

ceased to speak or hear: I was told by those in front, that his lips moved as if in the act of speaking, after he ceased to be heard. He was so deeply affected that all motive power was nearly extinguished, and I had to push him from behind with my finger, to make him walk: he walked a few yards with difficulty, and then becoming suddenly rigid from head to foot, a slight push sent him down headlong upon the floor, in a most alarming manner: the fit of rigidity was so instantaneous that I was not aware of it. He was revived with some difficulty, and fortunately was not injured by his fall.

Soorooop Chund was next brought in, and, as I had not seen him for a month, I began asking him about his health, &c., mesmerising him all the time. In a few minutes, he ceased to answer, and I took him out of the dock, turned him round like a teetotum, his arms rigidly fixed all the time, and then restored him to his former place in a state of complete insensibility: no one could make him hear, or show the slightest sign of life. When I blew in his eyes, he instantly recovered his senses, and declared he had never left the spot.

Whether the barber stole the boy mesmerically or not, I will not pretend to decide, but it gave me an opportunity of proving, in the most public manner, that the thing could be done, and no one has ventured to deny publicly that I stole the man; and, with the facilities of a native barber, I could almost engage to steal a man, woman, or child, daily. From the moment that I witnessed the extreme degree of Mesmerism, I became deeply impressed with a conviction of its power for evil as well as good; and I have driven it thus far, in the hope of rousing the public mind to the sense of the dangers, as well as benefits, that may be expected from it; and I trust the day is not distant, when public opinion will strongly condemn all those who practise the art, except for philosophic and medical purposes.

That the barber was in illegal possession of the boy's person, however obtained, was so clear, that he was sentenced to nine years' imprisonment, and labour in irons; and the sentence was confirmed by the superior court. But the government called for the proceedings, and thinking, I suppose, that the mesmeric experiments had made too deep an impression on the mind of the court, graciously pardoned the barber.

When puzzled by the exhibition of new and wonderful bodily, or mental phenomena, instead of solving our difficulties by denying the existence of the phenomena, or dismissing them contemptuously as the offspring of deception, or delusion, we shall do much better, and generally be nearer the truth, if we suspect that we have overlooked some power of the human constitution, and resolve diligently to betake ourselves to the study of the nature of the new agent.

As there is a man in this city who, amongst his other powers, real and pretended, professes to wield the power of magnetism; professes to use magnetic or mesmeric power, as to put some organs of the mind to sleep, while others are in exercise; professes to be able to communicate any disease he chooses; professes to have procured the sickness of a man, whose sickness he had predicted would overtake him before the expiration of a week; professes to regret having practised this self-styled "black art" in the case of this man; and was seen to pass his hands over the man, whom he declared to be in a trance as if with a view to mesmerize him—inasmuch as the foregoing statements admit of being proved at any time, we are of opinion that the time has arrived to investigate the proceedings of this individual

Limitless cunning, and indomitable perseverance, are united in the person above referred to; and although he has doubtless striven hard to educate himself, he is so far below *par* at the present time, that in one of his multitudinous efforts to advertise himself, he has lately published the following statement, alleged to have been addressed to him:—"You must be known to be *realized*." Not a few persons, we should say, have *realized* that the knowing this individual has cost them something. As his modesty is of the Wild caste, he informs us that another counsellor has hidden him "tell the people his good qualities; come out boldly with his name prominent," that "there is nothing ostentatious in that;" that he is "not to mind what is thought or said;" that his "name is good, and his character stainless," and that "it is folly for him to stand in his own light and let the public be deceived." With regard to the stainlessness of his character, it might be well for any one sufficiently interested in the subject, to consult one Phoebe Chamberlain, of Hamilton, and Mrs. Lewis, the herbalist of that city; it might also be well for such an enquirer to satisfy himself whether a letter, purporting to be addressed by Phoebe Chamberlain to this individual, be a forgery or not. Pending these considerations, it is refreshing to find this man writing of himself in the following fashion:—"Our humble philanthropist had never previously vaunted himself, but allowed everybody to impose upon him, preferring to humble himself that he might be in due time exalted, rather than exalt himself. He, therefore, having now become very greatly exalted and called upon in duty to all, declares himself in plain statements etc." The first of the "plain statements" which greets our eyes is that "The third number of *The Outcry* is the outcome of a charitably disposed Christian Spirit whose duty it is to defend the right by a proclamation of the truth, hoping by doing so decently and in order, to injure none, but benefit (H) all." The utterances of such a man as the publisher of the above-cited *dicta*, characterized as they are by blasphemy and falsehood, would be infinitely beneath notice, were it not that his power of deception exceeds that of average scoundrels, and is attended with consequences detrimental to health and life. We observe that in quoting a publication of his own, styled *Health and Food*, the man J. A. H. (who was said to have been in a trance) is stated to have died on January 23rd of the present year. In another publication of the same man, we gather "That VITAL MOVEMENT WAS DISCOVERED IN THE BODY ON THE 22ND OF JANUARY;" we venture to conclude from our own limited measure of acquaintance with physiology, that the phenomenon of "vital movement being discovered" in a human body the day previous to dissolution, is not so rare an occurrence as to elicit any great amount of attention on the part of the scientific. We are not inclined to waste words on this would-be religious impostor, further than to state that he refers (in the journal we have quoted) to a blasphemous sheet entitled, "Victor's glad tidings to the world," published by himself in 1877; and has the audacity to pretend that from that time forth, vendors of soap, brooms, and ploughs, have been naming the several articles after himself; he is philosopher enough to know that if one set of persons see enough of him to strip the mask from off him, there are always plenty left on whom he can practise his multitudinous arts; we trust it will not be long—notwithstanding his park-spouting—before he is within the grip of the law.