

**MESMERISM,  
SPIRITUALISM,  
WITCHCRAFT, AND  
MIRACLE: A BRIEF TREATISE**

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Mesmerism, Spiritualism, Witchcraft, and Miracle: A Brief Treatise by Allen Putnam

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**ALLEN PUTNAM**

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copy

1858

Mesmerism, Spiritualism,

WITCHCRAFT, AND MIRACLE:

A Brief Treatise,

SHOWING THAT MESMERISM IS A KEY WHICH WILL UNLOCK  
MANY CHAMBERS OF MYSTERY.

BY

ALLEN PUTNAM,

AUTHOR OF "SPIRIT-WORKS;" AND "NATTY, A SPIRIT."

"Amazed I saw how calm they were,  
With all this spirit-rising:  
They only called these magic arts  
A kind of magnetizing.  
Oh, what a miracle sublime!  
It shows the world's advance,  
When spirits leave their bright abodes  
To make a table dance!"

FITCH POOLS: *Giles Cory's Dream.*

BOSTON:

BELA MARSH, 14, BROMFIELD STREET.

1858.

BOSTON :

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23, SCHOOL STREET.

1852

## P R E F A C E.

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THE design of this little treatise was formed in the autumn of 1855. In February, 1856, the substance of it was given to the public at Salem, in the form of a lecture, and has since been repeated in many other places. Now its facts have been re-arranged, and the comments somewhat extended, for the purpose of letting it reach the public without the author's presence.

The view here reached — viz., that the marvels of all the ages have been produced in obedience to some universal law or laws — is one of no small importance, if it be correct. It is sent forth that the reading world may look at it, and judge, each man for himself, whether it possess intrinsic value. It goes forth with the prayer, that it may shed light upon the direct pathways to truth, and prove to be a germ of benefit to man, as both mortal and immortal.

ALLEN PUTNAM.

ROXBURY, MASS., JAN. 15, 1858.





# TREATISE.

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## INTRODUCTION.

As far back and as wide-spread as the sweep of human history, we get distinct accounts of many phenomena, whose nature and character imply some other cause than any which science satisfactorily defines. The magicians of Egypt in the days of Moses, the Delphic oracles, the visions of Mahomet, the voices heard by Joan of Arc, Scottish second-sight, the works of Witchcraft in both the Old and the New World, the visions of Swedenborg, those of the Sceress of Prevorst, together with many curious results of Mesmerism, as well as those of Spiritualism, — these occurrences, and others like them, all point to some agency not well defined by science. The world continues to ask, as it has ever asked, "Who or what produces these strange works?" And the learned give, as yet, no satisfying answer.

Possibly the phenomena of Mesmerism and Spiritualism may point out to us the direction in which the true answer lies, and may throw some light upon

the processes by which the unaccountable works have been wrought. Perhaps enough has been witnessed in our day to render it probable that all such works, in all ages, have been performed *in compliance with some universal law.*

My purpose is to exhibit some of the facts of Mesmerism which are free from all suspicion of the miraculous or supernatural, and to let such facts carry us, step by step, up into the region of Spiritualism. When this has been done, Spiritualism may or may not appear to *you* just as natural as Mesmerism. If it should, you will find a way opened for the admission of new light into the long-darkened chambers of Witchcraft, and other mysteries in human history.

As seen by me now, Mesmerism, Spiritualism, Witchcraft, Miracles, all belong to one family, all have a common root, and are developed by the same laws. The *spirits of men* perform these wonders; and all of them do it, and have ever done it, by substantially the same processes. When these spirits are embodied, we call their work mesmeric, or a result of animal or human magnetism: when the spirits are disembodied, we call their operations Spiritualism. Living men, and dead ones too, are mesmerizers. If this can be made apparent, the world's wonders are at once and easily traceable to competent authors; and the world is favored with a glimpse of a universal law which has not heretofore been duly recognized.

A ladder of *many* steps might be constructed, on which one could go, by easy and gradual ascent, from the simplest forms of Mesmerism up to the highest

phases of Spiritualism. But I must confine myself to seven rounds only. The spaces from one to the next above may be rather long; but I shall not take time to put in more.

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*First Step.* — The first step up from the ground, or from man's normal state, is that in which a mesmerizer gets control of only the *limbs* of the person magnetized, — of the *limbs* only, — not the mind.

About three years ago, a lady came from the far interior to her friends in Boston, having been driven from home by the tormenting *will-power* of a mesmerist. The man had made to her proposals of marriage, which it was her pleasure to decline. Chagrined or vexed by her refusal, he went to meeting early on Sunday mornings; seated himself in his pew; and, when the lady arrived, her steps would be arrested while she was walking up the aisle, and she would be held there, immovable, by the man's *invisible* power. Imagine her mortification, and the amusement of many thoughtless beholders. If, perchance, you think that God will restrain *evil spirits* from coming and working among men, what ought you to require him to do in the case of *such a man*? Whatever you may think the occasion called for, God did not prevent such a man from using natural laws in the accomplishment of a cruel purpose.

Soon after the suffering lady arrived in Boston, others with me listened to her story; and, as she had asked our advice, we recommended that she should