the foot of the altar, confess their sins, and, reconciled and united with God, hasten to chosen Priest: All the streets they find filled; with great table, and anxious palpitation, they reach the desired residence. Some one carries on his back an old woman into the house. She has been, says report, from her childhood, crooked, Unable to stand or walk. A few minutes pass by, the door the Prince's dwelling opens, and the same woman walks, out support out of the house, thanking and praising the God. Every one presses round her; each one will, with own eyes, and from herself, learn what has happened to her. lives for the present time, of the past nobody has time to all, therefore, concerns himself about the former motion of the person cured. Often, also, he who is not lucky enough to see or speak with her, still asserts, in order to please crowd, and to appear of some consequence, that, with his eyes and ears, he has convinced himself. For who is not in being the bearer of wonderful news? And now, in incredibly short time, the new miracle spreads through town.
then regard his physician as an ambassador from the Lord, who now entertains no extravagant opinion of his sanctity. There is no expense which men more heartily dislike, than that incurred in the restoration of their health; and even should cures bordering on the marvellous be effected by physicians, the expenses connected with them would so occupy the mind as to leave in it no room for wonder.

Dr Pfeuffer then discusses the propriety of subjecting Prince Hohenlohe’s therapeutic proceedings to the control and inspection of the police. He mentions that the minister for the Home Department established a regulation, that each sick person who wished to try the devotional process of cure, should provide himself with certificates from the parish priest and from a physician, specifying the nature and duration of his complaint, and that the experiments should be made in presence of police and medical officers of the town, and not permitted in the open streets. This regulation Dr P. defends as necessary to prevent dangerous delusions. He gives as an instance of delusion, the case of a child belonging to an excise officer of Bamberg, who was blessed by the Prince; the universal cry was, “There is another child restored to sight!” On inquiry, it appeared, that the child had never been blind, but had merely a scrofulous sore on the hand. He subjoins the following observations:—These experiments should be confined to ecclesiastical functionaries, and not practised as an art distinct from the clerical office. All the prayers and ceremonies of the Christian Church have in general for their object to encourage and strengthen man, to confirm his belief in God, to enable him to overcome morbid feelings and endure bodily suffering. For this reason, great care should be taken that the experiments in question should be performed with the greatest dignity and discretion. The holiest exercises require a kind of display of pomp and silence, by which their splendour and efficacy are increased and exalted. This idea has, in the Christian religion, that is the Catholic Church, been reduced to practice; since the great influence of her worship over the soul, and the strength of the emotions that flow in the breast during her solemn services.

As the anointed minister of the altar approaches the sick, in peculiar vestments, and, with holy humility and silence, lays for him with high and solemn dignity, and, anoints him with consecrated oil; for the same reason must every experiment undertaken to cure disease, by exciting religious emotions, though not strictly belonging to the sacerdotal office, be performed with becoming pomp and silence; for this can be effected only by the desired profound impression on the soul.
The author concludes his paper with remarks respecting the influence of the Hohenlohe method of treatment on the medical profession, remarks of no interest out of Catholic Germany.

Note by Dr. Clendinning.

Mr. Editor,—There are two lines of argument, either of which may be employed against the admirers of Prince Hohenlohe. The first direct: His reputed miracles may be compared with those generally admitted as performed by the Apostles. The second indirect: The effects of his prayers, with their antecedent and concomitant circumstances, may be explained on principles derived from experience, and involving nothing marvelous. The first mode of argument Dr. Pfeiffer has not touched; and perhaps not without good reason; the meaning of the word miracle is hard to fix; the idea it represents is popular, vague, not scientific and precise; it has, therefore, eluded every attempt to imprison it in a definition. For the same reason would be next to impossible to make any enumeration of elements, in other words, any description which any two disputants would altogether admit. But, without a definition of the term or description of the thing, there could be no discussion at least none ending in a decisive result. Owing to the uncertain import of the word miracle, it is plain the Hohenlohe who would confound, "would have an immense advantage over the Antihohenloheist who would distinguish.

Confining himself to the second or indirect line of argument, Dr. Pfeiffer contends, that Prince Hohenlohe's cures are not to be accounted miraculous, but referred to the influence of those emotions and passions on the body.

There are diseases whose essential elements are organic from their commencement. There are also diseases whose principal conditions are inorganic or hyperorganic, at least at their commencement; and there are proteiform diseases partaking of the nature of both of these. In these last, the affections of the sensitive being are often out of all proportion great, as compared with any sensible organic degenerations found in connection with them. In the first class, which comprehends mutilations, inflammatory, febrile, and chronic organic diseases, the thinking and sentient being is only sympathetically or secondarily affected. Of this class Dr. Pfeiffer has not known a single case cured by Prince Hohenlohe, very few even momentarily relieved. Now, it is over diseases of this class that the mind

* Have not hemorrhages been arrested by sudden fear?
1826. attributed to the Prayers of Prince Hohenlohe. 279

might, previously to trial, be pronounced least capable of exerting any curative influence. It is equally evident, that to Divine power all diseases are alike easy of cure.

Under the second and third heads fall multifarious morbid affections, popularly known by the names Nervous, Hysterical, Bilious, Hypochondriacal, &c. diseases; in many of those there is no doubt organic degeneration—in many only functional derangement—in some probably no bodily ailment whatever. The influence of emotion over those complaints is well known. Obstinate spasmodic affections have been instantaneously arrested by fright. To a gouty patient, fright has in a moment restored agility; to an hysterical woman tranquility; to a drunkard self-possession, &c. &c.;—so much for the single passion, Fear.

Of diseases of the third class, connected with no organic vitiation, as effect with cause, it is easily understood how even radical cures may be effected by strong mental emotions.

IV.

Account of a Species of Cynanche Laryngea, which prevailed at Kelso, and proved fatal to a number of the younger part of the community. By William Robertson, one of the Surgeons to the Kelso Dispensary.

This disease made its appearance about the latter end of May. At that time the weather was very variable; there were a few warm days succeeded by dry, cold winds from the east, alternating with showers of rain. Numbers of both young and old were attacked with catarrhal affections, and some grown people whom I saw, with cynanche tonsillaris, all perhaps emanating from the same cause. The catarrhal affections were the better of by attention to diet, keeping warm, and giving expectoratives, sudorifics, and laxatives, according as the urgency of symptoms, required. But among those catarrhal affections there appeared a disease of a more formidable nature. The manner by which it was distinguished from the prevailing catarrhal ailments, were its commencing with a hoarseness, accompanied with a shrill half kind of cough, as if the patient wished to make some irritating matter through the epiglottis. At this time there often appeared very little constitutional distress. In the pulse very little accelerated, seldom exceeding a circle. The patients complained of a stiffness in the neck,