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# THE ZOIST:

A JOURNAL

OF

CEREBRAL PHYSIOLOGY & MESMERISM,

AND

THEIR APPLICATIONS TO HUMAN WELFARE.

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“ This is TRUTH, though opposed to the Philosophy of Ages.”—*Gall*.

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- Experiments with Crystals: case of Epilepsy, and Cure of Hiccup of twelve years' standing with Mesmerism. By Mr. Chandler.
- The decline and fall of the Edinburgh Phrenological Journal.
- Review of Mr. Sandby's New Edition. Part I.



# THE ZOIST.

No. XVII.

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APRIL, 1847.

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- I. *Extraordinary Effects of Mesmerism on a Gentleman, PERFECTLY BLIND for eleven years.* Communicated by DR. ELLIOTSON.

Dr. Elliotson begs to forward the following letter to *The Zoist* from Mr. Chandler of Rotherhithe.  
Conduit Street, March 10th, 1847.

To Dr. Elliotson.

My dear Sir,—The following very curious and interesting case was introduced to my notice by Dr. Toulmin, of Blackheath, who, having witnessed some of my mesmeric cases, did not hesitate to admit that he believed his own eyes,—though perhaps he “knows human kind” quite as well as some others who suppose their retinae to act as flattering mirrors.

Of course this patient has been malingering for the last 14 years, on purpose to gratify any mesmerist with whom he might happen to come in contact.

Capt. Peach, æt. 55, has formerly commanded large East India ships, and, having three times circumnavigated the globe, has consequently been exposed to frequent alternations of climate, which, together with severe losses by a very protracted Chancery suit, have probably been the cause of the following severe and complicated diseases of his nervous system.

*He has been completely amaurotic in both eyes for eleven years.* This was about three years coming on; one eye going first, and afterwards the other. For about *eleven years he has not been able to distinguish the brightest light from total darkness*, except on one or two occasions for a few seconds only, when, under the influence of belladonna, he experienced slight glimmerings of light. He has suffered from *partial paralysis of*

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*the lower limbs* for about the same time. When sitting, he has the power of moving the legs; and, when placed upright, he can balance himself, but cannot raise his foot from the ground. For about six or seven years he has been *constantly subject to the most severe intermittent darting pains* (of a Tic character) in his limbs; these pains have always been capriciously erratic, but never attacking the trunk or head: he has also had *spasmodic tension of the muscles of the lower part of the abdomen frequently to a most distressing degree*. But the symptom which he describes as causing him the most intense suffering, since last June, has been a *gnawing dull pain in the lower part of the spine, occurring generally on his awaking in the morning, of so desperate a character as to call for his being immediately got up and dressed*. The alteration of position appears to afford him some relief. These attacks will occur for several days together; he then may get a few days intermission. They appear connected with a very copious discharge of blood from the bowels, that has existed for three or four years, though the attacks and discharge are now noticed to be invariably simultaneous; and the latter has been observed to be much more copious since the lumbar pains have commenced.

These protracted and severe afflictions have at length produced a high state of *nervous irritability, destroying rest and appetite to such an extent that he is worn almost to a skeleton*. His pulse is always 100, and often 120; and he gets *no sleep but what is produced by narcotics*.

Mr. Watsford, of Greenwich, who has attended him for many years, has frequently told him and several members of his family, that medicine could be of no use to him;—but, however, when the pains have been exceedingly urgent, (giving occasion to screams which alarmed the neighbourhood), Mr. W. has been sent for, and has always administered strong narcotics, which, though they lulled the pains for the time, left him stupid for two or three days.

For several years he has been distressed by extreme flatulence after the smallest quantity of food;—indicative of greatly impaired digestion.

Dr. Toulmin, of Blackheath, who has paid him much disinterested attention for the last few months, and has tried various means, including belladonna and veratrina, &c., asked me to see him in August last, and to say if I thought mesmerism would be likely to benefit him. After a careful investigation of the case, I pronounced it to be apparently a very hopeless one; but, knowing what wonders mesmerism had worked in many cases equally forlorn, I recommended that

it should be tried if any one could be found in the neighbourhood who would undertake it. Accordingly his mother, an old lady of more than 70, and the servant, an ignorant Irish girl, commenced mesmerising him, and produced, after a very few trials, a most decidedly soothing effect.

Shortly after, I had an opportunity of introducing the case to the notice of Mr. Holland, of New Cross, who is a most enthusiastic nonprofessional supporter of mesmerism, and he immediately took it in hand; and, as the wonders he has worked will be best related in his own words, I beg to subjoin his reports of the case to me, unabridged.

Laurie Terrace, New Cross.  
5th December, 1846.

Thomas Chandler, Esq.

My dear Sir,—Your own personal observations, and our communications from time to time, will have made you aware, generally, of the favourable impression which mesmerism has effected in the, otherwise, desperate case of your Blackheath patient, Captain Daniel Peach, so long a martyr to a melancholy complication of ills.

In compliance with your wish I have now the gratification to communicate a connected statement of my proceedings in this case and their results.

After you had introduced me at the London Hospital, on the 26th August last, to Dr. Toulmin, as an amateur residing in the "neighbourhood" of the patient, to wit, something more than a mile and a half distant, I lost no time in waiting upon that gentleman, at his residence at Blackheath, with the object of being made acquainted with full particulars. These were frankly communicated, and I placed myself at his disposal. Dr. Toulmin is the Captain's neighbour, both figuratively and literally, and I need hardly add that the application of mesmerism, in this case, has been with his entire sanction and approval and, occasionally, in his presence:—indeed, he has stated to me on our leaving the patient's residence together that the *tranquillizing* effect which he had just witnessed exceeded what *he* could have produced by the largest "safe" dose of opium, at the same time adding that he was not aware of any ordinary means by which equal amelioration of the general symptoms could have been effected.

I commenced operations on the 11th of September last, and, after six sittings, up to the 21st, the following is the spirit of the remarks which I find in my notes, as regards the amount of mesmeric influence. A tranquil state of abstraction is induced, with more or less of the ordinary consciousness

remaining, accompanied by an *involuntary closing of the eyes* ; there is also a perceptible *dullness of sensation at the surface*, (and most probably deeper) with a continually increasing *indisposition to motion* of any kind. Towards the end of this series of sittings, the above effects have attained a species of intensity which promises the best results.

My mode of proceeding has been as follows.—The patient being seated, I have made downward passes, with and also without contact, before the face, trunk, and limbs, occasionally *pointing at the eyes*, or *intently looking* into one or other of them (it must be borne in mind that he is *totally blind*). Much to my surprise I found, at length, that the look alone produced some marked physical effects ; these, the patient describes as follows :—*A dry irritation in the upper part of the eyeball, as if the upper lid were raised and a hard pencil passed over the organ ; then a sensation of watering, as if occasioned by smoke, only relieved by a strong closing of the lids.* Sometimes the patient has felt as if a *fine pencil of wind, proceeding from a point, impinged upon the centre of the eyeball*, occasioning a feeling of heat and mixing with the other symptoms, all which continue to be increased the longer the process is persevered in, so much so that he has more than once exclaimed, while strongly closing the lids, “it is very sharp to night,” and on several occasions he has stated that the sensations amounted to positive “stinging,” similar to that produced by “mustard,” by “snuff,” or by an “onion.” Fluid collects in the corner of the eyes ; or eye perhaps, if one only is stared or pointed at,

After being demesmerised, the patient is assisted to an erect position, in which I make contact passes down the spine and limbs, down the latter before and behind.

I have continued similar proceedings up to this date, about three times in each week, from an hour to an hour and a half on each occasion, with only the following slight variations, of having the patient placed at full length on a bed, instead of being seated in a chair, and my manipulating the spine and limbs while he was in the mesmeric state,—the latter mode was suggested by Dr. Elliotson as more likely to be beneficial, the former (the recumbent attitude) had been preferred all along by Dr. Toulmin and also by the patient. I elected to mesmerise him sitting, (to *him* an uneasy position, from the weakness in the lumbar region), in order to be able with certainty to distinguish the mesmeric influence from ordinary sleep, the latter not being so likely to supervene in an uneasy position : as soon as rigidity manifested itself, there was no longer any necessity for this precaution.

The result of continuing mesmerism has been an increased intensity of all the phenomena—great insensibility of mechanical injury on the surface—loss of either ordinary consciousness, or of the recollection after the mesmeric state is over of the occurrences which took place during sleep-waking—inability to describe correctly in his sleep-waking the position in which his limbs may have been placed, for he is beautifully cataleptic, and his limbs obey attraction as distinctly as the limbs of patients whose organs of vision are perfect.\*

Up to the present moment the good which has been accomplished is as follows :

*Total cessation*, since the first week of his being mesmerised, of that *excruciating pain* at the bottom of the spine that was wearing him to a shadow. His *shuddering* recollections of this pain, which was comparatively recent, is more vivid than that of *any other* of his afflictions : his mode of expressing himself, in allusion to it, is “no tongue can tell the agony,” &c. ; “it struck my very vitals,” &c. ; “if I had had the ability I should have made away with myself,” &c. &c.

The *hemorrhage* from the bowels (the consequence of internal hæmorrhoids in the opinion of Mr. Watsford of Greenwich) has been *entirely suppressed*, not even a *tinge* having manifested itself since the first application of mesmerism.

The *tension* at the lower part of the abdomen, as well as the *extreme flatulence*, have *entirely disappeared*.

The capriciously erratic, and *fierce darting pains* (spasms of the “tic” character) whose attacks were almost incessant of late, and, more or less, present for years past, have been *very considerably ameliorated* ; indeed, out of 85 days which have elapsed since he was mesmerised (from 11th September last) there have only been 13 on which these spasms have returned—one relapse continued for 5 consecutive days, the others were short, with two intervals of 14 and 19 days, respectively, on which there was no return of spasm at all. Immediately previously to mesmerism having been resorted to, and during the greater part of the preceding summer and spring, these spasms, together with the gnawing pain in the lumbar region, were so frightful, that the patient’s cries often

\* This exquisite fact I witnessed myself on the two occasions of my being allowed the favour of visiting this gentleman. The whole affair was so striking that, after my first visit to Blackheath, I requested permission to go again. On the second occasion I was anxious that the mesmerism might be begun when there was no possibility of the patient being aware of it. Accordingly, while we were all in conversation, Mr. Holland began to fix his eyes upon the patient, our conversation continuing equally as before. Presently the captain’s eyelids twinkled ; he exclaimed, are you not mesmerising me ? A drop of fluid appeared at the corner of one eye, and he was soon in sleepwaking.—JOHN ELLIOTSON.

alarmed the neighbourhood, and attracted the notice of policemen on duty near the spot.

On Friday the 27th ult. I found him suffering from a return of these spasms, and, as the relief derived from mesmerism, on that occasion, epitomised the whole case in that regard, I add a verbatim extract from one of my notes of that evening.

“The potency of mesmerism strongly evidenced this evening—a return of spasm yesterday morning (inside of left thigh) very severe through the day and night—less so since this morning, but quite sufficiently marked. I had to attack him in the midst of intermittent spasm, and it was full 25 minutes (instead of 6 or 8 ordinarily) before he came under the influence—the paroxysm still continued for a quarter of an hour more, as evidenced by strong startings, but less and less violent, which did not, however, occasion the usual contortion of the countenance, and the ordinary exclamation. Finally, and for the last half hour up to being demesmerised, he had the appearance of placidity personified, without the least motion of any kind. I dispersed the influence, as usual, by quiet transverse passes before the face—he awoke very gradually, commencing with sundry very energetic gapes, accompanied by various grimaces and contortions of the muscles of the face, as if each stood in need of being *stretched* (altogether indicative of the refreshing effect of deep sleep)—for some time he replied incoherently to my questions, appearing to be solely occupied with the process of awakening, and the first indication (to night) of his senses being collected, was his exclamation, “*thank God, the pain is gone!*” When fully conscious, his countenance and manner were quite cheerful, and he entered into the spirit of some facetious remarks which ensued. This *contrast* was effected by mesmerism in less than two hours; he admitted that he had dropped off two or three times (in fact, the influence was very deep this evening) but, as usual, asserted that he was generally conscious of what was passing. In this he was wrong, as he was not aware that I had turned him on his side, in order to manipulate the spine; neither was he conscious that a young lady had won a pair of gloves of him, which she did very prettily at my instance.”

The *high state of nervous irritability* into which his afflictions had plunged him, together with its exponent, viz., a *weak pulse from 100 to 120, or even 140, have entirely subsided*; his *appetite*, with slight exceptions, continues *good*; his *spirits* are *improved*, his *strength increased*, and he usually *rests well*, the pulse ranging from 72 to 85, or very rarely 90.

He has partially discontinued the use of Batley's Sedative Drops, (wholly omitted on the nights of being mesmerised,) and entirely that of stimulants, (ale, wine, spirits, &c.) which Dr. Toulmin had recommended with a view to counteract the tendency to "sinking," which his late distressing symptoms occasioned.

The partial paralysis of the lower extremities remains much the same, as regards voluntary motion (or rather the want of it) in an erect position; nevertheless a tendency to increased power is also perceptible here.

In ordinary circumstances, it would be "hoping against hope," to expect a restoration of vision in this case,—but under the benign influence of the agent employed, what may not be accomplished! Already it has produced, on very many occasions, short intervals of "glimmer," so much so that the patient has been able to distinguish the return of day, as well as the "diffused whiteness," or "glare," from the fire or the flame of the candle. He has repeatedly enquired, "Is it not a very bright day?" "Is not the fire very bright?" I presume that these interruptions of the perfect blindness, (which is ordinarily so complete, that I have repeatedly, by means of a lens, condensed the image of the flame of the candle upon the pupil of his eye, so as exactly to fill it, of all which he has remained totally unconscious), indicates merely functional debility in the visual organs, without alteration in their structure; if so, let us hope on and persevere, looking to our polar star, which, in the teeth of adverse influences, has for the last ten or twelve years maintained its due elevation, and continued to shine with undimmed brightness, the centre of an increasing galaxy of similar intelligences.

If I could spare the time to mesmerise this patient every day, I have no doubt that matters would move faster, and therefore more satisfactorily. My avocations will not, however, permit this; and it is clear that cases of this description could only be fully met by a public establishment, devoted to the diffusion of the incalculable benefits flowing from the beneficent agent which we employ.

Believe me, very truly yours,

J. HOLLAND.

Laurie Terrace, New Cross,  
6th March, 1847.

Thomas Chandler, Esq.

My dear Sir,—I have the pleasure to inform you that, notwithstanding the trying character of the season from which we are now about to emerge, our patient, Captain Peach, has, by the continued aid of mesmerism, been preserved in a

comparative state of ease, in the teeth of the debilitating tendency of his exotic mode of existence.

Since the 27th November last, he has had but one severe relapse (spasm) which commenced on the morning of the 12th January last, and tormented him incessantly through the whole day. I visited him in the evening; and, contrary to my expectation, he was fully mesmerised in less than one minute, advantage having been taken of a temporary lull. On this occasion the attack was in the upper part of the large muscle on the under side of the left thigh, and was proportionally violent, returning almost directly after he was mesmerised. Each spasm lasted from 2 to 4 or 5 seconds, and recurred at intervals of from 20 to 40 seconds (by my watch) with occasional lulls of greater duration. There was the ordinary expression of agony, accompanied by a suppressed inarticulate cry, but without the least tendency to rouse the patient from the mesmeric state; indeed his countenance relaxed into perfect placidity the instant the several attacks passed off. I manipulated incessantly, and it was only at the end of the first 50 minutes that there was a perceptible diminution of the symptoms; but at the expiration of 20 minutes more, he was sleeping like an infant, and continued so for other 20 minutes, when I left him, thinking that it would be more beneficial to suffer the influence to exhaust itself; besides which, I dreaded to awaken him lest the attack should return and the labour have to be recommenced. However, there has not been any return, but he was very much shattered for two or three days; still he came round more kindly than had been his wont on former occasions before mesmerism was resorted to.

None other of his late complicated afflictions have returned since the date of my former letter.

I may mention that the fixed look alone continues to produce a highly irritating effect on the patient's eyes; and, if continued for 10 minutes or a quarter of an hour, becomes totally unbearable; they water copiously, and put on a highly inflamed appearance; the nasal passages also sympathize. This treatment has been repeated perseveringly with the object of rousing the paralyzed optic nerve to natural action, and I am much disappointed at its not yet having had that result, more particularly as such high susceptibility to *nature's own* stimulus ought, one would think, to act in that direction. The main difficulty, no doubt, arises from the affection having been so long established, and being so deeply seated. This view is borne out by the fact that the late frightful pain in the lumbar region, which was of comparatively *recent* occurrence, yielded, almost instanter, to the mesmeric influence.



Independently of the grave afflictions mentioned in my former letter, he has suffered for a long time from various comparatively minor complaints, which have only been mentioned to me, when attention has been drawn to them in consequence of an amelioration having taken place. Among these may be mentioned an insensibility (of very long standing) in the parts administering to micturition, and also a chronic "weakness" in the inside of the left thigh. The latter has totally disappeared for some time past, and the former has been considerably relieved.

There is no indication in the mesmeric state of any exaltation of the senses or faculties in this patient, nor indeed of any other "high phenomena;" but it may be worth while to state that, in addition to the induced rigidity formerly mentioned, the sensation of thirst can *invariably* be brought on by merely placing the ends of my finger lightly under the patient's chin. This sensation is *always* indicated by a sucking and swallowing action, and *viva voce* if the question be asked. That this fact is not the result of "association" or "mental suggestion," was fully demonstrated by the following occurrence. On the first occasion of my trying the experiment, Mrs. Peach's notice was attracted to it, and a circumstance was thereby recalled to her mind, which to her had no significance at the time. Some time previously the servant was mesmerising her master (who was seated), in the course of which ordinary sleep was combined with the mesmeric influence, and his "jaw dropped." Her mistress directed her to "put it up." In performing this evolution, the captain called out, "What is Jane doing?" &c., &c.: at the same time *complaining of thirst*, and distinctly showing by the sucking and swallowing action, that the salivary glands were excited. Some surprise was felt at the time, but the occurrence had been altogether dismissed and was only recalled from witnessing my experiment.

I cannot note any decided alteration as regards the amaurosis, or the partial paralysis of the lower limbs. Still the fitful "glimmerings" continue to recur, and there is a very perceptible increase of strength, though voluntary motion (in the erect position) is not at command. However, his general health is certainly improved, his spirits are better, and his appetite is not to be found fault with; a bad night is now the exception.

He is making the attempt to discontinue opiates, and, hitherto, has succeeded better than could have been expected. His perseverance has been stimulated by having Miss Martineau's case read to him. This experiment was commenced on

Saturday, the 20th ult., since when he has abstained altogether. He has had three or four sleepless nights in consequence, accompanied by great restlessness, and craving; the effects of which have, invariably, been removed entirely, by the next dose of "nature's sedative," instead of "Batley's."

The patient has large expectations that the "advance of the sun," will tell in his favour. Hoping they may be realized,

I remain, my dear Sir, yours very truly,

J. HOLLAND.

What can be more beautiful and conclusive than this case? yet no doubt our *scientific* (?) profession will find something to cavil at. I do not complain of medical men refusing to believe mesmerism from mere report, it would, indeed, be unworthy of them to do so. But, when they see some of the first men, not only in our own profession but also in the church and at the bar, openly and enthusiastically advocating the cause, I think they might at least examine for themselves. And I do not hesitate to state that he must be a most unfortunate individual who, taking five persons indiscriminately for the purpose of experiment, does not find at least one of them susceptible at the first trial. I am quite sure the average is much above this in my own practice. I may instance an extraordinary circumstance which lately happened to me, by which a whole party became convinced of the truth of mesmerism. In January I went to Devizes to meet a party of relations and friends at dinner. Mesmerism was of course talked of and many a joke passed at my expense, but you shall see how I turned the tables. Having offered to mesmerise any of the party, (but without pledging myself to be successful) a lady volunteered. Her husband objected; I, however, left him with his wine and joined the ladies. The offer was soon renewed and I commenced: in ten minutes she became a living statue, though for the first five she was talking and laughing incredulously; I then called her husband and the rest of the party to see her, and much enjoyed their look of amazement and fright; they did not doubt her being asleep, and the next question was, how I was going to awake her, for she could not even smile when her husband spoke to her, though of a very lively disposition. After three quarters of an hour I convinced them that I could dissipate the effect as easily as I had produced it, and in a few minutes restored her to her former self. She described her sensations as having been most delightful. She had been perfectly conscious, but could not speak or move. She heard her husband cough, and wished to speak to him, but could not articulate.

The lady is not a *young hysterical female*, but the mother of a large family, some of them as tall as herself; she is well known to the whole neighbourhood, and I have no doubt the affair will make a little talk in the town.

Cases of this description make more converts than public exhibitions; indeed mesmerism had been much depreciated in the town of Devizes some years before by an itinerant mesmeriser, who could not of course inspire that confidence in his auditors, without which the most genuine phenomena appear like imposition.

In reference to the ether mania, which is now in course of finding its *proper level*, it may be remarked that mesmerists can have no objection to its monopolizing operative surgery. They would only wish to receive the same justice as regards their results, at the hands of the profession, that has been so eagerly accorded to the new agent.

I remain yours, very truly,

THOMAS CHANDLER.

58, Paradise Street, Rotherhithe,  
March 10th, 1847.

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## II. *Cure of St. Vitus's Dance.* By DR. ENGLEDDUE.

DR. ENGLEDDUE states that he has sent us "the following case of cure of St. Vitus's dance, not because there is anything unusual in the course pursued, but because it is another instance of the value of mesmerism after the usual medical appliances had been tried in vain.

John C——, aged nine years, had been suffering for more than a month from St. Vitus's dance. His father consulted me in June, 1846. He presented the usual appearances, which it is unnecessary to enumerate. He could neither walk nor feed himself, and was in a truly miserable condition. After the administration of purgatives, he was placed under the influence of iron, and this was continued in gradually increasing doses for *six weeks*, at the expiration of which period he was not in the least degree improved, though no doubt further perseverance would have cured him. However, I persuaded his father to take the cure into his own hands, to abandon medicine and to try mesmerism, having witnessed its beneficial effects in other cases. He acceded to my wish and made passes before his son for half an hour, night and morning. At the end of a fortnight there was a slight improvement. In three weeks this was much more manifest,

and in *two months* he was quite well. *During the whole of this period he took no medicine.* While the disease existed he did not pass into mesmeric sleep, but so soon as this disappeared, his father was enabled to send him into the trance with the greatest ease. I believe this is not unusual. Sleep is not essential. Although in the majority of cases it is to be looked for, and to be wished for, nevertheless it is not necessary for the cure of disease.

Southsea, Hants.

### III. *Cure of Tic Douloureux.* By MISS COLLINS.\*

Dr. Elliotson begs to forward the enclosed to *The Zoist*.  
Conduit Street, Jan. 1847.

Newark, Dec. 23, 1846.

Dear Dr. Elliotson.—The accompanying case I take the liberty of forwarding to you, as I feel persuaded it will afford you pleasure to know that mesmerism has again proved of infinite service in a most obstinate complaint, the sufferer from which had tried all means that the faculty advised for her recovery. But all was found to be alike unsuccessful, until she had recourse to mesmerism. About the same time that Miss Wolstenholme was afflicted and deriving benefit from mesmerism, a young lady, a friend of mine, was troubled fearfully with the same malady (*tic douloureux*), when my mother undertook to apply the same means, and which were attended with equal success. She was mesmerised every day for about a fortnight, when she was quite cured, and she has had no return of pain since.

I am happy to say I am quite well; and with grateful remembrances again apologizing for the intrusion upon your time,

I am, dear Dr. Elliotson,

Yours ever obliged,

John Elliotson, Esq., M.D.  
London.

ELEANOR COLLINS.

#### *Severe Case of Tic Douloureux.*

On the 24th June, 1846, Mr. Wolstenholme, an officer of Excise, called upon my father to borrow an electrical ma-

\* The cure of this young lady's contracted foot, by mesmerism, and the history of the beautiful phenomena of her mesmeric state, will amply repay the perusal in Nos. xi. and xii.

chine, in order to employ it for his daughter, who is about 24 years of age, and was suffering, and had suffered for several years, with *tic douloureux*. As the instrument was not in Newark at the time, my father advised mesmerism to be tried, and I am happy to say it was employed with complete success. My father and I went to her house during the afternoon, and Miss Wolstenholme informed us that she had been suffering from *tic douloureux* in both sides of the face for nearly *five* years, and to so great a degree that she dared not, during the whole of last winter, venture into a room where there was a fire, but was obliged to remain up stairs in a cold apartment; and her sufferings were so great, that her life, she stated, was perfectly miserable. She had been under medical treatment for two months, but grew worse instead of better, though everything that could be thought of had been tried for her relief. I saw her this afternoon for the first time, in company with my father, who mesmerised her by downward passes for half an hour. In fourteen minutes she appeared drowsy, but did not go to sleep. At the expiration of the half hour the pain had diminished. My father then locally mesmerised her, which produced great pain in her arms and legs, more especially in the right arm, as well as pain under the left ear; but all was removed before we had been there an hour, and we left her feeling very comfortable.

25th. The patient came to our house this morning much better; she had had but little pain in the night, and *very* little this morning early. The effects by mesmerising her were the same as those produced yesterday, with the addition of pain in the neck. The general and local mesmerisation lasted for three quarters of an hour, when she said that she felt better than she had done for months; and she returned home quite free from pain. She called in the evening to be mesmerised, as slight pain had come on about five o'clock. She went away quite well.

27th. Has had no pain in the night, but she had a very little in the morning early.

28th. Her health and general appearance much improved, though sleep has not yet been produced. Violent pain returned for an hour at six o'clock in the evening, and for ten minutes at half-past nine.

29th. My father being obliged to leave home for a few weeks, she became my patient, and this morning *I* mesmerised her; she would have gone to sleep but for several interruptions. She had no pain at all on the 30th or following day, and only very little for a short time in the evening at the usual hour (five o'clock). Whilst mesmerising her on the

last-mentioned day, she experienced the sensation of hot water running down the left side.

July 2nd. Had no pain since yesterday, except for a very few minutes this morning. After mesmerising her for twenty minutes, she fell into a light and quiet sleep, which lasted for seven or eight minutes, and was exceedingly sleepy the whole of the half hour. Extreme pain came on for an hour in the afternoon, which she attributed to having walked very quickly.

3rd. Went to sleep in a quarter of an hour and slept six minutes; experienced great stiffness, and a prickly sensation in the left arm and hand.

4th. She says her pain daily diminishes. I made only a few downward passes to-day, but kept my fingers pointing at her eyes, which made her drowsy in a very few minutes; she slept for a quarter of an hour much deeper than she has hitherto done. Excruciating pain came on in the neck and head, which was removed by breathing upon, and then blowing over, the seats of the pain.

5th. Had a deal of pain before she went to bed; did not rest quite so well, and suffered very much till I mesmerised her. She attributed these uncomfortable feelings to the change of weather. I locally mesmerised her for an hour and a half, when she assured me she was quite easy again.

6th. She went into the mesmeric state in a quarter of an hour, and remained in it for sixteen minutes. She could recollect everything when she awoke, but said that while asleep she could hear very indistinctly, and felt all over as heavy as lead, and that sometimes she fancied she was falling into some place, and at other times that some one wanted her and pulled her head to the left—towards the place where I was then sitting.

7th. I mesmerised her for half an hour, when she slept for twenty-five minutes. Went away quite well.

8th. Had a very good night, and no pain since she left me at twelve o'clock yesterday morning. She went to sleep in ten minutes, and slept for twenty minutes. In the evening, though she had had no pain, I mesmerised her again; she slept for thirteen minutes, when something in the street disturbed her; but in five minutes she again went to sleep, and remained for a quarter of an hour.

9th. Daily improves, and in ten minutes the sleep was induced, and she remained in it for twenty minutes, and for thirty on the following day. I locally mesmerised the face before she went to sleep, and removed the pain in two minutes.

11th. Did not succeed in getting her to sleep, but sent her home quite well.

12th, 13th, and 14th. No pain except for a very few minutes. Went to sleep in five minutes and slept for half an hour. I asked her several questions which she answered in a whisper.

15th. Pain gradually diminishing. In four minutes she was in a sound sleep, which continued for a quarter of an hour; again in the evening for twenty minutes. She had a severe pain in her head, which was greatly relieved by local mesmerism.

16th. Had no pain since I saw her yesterday.

17th. Has had pain in her face since yesterday afternoon. I took all pain away before she left, but it returned in two hours afterwards, and did not leave her till mesmerised this morning, when she went to sleep in five minutes and slept for twenty: she went away quite well.

18th. Much better to-day; has had no pain since I mesmerised her last evening. I got her to sleep in three minutes, and she slept comfortably for half an hour. She fancied, as has been usual lately, that her head was separated from her body.

20th. To-day my mother mesmerised her for me. She did not go to sleep, but said she felt as though hot water was running down her. The pain which comes on but occasionally, now lasts but a very few minutes, and then is so slight as not to be worth naming.

21st, 22nd, 23rd. Three minutes is now sufficient to send her to sleep, in which she remains happily and soundly for about half an hour, when it expends itself and she awakes spontaneously. If by any chance she awakes before the usual time, two or three passes will send her off again.

28th. Very well indeed, and came for the last time.

Dec. 23rd. I saw Miss Wolstenholme to-day, and she informs me that she has had no pain whatever since *last June*, and that she is now quite well.

ELEANOR COLLINS.

Newark, Dec. 23rd, 1846.

"I have carefully read over the above statement of my case, and declare that every part of it is strictly correct.

"MARY ANN WOLSTENHOLME."

IV. *Cases of Tic Douloureux and other Nervous Affections, cured with Mesmerism.* By DR. STORER.

27, Brock Street, Bath.  
December, 1st, 1846.

CASE I.—A gentleman, residing at Lansdown Place, called in February last to consult me about his wife, who had been suffering for a long time from acute pains and restlessness; she had had no sleep for the last two or three weeks, notwithstanding opiates had been prescribed by her medical attendants. He wished to know if mesmerism would be of any use; I told him I thought it would, and made an appointment to see her at six o'clock in the evening.

I found the patient in bed, in great pain; she told me candidly, that she only consented to see me to oblige her husband; she had no belief in mesmerism, and therefore did not expect any benefit.

I proposed a trial, to which she consented, and though interrupted two or three times by her own remarks, I was enabled to induce sleep in less than twenty minutes,—by half-past six. She remained in this state until nine o'clock, when she awoke, asked the time, appeared surprized, turned her head, and again fell asleep, and continued in this state until the next morning, six o'clock. She told her husband how refreshed she felt, and how much better she really was.

This report I received when I called the next day.

The patient's appearance also corroborated this statement as regards her looks. I then proposed a second trial, she said it was perfectly useless, *then*, as she felt so much better and refreshed, that she was certain mesmerism could not produce any further effect. She wished the operation postponed; I urged the present time, as it would more decidedly test its power. She incredulously consented, and told me, whilst trying her, I was only wasting my time; but opposed to all this, in less than twenty minutes, she was again asleep,—about half-past ten o'clock. A conversation was held in the room that did not disturb her, and I left directions for her to be allowed to sleep on. This she did until past two o'clock,—when being told the time, she made an effort to rouse herself,—and having friends present succeeded. She awoke quite free from pains, dressed in the afternoon, and again passed another comfortable night. I wished to continue my attendance during the week, but a summons to the country prevented that; though I was glad to be informed some time afterwards, that the pains and sleeplessness were both removed, and her general health improved.



CASE II.—A lady, residing at Camden Place, Bath, sent for me in July last to see her. I was informed that she had been suffering from violent pains about her head and face for the last few weeks; she had been attended by two medical gentlemen who considered the case to be *tic douloureux*, and prescribed various remedies, but without any good effects. A friend of her's who had been greatly benefitted by mesmerism, advised a trial; the lady consented, but told me she expected no benefit, having no belief in its powers.

I saw her on Sunday about two o'clock for the first time, and found her suffering from acute pain, particularly on the right side of the face and temple. After a short time I proposed a trial of mesmerism, and in a quarter of an hour produced sleep, with apparent freedom from pain. She remained in this state for half an hour, when I demesmerised her. She said she was now certainly free from pain, but she could not believe that to be the effect of mesmerism, inasmuch as she had not been to sleep; she however requested me to see her again soon, as about six o'clock the pains were always more violent. I returned about that time; she had been better since I left, but was evidently fearing the threatened attack, which was however much slighter than usual. I mesmerised her in less than ten minutes. There were, as before, two friends of her's present, who, knowing her expressed denial of the first sleep, now requested me to adopt some plan to satisfy her own mind when awake.

I moved the arms backwards and forwards several times, and placed one hand for five minutes over her face. After the half hour I again awoke her, as her friends did not like my leaving her in the mesmeric state, which I wished.

When demesmerised she was quite free from pain; but again doubted having been affected until satisfied by her own friends of what had occurred. Monday morning, I was informed that the patient had passed a quiet evening, had refreshing sleep, and only a slight return of pain this morning when she left her bed-room. All her doubts had vanished, and she had been anxiously looking for me. I again mesmerised her about ten o'clock and left her to awake spontaneously, which she did about one o'clock, and remained perfectly comfortable during the day. I saw her again in the evening, and left her asleep. On Tuesday I was told she had passed an excellent night, and had no return of the pain in the morning. I mesmerised her about three o'clock, and though the sleep did not last very long, she continued free from pain, and passed a good night. I continued my visits during the week. She had no return of the pains, says she feels her

health generally improved, and intends next week going on a visit to some friends. I heard from this lady two months afterwards, and she says that she has had no return whatever of her pains, and that if they should again annoy her, she will lose no time in having applied the only remedy she has yet found successful.

CASE III.—*Most violent Case of Tic Douloureux greatly relieved.*

Mrs. West, ætat. 50, residing at St. James's Parade, was sent to me in January last by a medical gentleman residing here, with an opinion from him to the following effect :—that it was one of the worst cases he had ever seen and that he had exhausted all his means without doing any good. The poor woman states, that she has suffered severely for the last three or four years, that sometimes the pain is so severe as to cause her to bite her lips, that she has frequently been without sleep for two or three weeks together, her eyes are constantly suffused with tears, and her mouth drawn aside by the pain. She has had several teeth removed with the hope of relief, but all to no avail. She has been under several medical men, and her case has excited much commiseration.

I willingly consented to try mesmerism, and though it was commenced during the coldest part of last winter, after a fortnight's mesmerising there was evidently induced a remission of the more severe symptoms ; for instance, the pain lessened, she slept better, she was much more placid during the mesmeric sleep though frequently awoke by spasm, and her eyes less watery. I steadily persevered for about six weeks, and had the extreme satisfaction of seeing a marked change for the better. From fear of being troublesome, she unfortunately omitted to attend, and in three weeks time she became worse ; I then resumed mesmerism, and in a few days brought her round to her previous improved state.

I continued mesmerising for another month, making fully three months, when she was so much improved, that some who met her did not know her for the same person. She now slept well, ate well, and was altogether a different person. In the summer she went away for two months, and imprudently sitting on the grass after rain, caught severe rheumatism, but her tic did not affect her. When she returned to Bath, finding her still suffering from rheumatism, she was again mesmerised, and in three weeks greatly relieved. The tic has scarcely returned. Should it do so, I have no doubt but that mesmerism will soon relieve it. She is now very

susceptible of mesmerism, and when I am busy Mrs. Storer finds no difficulty in affecting her.

In such a very extreme case, with a disposition to rheumatism, I can hardly hope for an entire cessation; but the good already effected has gone far beyond anything yet accomplished by medicine.

The gratitude of the poor woman is extreme, and, what is equally satisfactory, the good effects of mesmerism have in this case been acknowledged by three different medical men.

*CASE IV.—Case of great Nervous Debility affecting the Head.*

Mrs. H. a respectable married woman consulted me some time since in reference to her general health; she complained of great general debility, which she described as making her feel quite exhausted, with a constant head-ache, rendering her unequal to her duties at home.

As she had taken a good deal of medicine and without any benefit, her husband recommended her to try mesmerism. I found her very susceptible to its influence, and after a few times mesmerising, her head-aches ceased and her general health became much improved. She is very liable to cold which generally affects the side, and has usually been treated by depletion; but her husband, perceiving the good effects of mesmerism in the first instance, when her next attack began, in July last, sent for me. I found her with pains all over her, particularly in the side, and viewed the case as pleuritis with rheumatism. Knowing her susceptibility, I at once mesmerised her and left her asleep; she continued in this state for nearly three hours, and when she awoke, expressed herself much freer from pain. I saw her in the evening, and put her again to sleep.

Her husband informed me the next day, that she had slept nearly all night, and that in the morning she was much more free from pain, and the side also was considerably better: I found her up in an easy chair and again mesmerised her. She remained in this position for two hours, and, when she awoke, expressed herself to be nearly well. I attended her for two days more, making only four during the illness. She is now quite well, and looking altogether improved. Her husband and herself assure me that her last attack was precisely similar to her former ones, and that she has generally been confined from two to three weeks, and always remained extremely weak for a considerable time, until the present occasion.

This individual has been mesmerised now by me a great many times. Her case presents, in a very marked degree, almost all the mesmeric states, and on each occasion, after mesmerism, she expresses herself better. I sometimes avail myself of her offer, when I wish to give a private demonstration on this subject, her object being, as she says, to extend the knowledge of so valuable a remedy.

P.S. *Note to my Epileptic Cases in No. xvi.*

The number of these and similar cases, occurring amongst the poor in every city, is very great, and yet even a trial of the most simple and the safest remedy, mesmerism, is still withheld from our public hospitals.

It was only a short time since, that a gentleman here recommended a poor epileptic youth to one of the hospitals, and, having seen the good effects of mesmerism in several cases, ventured to suggest it to the medical officers. The written answer was, and that from one of the leading (!) men, "That none of the medical men of the Bath United Hospital understood the science (so called) of mesmerism." Another was asked some time since, why, in surgical cases, he did not give the poor, at least, the benefit of a trial; his reply was, because he thought there was *nothing* in it.

This same individual's attention was again more recently directed to the subject in consequence of the many painless surgical operations which had been actually performed. He then said, he should be afraid of trying it, lest apoplexy should ensue. What! Apoplexy be induced by nothing. Certainly, between the two opinions, there is only one step from the ridiculous to the sublime.

In justice, however, to two or three of the medical gentlemen connected with the hospital, I beg to say that all are not unbelievers, and that it is only the existence of certain prejudices or obstructions that prevents them giving it a fair trial.

J. S.

V. *Cure of Injury of the Spine and Contraction of the Leg.*  
By Mr. H. HUDSON.

Liverpool, 30th Dec., 1846.

TO THE EDITOR OF THE ZOIST.

Dear Sir,—I perceive in your publication several accounts of cures effected by means of mesmerism, and think it will

yet be made a great blessing to the community if properly applied. I cured a young woman in this town by means of it, whom I providentially met as I was looking for a place of worship. Perceiving she was quite lame and apparently in much pain, I proposed to mesmerise her. But not understanding what that meant, she did not know what to say, yet felt inclined to submit to anything calculated to do her good, but at the same time she said she had no money to pay me. I told her if I could cure her she would have nothing to pay. Upon enquiry she informed me that about seven months since she had fallen while cleaning the outside of a window, and had injured her spine, the doctors called it a bruise of the spine; that she had been in York Infirmary five months, when she came to the one here, where she underwent several operations without receiving any benefit. She also said that she had had upwards of 200 leeches on her back, and had consulted about a dozen different doctors, but they could none of them do her any good.

During that time her left leg became contracted at the knee, so that she had to walk on her toes, and with great pain in her back. Her parents being very poor, she was almost reduced to the necessity of going to the poorhouse, having spent all her money besides pledging her clothes for support. Her mother was present during our interview. I desired the young woman to sit down, and was enabled to put her into the trance in about four minutes; her mother thought she had fainted, but telling her she was asleep, I tried to make her sing by singing myself, when she immediately joined me. Having desired her mother to assist me, I took hold of her leg and brought it quite straight, without causing her the least pain. On trying if she could walk by exciting the organ of Self-Esteem she did so quite well, which alarming her mother, she ran out and left the girl with me. In a few minutes her sister and another person came in, apparently much excited and alarmed, and I awoke her. It took me about four minutes, as she was in a very deep sleep. On asking her to walk across the floor, she got up and immediately said, "What have you been doing to my leg? it is now straight," and then walked about very well; but I perceived her heel was not properly on the ground. Having asked her if her back was still painful, she said the pain was quite gone, but it felt sore. I put her to sleep again that evening and the day following; but the next day being the Sabbath, I left her till Monday, when I brought her leg into a rigid state, which stretched the sinew at the back of the heel. On waking her she said, "Thank God, I have got

my heel to the ground again." I put her to sleep several times. On the Wednesday following, she stood all day at the wash-tub, and was perfectly cured. This was about four months since. I procured her a situation with a friend of mine, (Mr. R. N., at Wallington, near Newcastle-upon-Tyne), where she has been ever since, without any return of her old complaint, and gives perfect satisfaction to her master and mistress. Her name is Elizabeth Harley, and she lived in Edmund Street with her mother. She lived last when at service (where she left on account of her lameness) at Mr. Garthorpe's House of Correction, City of York.

This case has already been inserted in the *Liverpool Mercury*, and copied into several other papers from that. I have mesmerised several persons, and have always found it to do good when it takes proper effect. I will not trouble you further, but hoping this will meet with your approval, I have the honour to remain,

Your humble Servant,

H. HUDSON,

*Cor. Sec. of the Liverpool Seamen's Friend Society.*

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P.S. We have made *careful* enquiries respecting the above-related particulars, and have *ascertained* that she lived with Mr. Garthorpe; was injured in her back, and dismissed from both infirmary and hospital; that she was at Leeds for some time, and sent to the House of Correction at York, with a good character, and taken into Mr. Garthorpe's service, remaining in some time, and proving herself a most excellent servant. On leaving it, she was at York entrapped and engaged by a woman who kept an improper house, but no sooner discovered this than she determined to make her escape; the woman refusing to let her go and keeping her in the house by force. The poor girl watched her opportunity, dressed herself in the best clothes she could lay her hand upon, got out through a window and made the best of her way to Liverpool, to which she was traced by a police officer and taken back to York, and tried by the Recorder, Mr. Elsly, who was about to pass sentence of transportation for seven years upon her, when, in her defence, she detailed the whole story; and persons being present who could confirm it, her sentence was commuted to confinement for a short period in the House of Correction. She was taken by Mr. Garthorpe again into his service, but not liking her confinement she attempted to escape, fell from a ladder and injured her spine. She then gradually became unable to

work, entered the York Infirmary, and after remaining there unrelieved for a length of time, and finally pronounced incurable there and at the hospital, she went to some friend at Liverpool. All this information was given by Mr. Garthorpe himself, who declares she was a most excellent servant, and that he is ready to give her a character to that effect.—*Zoist*.

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VI. *Mesmerism not to be trifled with, though it kills nobody; or, James Cook alive and hearty.* By Mr. W. G. SMITH.  
Communicated by Dr. ELLIOTSON.

DR. ELLIOTSON forwards to *The Zoist* an authentic account which he has received of a lad unexpectedly sent to sleep with mesmerism two or three years ago, at Deptford, and whom the *Times* and other papers represented as incapable of being awakened; so that thousands now believe he never woke, and positively died, and many thousands fear mesmerism, lest the party mesmerised should never wake again, whereas *every* person who goes into the sleep wakes sooner or later spontaneously.

Conduit Street, March 10.

2, Deptford Bridge,  
February, 1847.

My dear Sir,

In an interview I had some time since with Mr. Chandler, of Rotherhithe, he gave me to understand that various unpleasant and ill-founded reports were in circulation, tending very much to retard the progress of mesmerism, and produce a feeling of terror of it in those who would otherwise avail themselves of that great therapeutic agent. These reports are, "that the lad, James Cook, mesmerised by me, is now dead, and had died in consequence of his being mesmerised." I beg most positively to deny this statement, and thus publicly to declare that he is alive and well, has grown up a fine young man, and was never in better health than at the present time.

It is true that his sleep was of a prolonged character, and so excited public attention that the police deemed it necessary to investigate the case. I was therefore visited at 2 a. m. by a special commission of that enlightened body (grave fellows, by the way, to report on a case of mesmerism), consisting of an inspector sergeant and private of the force, who, like Dogberry of old, showed their profound wisdom in their mode

of examination, by summing up the evidence and promising all parties a lodging in the station-house. Not being thoroughly satisfied whether they were acting right or wrong, a messenger was despatched for the police surgeon. Myself and Mr. Taylor, awaiting his return, sat in suspense, the sable pall of night being for a time illumined with the presence of these worthy functionaries. ("We felt inclined to suspect their places and in good faith to write them down—") We reasoned for a time upon the imprudence of such a step, but they "*knew the law*" (they were good and true subjects). The worthy *Æsculapius* came. He very blandly and candidly assured us he was quite ignorant of the ills or benefits of mesmerism. After feeling the pulse, gravely shaking his head, &c., &c., he said he should advise the inspector to leave the case in our hands, for should anything serious happen we could easily be found. We were pleased enough to hear that decision, for the inspector's impressions a few minutes previous led us to expect something worse; and well for all persons it happened so, as the consequences of a separation from the patient at such a time would no doubt have been attended with serious results: and I take this opportunity of publicly thanking Mr. Downing, the police surgeon of Greenwich, for his favourable decision, and saving me from the ordeal of an examination before a magistrate.

It may be well here to narrate some few particulars in reference to this case, trusting it may serve as a warning to those who would tamper\* with this agency, especially the timid and inexperienced, who have no idea of the many inconveniences in which the young experimentalist is placed, when he loses that great essential to a mesmerist—confidence, or of the care invariably requisite to prevent another person from coming in contact with his patient.

Having attended an experimental lecture in Greenwich, by a Mr. Taylor, and witnessed a young lady (the daughter of a much esteemed minister), mesmerised, after being casually selected from the audience, at the first sitting, in ten minutes, and some of the higher order of phenomena produced in her, I naturally experienced a desire to know something more. During the subsequent week I read one or two cases, and I asked myself, why, if those effects were real, I should not produce them as well as other persons? my curiosity awakened, impulse pointed to me a patient. I then called James Cook, a lad in my father's employment, asked him to stand before me quite still and look me in the face.

\* Medical men are the most fit to practice it IF they would.



He complied with my request; I placed him with his back against an iron steam pipe, which was affixed to some brick-work; I passed my hands in the way I had seen Mr. Taylor, and after making the downward passes for two or three minutes, his eyes closed, his breathing became accelerated, he lost all consciousness, and would have fallen had I not caught him in my arms.

This very much alarmed me, and I called to a young man, (one of my father's workmen) to hold the lad while I procured a seat. No sooner had the man touched him, than he went into a state of complete frenzy; he rose, threw his arms in all directions, strided along the workshop, and in a few minutes became quite furious and dangerous to approach; he opened his eyes and stared wildly, uttering incoherent sentences and fancied he was pursued by some demon, saying, "*That he had run him through with his sword and had him under the drawbridge by the castle,*"\* and at length he sank on the ground exhausted.

At this I became terrified. My feelings it would be vain to attempt to describe. So completely was I overpowered that I allowed the boy to do as he pleased for some time without making any effort to restrain him, having so completely lost my power over him.

It occurred to me that a second lecture on mesmerism was to be given that evening in Greenwich, by Mr. Taylor, and to him I despatched the young man who had innocently done the mischief, desiring him, under no pretence whatever, to return without Mr. Taylor. The interval was to me dreadful. Imagine, Sir, yourself alone with a maniac, and you have a description of my position for nearly two hours. At some times during this interval he would narrate with remarkable accuracy any event that had taken place in his life, or passages of tales he had read; he was performing mental journies with the rapidity of thought, accurately describing places as if he were present that he had never before seen.

Mr. Taylor, upon hearing the facts of the case, with a generosity and kindness I can never forget, resolved to attend immediately. He only stayed to explain to an audience of 150 persons his reasons for absenting himself so abruptly. They, naturally thinking he was playing them a hoax, questioned him, and were clamorous till they heard the name. As soon as my name was mentioned, a great part of the audience who knew me accompanied Mr. Taylor and beset the house. I allowed them to enter, and numbers who an

\* He was rather fond of reading tales of chivalry which would account for his using such language.

hour before were sceptics, departed convinced. They communicated to their friends what they had seen, who doubting everything unless it was corroborated by the evidence of their own senses, begged as a favour to be admitted also. Thus on the first evening (though my inclination was to keep the affair secret), a chain of circumstances over which I had no control caused the reports to circulate, which produced an excitement and interest in the public mind almost unparalleled by any other case.

When Mr. Taylor arrived, the boy was on a mental journey to the Temperance Hall, looking for Mr. Taylor, and watching the young man's actions, and accurately described the place and persons there. I will affirm previous to that time he had neither seen the place nor the lecturer. The numerous persons continually pouring into the workshop, he did not notice. Having mentally travelled home, he cast his eyes about the workshop and pointing to Mr. Taylor from among a group of persons, said, "That is the gentleman Walton (the young man who had handled Cook) was talking to at the Hall." It was impossible he could have heard who was Mr. Taylor, for among all the persons who were continually arriving, there was not a word spoken, except by myself and the boy. We adopted many means of awakening him, but in vain: on our questioning the boy on his own condition, he said, "*If I do not wake in 20 minutes, you must take me to bed, and, if I am not awake in the morning, you must send for this gentleman.*" Precisely on the expiration of 20 minutes, he seized my hand and dragged me away as quickly as he could through a dark room, avoiding any obstacle in the way, and threw himself on the bed. Some of the most striking of his clairvoyant powers showed themselves during the night: and several severe and satisfactory tests were applied, convincing to all who applied them.

After a long, long, and wearying night the morning came at last; but with it no hope, no improvement: his eyes remained hermetically sealed: he rose, washed himself, and ate his breakfast, and could observe the most minute object with as great accuracy as if he was in his normal condition. The whole of Friday passed in unsuccessful attempts to restore him. Towards the latter part of the day he opened his eyes: but to me his aspect was more distressing than before: his looks excited pity in all who saw him. The great excitement caused in the town induced hundreds of persons to visit him, by which, from a desire on my part that all by seeing him should be convinced, I was little aware I was retarding his recovery.

Nothing particular occurred that day : but at night I was honoured with a visit from the police, as I previously narrated. When morning arrived the lad was conscious of all that had taken place, and added that had they taken us away he would have followed wherever I went : for separation from me would have injured him.

Throughout the whole of Saturday numerous persons visited the case, including several medical men, also a Mr. D. Hope, now keeping a small chemist and druggist's shop on Deptford Bridge, but then a medical student on board the Dreadnought Hospital Ship, all of whom declared the boy to be in a very extraordinary state. In their experience they had never seen such a case before. Mr. Hope also to test whether the boy was insensible to pain, slyly ran a needle into his foot, and declared before a company of respectable inhabitants in a neighbouring tavern he was in the habit of visiting, that there was not the slightest manifestation of pain, and from his conversation led every one to believe in the reality of the mesmeric trance. This Mr. Hope was not only exceedingly interested in the lad, but did all he could to persuade him to take a powder he had prepared, as there had been no natural relief from Thursday morning till Sunday morning. But the boy resolutely persisted that "medicine would do him no good." How true must have been the boy's prevision, as was subsequently shewn by the written communication you so kindly forwarded to me, and which in my then critical situation, although I had a firm belief in the boy's ultimate recovery, burst through the dark clouds of despondency, diffused a bright ray of hope, and cheered me in the severest moments of trial through which I had afterwards to struggle. At this crisis your kind advice raised my drooping spirits, imparted fresh vigour to my exertions, and nerved me to the task I had before me.

Several persons determined should any thing serious have occurred to have raised a subscription to prosecute me. Mr. Hope afterwards wrote an untrue and impudent letter in *The Times*, and refused to repeat his charges of deception before a meeting of medical gentlemen that was convened. The chairman of that meeting, Mr. Atkins, surgeon, affirming "*that there was neither delusion nor collusion in the case.*"

On Saturday afternoon my situation and that of my patient became to myself and all concerned very alarming. About this time, sir, my mother called on you, when you, in the most gentlemanly and liberal manner gave your valuable advice, which led to the boy's restoration, by our complying with your injunctions, much earlier than could otherwise have

been done. You will recollect, sir, you requested no one should touch the patient but the mesmeriser; that he should also have whatever he desired, provided it appeared not decidedly improper: but to give him no medicine unless he prescribed it himself, as he would be his own physician. These injunctions were strictly adhered to, and after the crisis, which appeared about 10. 30 p.m., a gradual improvement took place, and on Sunday, 6 p.m., (as the boy had predicted,) he returned to his normal condition, though he laboured under extreme nervous debility for two or three days afterwards, and it required great care to subdue any returning paroxysm.

During the trance he could relate with astonishing accuracy all the minutiae of the coming pains and paroxysms, the date to the very minute, and the nature of the pain and the means to remove it; water was his sovereign remedy, external and internal, with mesmerism, to his ultimate recovery. All his statements were verified to the letter in the presence repeatedly of a numerous circle of friends, who stood by me during my trials, and prevented that depression of spirits which might possibly have occurred had I been thoroughly deserted. Some of those gentlemen had the pleasure of meeting you at one of your mesmeric demonstrations some short time afterwards, who could testify to the genuineness of the statements I now advance, and whose names, a delicacy on their parts prevents me from publishing.

But to return to Mr. D. Hope, for I cannot allow such conduct to pass unnoticed, reflecting as it does on the characters of all persons concerned. Mr. D. Hope's letter was inserted in *The Times*, and all his *assertions* stereotyped in every brain as *facts*. But how was it they were never contradicted? They were replied to and flatly denied by me in an answer I wrote. Not only the editor of that public journal but the editor of *The Examiner* treated my communications in the most contemptuous manner—never noticed them; they published untruth, and denied me an opportunity of replying. So much for the liberty of the press.

Thus I have furnished you with a brief statement of facts that occurred in connexion with this extraordinary case; as I have given them from memory I have omitted a considerable portion; for from the excited state of my feelings at the time and want of rest, not having slept throughout the Thursday, Friday, and Saturday, a period of 88 hours, I was unable to take notes. The lad required my undivided attention, nor

could I attempt to use a pen in his presence, for his curiosity to know what I wrote was intense, and if unsatisfied would have produced immediate paroxysms, and yet I dared not read anything about his own case to him. Some accounts reached the newspapers greatly exaggerating the leading features of the case: many were correct, but no authentic statement has before been published.

I do trust this letter will remove the impression from the minds of all who have hitherto been misled as to the effects produced on the "boy Cook of Deptford," and make it generally known that mesmerism, instead of injuring him, has, when subsequently properly applied, contributed very largely to restore to health a previously weak and ailing constitution.\* I have mesmerised him a great deal since in accordance with his own wish, as he continually was saying during his trance that he must be mesmerised a great deal before he "got quite well."

Thanking you sincerely for the interest you have taken in this case, and the courteous and kind manner in which you have always received me and imparted so cheerfully any information I have required,

I remain, my dear Sir, with respect and gratitude,

Yours very sincerely,

To Dr. Elliotson.

WM. G. SMITH.

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VII. *Cure of Deafness and Dumbness of above nine years standing.* By M. LA FONTAINE.

TO THE EDITOR OF THE ZOIST.

Sir,—Having received from my friend, Dr. Bunnett, the accompanying letter by M. La Fontaine, and believing that the facts therein stated are of great importance, I forward it to you in the hope that it may be inserted in the next number of your journal.

I am, Sir, your obedient servant,  
13, North Audley Street, JOHN ASHBURNER.  
6th Nov., 1846.

Bagnères de Bigorre,  
Aug. 30, 1846.

Sir,—Your letter of July 19, arrived but yesterday; I lose no time in complying with your request.

Miss Georgiana Burton, 11 years old, became *deaf and*

\* He is a surviving twin—the last child, and has a sister subject to fits. The father and mother and nearly all the family are of highly nervous temperaments.

*dumb* at nine months, after convulsions. She had also a paralysis of the face, which was so drawn that the left corner of her mouth almost touched her eye. She heard only when her left ear was shouted into, and then could not distinguish sounds.

Drs. Donellan and Mesnier proposed an operation in the throat; but did not promise success.

On the 29th of January, 1843, her family brought her to me. Having ascertained that her case was what I have mentioned, I determined to mesmerise her without sending her to sleep.

In an hour there was some effect on her sensibility, and afterwards she heard and endeavoured to repeat all the vocal sounds.

I continued to mesmerise her every other day for three months. At the end of this period, her deafness was completely removed; as were also the palsy and contraction of her features; and by the 1st of May she was really a pretty child.

During the three months of treatment, her sisters taught her to read, write and reckon, and to speak. But for an individual to learn to speak who has been deaf and dumb, and who has been made to understand in any way, requires much time and patience. A child is a year old before it is taught to say papa, &c.

The last time I saw her was in June, 1844. Her hearing continued: she did not yet speak well. Her face was natural, except when she smiled, and then a little contraction appeared.

I trust, sir, that this account will be satisfactory to you. If you desire further information I shall be in Paris about the 19th of September, and at your service.

I have the honour to remain, &c.,

CH. LA FONTAINE.

64, Rue Neuve des Mathurins, Paris.

VIII. *Instances of Clairvoyance and Double Consciousness independent of Mesmerism, in a Father and his grown-up Children.* By one of the Parties; in a Letter to Mr. Clark, Surgeon, of York Place, Kingsland Road.

July 11th, 1846.

Sir,—The present very interesting number of *The Zoist*\* you have so kindly lent me for perusal has brought to my recollection cases of double consciousness in my own family.\*

\* This (the 14th) number contained some wonderful instances of double consciousness without mesmerism.—*Zoist*.

In the years 1841-2 my dear respected father was frequently attacked with mental derangement, originating greatly I believe from the knowledge of the unfortunate circumstances in which I, his beloved daughter, was placed, owing to the sudden death of my husband.

The various scenes of mental delusion I was called to witness are not uncommon to gentlemen of your profession. I therefore pass them over simply to relate his strange knowledge of events.

When he was first attacked, I went to see him, but it was only at times that he recognized me.

My attention was first excited by the following incident. So soon as the meat for dinner was brought from the butcher's, of which he could have no possible knowledge, being confined to his bed and out of the reach of either seeing or hearing, he exclaimed, (pointing to the floor underneath which was the room it was in), "What a nice rump-steak, I will have some." Struck with his manner and also knowing that it was not our intended dinner, I replied, "No father, there is no rump-steak; we are going to have mutton chops:" he went into a great passion, declared that there was rump steak, that he could see it, and described the dish. I went down stairs, and to my utter astonishment beheld it as he related.

In the morning, without making known my intention, I took a basket and went into the garden to cut some cabbages and gather strawberries. The garden being at the side of the house, where there was no window to look into it, it was impossible for him to see me by ordinary vision. However, he turned to my sister, saying, "That basket into which Betsey is putting the cabbages and strawberries had better be moved out of the sun or the fruit will be spoiled; tell her she is not gathering strawberries from the best bed; she had better go to the other. When I was told of it, I was completely puzzled. During the time of my visit, wherever I went, whatever I did or thought of, was open to his view. My sister afterwards informed me that his medical attendant lent her some books for her perusal; one morning my father said to her, "The Doctor sends his respects and will be obliged for the books." Supposing some message had been sent, my sister replied, "Very well." In the course of a short time after, the Doctor's boy arrived with his master's respects and request for the books. On enquiry she found no previous message had been sent, nor enquiry made for them. We have both come to the conclusion that he must mentally have travelled to the doctor's and heard the message: I should think the distance three quarters of a mile.

Another time he said to my sister, "There is a handsome young man and an old woman coming by the coach this afternoon to see me." Sure enough to her surprise, when the coach arrived, it brought my brother and a nurse for my father. No one had any knowledge of my brother's coming or of his bringing a nurse with him. The distance from whence they came was eleven miles. I wish to call your attention to the circumstance, that here he did not recognize the parties though both well known to him; calling my brother a young man and the nurse an old woman, instead of mentioning their names.

When in his senses he knew nothing of what had transpired, and had no recollection of my coming to see him. He wasted away to a skeleton and died, midsummer, 1842, in the 64th year of his age. He never, until the time stated, had any mental derangement, though he certainly was for years very nervous. At that time I knew nothing of phrenology, so cannot give his development. I know he was a talented and very active man, a kind and affectionate father.

My second case is that of my eldest sister, though in priority of time before my father's, yet not so interesting. She was in a bad state of health some years, I suppose what might be called nervous. The circumstance I am about to relate occurred during a severe illness in which mental derangement took place. At one time she would take no food, at another eat most voraciously. One day we had ribs of beef for dinner. How it came to her knowledge I could never ascertain, but so it did, and she insisted to have some for her dinner. I gave her some, she wanted more. Fearing to make her worse, I would not give it her: she declared she would have it, but soon after went to sleep. I went quietly down stairs, took the meat out of the kitchen, carried it down through the beer cellar into the wine cellar, covered it over with a tub, put a weight on it, went up and found her just as I left her. During the night through fatigue I fell asleep, and was awakened by her calling to me. What was my astonishment when I beheld her sitting in bed with a slice of this beef cut the whole length of the ribs, devouring it like a savage. I asked her how she obtained it, and she positively declared that she fetched it herself while I slept; that while lying in bed she saw me go down, take the meat, and she described every particular. I believe she never left her bed when I hid it; and had she, there were three doors which I closed after me, and I must have seen her. When she recovered she knew nothing about it, but on a relapse told me all the circumstances again, laughing heartily at the trick she had played me.

In 1833 she died of the cholera.



My next circumstance is different, not occurring under derangement; but accurately remembered to this day.

My youngest sister, when seriously ill a few years back, saw distinctly the saucepan on the fire, and the watch, and she told the time by it. She was terrified at herself, and mentions it now with a sort of terror.

I leave these cases for your consideration, wishing I had known formerly as much of mesmerism as I now do. I most certainly should have made use of its great benefits. I should more minutely have watched these singular phenomena. There was much more, but I cannot connectedly remember it.

To your professional friends you can make what use you please of this paper; I am willing to come forward before them at any time, but my situation prevents me having my name made public. I do not possess the firmness of an Elliotson, or I might not care about publicity: my three children hold me back; the day may come when it may not affect them, and then I should like nothing better than to declare publicly what mesmerism has done for me. I was thinking this morning what an infinite source of trouble I have been to you three years next week since you first mesmerised me. A waggon-load of vagaries you have driven out of my head, perhaps saved me from a miserable end. I think I was following in my father's steps. My extreme excitability was awful: now I have none of it: I am calm and take untoward circumstances quietly. But had I fallen into some mesmerists' hands, they would have been sick of me ere this. You have persevered, and I have gained the benefit. And what have you for it? just what your master gets, (Dr. Elliotson, I mean,) that is, nothing; and I have nothing to give you but my gratitude. Accept this then as all I have to offer.

I remain, Sir,

Yours respectfully,

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Mr. Clark informs us that the writer of this account has experienced the very same affections, but in a less intense degree. Her name is attached to the account, but we of course omitted it.

Mr. Clark was a student of University College, and has for ten years fearlessly admitted the truth of mesmerism, practised it and advocated it, and would at this moment fearlessly cure by its means, were he allowed, some remarkable

cases in Shoreditch Workhouse, of which he is surgeon. But he is forbidden by the philosophical authorities, and nothing is done for the poor sufferers. We fear the Poor Law Commissioners are not without fault in this.—*Zoist*.

IX. *On the Art of making Madmen at pleasure.* A Discourse delivered at the *Athénée Royal*, in 1846, by Dr. Fossati, President of the Phrenological Society of Paris.

THE study of the phenomena of the human mind, in all the different phases of life, and under the innumerable influences which act upon it, is full of charms and instruction, and is inexhaustible. The most profound observers and thinkers of all ages have made it the object of their thoughts and bequeathed their results in their philosophy, their morals, their legislation, and their religion. Yet, since, notwithstanding all their praiseworthy efforts, they were not directed by the light of natural science, they have left us in the chaos of principles, proverbs, and maxims, for the most part in opposition to each other and of no utility in the business of life.

The pretensions of some philosophers of the present day to select from all this what is good and reject what is bad, are absurd and ill founded; for colours cannot be chosen in darkness, nor can true gold be separated from the false without the aid of physical and chemical science: without the light of natural and physical science, sound philosophy cannot be constructed. Natural science is the light, the touchstone, of the philosopher, who will find it in cerebral physiology only,—in the study of the nervous system and brain examined in their nature and under the influence of the different causes which call them into action.

While pursuing this course, and devoting myself to investigations into the different forms of insanity and their causes, I was struck, nay, almost overwhelmed, in discovering that *a very large number of men*, my brothers, my fellow-creatures, were plunged during *their whole lives* in a kind of *artificial insanity*, by which their reason and judgment were for ever perverted; and I found, that in all ancient times, as at present, the remedies of this were forbidden.

The truth which I have the honour to submit to your examination, viz., that madmen can be made and are made, at pleasure, is not a pleasantry, as you might almost believe; but is, on the contrary, a reality, as positive as it is distressing and frightful. To-day, and especially on such an occasion as the pre-

sent, I can merely sketch out this subject, however fruitful it is in practical applications, and however instructive to those who have preserved the possibility of rectifying their opinions and of becoming convinced that what I declare to them is a truth. There is no time for a more ample development, and yet nothing deserves the attention, the study, and generous efforts of good men so much as the knowledge of this truth. If my convictions were to become general, the makers of madmen at pleasure would soon disappear from the earth, to the great blessing of mankind; and to this result probably is tending the progress which is now making in all positive science. Listen to me, therefore, kindly for a few moments.

Do not imagine that I am about to speak of the artificial madness induced by various narcotic or spirituous substances, which, when taken into our stomach or otherwise conveyed to our organs, produce derangement in our brain. I will limit myself to mentioning the chief of them. When these substances are administered accidentally and at intervals, they occasion temporary delirium or heaviness and stupor; but never true madness. All are acquainted with the delirium of drunkenness: with the temporary exaltation of certain faculties by opium, stramonium, hyoscyamus, and some varieties of mushroom and other analogous substances. Hachisch, which is used by various eastern nations to stimulate and intoxicate themselves and produce a temporary insanity, is the extract of a species of hemp. M. Viray has proved that this drug was known to the ancients, and that the *Nepenthes* of Homer,—the draught which Helen gave to Telemachus in the palace of Menelaus, in order to destroy the memory of his sorrows, was hachisch. The intoxication by this substance, Michaud says, is characterized by a kind of ecstasy, similar to what is experienced by the orientals from opium. In Malabar, the beautiful and adorned virgins who repair to the temple to appease the God of plenty, and begin to dance and jump, sending forth cries all the time, to exhaust themselves, to contort their limbs and eyes, to foam and do horrible things, were under the influence of a species of electuary, into the composition of which enters the Indian hemp (*Cannabis Indica*), administered to them by the Brahmins to deceive the people. De Kempfer, who saw and relates many of these facts, participated in them with his friends, from having taken a ball of Bengal electuary at a feast. They had scarcely swallowed it, before they began to laugh, to embrace each other, and, mounting their horses, they fancied they were flying in the air upon the wings of Pegasus, and that they were surrounded with rainbows. Dr. Moreau, in a work

recently published, has also made us acquainted with the properties of hachisch, which consist in causing the highest gaiety, mad laughter, and a total derangement of all the faculties. He tried it upon himself, and observed the progress of all the psychological phenomena of insanity.

I might likewise describe to you the fatal results of the internal use of cantharides, that almost always leads to madness, fatuity, and death. I have witnessed facts of this nature in my own practice.

Thus all spirituous or narcotic substances given in certain doses, and at intervals, occasion certain forms of cerebral exaltation or a mental derangement, which ceases as soon as the action of the substance on the organization ceases. If this action is too violent, too prolonged, or too frequently repeated, the individual falls into a state of muscular and intellectual exhaustion, and at length into fatuity and stupidity. The Orientals, and in particular the Chinese, while refusing to be poisoned by the English, have become acquainted with the dangerous effects of opium and hachisch, just as we of the West have become acquainted with the injurious effects of the abuse of spirituous liquors.

Enough upon the temporary delirium, and madness produced by medicinal substances. I could say much more; but this is not the object of my discourse. There is another direct way to the brain, and of this I now purpose to speak.

Cerebral physiologists maintain that the moral and intellectual man, such as we see him during the whole of his existence, is invariably the result of a twofold source of causes or determining circumstances. First: his organization, such as is possessed by every individual, more or less good, more or less perfect, and generally very different in different persons.

Secondly: all the ideas and notions acquired by the external senses, all the impressions and all the sensations, all the knowledge which is furnished by our instructors, by every one with whom we associate, or with whom we are in contact in life, from the day of our birth to the day of our death.

If this is the twofold source of our moral and intellectual existence, (and it is unquestionable), you will perceive how much liberty of action remains for the poor human being from the moment of his birth. He cannot choose his sensations, nor give himself ideas and notions different from those which have been given to him by the persons and objects around him. This is the reason the people speak Chinese in China; French in France; are Mussulmans in Turkey; Christian in Spain; Brahminists or Budhists in India; and Jews every where. This is the reason that mankind is igno-

rant in Africa and Asia, and somewhat informed in Europe. This is, finally, the reason why men are wood-cutters or forgers of metal on mountains and in forests, and hair-dressers, cabinet-makers, or painters at Paris.

Nature in vain produces fine and vigorous organizations, fitted to display talents and capacities of the highest order, if the human being from the earliest infancy is in the hands of persons who prevent just and sound ideas from reaching his intellect; if, on the contrary, all sorts of false absurdity, extravagant ideas, are insinuated into him, this poor creature who does not yet possess reasoning power, who, with his innate craving for knowledge takes in with perfect confidence all the instruction which is given to him, will become precisely such a moral and intellectual being as you will have fashioned him, and nothing else.

First, consider what a human being becomes in the absence of all communication with the external world; in the privation of all impressions upon his perceptive faculties; in the negation of all kind of instruction. You have a more or less complete idiot, accordingly as he receives few or more impressions in his form of existence. This frightful crime has been committed, and I can prove to you that idiots have been made artificially at pleasure. Permit me to adduce two examples only taken from modern times; it is well for you to be acquainted with them.

The first is the child called the Nuremburg child, brought up in a dungeon from his earliest infancy; set at liberty when 16 years of age, and abandoned in the streets of Nuremburg, he excited the attention of the magistrates, who ordered him to be educated at the expense of the city. In May, 1825, this young man was observed at one of the gates of the town, standing motionless. He was silent, but weeping; in his hand was a letter addressed to an officer of the garrison of the city. This announced that from 4 to 16 years of age, he had been confined in a cell, where he had been baptized (the good and true Christians!) and was named Caspar Hauser. On being questioned, he proved dumb, and wept: the word which he most frequently pronounced was *haara*, in order to express his desire to return to his cell. He was below the middle stature, of a mild and open countenance, his eyes were weak, but his look had an agreeable expression. His cell was dark, about six feet long, and four broad, and he had been supplied with bread, a pitcher of water, and straw for a bed: his feet had been always bare, and his only covering a shirt. In his imprisonment he had suffered more from thirst than from hunger: he had no notion of time, and

therefore could not tell how long he had been in captivity. He knew no language, for the man who had charge of him never spoke more than a few words to him, the meaning of which he knew but imperfectly. When he joined the world, all his sensations were at first very acute; light, motion, noise, the variety of objects gave him indescribable annoyance. Music gave him the first agreeable sensation. He afterwards became able to notice a beginning of order in the impressions made upon him.

The other example is more recent, and occurred at Paris. In 1838 the newspapers announced that a young man, named Willand, had always been kept in solitude by his father, up to the age of twenty. The phrenological society of Paris appointed a committee to examine him and draw up a report. The committee met at the Hospital St. Antoine, where the young man had been placed, and I drew up the report. He presented much analogy with Hauser; but, his separation from society having been less rigorous, his idiotism was less perfect; and the knowledge which he had acquired, though scanty, enabled him to answer our questions tolerably. He spoke French pretty well, but was ignorant of almost every thing: he was ignorant of the meaning of amusing oneself and growing sick of anything, had some confused notion of God, king, and law, and had some idea of design, though not more than a child four years old. His father frequently spoke to him and read him the newspapers; and his mother spoke to him occasionally through the door of his cell: consequently his faculties had been cultivated to a certain degree.

Willand was short, of a lymphatic temperament, weak, unable to walk, pale and thin; but had an agreeable physiognomy. His voice had no pitch: he could not bear the light. His forehead was very good, and the rest of his head well developed. Our craniological observations agreed with his psychological manifestations; and we found in him the rudiments of the more or less energetic faculties which his organization indicated, but which had remained inactive through his forced isolation for so many years.

Now, let the adversaries of cerebral physiology affect as much as they please not to perceive the fact, which we proclaim; let them repeat to satiety that as soon as a man has the basis of crime—to use their miserable language—we must of necessity commit crime; we shall always answer them with facts in our hands, that it is not enough to have a determinate cerebral organization, for the intellectual and moral phenomena to be produced which depend upon it, but

that every organ must be excited, exercised and cultivated, for it to manifest its peculiar faculty more or less energetically.

If the art of making idiots at pleasure exists, the art of making madmen intentionally also exists. I must explain and make myself well understood upon this point.

Madness is a derangement of the functions of the brain. This derangement is usually of long duration and without fever. The ideas and sensations are either generally or partially at variance with the laws of the functions of a regular organization, and with the real condition of external objects. In madness, the organs of voluntary motion and those of nutrition are usually not affected, and consequently madmen walk and use all their limbs, eat and digest, like the rest of the world.

Now it is evident that whenever we cause erroneous ideas to enter into the intellect of persons, or give false sensations, impressions, or notions, which are not in accordance with the real state of things, we have the power of making madmen of them. If afterwards we employ all kinds of means, even the most violent, to prevent the intellect from becoming enlightened by the true knowledge of facts; if we exert ourselves to prevent the judgment from ever establishing itself upon anything but hypotheses and imaginary fancies, we shall prevent the reason of these unfortunate persons from ever being established.

To effect this, it is necessary only for a certain number of people to obtain possession of one or more of the young children of a country, before their reason and judgment are formed, and to introduce or inoculate into their feeble intellects false and absurd ideas of the phenomena which surround them: to make them believe, for example, that there exist an infinite number of invisible personages who are the cause of every thing which strikes them; to give these beings extraordinary powers, and caprices, and monstrous passions; then to say that they are charged by these beings to execute their wishes in this world; to avenge them, serve them, satisfy them in every thing. You will then see that those people will have created an immense power over these their unfortunate fellow creatures, deranged fellow creatures, whom they have thus fashioned, and may even lead them on through all degrees of fanaticism to assassination, arson, destruction, and martyrdom, that is to say, to suicide. Such monomaniacs, for they are mad in one order only of ideas, retain almost all their mental faculties, no less than the power of motion and the nutritive functions, with the exception of those only in

which they are deranged. We, therefore, see the difficulty of recognizing this kind of insanity; especially, if the majority have been taught the same things. The banker, mentioned by Gall, as believing that his head was made of glass, carried on his affairs very well, kept his accounts and conducted his correspondence correctly, and his insanity betrayed itself only when the nature of his head was spoken of. It is the same with artificial madmen: you do not perceive they are such unless you strike the diseased mental chord and are not mad like themselves. But it may be said; it is a gratuitous assumption to suppose that any persons can have the horrible design and a regular system of so training human beings that reason and judgment can no longer shine upon them: it would be the most atrocious of crimes, to deprive a man of reason and intelligence which are bestowed upon him in order to place him above all other animals: it would be a crime against God and man: it is impossible.

Is it impossible?

Now do I feel the shortness of the time allowed me to lay open to you the horrible plots of the numerous associations which have no other object than this, and to display the hideous picture of horrors perpetrated upon artificial madmen. I should like to inform you of the schemes of all the makers of madmen of all times and in all countries, and unfortunately of the present day likewise. Let us take a few instances only, and these from distant lands; from the east,—Turkey, India, and China,—countries of which I am more at liberty to speak. Consider all the wars and massacres committed by the believers in all false religions; consider whether there is not delirium and furious madness in the conduct of these unfortunate wretches. I will borrow from the elegant pen of a great philosopher of the last century the description of the preparation for a religious war.

“A general warlike movement (says Volney\*) took place in the two Tartar and Mussulman empires. On every side armed men were assembled; provisions, munitions, and all the murderous apparatus of war were displayed; and in both nations, the temples, beset by an immense multitude, presented a scene which fixed my attention. On one hand, the Mussulmans assembled before their mosques, were washing their hands and feet, paring their nails, and combing their beards; then spreading carpets upon the ground, and turning towards the south, their arms sometimes extended, sometimes folded, they made genuflexions and prostrations; and, in remembrance of the reverses which they had suffered in

\* *Les Ruines*, p. 60.



the last war, exclaimed, 'MERCIFUL GOD! COMPASSIONATE GOD! has thou abandoned thy faithful people? Thou who promised to thy Prophet the dominion over nations and signalized their religion by so many triumphs, why dost thou deliver thy *true believers* into the hands of *infidelity*?' and the Imans and Santons said to the people, 'It is the punishment of your iniquities; you eat pork, you drink wine, you touch unclean things: God has punished you. Repent, purify yourselves, rehearse your creed, fast from morning to night, give the tenth of your property to the mosques, go to Mecca, and God will give you the victory.' Then the people taking heart, uttered loud cries; 'There is but one God,' they shouted furiously, 'and Mahomet is his prophet; cursed be ever one who believes it not. GOD OF MERCY, grant to us to *exterminate these Christians*: it is for *thy glory* that we fight, and our death is martyrdom for thy name.' Then offering up victims, they prepared for battle.

"On the other hand, the Russians on their knees exclaimed, 'Let us return *thanks to God* and celebrate his power: he has strengthened our arms to *humble* our enemies. MERCIFUL GOD, hear our prayers; to please thee, we will pass three days without tasting meat or eggs. Grant to us to *exterminate these impious Mahometans, and overthrow their empire*: we will give thee the tenth of the spoil, and build you more temples.' And the priests filled the churches with clouds of incense and said to the people, 'We are praying for you, and God accepts our incense and blesses your arms. Continue to *fast* and to *fight*: *confess to us* your secret faults; *give your property to the church*; we will absolve you from your sins, and you shall die in a state of grace.' And they sprinkled water upon the people, and distributed little bones of dead persons to make amulets and talismen: and the people *breathed nothing but war and battle.*"

There is no necessity for me to quote the terrible executions of the Christian missionaries by the Chinese. They are well known. I need not remind you of the many millions of their fellow-creatures exterminated by Christians in America, Africa and Asia, in short every where.

A soon as a man fancies he will serve God by massacring other men, he is ready for every atrocity. Have we not witnessed men in their furious delirium entering by night into the houses of those who held opinions and creeds different from their own, and, without having received the least injury, or provocation, or reason of complaint, nay, even without knowing them, murdering them in their beds or wherever

else they were found. You are aware that I allude to the massacre of St. Bartholomew.

Again, when people are made to believe that God takes pleasure in the sufferings, privations, and torments, which we inflict upon our bodies, the unfortunate wretches whose reason has been thus alienated are led from fasting and flagellations to suicide, that is, to the sacrifice of life amidst dreadful torments.

The Indians, believing that human sacrifices are agreeable to their gods, refuse to give evidence for the purposes of justice in questions of this nature. In different parts of Hindostan the efforts of the resident English have not succeeded in putting an end to human sacrifices. The Indian newspapers of last year report that the Rajah of Mogador having died on the day of a solemn festival, his corpse was carried to Marlesch, near Serampore, and burnt during the night : and his widow, sixteen years old, could not be prevented from perishing upon the same pile, firmly believing that the sacrifice would be agreeable to her gods and serviceable in the next world.\* If this was not a genuine monomaniacal suicide, I know no other more real. But here, I beg you carefully to observe, it is artificial ; for if others had not persuaded this poor creature that it would be very useful to her to be burnt alive, she certainly would not have acted thus. They made her mad, they deranged her reason, and she acted accordingly.

And when formerly, in our western countries, at the bloody ceremony, called *auto da fe*, the execution of the poor wretches convicted of heresy took place, and they allowed themselves, placed upon a pile in a public place, to be burnt alive, rather than give satisfaction to other madmen who had got possession of their persons, do you not perceive, in all these acts, ferocious, incorrigible madmen, rendered so artificially ? We shudder at thinking of the madness of the spectators and executioners, of the kings and high officers coolly attending and even amusing themselves with such sacrifices. The miserable objects, in their frightful delirium, believed that it was a work very pleasant to God. To so enormous a degree of madness can men be artificially brought ! Acknowledge with me, at least for the credit of our nature, that all these were in a true state of artificial insanity.

I could recite other instances without end, but I am contented to have proved to you, that man can make and does

\* Within the last few weeks was a statement in the *Patriot* newspaper, that nearly 100 human beings were sacrificed at Calabar on the occasion of the funeral of a son of the late king.—*Zoist*.

make madmen at pleasure. I will add that I think no human being can escape this frightful condition, if he is placed early and entirely in the hands of those who are skilful in the art.

If any one satisfied of the justice of my observations should enquire the way to escape this insanity, since we are not able in our early childhood to give ourselves sound and positive notions of the truth of things, and may not be able to avoid those who make it their business to derange the natural order of our ideas and destroy our reason, I must own that the undertaking is difficult; for, in the East, those whose office it is to prepare entire generations of artificial madmen are associated with power and make common cause with it in turning the unfortunate wretches to profit. There they prevent every new and good idea from extending and propagating; they threaten and punish those who are enlightened and desirous of communicating their light to others; there, they bestow the greatest praise upon ignorance, and regard as perverse those who wish to reason upon every thing, and especially upon matters which concern them.

In the West, matters stand differently. There are countries in which reason can shew itself: but the difficulties to be overcome are still very great. There are *rooted prejudices, powerful conflicting interests, and great ignorance of positive truths in all classes of society. Those who sometimes seem well informed, are often truly ignorant, or are impenetrable madmen.*

The *only* mode of escaping artificial insanity is to devote ourselves to the study of *natural knowledge*; to admit nothing into our intellect that is not the result of *strict observation*: to believe nothing on authority when our own intellect can judge for itself and suffice for itself. If such is the tendency, Gentlemen, of the study of cerebral physiology, this science is destined to enlighten our fellow-men, to procure for them an increased amount of happiness by delivering them from the prejudices which surround them; it furnishes for all a pure morality, which flows logically from the natural and constituent laws of our intellect and moral feelings. Let the Orientals reject cerebral physiology as opposed to the interests of those who lead the flock; we comprehend this and regard it as natural on their part: *but in the West, where we witness the stratagems and fierceness of our adversaries, we are obliged to fancy that either they have the same interests as the Orientals to defend, or that they themselves are in a state of incurable artificial insanity.*

\*.\* This powerful and remarkable discourse, which deserves to be read and *pondered upon* night and day by every human

being, whatever his age, his acquirements, or his situation in life, and to be applied carefully to himself, was delivered at the great annual public meeting, at which visitors of both sexes are happily admitted, and was received, we understand, with absolute enthusiasm. Let those who are blind despisers of mesmerism examine their own condition dispassionately after its perusal.—*Zoist*.

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X. *On the Art of suddenly restoring the Moral Feelings and Intellect to Activity in large Masses of Mankind.* By Dr. ELLIOTSON.

EVERY wellwisher of his species witnesses with indescribable delight the mighty change which has all at once come over the medical profession.

1. Up to nearly the end of last year, its members could not by entreaty or argument be induced to adopt a measure for preventing the pain of surgical operations, or even to listen with common patience for a single moment to any person who proposed or advocated one: and some went farther than mere indifference to human agony, and boisterously contended (in spite of common sense and the remarkable verse of the 2nd chapter of *Genesis*),\* that agony in operations was an excellent thing. God was not thanked by the profession for having vouchsafed an escape from pain in surgical operations; nor were prayers offered to him to grant a mode of escaping it.

2. Up to nearly the end of last year, the possibility of preventing surgical agony was scouted by the medical profession; and the testimony of happy patients who by art had undergone an operation without any suffering was scouted too, as an impudent attempt at imposture, and those who listened to their testimony were treated as impostors or credulous blockheads. Some of those patients were supposed to be so constituted by nature that nothing could give them pain, though, except when they were in the mesmeric sleep, their agony was extreme; and the rest were declared to have only exerted a strong resolution and disguised their suffering, though many were fainthearted and unable to disguise their suffering when not in the mesmeric sleep, and all in the mesmeric sleep during the operation shewed no sign of resolution, neither grasped anything, clenched their hands, closed their mouths, bit their lips, nor held their breath, neither talked, laughed, nor sang,—made no muscular effort or any other

\* See *Zoist*, No. xiii., p. 4.

kind of effort to prevent themselves from attending to their pain, nor displayed the physiognomy of determination, but lay placidly sleeping and breathing, perfectly *relaxed* and motionless from head to foot. Nay, their perfect relaxation and motionlessness were urged as a positive proof of their deception; for it was alleged that on whichever half of the body an operation was performed, the corresponding part on the other side would have moved during the incisions, ligatures, and avulsions, if the patient had really felt nothing! Some patients, as the lady whose breast was removed by M. Cloquet, and the man whose leg was amputated in Nottinghamshire, were unblushingly reported to have owned themselves impostors; nay the latter was reputed to have never existed.\*

3. Up to nearly the end of last year, the medical profession persisted in displaying ignorance, not only of the difference between resolution and insensibility, but of the common phenomena of sleep-waking—a state which continually occurs as a disease no less than as the product of an artificial process called mesmeric. The fact of a person hearing who could not feel pain, of seeing and of observing the steps of an operation and not feeling pain, of being asleep in one faculty or external sense and awake in another, was too ridiculous to be talked of for an instant.

4. Up to nearly the end of last year, no variety or amount of testimony was regarded by the medical profession. Painless operations had been performed in America, the West Indies, the East Indies, France, Ireland, and Great Britain, aye, in England, abundantly; and in all amounted to nearly two hundred. They had been performed on young and old, and varied from the extraction of teeth to amputation of the limbs and the removal of tumors equal to the greater part of and even exceeding a hundred weight, and every operation had terminated successfully.† Of course these operations were performed by medical men; but, with two or three exceptions, these gentlemen were at the time little known, though able, and highly respectable, and not metropolitan hospital surgeons and teachers, nor even pure surgeons: to pure surgeons such matters were a stumbling-block and foolishness and even an offence. Teachers and practitioners in hospitals never alluded to these any more than to the other of the all-important facts of mesmerism before their pupils, except in

\* See my Pamphlet, p. 81, 82, 83, and *Zoist*, No. ii, p. 210. A Nottinghamshire Surgeon of high reputation declares to this hour that the case was a fudge, got up to please Lady Mary Bentinck! but then he adds that he would not have believed the facts had he seen them!

† See my paper in the 16th No. of *The Zoist*, art. ix.

contempt and ridicule : no surgical books condescended to notice them ; the medical journals, however great their rivalry and mutual hatred, all agreed in preserving a dead silence in regard to *The Zoist*, though its contents are infinitely more important than those of the medical journals during the same period in a physiological and curative point of view, and will be referred to as records of authority and high import in the next half of the present century. In vain *The Zoist* presented its facts, proved them, and urged their deep importance to the man of science and the philanthropist. Assumed contempt, and positive hatred and injury, were the reward of all the disinterested labourers in this holy cause.

1. But, as the last year was closing,

—Quod optanti Divom promittere nemo  
Auderet, volvenda dies en adtulit ultro.

The whole body of surgeons, public and private, great and little, lithotomist and dentist, metropolitan and provincial, suddenly felt it a solemn matter of conscience to prevent the agony of their operations, and all operators now glory in this benevolent anxiety, saying it has become a pleasure to operate as this can be done without torture, and they collect noblemen, clergy,\* and barristers around their hospital tables to witness the most frightful exploits of surgery without a pang to the patient.† The possibility and duty of this are laudably urged upon the pupils ; and all medical journals laudably exert themselves to the utmost in the dissemination of the facts and the inculcation of the duty. The profession rushes in crowds to every hospital where a painless operation is about to be performed : and rushes from the most distant parts. Dr. Copland and Sir Benjamin Brodie are set perfectly at nought : the latter in the very building where in October last he laughed to scorn the idea of people expressing much pain from surgical operations, the idea of people not suffering pain although they seem to suffer none, and the idea of an hospital to prevent the pain of surgical operations.‡ Yes,

\* The reverend Mr. Scobell, who last spring exerted himself to the utmost to prevent the patients of the Middlesex Hospital from having the agony of operations prevented (*Zoist*, No. xiv., p. 227), was this spring seen at St. George's Hospital witnessing the various painless operations !

† When these classes requested permission of me to crowd into the operating theatre of University College Hospital to witness, not bloody shows, but physiological and psychological phenomena of deep interest to every reflecting man, this was thought absolutely outrageous and improper by the persons who were my colleagues and by the council of University College, who refused me an *unoccupied theatre in the College for this purpose*.

‡ See *Zoist*, No. xvi., p. 596. See also my Pamphlet, p. 36, &c., &c.

in his own hospital, where so lately he made so remarkable a figure in attempting so strange a purpose in so strange a way; and is set at nought by those who, as in all other things, so in contempt and vilification of mesmerism, had always humbly obeyed him. For this every good man will respect the surgeons of St. George's Hospital: and will now respect Sir Benjamin Brodie, for he himself has just been there, though it is said after much entreaty, (but this part must be forgiven,) to witness painless surgical operations! Nay, some have had more than their benevolence excited; the effect on Mr. Wakley has been a deep religious feeling. He cannot be happy unless thanksgivings are publicly offered up to Almighty God for putting it in these latter days in the power of man to operate without pain upon his fellow-creatures. This combination of benevolence and piety will make Mr. Wakley universally beloved and respected; and no doubt is the forerunner of charity that never faileth, of gentleness, of peace, and universal goodwill in all his actions and in every page that he will henceforth pen. The *Lancet* must in future beam with heavenly-mindedness.

2. As the last year was closing, the medical profession suddenly admitted as reasonable men the possibility of preventing pain in surgical operations: and suddenly admitted as reasonable men that the absence of pain is capable of clear proof by the absence of signs of pain, no longer ascribing this to resolution; and suddenly believed implicitly, as good men thinking no evil, every poor patient who declared that he felt no pain. No patient was from this moment doubted: it was presumed beforehand that every one, though never seen before, would be honest. It was too ridiculous to think he could either sham or tell an untruth. Nay, if the patient screamed ever so much and declared he felt no pain, he was believed: if he winced, or made any movement, great or small, few or many, these movements were all called automatic, reflex, or excito-motory, and declared to be no proofs of pain. Nor were they, necessarily, any more than screams or groans. These movements might be automatic, or, as Prochaska called them, reflex; such as are seen in frogs when their limbs are pinched after their heads have been cut off. If these motions do not occur, the person very properly is not thought an impostor; as the poor man in Nottinghamshire was pronounced because he was universally motionless while his leg was cut off. If they do occur, it is not thought a proof of imposition when they do not occur in the opposite limb; an occurrence which was declared in the Medical and Chirurgical Society to be an unailing test,—the

very phenomenon *crucis*. In the amputation of legs and arms no attention is paid to the opposite member: the fancy is wisely not thought of. Then cries are ascribed to simple fear or to frightful dreams. But the moaning of the poor Nottinghamshire peasant *after* his leg was off, though clearly owing to a dream, was ascribed to pain, nothing, during the amputation, that could be construed into an expression of pain, having taken place. To suppose the patients insensible of pain was at that time treated as too ridiculous an idea.

3. As the last year was closing, the profession not only suddenly became acquainted with the difference between resolution and insensibility, but with the phenomena of the sleep-waking state. Patients, it was now admitted, might not only suddenly groan and shrink and yet not feel, but they might hear and not feel, they might converse and not feel, they might talk as in a dream and not feel, they might see and not feel. If at the time they proved that they knew all that was going on, and they said they heard and yet felt nothing, this excited no surprise, and no doubt was excited, as had been the case with the members of the Medical Society because the poor Nottinghamshire man honestly said he recollected hearing once a kind of crunching, thereby puzzling the assembly and working his own condemnation and that of his mesmeriser and surgeon.

4. As the last year was closing, a brief account from America of a new mode of preventing pain in operations was at once, and properly, believed, fully relied upon, and thought worthy of immediate and general verification,—a generous compliment to our own countrymen who had laboured so perseveringly and set forth their own happy results for above three years! In vain the first medical journal that gave the account—the *Medical Gazette*, stated at the same time that it was said to have produced apoplexy in one patient and killed another, and denominated the process,—poisoning.

— Sublatus ad ÆTHERA clamor.

Every one was wild to distinguish himself in benefiting his fellow creatures by the new means, and become

— Super ÆTHERA notus:

suddenly coinciding with the hint given in *The Zoist*, for October, 1845, p. 311, by my learned and excellent friend, the author of *An Essay on the Xanthian Marbles*, Mr. W. Watkins Lloyd, who, after alluding to the mesmeric phenomena of Delphi and the influence of gases, said—“These instances suggest the question, whether experiments may



not be advantageously directed to test the efficacy of the gases in inducing mesmerism, coma, or somnambulism, or influencing it when induced." Dr. Collyer, another mesmerist, in a pamphlet published simultaneously in Boston, New York, and Philadelphia, in 1843, and quoted by me the same year in *The Zoist*, No. iii., p. 236, referring also to the Delphic oracle and the vapours from the earth at the spot, mentions that trance, somnambulism, &c., may be induced by various causes, and among the rest by "the *inhaling of narcotic and stimulating vapours.*"\*

WE MESMERISTS HAVE NOW WITNESSED A COMPLETE VICTORY OVER ONE OF THE MOST REMARKABLE PREJUDICES WHICH EVER SIGNALIZED THE MEDICAL PROFESSION. If it is proved that the inhalation of sulphuric ether produces the insensibility to pain and the other phenomena which are alleged with one voice by medical men, it is proved that mesmerism does the same,—that mesmerism is true. *For the proofs of insensibility and the other realities common to the mesmeric and the ether state are the same.* The various high phenomena and the curative advantages of mesmerism must now be investigated by the medical profession, as all the ground-work is conceded in the case of ether.

BE IT REMEMBERED that mesmerism is perfectly innocent, never killed anybody; and never produced inconvenience except from ignorance and mismanagement! That, though not universally of easy application, it, when it takes, secures quiet nights after an operation, may be repeated whenever the wound is dressed or the least pain is felt, accelerates the cure, improves the health, and renders many operations unnecessary.

*Having recorded a wonderful instance of the sudden restoration of the moral feelings and intellect to activity, on a certain individual subject, in a large mass of mankind, I shall postpone to the next number the consideration of the art of effecting this: and shall be happy to receive in the mean time the suggestions of all thinking men who make human nature their study, and especially shall I feel obliged for a*

\* *Psychography, or the Embodiment of Thought, &c.*, p. 26. In the *Jersey Times* for January last, Dr. Collyer states that in 1842 he made trials of the inhalation of stimulating and narcotic vapours combined, in above twenty persons, with entire success, the unconsciousness lasting from half an hour to two hours; that these experiments were the topic of conversation from one end of the United States to the other; and that above a thousand copies of his pamphlet were sold.

conscientious and searching account of the *personal experiences* of those of my professional brethren who have just gone through this wonderful change. The phenomena of their own consciousness observed conscientiously and detailed conscientiously will be invaluable to the science of human nature and the art of improving the character of mankind.

(To be concluded in the next number.)

XI. *Report of the Committee appointed by Government to observe and report upon Surgical Operations by Dr. J. Esdaile, upon patients under the influence of alleged mesmeric agency.* Printed by order of the Deputy Governor of Bengal. Calcutta, 1846.

"It (the *Rue Chantersine*) was scarcely built, when the two heroes of *modern quackery*, Cagliostro and MESMER, did it the honour of making it the scenes of their oracles, the precursors of PERFORMERS ON A LARGE SCALE."—*Edinburgh Review*, p. 98.

WE have received the Report of the Calcutta Committee mentioned in our last number (xvi., Jan. 1847), pp. 563, 4, 6, to which we beg our readers to refer.

The history of this Report is, that, in January last, Dr. Esdaile reported 75 mesmeric operations to the *Medical Board*, and offered to give this every facility for personal observation. *The receipt of his letter was not even acknowledged.* He waited till he had accumulated 102 cases, and then reported the fact direct to the *Government*, offering to satisfy any number of persons, in whom they had confidence, of the correctness of his statements.\* Upon this the Deputy Governor ordered a Mesmeric Committee to be formed to *observe and report upon surgical operations to be performed by Dr. Esdaile in their presence*, and three members of the Committee were chosen for their well-known hostility to the subject, on the principle that one sinner's conversion is more convincing than the salvation of a thousand saints.

The members were,

J. ATKINSON, Esq., *Inspector General of Hospitals,*  
*Chairman of the Committee.*

E. M. GORDON, Esq.

J. JACKSON, Esq., *Surgeon, Native Hospital.*

D. STEWART, Esq., M.D., *Presidency Surgeon.*

W. B. O'SHAUGHNESSY, Esq., M.D., *Secretary of*  
*the Committee.*

JAMES HUME, Esq.

A. ROGERS, Esq.

\* In the report of the 11th sitting, the Committee say, "Dr. Esdaile

The Report is dated Oct. 9, 1846. We shall extract portions of it, and make occasional comments.

“Dr. Esdaile stipulated for the exclusive medical charge of whatever hospital wards might be devoted to the proposed experiments—for his having his own subordinate hospital establishment, those employed as mesmerisers in Hooghly—and for a daily sitting of the Committee. He further repeated his intention of restricting his experiments rigidly to native patients of the class usually received in Jail and Charity Hospitals, and he declined to perform mesmeric manipulations himself, on the ground of this being needless and detrimental to his health.”

Dr. Esdaile's object being merely to repeat in Calcutta, if possible, what he had done at Hooghly, it was necessary that he should be placed in like circumstances, as far as attainable, and the inmates of the Government Jail and Charity Hospitals had been almost exclusively his patients hitherto.

“The Committee have accordingly assembled on 14 successive days, and have had under their observation 10 surgical cases taken by Dr. Esdaile from the general wards of the Native Hospital, all needing operations of more or less severity.”

They were *given* to him by Dr. Jackson, and were *all* the cases requiring operations in his hospital; 4 were received during the sittings of the Committee.

“The patients treated were all native males, from 18 to 40 years old, Hindoos and Mahomedans, in all conditions of general health from extreme emaciation to ordinary strength. Their diseases are specified in the annexed roll.

“*List of Patients subjected to Dr. Esdaile's Mesmeric Experiments.*”

No.	Name.	Age.	Admitted.	Disease.	Duration.
1	Cheedam . . . .	40	7th Sept...	Double Hydrocele ..	Several months
2	Bissonath . . . .	20	7th Sept...	Tumor of Scrotum ..	Ditto
3	Nilmoney . . . .	45	7th Sept...	Tumor of Scrotum ..	Ditto
4	Neelchul . . . .	35	7th Sept...	Phimosis . . . . .	Ditto
5	Deeloo . . . . .	40	7th Sept...	Double Hydrocele ..	3 years
6	Jahiroodeen ..	33	7th Sept...	Hypertrophy of Colis.	2 years
7	Dohmun . . . . .	40	10th Sept...	Hyper. of Scrotum..	Several months
8	Ramchund . . . .	18	13th Sept...	Hyper. of Scrotum..	2 years
9	Hyder Khan ..	30	16th Sept...	Mortification of Leg..	15 days
10	Murali Doss ..	30	14th Sept...	Hyper. of Scrotum ..	6 years

“W. B. O'SHAUGHNESSY, *Secretary.*”

handed in an authentic copy of his first letter addressed to Government regarding his mesmeric operations in Hooghly. (Letter read and recorded as he desired.)” Why is this not printed? It was the foundation of the whole affair, and the origin of the Committee. From all that here appears, the reader might suppose that Dr. Esdaile had been dragged before the Committee, instead of his having dragged them before him by this letter to Government.

"The mesmerisers employed by Dr. Esdaile were young men, Hindoos and Mahomedans, from 14 to 30 years of age, most of them compounders and dressers from the Hooghly Hospital.

"To each patient a separate mesmeriser was assigned. The room in which they operated was darkened, but from time to time the Committee were enabled to witness, through small apertures made in the door panels, the manner in which the processes were carried on. The patient lay on his back, the body naked from the waist upwards, and the thighs and legs bare; the mesmeriser seated behind him at the head of the bed, leaning over him, the faces of both nearly in contact, the right hand being generally placed on the pit of the stomach, and passes made with one or both hands along the face, chiefly over the eyes. The mesmeriser breathed frequently and gently over the patient's lips, eyes and nostrils. Profound silence was observed. These processes were continued for about two hours each day in ten cases, for eight hours in one case in one day, and for six hours in another case, without interruption. Three cases of the ten, *Bisonath*, *Deeloo*, and *Nichul*, were dismissed without satisfactory effect; *Bisonath* suffering from slight cough which Dr. Esdaile considered to render the mesmeric manipulation ineffectual; *Deeloo* on the 5th day for having taken spirits, and *Nichul* having resisted the mesmeric processes during eleven days without conclusive result."

*Bisonath* laboured under chronic bronchitis, which compelled him to clear his windpipe every ten or fifteen minutes; he was therefore physically incapacitated from sleeping long under any influence. This the Committee seemed to recognize, and the account of the impediment is too slight. It appears further on that this man was finally operated upon when sound asleep from 90 drops of laudanum; yet when the incision was made, he shouted, struggled violently for some minutes, talked loud, and his pulse rose to 120.

"In seven cases, in a period varying from one to seven sittings, deep sleep followed the performance of the processes above described.

"This sleep in its most perfect state differed from ordinary natural sleep, as follows.

"The individual could not be aroused by loud noises; the pupils were insensible to light; and great, and in some cases apparently perfect, insensibility to pain was witnessed on burning, pinching, and cutting the skin and other sensitive organs.

"This sleep in its general character differed from that which would be produced by narcotic drugs, in the quickness with which, in eight cases out of ten, the patient was awake, after certain transverse passes and fanning by the mesmeriser, and blowing upon the face and on the eyes; in the natural condition of the pupils of the eyes and the conjunctiva in all the cases after awaking; in the absence of stertorous breathing and of subsequent delirium or hallucination, and of many other symptoms familiar to medical observers,

and which are produced by alcoholic liquors, opium, hemp, and other narcotic drugs. It is right, however, to add that in two cases the patients shewed much confusion and disinclination to answer, and complained of giddiness for some time after being suddenly aroused."

The Committee, being ignorant of mesmerism, were not aware that this effect is common when the patient is suddenly awakened ; and sagaciously suspected *bang* had been taken !

"In seven cases surgical operations were performed in the state of sleep above described.

"In the case of *Nilmony Dutt*, there was not the slightest indication of the operation having been felt by the patient. It consisted in the removal of a tumor. It lasted four minutes. The patient's hands or legs were not held. He did not move, or groan, or his countenance change. And when awoke after the operation, he declared he had no recollection of what had occurred.

"In another case, *Hyder Khan*, an emaciated man, suffering from mortification of the leg, amputation of the thigh was performed, and no sign of its causing pain was evinced.

"In a third case, *Murali Doss*, (the operation he underwent being very severe,) he moved his body and arms, breathing in gasps but his countenance underwent little change and the features expressed no suffering, and on awaking he declared he knew of nothing having been done to him during his sleep.

"A case of tapping one side of a double hydrocele is passed over as insignificant and inconclusive, for although apparently painless, the operation was repeated on the other side, while the patient was awake, with the same result. The operation too is one daily borne without material suffering, by numerous patients in all our hospitals."\*

"In the three other cases observed by the Committee during the performance of operations in the state of sleep above described, various phenomena were witnessed, which require to be specially pointed out. While the patients did not open their eyes, or utter articulate sounds, or require to be held, there were vague and convulsive movements of the upper limbs, writhing of the body, distortion of the features, giving the face a hideous expression of suppressed agony, the respiration became heaving, with deep sighs. There were in short all the signs of intense pain, which a dumb person undergoing operation might be expected to exhibit, except resistance to the operator."

In no instance did any patient require to be held, or appear to know the *source* of his annoyance ; and when the spectators wished to restrain their hands, Dr. Esdaile said it

\* The case was most significant. After the operation, the man, being awakened and told all was ready, rose, took off his cloth, and in astonishment exclaimed, " God knew how it was done, he knew nothing of it." (p. 9.)

was unnecessary, While dissecting the scrotum off Ramchund's testes, his limbs, which were widely separated, remained perfectly rigid, and were never in the smallest degree approximated, nor did he ever approach the injured part with his hands. The movements described were as objectless as the fluttering of a fowl after its head has been cut off.

"But in all these cases, without exception, after the operation was completed, the patients expressed no knowledge or recollection of what had occurred, denied having dreamed, and complained of no pain till their attention was directed to the place where the operation was performed.

"It therefore becomes a question whether the writhings and distorted features, in the three cases above described, are to be regarded as proof that the operations occasioned, at the time, the actual agony of which such symptoms are the usual evidence, or whether they were mere 'instinctive movements,' as Dr. Esdaile represents them. But our province is only to record facts, and not to enter upon that of the physiologist or the metaphysician.

"The general result arrived at then, on the question of pain during the mesmeric surgical operations we witnessed, amounts to this, that in three cases there is no proof whatever that any pain was suffered, and that in the three other cases *the manifestations of pain during the operation are opposed by the positive statement of the patients that no pain was experienced.*

"The following table shews the curious fact that in the three cases in which there was no evidence of pain the pulse rose remarkably during the operation. But in the cases in which there were the symptoms of pain described above, the pulse continued exactly the same before and during the operations.

STATE OF PULSE.

Patient.	Disease.	Before.	During.	Immediately after.	Operation.
Nilmony ..	Tumor .....	84	124	Natural .	Apparently painless
Ditto . . . .	Dressing changed on 12th Sep.	80	108	Natural .	Apparently painless
Domun . . . .	Tumor .....	72	72	Natural .	Doubtful.
Jahirudin ..	Excision of thickened prepuce	60	60	Natural .	Doubtful.
Ramchund .	Tumor .....	68	68	Natural .	Doubtful.
Hyder Khan	Amputation of thigh. ....	108	112	100 . . . .	Apparently painless
Murali Doss	Tumor .....	68	108	72 . . . .	Apparently painless

"The Committee having been satisfied, by the cases above cited, that by the mesmeric method sleep could be so deepened in some instances, as to permit of the performance of severe surgical operations without pain, according to the declarations of the patients, considered that their next duty 'in testing the efficiency of Dr. Esdaile's mesmeric processes' was to ascertain the *ratio of susceptibility* to the influence in a large body of cases."

Why is, "and the evidence of our own senses," not added and added in *italics*? The Committee had both.

“Dr. Esdaile was accordingly invited to take 100 *individuals at random* from Dr. Jackson's wards, subject them to mesmeric manipulation before the Committee, and shew what number of the 100 could be brought into the condition of insensibility to pain. This experiment Dr. Esdaile declined to undertake.”

Dr. Esdaile no doubt looked upon this as a trap to smother his positive successes in hoped-for failures.

“With respect to the amount of bleeding during operations performed in the mesmeric sleep, and which Dr. Esdaile considered as being very much less than in ordinary operations, three of the four medical members of the Committee have expressed their opinion that there is no material difference observable.”

This is contrary to experience.

“Neither do the medical members consider that the after treatment of the individuals operated on, was in *any degree ameliorated, or the cure accelerated*, by the operation having been performed in the mesmeric sleep.”

The Committee had no means of *knowing* this even if true. By their journal it will be seen that their opportunities of observing 6 cases, which required a month or six weeks for their cure, were,

8 days in	1
6    ”	1
5    ”	1
4    ”	1
2    ”	1
0    ”	1

The last case was the removal of a scrotal tumor 16 lbs. in weight, which left a wound 38 inches in circumference, and the Committee never saw the man again!

“To the capability of removing or the renewal of dressings during the mesmeric sleep, without disturbing the patient, Dr. Esdaile attached much importance, as, by avoiding pain, he considered the cure to be accelerated. The Committee witnessed the painless removal or application of dressings from extensive wounds during the mesmeric condition in four cases, but the gentleness and care with which the process was performed left it *doubtful* whether the patients would have made any complaint had mesmerism not been resorted to.”

Why was this left in doubt? The Committee had daily opportunities of observing the conduct of the men when dressed without the aid of mesmerism, and in Dr. Esdaile's absence. Is not this *wilful* ignorance?

“But in one case, *Ramchund*, an examination of the wound, of a peculiarly painful nature, was required, involving two separate

incisions; just as the first was completed (it lasted about a quarter of a minute, and caused writhing of the body and distortion of the face) he awoke, and on proceeding to the second step, he shouted aloud in pain and terror, and struggled so violently that the operator could not proceed.

“The uncertainty of the time required in producing the intense condition of the mesmeric sleep, in the majority of the cases now under notice, appeared very unfavourable to the general introduction of mesmeric manipulations in the practice of surgery, *especially in hospitals*. But Dr. Esdaile states positively that by frequently changing the mesmerisers, and performing the manipulations without interruption, the same result may possibly be produced within one day, which would, in the manner pursued before the Committee, have been necessarily extended over several days. In the cases of *Hyder Khan* and *Murali Doss*, several mesmerisers were successively employed, and the result seemed to the Committee corroborative of Dr. Esdaile’s statement.”

All the Committee knew about mesmerism was what Dr. Esdaile had shewn them during fourteen days; and what did they see? that he operated on *seven* out of *ten* men given to him, without one of them knowing anything about it; and these were *all* the cases requiring operation in the largest hospital in Calcutta during a fortnight! *Quem Deus vult perdere, &c.!*

“The Committee further apprehend that a serious practical obstacle to the *universally useful* application of mesmeric processes exists in the resistance to the sleep, which, Dr. Esdaile acknowledges, is given by cough, by pain, by mental excitement, by fever, and by the sinking state of the vital system induced by protracted and dangerous disease.”

One would suppose they were sitting in judgment on the philosopher’s stone.

“The case of *Bisonath* is referred to on this point, who was dismissed from treatment by Dr. Esdaile’s desire on the 5th day, in consequence of his having a slight habitual cough, which Dr. E. considered to interfere with his mesmeric treatment, and to disturb that of the other cases in the same room.

“There are further and serious considerations involved in this subject, to which the Committee deem it their duty briefly to advert. Admitting the existence of a natural power of producing the mesmeric sleep, there are strong grounds, even in the facts before the Committee, for supposing that persons thus treated are rendered subsequently more and more susceptible to its influence; their nervous systems are, it appears, brought into a morbidly impressible condition. The professional members of the Committee regard this point as one deserving of attentive notice. If this increase of sensibility and susceptibility exposes the patients to numerous nervous



maladies, too much caution cannot be observed in extending the practice to the ordinary and often trivial exigencies of surgical diseases. It is, however, only by prolonged experiments skilfully practised and faithfully recorded, that conclusive evidence can be gathered on this most important question."

They *saw* nothing but the beneficial effects, and had no business to speculate upon the subject. They were a Committee of *observation*. Their speculations are ludicrous.

"The Committee deem it necessary to represent most respectfully to the Government that, impressed with a strong conviction of the importance of observing with the strictest possible scrutiny every case or experiment brought before them, they have found it requisite to meet daily for fourteen successive days from 7½ to 10 a.m., during the observation of ten cases of which three were inconclusive. The Committee respectfully submit that the responsible public duties on which most of the members are employed, must suffer serious interruption were the enquiry to be followed up under their observation and *with equal strictness*, to the requisite extent for the decision of the doubtful points they have indicated. At the same time the Committee feel that the subject is one demanding the most accurate and authenticated observation of every experiment which is brought forward. The Committee also solicit the instructions of Government whether, should further enquiry be resolved on, it is to be limited strictly to such experiments as Dr. Esdaile wishes to perform, or whether the Government wish the Committee to extend the investigation as they think desirable.

"In conclusion, the Committee are unanimously of opinion that great credit is due to Dr. Esdaile for the zeal, ability, and boldness with which he has taken up and pursued this enquiry. His sphere, however, has been hitherto limited, but the Committee hope that his further investigations may be extended to medical as well as surgical cases, to European as well as native patients, and to the elucidation of the several questions which have been adverted to in the course of this report."

One of the non-medical members of the Committee saw so much that he disapproved of in this report, saw that some of the opinions of the medical members were so silly and unsupported, that he drew up one for himself. This must be allowed great weight, because, as editor of a newspaper, he had rained all kinds of abuse on Dr. Esdaile and mesmerism (knowing nothing about either, as usual) from the beginning; but he is a manly independent person.

It is well known that the other lay members agreed with him, and only signed the whole for the sake of peace.

"MINUTE BY MR. HUME.

"I have signed the Report, because I agree with all its facts: but the paragraphs 27, &c., (of p. 56), I objected to when they were

under discussion, and, as on further consideration my opinion remains the same, I desire to express it. I think the paragraphs in question calculated to create an unfavourable impression of mesmerism as a surgical and medical agent, neither warranted by what we have seen, nor by the reasoning applied to what we have not seen.

“ I desire, in the first place, to make an observation on paragraph 22 (1st of p. 55). The proposition therein alluded to I was not aware of until after Dr. Esdaile’s reply had been received. I should not have supported it, considering the position in which Dr. Esdaile was placed by the Committee. He had distinctly declined to do more—before anything was done—than attempt to substantiate the fact of painless operations by virtue of mesmerism, and the question of ratio of susceptibility, however important in itself, was beside *that* question. I think it right to say thus much, because the Report does not state whether the Committee considered the reasons assigned by Dr. Esdaile for declining the experiment sufficient; I think they were.

“ Para. 27 (1st of p. 56). I dissent from the opinion expressed at the commencement of this paragraph. I do not think the uncertainty of the time required for producing the intense condition of the mesmeric sleep ‘very unfavourable to the general introduction of mesmeric manipulation in the practice of surgery, especially in hospitals.’ I think if a severe operation can be performed without pain, it is a very secondary consideration whether the patient has to be mesmerised one hour or twenty-four hours. So far from the objection being specially applicable to hospitals, it seems to me that it is much less so than to operations out of hospitals, for where there is a large establishment there may be mesmerisers without inconvenience, and the cost I throw out of the question. If the introduction of mesmerism into our hospitals necessarily involved the abolition of some existing system, it might be at present a questionable change; but why it should not be *introduced* if it be once proved that painless operations can be performed by its means, I am at a loss to imagine.

“ I did not consider the Committee was called on to report on the question of introducing mesmerism into hospitals, but as an opinion is given unfavourable to its introduction, as at present informed I must record my dissent.

“ Para. 28. I object to this paragraph, because the Committee was not called on to report on the ‘universally useful application of mesmeric processes;’ because I have never understood that mesmerism was asserted by Dr. Esdaile, or by any body else, to be universally applicable or infallible; and because it appears to me, after other portions of the Report, to be setting a possible failure under some circumstances against positive success under other circumstances,—as though a person were to descant on the invaluable properties of quinine, and then complain that it could not be turned to account while a patient was in a high state of delirium and fever.

“ Para. 29. The case of Bissonauth, referred to in this paragraph, is a weak one; in fact it proves nothing. At the end of five days he was dismissed from treatment because he had not been

mesmerised and had a cough: but another patient was dismissed after *eleven* days because he had not been mesmerised,—and he had no cough. The Report speaks (para. 28) of what Dr. Esdaile 'acknowledges' about the causes which do, or may, give resistance to the mesmeric sleep, and those specified might appear to have naturally that effect; but we have seen so much that is *unnatural*,—such as a man bearing a red-hot cinder on his breast without flinching, and this simply because a boy had breathed on his face and made some 'passes,' that I, for one, am not prepared to say that mesmerism cannot quiet a cough, soothe mental excitement, allay fever, and defeat the hostility of pain. *Resistance* to the mesmeric sleep is one thing, the power to defeat it another: to assert that because there is *resistance* there is 'a *serious* practical obstacle to the universally useful application of mesmerism' is not logically correct; but if it were, what is there under heaven of which we can declare the 'universally useful application' to assuage the ills that flesh is heir to,—except patience.

"Para. 30. This paragraph expresses the opinion of the medical members of the Committee on a point of much interest; certainly on one calculated to create distrust, if not alarm, of mesmerism. Being however a portion of the Report which the non-medical members are to sign, I may be permitted to say a few words upon it.

"It is said there are strong grounds for believing that parties who have been once mesmerised 'are rendered subsequently more and more susceptible to its influence, their nervous systems are, it appears, brought into a morbidly impressible condition. If this increase of sensibility and susceptibility exposes the patients to numerous nervous maladies, too much caution cannot be observed in extending the practice to the ordinary and often trivial exigencies of surgical operations.' All that the Committee has had an opportunity of *observing* is, that patients become gradually more susceptible of the mesmeric influence: we may take it however that the results of constant and prolonged practice on a mesmeric patient would be seriously prejudicial, but why suppose the abuse instead of the use of this agent! I am not aware that any one would see occasion for extending the mesmeric process beyond the accomplishment of the operation and subsequent treatment of the patient, and there is no evidence, that I am aware of, to show that in the ordinary period required for these purposes the nervous system is likely to be prejudicially affected.

"The paragraph alludes to surgical cases: it may be most important as regards the application of mesmerism to purely medical cases.

"JAMES HUME."

We can fancy the wry faces of the doctors: "they eat their leek, and eke they swear." But their wry faces can only convince the spectators that the compelling power must have been irresistible which forced them to make so distasteful a meal.

The following is the Government's acknowledgment of the Report of the Committee.

“ To J. ATKINSON, Esq., *Chairman*; and W. B. O'SHAUGHNESSY, Esq., *Secretary of the Committee appointed to observe and report on Dr. Esdaile's Mesmeric Experiments.*

“ Government of Bengal, Judicial—the 4th November, 1846. “ Gentlemen,—I am directed to acknowledge the receipt of your letter dated the 9th ultimo, forwarding the Committee's Report, with Minutes of their proceedings and various documents referred to, the whole of which have been perused by the Hon'ble the Deputy Governor of Bengal with much interest and attention.

“ 2. It appears from this Report that ten persons requiring surgical treatment were subjected to the supposed mesmeric process; that of these, three were dismissed without effect, and the other seven patients, after various intervals, were thrown into a deep sleep, which however, according to the Committee, differed from natural sleep in as much as ‘the individual could not be aroused by loud noises; the pupils of the eyes were insensible to light; and great, and in some cases apparently perfect insensibility to pain was witnessed on burning, pinching, and cutting the skin and other sensitive organs.’ On the other hand this sleep differed from that produced by narcotic drugs ‘in the quickness with which in eight cases out of ten the patient was awake, after certain transverse passes, and fanning by the mesmeriser, and blowing upon the face and eyes; in the natural condition of the pupils of the eyes and the conjunctiva in all the cases after awaking; in the absence of stertorous breathing, and of subsequent delirium, or hallucination, and of many other symptoms familiar to medical observers, and which are produced by alcoholic liquors, opium, hemp, and other narcotic drugs.’

“ In the seven cases in which deep sleep was produced, operations were performed during this sleep; and the result is stated to be that three operations and one dressing were, to all appearance, perfectly painless; and in the other three there were ‘all the signs of intense pain which a dumb person might be expected to exhibit, except resistance to the operator.’ ‘But,’ the Committee add, ‘in all these cases, without exception, after the operation was completed, the patients expressed no knowledge or recollection of what had occurred, denied having dreamed, and complained of no pain, till their attention was directed to the place where the operation had been performed.’ It appears from the following table given by the Committee, that the state of the pulse in these cases was not what might have been expected; being raised greatly in the apparently painless operations, and remaining unaffected in those which were accompanied by symptoms of pain.

“ ‘The general result arrived at, then,’ say the Committee, ‘on the question of pain during the mesmeric surgical operations we witnessed, amounts to this, that in three cases there is no proof whatever that any pain was suffered, and that in three other cases the

manifestations of pain during the operation are opposed by the positive statement of the patient that no pain was experienced.'

STATE OF PULSE.

Patient.	Disease.	Before.	During.	Immediately after.	Operation.
Nilmoney ..	Tumor .....	84	124	Natural .	Apparently painless
Ditto.....	Dressing changed on 12th Sep.	80	108	Natural .	Apparently painless
Domun ...	Tumor .....	72	72	Natural .	Doubtful.
Jahirudin ..	Excision of thickened prepuce	60	60	Natural .	Doubtful.
Ramchund .	Tumor .....	68	68	Natural .	Doubtful.
Hyder Khan	Amputation of thigh.....	108	112	100 ....	Apparently painless
Murali Doss	Tumor.....	68	108	72 ....	Apparently painless

“The Committee conclude their Report by adverting to the necessity for an extensive as well as accurate observation of the phenomena attending mesmeric agency, of the existence of which they seem to entertain little doubt. They attribute great credit to Dr. Esdaile for the ‘zeal, ability, and boldness with which he has taken up, and pursued this enquiry;’ but they remark that his sphere has hitherto been limited, and they ‘hope that his further investigations may be extended to medical, as well as surgical, to European, as well as native patients; and to the elucidation of the several questions which have been adverted to in the course of this Report.’

“3. The Deputy Governor concurs entirely with the Committee in thinking that though the investigations upon which their Report is founded have been upon a scale too confined to warrant any definite conclusion as to the existence and applicability of mesmeric agency to surgical cases, yet the results hitherto observed are of sufficient importance to warrant a further prosecution of the enquiry. At the same time, His Honor is fully aware of the value of the time of the members of the Committee, and that, as they have themselves observed, the responsible public duties on which most of the members are employed, must suffer serious interruption, were the enquiry to be followed up under their observation, and *with equal strictness*, and to the requisite extent for the decision of the doubtful points they have indicated.

“4. Under these circumstances, the Deputy Governor is unwilling to tax unnecessarily the time and convenience of the gentlemen forming the Committee; and in releasing them from the necessity of further attendance, I am instructed to convey the acknowledgments of the Government, and to express the satisfaction of the Hon'ble the President in Council as well as of the Deputy Governor of Bengal with the manner in which the Committee have performed their part in these important proceedings.

“5. The Committee's Report has been ordered to be published, and the Deputy Governor entirely concurs with the remark of the President in Council, that it is sufficient for the present that it should be allowed to work its own way towards producing conviction among the profession and the public; and that, at this stage, any more direct encouragement on the part of Government to the

general introduction of the mesmeric practice would be premature. But so far has the possibility of rendering the most serious surgical operations painless to the subject of them, been, in His Honor's opinion, established by the late experiments performed under the eye of a Committee appointed for the purpose, as to render it incumbent on the Government to afford to the meritorious and zealous officer by whom the subject was first brought to its notice such assistance as may facilitate his investigations, and enable him to prosecute his interesting experiments under the most favourable and promising circumstances.

"6. With this view His Honor has determined, with the sanction of the Supreme Government, to place Dr. Esdaile for one year in charge of a small experimental hospital in some favourable situation in Calcutta, in order that he may, as recommended by the Committee, extend his investigations to the applicability of this alleged agency to all descriptions of cases, medical as well as surgical, and all classes of patients, European as well as native. Dr. Esdaile will be directed to encourage the resort to his hospital of all respectable persons desirous of satisfying themselves of the nature and the effect of his experiments, especially medical and scientific individuals in or out of the Service; and His Honor will nominate from among the medical officers of the Presidency, 'Visitors,' whose duty it will be to visit the hospital from time to time, inspect Dr. Esdaile's proceedings, without exercising any interference, and occasionally, or when called on, report upon them, through the Medical Board, for the information of Government. On these reports will mainly depend what further steps the Government may deem it expedient to take in the matter.

"I have the honour to be, Gentlemen,

"Your most obedient Servant,

"(Signed) FRED. JAS. HALLIDAY,

"Secretary to the Govt. of Bengal."

The account of the wonderful painless mesmeric operation of the removal of a tumor weighing 112 lbs. is printed by Government, though it was performed after the Committee had adjourned—a high compliment on the part of Government to Dr. Esdaile. Our account of it in our last number, p. 563, &c., was carried down to only the second day after the operation. But we here find it continued to the ninth, when the man was doing well and had every prospect of a good recovery.

It is clear that but for the good sense and firmness of gentlemen not of the medical profession, the Report would have been more wretched, more unfair, more the result of miserable feeling than it is, and that no mesmeric hospital would have been established. The Government Secretary deserves high praise and thanks. He witnessed the facts and judged for himself, like an honest, intelligent, and wise man.

The editors of the Indian newspapers saw the matter in its true light and did themselves honour. The following are passages in some of them :

“ We have received the report of the Mesmeric Committee, which we intend to publish to-morrow, together with the minute of one of its members, Mr. Hume. The report itself reminds us of a coat made by a fashionable tailor, but patched by botchers with cloth of a different quality and colour. Its very title is an impertinence. It states itself to be a report of surgical operations upon patients, under *Alleged Mesmeric Agency*. These three words being printed in far more conspicuous types than any others in the title. What would the Chairman think of a criticism of certain drawings, *alleged to be from the pencil* of Dr. Atkinson or the Secretary, of a review of a Manual of Chemistry, *alleged* to be by Dr. W. B. O'Shaughnessy. The term might have been very properly though not very courteously used before the investigation, but after signing the report in which the fact of mesmeric agency is admitted, the term *alleged* is wholly out of place. To save the trouble of reverting to the report to-morrow, we shall make a few observations on it at present. In paragraph 5th, the committee say, that they have had under their observation ten surgical cases, ‘taken by Dr. Esdaile from the general wards of the native hospital.’ This expression would induce the reader to believe that Dr. Esdaile had selected these cases as being peculiarly favourable to his mode of treatment ; but it is not stated, as it ought to have been, that these cases were received from Dr. Jackson, and *were all the cases* in the hospital requiring operation. In the ninth paragraph, the committee say, that ‘The room in which they [the mesmerisers] operated was darkened, but from time to time the committee were enabled to witness’ the manner in which the processes were carried on. They have omitted to state that they could look whenever they pleased. In the same paragraph they state that one patient, Bisonath, suffered from slight cough, which ‘Dr. Esdaile considered to render the mesmeric manipulation ineffectual.’ It should have been added that this patient laboured under Chronic Bronchitis, which compelled him to clear his wind pipe every 10 or 15 minutes and that therefore uninterrupted sleep could not be expected.

“ In the 12th paragraph, the committee admit that ‘This sleep in its general character differed from that which would be produced by narcotic drugs,’ and mention ‘the absence of such symptoms as are produced by alcoholic liquors, opium, hemp and other narcotic drugs.’ But they qualify this by

saying.—‘It is right however to add, that in two cases the patients showed much confusion and disinclination to answer, and complained of giddiness after being suddenly aroused.’ They do not add that they had been warned of this, nor do they seem to be aware that it is a common and well known effect of mesmeric agency.

“In the 17th paragraph, they say of one patient, who was tapped for a double hydrocele, that his case “is insignificant and inconclusive,” because, though the operation, under mesmeric influence, performed on one side was “apparently painless,” it was repeated on the other, when the patient was awake, with *the same result*. We are informed that the patient had no pain whatever till tapped the second time, when awake, when he felt the usual pain in the loins.

“In the 21st paragraph, the committee state. ‘The general result arrived at then, on the question of pain during the mesmeric surgical operations we witnessed, amounts to this, that in three cases there is no proof whatever that any pain was suffered, and that in the other three cases *the manifestations of pain during the operation are opposed by the positive statement of the patient that no pain was experienced.*’ To this it might have been added in fairness to the operator, that in no instance did any patient require to be held or appear to know the source of his annoyance.

“In the 25th paragraph, the Committee mention that they witnessed ‘the painless removal of dressing from extensive wounds during the mesmeric state, but the gentleness and care with which the process was performed left it doubtful whether the patients would have made any complaint had mesmerism not been resorted to.’

“The Committee would have done well to have witnessed, by way of removing their doubt, the same process in the natural state.

“In the 22nd paragraph, they mention having invited Dr. Esdaile to take 100 cases at random from Dr. Jackson’s wards, and they state that he declined this experiment, but do not give his reason in their report,—that it was because he has made a rule of never mesmerising those who did not need it. The Committee were requested by him to mention his original report to government of 102 operations performed without one death. This, however they have thought proper to omit, though the proportion of deaths in similar operations under ordinary surgery, is a most important consideration.

“The Committee having thus declined to do what they were requested, proceed to do what they were not asked, by reporting in paragraph 28, against the *universally useful*



*applicability* of mesmerism, because certain enumerated diseases resist it.

“They also object, paragraph 30, that there are strong grounds for supposing that persons mesmerically treated acquire an increase of susceptibility and sensibility, which ‘exposes the patients to *numerous nervous diseases.*’ Why do they not propose to banish opium and prussic acid, and a hundred other poisons from the pharmacopœia? Is there any powerful agent which may not be misused?

“The Committee having thus performed their duty to mesmerism, we hope they will admit that we have performed ours to them. There is one member, however, who having signed a separate minute, deserves a special notice, and we give it with the greater pleasure, because we think his difference with his colleagues highly creditable to him. This gentleman is Mr. Hume. Our readers know that while he was editor of the *Star*, he lost no opportunity of ridiculing mesmerism and its promoters. He might, therefore, have been expected according to the usual pride of human nature, to have been ashamed to avow his previous errors, and to have obstinately adhered to first convictions. On the contrary, it will be found that he has candidly yielded to evidence, and though, like St. Thomas, he was not satisfied till he had put his hands into the wounds, he has yielded to sufficient testimony with far more candour than his colleagues. We abstain from extracts, because we intend to publish the whole minute to-morrow, but we beg particularly to refer our readers to it, because the testimony of a witness who has previously been a determined opponent is particularly valuable. We had nearly omitted one point which requires notice. The committee say, paragraph 23, that three out of four of the medical members think that there is no difference in the loss of blood by patients operated on mesmerically, and those in the ordinary manner. But Dr. Stewart, in opposition to them, positively asserts that in the common operation for the removal of large tumours, ‘the bleeding constituted the chief, nay the only difficulty;’ but in the mesmerised cases, though the first discharge was large, ‘the flow immediately stopped,’ and he adds, that in one case not a single artery required to be tied for at least 10 or 12 minutes along the whole surface of a wound measuring ‘38 inches in circumference.’

“Surely the reporters ought to have noticed this fact, and not merely stated a difference of opinion with their colleague.

“The Deputy Governor entertains a different opinion of the importance of the enquiry from that held by a majority of the committee, for he desires the Bengal Secretary to

inform them that 'So far has the possibility of rendering the most serious surgical operations painless to the subject of them, been in His Honor's opinion established by the late experiments performed under the eye of a committee appointed for the purpose, as to render it incumbent upon the Government to afford to the *meritorious and zealous officer* by whom the subject was first brought to its notice, such assistance as may facilitate his investigations, and enable him to prosecute his interesting experiments under the most favourable and promising circumstances.'"—*Englishman*, Nov. 10.

"When some time since we published a long series of extracts from Dr. Esdaile's work on mesmerism, we understood that the Government at Bengal had given orders for an official inquiry into the efficacy of the mesmeric influence in the case of surgical operations: the impression on our minds being at the time, that the investigation would be of sufficient duration and extent to satisfy the mind of every rational man upon the subject, who should think proper to inquire into it.

"In this last particular we have been disappointed. The investigation, it appears, was limited in duration to the period of *fourteen days* only, whilst the persons to be experimented upon were restricted to the very inconsiderable number of *ten*.

"The result, however, has been all that the advocates of mesmerism can desire. For, of the ten persons forming the subjects of investigation, three only could not be mesmerised at all; whilst of the remaining seven—all of whom were subjected to surgical operations of considerable severity—three, who, from "distortion of feature," *appeared* to suffer, neither required to be held, nor offered any resistance whatever to the operator, and on awaking declared themselves to be wholly unconscious of what had been done to them. A fourth case was deemed "inconclusive," in consequence of the same person having, in another instance, borne a similar operation without showing any sign of pain; whilst in the remaining three not a symptom of feeling was displayed, the insensibility to suffering being apparently most perfect.

"It is remarkable enough to find in the face of facts like these, that the *medical* portion of the Committee of Investigation was still disposed to throw cold water upon mesmerism, as an agent in the surgical hospital. But as *their own report* of the *facts* submitted to them was found to be in direct opposition to their expressed "*opinion*," as to the importance of this new surgical agent, *the Government* of Calcutta has

very wisely, as we think, given much more weight to the *facts*, upon which the Committee were instructed to report, than to their mere *opinions*, which appear to have been rather impertinently *thrust* into the report in the face of the instructions.

“And accordingly the Government has now determined on giving Dr. Esdaile a much wider theatre for the demonstration of his experiments, namely, a small hospital for that express purpose; and a much more competent set of judges than two or three prejudiced men—namely, *the public*, who, under proper regulations, are to be admitted to the Mesmeric Hospital under the charge of Dr. Esdaile.

“In concluding his observations upon the subject, the editor of the *Bengal Hurkaru* says:—

‘These results are considered by the public as ‘completely establishing the pretensions of Dr. Esdaile, and as proving the efficacy of the mesmeric agency. The Report of the Committee, however, which is considered as that of the medical members who formed the majority, is generally considered to display much of jealousy and prejudice against the new power. It has been much criticised by the local press, which is unanimous in its condemnation. The Committee, however, though evidently bearing no good will to the science, has been constrained by the facts elicited to recommend further investigation, and the Government has, as already mentioned, determined to place Dr. Esdaile in charge of a small hospital, to which the public is to be admitted to witness his operations.’—*The Ladies' Own Journal*.

“We are glad to observe that Dr. Esdaile satisfied the Government Committee, and that he is immediately to be put at the head of a Mesmeric Hospital. What will the English persecutors of Dr. Elliotson say to this act of the Government of India? *It is of little consequence what such persons now may say or think. Truth has prevailed in spite of them.*”—*Ceylon Observer*, Nov. 19, 1846.

“The new hospital will be advantageous, for mesmerism as a remedial agent is applicable to a vast variety of cases, which do not fall into the hands of the surgeon, and though the effects on these are less striking than in such terrible operations as those which we have had to record, yet they are not less important; and considering the great advantages possessed by a public institution, we can scarcely doubt that the foundation of the intended hospital will prove an era in the medical annals of India.”—*Englishman*.

“The *Hurkaru* gives the following summary of the opinions of the Calcutta press.

‘That the conclusions of the Report, as distinguished from the record of facts, have been dissented from by the whole local press our contemporary will hardly deny. Our own verdict we need not repeat.’ The *Englishman* looked on the Report ‘as a coat made by a fashionable tailor, but patched by butchers,’ and he straightway pulled it to pieces. The *Calcutta Star* concurred with Mr. Hume in his objections to certain paragraphs which were ‘calculated to create an unfavorable impression of mesmerism as a surgical and medical agent, neither warranted by what was seen, nor by the reasoning applied to what was not seen;’ and it subsequently admitted—we quote the words for the last time—that “a certain degree of jealousy is no doubt to be detected in the Report;’ and that this had led to ‘weak and illogical conclusions.’ The *Eastern Star*, though as our contemporary says, repudiating the attempts made to identify the motives of the majority with that of professional jealousy and bias of educational routine, expressed its ‘concurrence with the general public opinion against the impropriety of certain paragraphs appearing as a portion of the Committee’s Report;’—and then followed the steps of its daily brother in controverting the conclusions embodied in those paragraphs. And lastly, the *Friend of India* speaks of ‘the evident reluctance which the members of the Committee, with one exception, have manifested in admitting the facts established by these experiments.’ If, then, the press has not been ‘unanimous in condemnation of the Report,’ it certainly has been most wonderfully unanimous in its *disapprobation* of that part of it which, as Mr. Hume well expresses it, was ‘calculated to create an unfavourable impression of mesmerism as a surgical and medical agent, *neither warranted by what we* (the Committee) *have seen, nor by the reasoning applied to what we have not seen.*’—*Delhi Gazette, Dec. 24th, 1846.*

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In a letter to the editor of the *Star*, December 20, Dr. Esdaile, after giving an account of the institution of the mesmeric hospital, and the directions given to him, ending in these words,—

“His Honor expects too, that you will encourage the resort to your hospital of all respectable persons desirous of satisfying themselves of the nature and the effect of your experiments, especially medical and scientific individuals in or out of the service,”—

subjoins the following remarks:

“The last paragraph only recommends a continuance of the

course I have pursued from the beginning, that of making all who took any interest in the subject, welcome to witness the daily routine of my hospital practice, and I shall, of course, be happy to continue it.

“I beg leave to take this occasion to indicate to the public the cases which, in the present state of our knowledge, are considered the most likely to be benefitted by mesmeric treatment.

“1st. All persons requiring serious surgical operations will, if possible, be reduced to a state of insensibility before being operated upon, but this usually requires a considerable time, varying with each person’s constitution. A very great majority of the natives who require surgical aid, may have the advantage of painless operations—during the last eighteen months, I have operated on 120 persons without one of them knowing anything about it.

“2nd. The action of mesmerism is also beneficial in many medical diseases; it has been found very effectual in nervous pains—debility of the nervous system—palsy from functional derangement of the nerves—rheumatism—muscular contraction of the limbs. But people are too apt to imagine, because mesmerism has done so much that could not be done before, that it can do anything, and in consequence, I am daily expected to perform all kinds of impossibilities. Like every other natural power, it has its appropriate and limited sphere of usefulness, but this has still to be determined by experiment to a great extent.

“I hope that the editors of the native newspapers will be good enough to explain the nature of the new Institution to their countrymen, who are principally interested in it.

“I am, your obedient servant,

“J. ESDAILE.

“Calcutta, 19th Nov., 1846.

“P.S. If any one supposes that this is only a Government Charity Hospital, I beg leave to correct this wrong impression at the outset.

“The Deputy-Governor wishes all classes of the community to benefit by this institution; and rooms will be set apart for rich persons to be mesmerised in. I should neither have the means nor the time to conduct their cases at home, but they can resort to the hospital daily to be mesmerised, and when prepared, they may be operated on in their own houses, if they prefer it.—J. E.”—*Delhi Gazette*, Dec. 24th, 1846.

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## XII. *More painless Surgical Operations in India.*

THE *Bombay Bi-monthly Times* gives the following report of Dr. Esdaile’s surgical operations for the month of January.

“Dr. Esdaile’s mesmeric report for the month of January has been published. It is a highly interesting document, and fully proves the inestimable value of mesmerism as an aid in the performance of surgical operations. The scirrhus

breast of a woman, aged 50 years, weighing seven pounds, has been removed, and the patient cured. A tumor of the scrotum, of thirty years' growth, weighing forty pounds, has been cut off and the patient cured. Another of thirty pounds, a third of one hundred pounds, and a fourth of small size, have all been excised with perfect success—the whole of the operations being performed during the mesmeric trance, without in most of the cases the slightest knowledge on the part of the patients of what had been done to them till awakened by the operator! Dr. Esdaile concludes his report as follows:—'From the foregoing facts I consider myself entitled to say that it has been demonstrated that patients in the mesmeric trance may be insensible to the loudest noises; painful pricking and pinching; the cutting of inflamed parts; the application of nitric acid to raw surfaces; the racking of the electro-magnetic machine; and the most painful surgical operation, and yet be aroused into full consciousness by the exposure of their bodies, for a few minutes to the cold air. All the persons admitted last month for operations have been disposed of except one.' We are sorry we have not room for the report entire. Dr. Esdaile deserves to be ranked amongst the greatest benefactors of the human race."

It gives also, from the *Crescent*, an account of a painless operation by another gentleman, and at Madras.

"We understand that a successful case of mesmerism occurred in this place, on Saturday last, in which the patient was relieved of a large tumour, situated on the upper part of the back, by the skilful operation of the mesmerist, Dr. Johnstone. The entire operation occupied about a quarter of an hour; during the whole of which period the patient remained in a state of perfect insensibility. We believe Dr. Johnstone was assisted by Superintending Surgeon D. S. Young, and Assistant Surgeon George Smith, M.D.: and that there were present besides the lady's husband, the dressers and the nurse. Professor Key was to have witnessed it, but was prevented, much to his disappointment. The tumor weighed upwards of three pounds after extraction.' "

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We must here repeat the words of the editor of the Bombay Bi-Monthly Times: "*Dr. Esdaile deserves to be ranked amongst the greatest benefactors of the human race.*"

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XIII. *Explanatory Letter from the Rev. Edward Bickersteth.*

Watton Rectory, Ware,  
February 1, 1847.

Sir,—A friend having pointed out to me the remarks in *The Zoist* on a passage in my *Signs of the Times*, I frankly admit that an expression which I used in that passage was unguarded and improper. The words “supernatural and therefore diabolical,” conveyed an idea far from my mind; but I think that the general tenor of the paragraph, which you fairly gave at the head of the article, would shew that I was only alluding to those peculiar powers claimed by the mesmerist, which discovered, in a supernatural way, things that no human sagacity could discern, without any apparent advantage. But I frankly acknowledge, that I have seen in Mr. Pyne’s work on *Vital Magnetism* and elsewhere enough to make me think that, though mesmerism may be fearfully abused as I have noticed, it may yet be one of those powers which God gives for the benefit of the human race. The powers of the steam engine may illustrate this; infidels have ventured to say that its miracles are superior to those of our blessed Saviour; and yet we must not on that account deny that it is an immense blessing from our God. True religion is very far from being unfriendly to the legitimate pursuit of knowledge: I can heartily, therefore, wish success to all legitimate efforts for attaining fresh discoveries in medicine or science in the spirit of the following prayer of Lord Bacon, “To God the Father, God the Word, and God the Spirit, we pour forth the most humble and hearty supplications, that He, remembering the calamities of mankind and the pilgrimage of this our life, in which we wear out our days few and evil, would please to open to us new refreshments out of the fountains of his goodness for the alleviation of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense and the kindling of a greater natural light, any thing of incredulity or intellectual night may arise in our minds towards the divine mysteries. But rather that our mind being thoroughly purged and cleansed from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given up to faith, the things that are faith. Amen.”

Allow me to add a caution against lightly treating the temptations of Satan. It is perfectly plain that the Holy Scriptures have revealed to us a mighty, malignant, subtle, adversary, the devil, the leader of evil spirits, permitted to

tempt us, and ever vigilant and active to seduce and destroy our souls. It is needful to our eternal welfare not to be ignorant of his devices, who can transform himself into an angel of light, and it is needful to resist him, that he may flee from us.

You are at full liberty to insert this.

I am, yours faithfully,

EDWARD BICKERSTETH.

To the Editor of *The Zoist*.

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We have unfeigned pleasure in publishing this letter, which refers to the third article in No. xvi. of *The Zoist*, and in thus proving to the world that Mr. Bickersteth is a candid man.

He will, we are certain, not feel offended at our seizing this occasion for pointing out to the world how wrong it is to use expressions carelessly—without fully weighing their meaning and applying them according to their meaning, and to give opinions on matters which we have not fully investigated. To use expressions loosely so that they may possibly lead to erroneous impressions, is bad: but to give opinions on matters on which we have not bestowed due study is absolutely a great sin, though one committed hourly by men in general in the pride and self-satisfaction of their hearts. Few would venture to deliver any opinion at all upon a hundredth part of the subjects on which they do not hesitate to assert eagerly, if they were reflecting and conscientious.

We must remark to Mr. Bickersteth that mesmerism has no "*miracles*," does nothing "in a *supernatural way*," that all its effects are *natural* phenomena, and by *natural* means. It competes not with miracles any more than a man ascending according to the *laws of nature* in a balloon by means of an inflammable gas lighter than atmospheric air competes with the account of Elijah's *miraculous* ascent to the skies in "a chariot and horses of fire."

We regret that Mr. Bickersteth has spoken of the devil in his letter; because *The Zoist* is devoted to natural science, and has always made it a point to abstain from supernatural matters, which are as unfit for it as for a treatise on chemistry or astronomy or for the philosophical transactions to which *The Zoist* is analogous, but treating of two sciences which the Royal Society at present rejects though adopted and studied by many of its members; or for any other scientific work written for Jews as well as Christians, for Mohammedans and Hindus as well as Jews, and for Atheists and Pantheists



as well as Mohammedans and Hindus, and should be reserved for theological works,—works professedly upon matters supernatural, matters always to be carefully distinguished from natural science and art.—*Zoist*.

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XIV. *Cure of Palsy of Thirty Years' standing, Deafness, Asthma, &c.* By the Rev. L. LEWIS.

To Richard Beamish, Esq.

Dear Sir,—If you think the following case deserving of public notice, you are welcome to send it to the Editor of *The Zoist*, for its insertion, if he pleases, in that periodical.

Yours truly,

L. LEWIS.

Gateacre, March, 1847.

On the 6th of July last, I was requested by Miss M. Brownhill, of Hale Wood, near Liverpool, to try the effects of mesmerism upon her, as she was suffering great pain day and night. I learnt from her that, at the age of between two and three years, her *left leg* became paralysed and continued quite powerless during 7 months. In that time various remedies were applied by the late Dr. Brandreth and Mr. Park of Liverpool, and a degree of strength was restored, but the paralysed leg continued weaker and smaller than the other, and *always cold* up to the time of its being operated upon by mesmerism, a period of more than THIRTY YEARS! In conjunction with this," added Miss B., "my health was always delicate, manifested by *pain in the left side, cough, asthma* and frequently *violent pain in the head*." Besides this, it may be stated that frequently in the course of her life, she underwent many painful operations, such as *bleeding, blistering, issues, &c., &c.*, but was *never long* relieved from suffering. When I first visited her, one of her ears was *quite deaf*.

The first time I mesmerised her was only for a quarter of an hour, and she did not go into the sleep. During the first fortnight, I mesmerised her nearly daily for half an hour each time, but she did not appear much better, though her natural sleep at night which had been sadly broken by her sufferings began to return. In the third week, a considerable discharge of offensive matter from the deaf ear occurred, which greatly relieved her head and breathing, and the paralyzed leg which had been icy cold, began to feel a little warm. In the fourth week, I directed some passes over this leg, and in a few days it was so improved as to become

nearly of the same temperature as the other. One day after mesmerism the leg swelled very considerably, but the swelling subsided by the following day. Miss B. had been advised to clothe herself in flannels, and she continued to do so till some time after I commenced to mesmerise her. I then persuaded her to leave them off and also the fur that she always wore on her chest. She dreaded the change; but, after a few days' trial, she felt much more comfortable without them.

Aug. 3rd. About a month from the commencement of the treatment, her general health was much improved *without having had recourse to medicine of any kind*, though previously to her mesmerism she never spent a week or scarcely a day without taking physic.

4th. After an hour's mesmerising to-day, Miss B. became very drowsy, and became unconscious for the first time. Her hearing is better and there is discharge from both her ears.

6th. She complained of some pain in the head and chest, the weather having become suddenly very hot, but after a few passes she was relieved. I breathed into her ear through a tube, which produced very uneasy sensations; and similar effects were produced when I touched the spine with one finger and the chest with another. For a few days some engagements prevented me from seeing Miss B., and on the 10th I found her rather worse than usual from pain in the head and chest. I mesmerised her as before, directing the magnetic influence into the ears particularly, and diffusing it as well over the head and down the spine. There had been no discharge from the ears for a few days.

11th. Found Miss B. in better spirits and much more free from pain. The ear had again begun to discharge copiously a fluid of a whitish colour. The leg not so warm.

12th. Mesmerised her along the spine and sides, which affected her most powerfully. I also made the usual passes over the chest and leg, and left her much refreshed.

14th. Found that the leg mesmerised yesterday had resumed its former warmth, her cough was better and her hearing improved. This day I tried the effect of drawing a knife over her hand instead of a crystal. In drawing it from the wrist downwards to the top of the fingers, she felt a cold air; and on the contrary way, warm air and the mesmeric influence up to her shoulder.

15th. Mesmerised Miss B. to-day. No discharge from the ear. The knee-pan of the paralyzed leg, that had hitherto been *quite loose*, was reported by her sister to be getting firm like the other. Miss B. had been in the habit

for years of placing her weak leg in her arm on her lap whenever she chose; the knee-pan, not being fixed, appeared to sink in on those occasions between the joints. Her sleep not so well, but her asthma better. Up to the

22nd. I mesmerised her as usual without any apparent change. Breathing warm breath on the top of the head thrilled her whole frame. Sleep not good. Some headache, but her *hearing is now quite restored.*

25th. Miss B. went into the mesmeric sleep for the first time. She had a curious sensation in her leg after last mesmerism, but it ceased before bed time and she slept well. Her sense of smell which had been lost for a long time is now restored. *Bowels are regular, though before mesmerism even medicine affected them but little.* I mesmerised her with various effects to the end of the month. The discharge from the ear still continuing.

Sept. 2nd. Mesmerised her and she slept for half an hour; still the ear discharges a thin fluid. Leg much stronger, the foot instead of turning out is now straight like the other.

8th. Miss B. is much improved in health. She *can stand upon the weak leg.* The ear not so painful though a great discharge. Nights good.

15th. Discharge from the ear stopt, and Miss B. had an attack of asthma at night for three hours. When the ear discharged again, the breathing was relieved. Left off mesmerising her till

21st. When I found her worse and the asthma had returned. Did not go into the sleep to day. The discharge partially ceased. The knee-pan looser again.

24th. Mesmerised again. The discharge of the ear increased and the asthma gone. Sleep good.

26th. Miss B. went into the deep mesmeric sleep and became rigid in her limbs for the first time. Discharge from the ear not so copious. Leg stronger; the knee-pan not quite fixed.

30th. Mesmerised her. Great discharge from the ear. A touch of the cholera in the morning, but felt no return of it after mesmerism.

Oct. 3rd. Mesmerised her. Much discharge from the ear and a slight swelling in it from a cold. Cap of the knee *firm* again. Much pricking pain in the leg occasionally.

8th. Mesmerised Miss B. She is much stronger. Walked about 4 miles to-day. Great discharge from the ear with a little blood.

10th. Sent her into the mesmeric sleep in five minutes. Discharge from the ear diminished. Health better.

16th. The right ear, which had been deaf, now quite well, and the discharge stopped, and the *left* ear begins to discharge much like the other. Discharge from one of the toes of the weak foot. A boil rising on the left shoulder and great soreness on the left region of the head.

23rd. Mesmerised her again. Owing to a large gathering behind the ears Miss B. did not sleep well. Great discharge from both ears. Leg growing in size, tendons appearing in their proper places. She is now unable to place the weak leg on her lap, the patella being quite fixed.

Nov. 3rd. Mesmerised Miss B. Some discharge still from the ear. The great toe which had been loose for years she can now raise at will, the cord over being so much strengthened.

7th. Continues better, though she has three boils on the face that give her no pain after mesmerism.

12th. The boils heal *without* pain. Went into the deep mesmeric sleep. Ear does not discharge. Made the weak leg *rigid* by passes over the knee and under the sole of the foot. She felt a cramp in that leg for the first time the preceding night.

17th. She went into the sleep in five minutes. Advised her to poultice the boil and thus cured it without pain. I touched the organ of tune and *willed* the tune called the "Sicilian Mariner;" when she said she heard the most delightful music but at a great distance. On my eating some sugar she said the taste was acid; she does not like sugar, and it turns acid in her stomach.

20th. Mesmerised her in three minutes, and every part of her frame became free from pain. The boils are all healed after a great discharge. Left her in good spirits.

23rd. Rendered her very comfortable by sending her to sleep. The lame foot which was a little *longer* than the other, is *contracting* and getting thicker in the instep. Awoke her with the will alone, but she did not feel comfortable.

Dec. 3rd. Sent her into the sleep for an hour. Removed all pain from the head and chest, side and hip. The leg much larger and stronger, and she can now lift her foot to the scraper without any difficulty, instead of raising it for that purpose, as she used always to do, with both her hands.

30th. The dense fog affected Miss B. in a slight degree, but by mesmerism the difficulty of breathing was effectually removed. The asthma is nearly subdued.

Jan. 13th, 1847. A few days since I mesmerised Miss B. and her sister; the latter for a fit of influenza accompanied with a bad cough. The sister was relieved by the operation,

but Miss B. was affected with an influenza and had a bad cough and appeared to have taken it from her sister, as I had mesmerised them together and at the same time. For two nights she never slept at all but continued in a state of high excitement, describing herself at night as if the bed was floating under her. She could not endure the sight of her friends. Before the third night, the delusion vanished in an instant, and she felt as if a heavy weight fell from her head, and was immediately quite well.

In February I had not many opportunities for mesmerising her, though towards the middle of the month I mesmerised her three days successively for a swelling in the face, brought on I believe by my having omitted mesmerising her so long. The swelling was soon reduced, the violent headache accompanying it subsided, and she feels much strengthened.

March. I consider that Miss B's health is now re-established without having had recourse to wine or any other stimulants whatever, without her having tasted any physic in any form, without bleeding, or leeching, blisters or issues. The weak leg and foot which had been in a cold and withered state for 30 years, are now as warm as any other part of the frame, much larger in size, and strong enough to bear her whole weight without any pain. The patella is firmly fixed and never turns round as it used to do, when, the leg giving way, she instantly fell to the ground. Her countenance has resumed a healthy colour. She can walk many miles. Has no trace of the asthma left. Can bear foggy weather without inconvenience. Has good spirits and seems to enjoy existence.

L. LEWIS.

Gateacre, near Liverpool.  
March 11th, 1847.

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XV. *Cure of Deafness of very long standing in a very old Man.*  
By Mr. ALEX. WALKER, of Bainsford.

“ TO THE EDITOR OF THE FALKIRK HERALD.

“ Sir,—The following account of the successful application of local mesmerism may, perhaps, be interesting to your readers:—

“ James Roberts, residing in Stenhousemuir, having heard that I had operated (privately) upon some individuals for partial deafness, and that it had proved effectual in restoring their hearing, called upon me, in November last, and stated that his father, residing in Linlithgow, had been afflicted

with deafness for forty-five years, and that, for a year back, his hearing had entirely failed him,—and he begged me to try the effect of mesmeric treatment in this seemingly hopeless case. I informed him in what instances I had been successful, and recommended him to make a trial, by operating himself, in the way which I explained to him. How far he has succeeded the following testimonials will shew. I have given names and residences, so that it only remains with the public to enquire.

“Bainsford, 1st Aug. 1846.

“ALEX. WALKER.

“Stenhousemuir, 29th June, 1846.

‘Sir,—From the instructions you gave me how to operate on my father with local mesmerism, for deafness, I am happy to say that the result has been that his hearing has been restored.

‘I must say that I felt very exhausted after operating, which was twice every day for upwards of eight days.

‘I am yours, &c.

‘Mr. Alex. Walker, Bainsford.’

‘JAMES ROBERTS.

‘Linlithgow, 29th June, 1846.

‘Sir,—I cheerfully comply with your request in giving a certificate of my hearing being restored by local mesmerism.

‘When my son told me of the means he meant to employ, I was very sceptical of any good result, as I was then in my 71st year; but, notwithstanding, I resolved to make a trial, and went to Stenhousemuir for that purpose. He commenced operating on me *two hours in the morning and two hours at night*, or thereby, for I think eleven days, at the expiry of which time my hearing came back, so that I can now enjoy that social intercourse with mankind from which I have been so long debarred by my affliction.

‘Yours, with gratitude,

‘GEORGE ROBERTS.

‘Mr. Alex. Walker, Bainsford.’”

XVI. *Great benefit of Mesmerism in Affections of the Chest, Gout, Strangury, Asthma, and Whitlow.* By Mr. H. S. Thompson.

Dr. Elliotson begs to forward this letter to *The Zoist*.

Fairfield, York, March 20th, 1847.

My dear Elliotson,—I should like very much to have your opinion of this ether discovery. I have no doubt that you, and many others interested in mesmerism, have been watch-

ing with intense interest the result of the ether experiments ; and I feel confident that neither you nor any other persons, who have practised mesmerism from benevolent and disinterested motives alone, will admit that there can be anything like rivalry between the two discoveries ; but, on the contrary, will be most anxious to hail this new mode of applying ether as one of the greatest boons to mankind, and as a most valuable auxiliary to mesmerism, in the event of its effects proving as beneficial as could be hoped for from the certainty of its operation. In its more general success in producing coma and insensibility to pain, its superiority over mesmerism seems to be proved, but there also its superiority appears unfortunately to end ; for as far as I have been able to ascertain, it seems that the average fatality attendant upon severe operations has been by no means diminished by the application of ether, and that in some instances its exhibition has been attended by fatal results. On the contrary, operations performed on patients under the influence of mesmerism have rarely, if ever, been fatal ; and I think we can challenge the world to point out a single case where *death* has been the effect of mesmerism.

So far then we are forced to conclude, that, whilst the ether is more certain in its action than mesmerism, it is at the same time attended by risk in its application, and altogether unattended by those sanative and curative effects that are so peculiar to the latter. But perhaps this is an early day to decide upon the respective merits of the two discoveries, and probably there may be improvements in the preparations of the ethers, and in the modes of application, that may somewhat do away with the objections I have stated.

The reception of the ether discovery by the faculty has been curious, entertaining, and instructive. The anti-mesmeric professionals have gulped down this ether remedy with such avidity, that the effects of it have been very apparent in themselves ; and, intoxicated with the draught they have taken, seem in the highest degree elated with the idea that this new discovery will entirely supersede that of mesmerism. But in the haste with which they have imbibed this ether, the bane of mesmerism, the insensibility produced has been so complete, that they have swallowed all unconsciously every objection they have hitherto urged against the truth of, and the benefit to be derived from, mesmerism. I trust when they awaken from the stupor that their inebriation has caused, they will be led to examine more dispassionately the merits of not only these discoveries, which I believe may be so beneficial to our species, but will calmly

investigate every other discovery that is submitted to them and has for its object the alleviation of pain and human misery.

I send you a few cases which have been benefited by mesmerism. I have not lately met with anything very striking, or perhaps worthy of particular notice, but what I send is sufficiently so to stamp and confirm my belief in the utility of mesmerism *in a great variety of diseases*, if not the beneficial application of it *in all*.

It has been often urged against mesmerism, that, as the cures are the effect of the imagination, they are less real than apparent, and that therefore they are not permanent. For that reason I always think it advisable to mention where experience has proved the reverse of this; and I can with pleasure state, that, in those tedious and long-standing cases of neuralgia that were described in former numbers of *The Zoist*, the cures continue permanent, though mesmerism has been discontinued in some of them for more than a year and a half; and I must add, that, as far as my observation goes, the cures of different diseases by mesmerism have been at least as permanent as those by any medical means, and in some cases the very constitution of the patients has appeared to have changed, and those who were naturally delicate and weakly, have become robust and strong. Mesmerism, like all other remedies, in some cases can but alleviate or mitigate suffering, and cannot cure disease; but how often does it succeed in doing the former, when all other means have failed!

#### CASES.

I have had a good many slight and recent cases which have been almost immediately relieved by mesmerism, but I pass over them, and will mention a few of a severer character.

*Affections of the Chest.*—The efficacy of mesmerism in relieving and removing affections of the chest I have sometimes found very extraordinary. I met with three cases of this description within the last year. In two of these the symptoms were very similar, being fixed pains in the chest and left side, difficulty of breathing, a short cough, attended in one case by spitting of blood. These symptoms were removed by mesmerising the back and chest from an hour to an hour and a half a day. Great relief was experienced the first sitting, and the patients were perfectly well after the fourth day.

The third case was not quite similar, but was cured still more expeditiously. This was the case of a lady, upwards of 45 years of age, who had had a very severe attack of influenza



in the spring of last year; it had left her in a very debilitated state, and with constant pain in her right side, chest, and between the shoulders. It was one day in the latter end of October that I saw her, when she felt rather worse than usual. I had not made passes over the chest and back for more than a quarter of an hour, when she said that all pain was gone, and that she felt in an extraordinary manner refreshed and revived. I continued the passes for about an hour. From that day, she has told me, there was never any recurrence of the pain, nor of the same degree of languor and debility from which she had so long suffered, and she quickly recovered her usual strength.

*Gout.*—In gout, I should imagine, mesmerism would sometimes be found very useful, from its effects upon the only two persons I have had an opportunity of trying it upon. The first was a gentleman suffering in both feet, and scarcely able to walk about: by mesmerising the feet and legs for half an hour, I removed all pain, and enabled him to walk about easily. I had not an opportunity in this case of continuing the treatment long enough to effect a cure; it was one of long standing and severe; but the effects were always the same the few times I tried mesmerism upon him, viz., removing the pain, enabling the patient to walk easily, and rendering him comfortable for some hours afterwards.

The other case was that of a lady, who had been attacked about three weeks before I saw her with severe inflammation in one foot, and the disease appeared to be on the increase, and her general health suffering. The pain was removed in a similar manner as in the former case, and the lady enabled to walk an hour after I commenced mesmerising, though she could not put her foot to the ground previously. This patient I continued mesmerising every other day. The case was steadily progressive, and at the end of three weeks she was quite well. The lady told me, the last time I saw her, that she had no return whatever of any pain; all inflammation was gone; and that she had been walking about a great deal, and felt better and stronger than she did before the attack.

*Strangury.*—In a case of strangury, mesmerism was of great and immediate service. In the early part of November last year, a gentleman, upwards of seventy years of age, had been suffering from severe obstruction, and for four days had been able to pass nothing but a few drops at a time of a bloody secretion, and that with the greatest agony. I mesmerised him for about three quarters of an hour, by making passes over the abdomen; he was completely relieved of all spasm and obstruction, and has not had a return of the complaint since.

I mesmerised him for half an hour a day for a few days afterwards, as a precautionary measure.

*Asthma.*—In the first week of January last, I was called in to see a friend who was suffering from a severe attack of asthma, brought on by cold. He says that he never suffered so much from a sense of suffocation before, and certainly I never witnessed so distressing a case. By making passes over the back and chest, in less than ten minutes the severity of the spasm was very sensibly lessened, and within three quarters of an hour the attack was over. He had no return, and he gradually and steadily improved in health, though I had not an opportunity of mesmerising him more than three times.

*Whitlow.*—In January last, a female servant in my family had a very bad whitlow; the back of the hand was much inflamed, and she said she felt great pain up her arm to the shoulder. It had caused her two or three sleepless nights, and I was requested to see it. I made passes down the arm, and over the finger; in ten minutes all pain was gone, and she could bear it to be touched without feeling any pain. Seeing that she was inclined to fall into the mesmeric sleep, I made a few passes over her head; she was soon in a state of insensibility. Having some friends who were sceptical staying in my house, I sent for them. The girl was asleep and smiling; I opened the whitlow, expressed all the matter, and bound her finger up. The smile on her countenance never changed. When she awoke, she was quite unconscious of the operation; she assured me that she never felt another throb or ache in the arm or finger, and felt nothing but a little soreness from the wound, which was healed in a week. She lost the nail.

Yours sincerely,  
H. S. THOMPSON.

## XVII. *Physical Well-being, a necessary preliminary to Moral and Intellectual Progression.*

“Let your aim be to make this country *the model-school for the world*. Purify your institutions and your laws, and proclaim to the tyrant and the despot by the peaceful grandeur of your examples, that the only use you, as legislators and governors, make of your power, is to increase the happiness and freedom of your people. Let all nations as they move on in the great struggle of human improvement, quote England as an authority for the course they should pursue, as the pattern to which they should conform, as typical of the enjoyments they would wish to realize.”

Two years have elapsed since we wrote the above sentence, and great and important have been the changes in our laws

bearing upon the physical well-being of the people. The corn laws have been repealed, and Lord John Russell in the House of Commons but a few months since stated that we were not to discuss such questions on any narrow and impolitic consideration of the course pursued by other nations, but that we were to support what was right and just, and to trust to the example and to the moral power such a line of conduct would give us for the purpose of converting and winning over neighbouring countries to a just and liberal policy. We hail this as an effort in the right direction. This is opening up a new path, and if it is followed boldly and resolutely, it will truly make England the model-school for the world. We shall not enter into details on this matter, because such would give to this article more of a political character than we desire, but we shall simply remark that the recent victory gained by the common sense of the many over the prejudices and selfishness of the few, must be recognized as the first real effort to improve the physical well-being of rapidly increasing millions. We have legislated for the purpose of increasing the quantity and improving the quality of the food of the people, and this is the grand fundamental requisite on which to build moral and intellectual attainments.

If we did not wish to enter on this question merely as physiologists and philanthropists, we could indulge in the speculations of the politician and discuss the interesting problems of the political economist,—we could picture to ourselves the agricultural labourer raised from the condition of serfdom to comparative independence, and the manufacturing operative engaged in his necessary routine of labour, unchecked by those fearful periods of rest, the sure harbingers of destitution and crime,—we could prove that the legislative change, which will bring the great necessary of life in proper quantity to every man's home, will bring as a necessary consequence, most of those other physical comforts which we have been in the habit of considering as essential items for a civilized people, but of which a large portion of our population are lamentably destitute,—we could, as it were, measure the strides of advancing civilization, and show how far the people of distant climes may be assisted or retarded in their progress by the just and liberal tendency of our own legislative enactments, and then by a glance into the future, at our own presumed condition, we think we could hazard a calculation of the increase of virtue and happiness amongst our own people, and show that moral power, that reason, persuasion, and kindness are the monarchs to govern men and to rule the world.

The recent effort made by this country—we allude to the progress of free trade legislation—is a subject for sincere congratulation. It is one of the tests of our advancing civilization, but there are many important points requiring our attention before we can legitimately rejoice in the designation of a civilized people. The being whose powers are undeveloped is an imperfect being, and when the great bulk of the population of a country is in this lamentable condition, that country cannot be said to be civilized. If we wish to know the stage of civilization reached by a people, let us ascertain whether they are obeying the laws governing their organism, whether they have acquired the important knowledge of the connexion between them and their own happiness. Civilization is not to be measured merely by the amount of luxury, by the increased accumulation of comforts, or by the numerous victories achieved by science, annihilating time and space, and really, in fact, rendering the whole race members of one community. No. The great test of civilization is the progress made by a people in those refinements of social intercourse which result from moral and intellectual improvement—the extent of the inculcation of those laws and those principles which tend to elevate the many and not the few, which have for their object and embrace in their fullest scope every circumstance calculated to impart the greatest amount of happiness and freedom. Yes, “the greatest happiness of the greatest number,” seems to be the motto which reason and benevolence would prompt us to place over the portico of the house of the people,—it seems to be a practical commentary on the great moral axiom, “Do unto others as ye would they should do unto you.” How lamentably deficient we have been as a people in rendering obedience to this law, is abundantly seen by recalling the numerous schemes at present under discussion, all tending more or less towards the alleviation of the miseries of a neglected population. But we have scarcely yet done more than enter upon the right path; there is much to be accomplished, and whether we move swiftly or slowly, in a course characterized by justice, or the reverse, will mainly depend on the intelligence and integrity of our rulers. It is our duty to show how far our science will promote the rational and benevolent movements of the age.

We can now as physiologists come to some conclusion regarding man's capabilities and his wants; not, be it remembered, altogether from what has been done; not from a survey of the remnants of antiquity, whether they be the idle efforts of successive generations to raise a pyramid, or

the chronicled thoughts of the intellectual giants of their day, but, thanks to the labours of the illustrious Gall, by a knowledge of humanity, by knowing the peculiar powers inherent in man, as well as the laws governing his formation and the exercise of his faculties. We have an unerring gauge which enables us to measure the capacity for thought, whether we survey an individual or a race. We have the power of analyzing the cerebral organism of the beings we are daily brought in contact with, and of predicating their capacity for the fulfilment of their various duties. We can indicate to the legislator, the moralist, and the philanthropist the course they should pursue; for, since we possess a philosophy which demonstrates, so to speak, the component parts of humanity, we necessarily arrive at a conclusion regarding the rights of humanity, the laws by which men should be governed, and the efforts which should be made to elevate their condition. But how numerous, how endless the applications of our science! There is not a subject appertaining to man, either with reference to his present state or future progress, or as regards his formation, his education, or his government, which is not dignified and enriched by the illustration it affords, by the clear and philosophical views it enables us to take of difficult and intricate questions. It builds a foundation on which we must erect the machinery which is to propel onward and onward our race; it affords the means by which we are to remove all the impediments to our advance; it insists on the adoption of principles and laws applicable to all nations and all climes, and will accomplish for sentiment and feeling what the physical sciences promise to effect with regard to space—the consolidation of mankind into one universal brotherhood. It advocates freedom, and abhors tyranny; it recognizes the free and unrestrained manifestation of thought; it matures all views, and patronizes all schemes calculated to increase man's happiness, and would banish at once and for ever the remnants of barbarism, the relics of a debasing animalism.

Physical well-being, a necessary preliminary to moral and intellectual progression.

It seems to us who have been in the habit of reflecting on the condition of the labouring classes of this country, that it is scarcely necessary to insist on the truth of the statement that their moral and intellectual advancement must bear a strict relationship to their physical condition. If we did not know the great amount of ignorance which prevails on this subject,—if we did not witness in every town the fearful accumulation of evils, all tending to produce a serious demo-

ralizing influence on the inhabitants, and the slow progress which has been hitherto made towards the alleviation of these evils,—if we did not hear the occasional enunciation of prejudices, the offspring of ignorance and selfishness, and therefore capable of retarding progress, we should scarcely consider it necessary, we repeat, to insist on the reception of a truth, which to us is so self-evident, that physical destitution has much to do with the prevalence of misery, recklessness, and crime.

From statistical returns it appears that a *seventh* part of our population, now upwards of 28,000,000 is in a state of destitution and supported by legal relief. It also appears, that while the population from the year 1805 to the year 1842 has increased about 70 *per cent.*, serious crime has increased 700 *per cent.* CRIME THEREFORE HAS AUGMENTED TEN TIMES AS FAST AS THE NUMBER OF THE PEOPLE!

Mr. Alison states that in London, one tenth of the whole population are paupers, and 20,000 persons rise every morning without knowing where they are to sleep at night; at Glasgow, nearly 30,000 persons are every Saturday night in a state of brutal intoxication, and *every twelfth house* is devoted to the sale of spirits;\* and in Dublin, 60,000 persons in *one year* passed through the fever hospital. The number of individuals charged with serious offences is in England *five times* greater than it was thirty years ago; in Ireland *six times*; but in Scotland *twenty-seven times*. The cost of punishing and repressing crime is calculated at above a million and a half sterling in England and Wales. The annual cost of vicious characters, of both sexes, throughout the country, is estimated at *ten millions*; the cost of 4,700 vicious characters in Liverpool alone was reckoned at £700,000 per annum.

Can any individual read these statements and not feel convinced that there is a cause at work which men in general have hitherto overlooked? Can any individual look into this "Slough of Despond" and not become impressed with the desire to do all that in him lies for the purpose of alleviating such a mass of misery, destitution, and crime? Every *seventh* individual in the United Kingdom a pauper! At the present moment our population is increasing at the rate of *one thousand* per day over and above the deaths, and serious crime during the last forty years has increased ten times as fast as the population! What are the limits to this fearful progress?

\* In London, the proportion of public houses to other houses is as one to fifty-six.—*Alison*.

If we are to continue in this state, if population and crime are to hold always the same relationship, it requires no great amount of foresight to perceive that the character of our people will soon be altogether altered, and that our boasted advancement will prove to be a delusion. "If," says Mr. Porter, "while wealth has been accumulated and luxuries have been multiplied, vice has been thereby engendered, and misery increased—the advantages of our progress may well be questioned." Of what advantage is it that we increase in numbers if we progress ten times as fast in crime? Our increase under such circumstances is a curse, if it but proclaim a deeper moral degradation. But there are limits to such progress, and it is in our power to define them. *Education, preceded by the diffusion of the necessaries and comforts of life, will restore moral health to our people.* And here is the proof. "The early settlers of the province of Nova Scotia were so fully impressed with the necessity of imparting instruction to the people, that ample provision was made for them, and has been continued by their descendants to the present day, for the support of schools, so that not a child is brought up in the province without receiving a considerable amount of instruction combined with moral training. When Mr. Young, a barrister and member of the provincial parliament, was asked regarding the state of crime within the province, he gave this striking answer. 'Crime! we have no crime.' He said, 'I do not mean that people never quarrel in Nova Scotia; brawls do sometimes occur, although not very frequently; but as to crime, understanding by the term offences for which men are brought to the bar of justice in England, I repeat that it does not exist.' The cause of this truly enviable state of society was made apparent when he described the means employed for imparting universal education, and added, as a consequence of the high degree of intelligence thereby developed, *that every person could find employment, and could support himself and his family upon the fruits of his industry.* The return made to the Colonial Office in London in 1841 confirms these statements, for we find it stated 'There is at least one gaol in each county, under the jurisdiction of the superior court, superintended by the high sheriff or his gaoler, *but there are not any officers of prisons appointed.*'"\*

The population of Nova Scotia, in 1838, amounted to 178,237,—we number 28,000,000, but the same measures which have produced such beneficial results in one of our

\* Porter's Progress of the Nation. Vol. III., p. 261.

colonial possessions, would go far towards remedying the miseries which afflict our own land. The great difference in the numbers to which the educational means are to be applied, affords no argument for not adopting them; on the contrary, the rapid multiplication of our numbers should excite us to exertion, and point out to us that the only prudent and safe course is to hasten the adoption of a national system of education. We cannot prevent the accumulation of the people;\* but we can prevent and remove the demoralizing influences which lower them in the scale of being, for it is manifest that there is something fundamentally wrong in the system of legislation, when we permit crime, *which can be altogether prevented*, to increase in a greater ratio than numbers. Is there not something to be improved in the social arrangements of a people, when their natural increase is dreaded by their rulers, and called "*redundancy*,"—when this increase, the most essential element of their greatness, is considered an evil to be deplored, and if possible prevented? If our rulers understood man's nature, and legislated in accordance with the principles deduced therefrom, they would perceive that the true wealth and power of a nation consists in the numbers of its people, and it is only when our legislation and our social arrangements are in accordance with these natural laws, that this increase, instead of being a source of dread and despair, will be considered a proof of advancing civilization and a sure sign of our increasing national prosperity.

There is not the slightest fear of our being unable to produce the sustenance required *for any increase of population*. We hear it frequently asserted, even now, that population tends to increase faster than the means of subsistence, and the Malthusians have been arguing upon this fallacious doctrine for years; but there is no danger of our ever being in this unfortunate predicament, if we take care that the land receives back again that which has been removed from it in the shape of food.† For as Dr. Guy has said, "A very

\* The progress of our population has gone forward with a continually accelerated speed.

Between 1801 and 1811	the increase was	1,492,255.
" 1811 and 1821	"	2,108,028.
" 1821 and 1831	"	2,189,970.
" 1831 and 1841	"	2,278,381.

† This is not a mere assertion without proof, but an assertion which will bear the most rigid investigation. Here is one instance:—

"The recent urine of one cow is valued in Flanders, where liquid manures are highly esteemed, at 40s. a year. It contains on an average, as we have seen, 900 lbs. of solid matter, and this, estimated at the price of guano only, is worth



slight alteration of the favourite dogma, *population tends to increase faster than food*, will convert a dangerous fallacy into an important and useful truth. If, instead of asserting that population tends to increase faster than food, we say, *population tends to increase faster than human skill and economy applied to the cultivation of the soil*, we substitute a motive to exertion for one of the most depressing and paralyzing theories which the wit of man ever yet devised.\* We shall not here enter upon any lengthened statements regarding the amount of food which the land of the United Kingdom is capable of producing. The powers of man over the soil do not diminish as agriculture improves and society advances; on the contrary, they are greatly increased. There seems good reason therefore for believing that if only the present improvements in agriculture were universally adopted, and the reclaimable waste lands cultivated, every acre of arable land might be made to produce three quarters of wheat, *which is less than the average of many of our counties*; and it would then follow that from 120,000,000 to 180,000,000 of human beings might be maintained with ease and comfort from the territory of the United Kingdom alone.†

Is there not then something humiliating in the reflection, that in a world groaning under the riches of nature, there should exist a country which possesses the largest number of the elements of happiness,—a country which is capable of making the greatest exertions by means of its scientific and

at present £4 sterling. Multiply this by eight millions, the number of cattle said to exist in the United Kingdom, and we have thirty-two millions of pounds sterling, as the value of the urine, supposing it to be worth no more than foreign guano. It is impossible to estimate how much of this runs to waste, but one-tenth of it will amount to nearly as much as the whole income tax recently laid upon the country."—*Johnstone's Agricultural Chemistry*.

"Taking a general view of the subject, we may assume a clear revenue from the sewer water of all towns of £1 for each inhabitant, either in a direct money return, or partly to the inhabitants in a reduced price from the increased abundance of produce."—*J. Smith, Esq., Report of Health of Towns Commission*.

"The value of town manure may be estimated by the fact, that a portion of the drainage of Edinburgh spread upon certain level lands towards the sea, has increased the value of these lands by more than £5,000 a year; and that if the whole drainage of London could be so used, at a sufficient distance from the town, the value would exceed £500,000 a year."—*Dr. Arnott's Report on the Fevers of Edinburgh and Glasgow*.

It is more than probable, therefore, that the refuse of towns, which is now allowed not only to run to waste, but too frequently to poison the inhabitants, would *far exceed*, after the cost of its application to the land has been defrayed, the value of all the corn and manure which we import. The very means, therefore, which we ought to adopt for the purpose of increasing the means of subsistence, would tend materially to increase the health and physical well-being of all town populations.

\* Lecture on the Health of Towns.

† Alison on Population, vol. i., page 48.

mechanical appliances for the accumulation of wealth and the diffusion of the necessaries of life, but whose inhabitants in many instances, especially in Ireland, continue in the most wretched condition; so wretched, that travellers tell us nowhere, not even amongst the peasants of oppressed and crushed Poland, or amidst the wandering tribes of the wilds of Tartary, have they seen people so badly nourished and provided for: and the chairman of the Health of Towns' Association (Lord Normanby) contrasts even this wretchedness with worse specimens from Liverpool, the second metropolis of the kingdom, for, after stating that he had visited hundreds of negro huts in the West Indies and many Irish cabins, he declared, "he would rather pass his life in any one of the first or in most of the last, than he would inhabit one of those dens or cellars too often used as dwellings by the industrious poor of this country—those upon whom the prosperity and quietness of this country so greatly depended." Mr. Chadwick has affirmed that, in the cellars of Liverpool, Manchester and Leeds, he had beheld amongst the operatives more scenes of vice, misery and degradation than those which, when detailed by Howard, had caused the sympathy of the world.\* Mr. Freeth, of London, states, "The great majority of respectable persons appear to me to be in profound darkness as to the masses of misery, filth and wretchedness, which are, in many cases, only separated from their own comfortable houses by a nine-inch wall; behind some of the first streets in London scenes may be found at which humanity shudders."

With such evidence before us, need we ask what are the causes at work to produce the low physical condition of our people? Need we look about for the hot-beds of crime, or for the fountains from which those impure streams which flow through the length and breadth of our land emanate? Paradoxical as it must appear to those who have not looked into the subject, the *depôts* of wealth and luxury are the great

\* In Liverpool, according to Dr. Playfair, there are the vast number of 7,892 cellars, with a computed population of 39,460 inhabitants; whilst in Manchester there are 4,443, with 18,217 inhabitants.

Dr. Duncan also states that in Liverpool there is a district containing 12,000 inhabitants on a surface of 105,000 square yards, being a ratio of 460,000 inhabitants to the square mile. Mr. Farr had previously selected, as an instance of the greatest density attained in the heart of English cities, a small portion of London, where the inhabitants were in the proportion of 243,000 to the square mile.

"It is impossible," says the Rev. T. Milner, "to bring a people thus situated into a good physical or moral condition; and it excites painful thoughts to reflect upon the splendid liberalities of the town in question for foreign objects, the welfare of Bushmen and Caffres, with home-dwellers abandoned to a position in comparison with which that of Wombwell's lions and bears is enviable."

centres of misery and crime, and the capitals of the empire which dictates laws to half the world, contain within their walls beings almost as degraded as the uncivilized tribes of our colonial dependencies. It is high time, then, that men awake to a sense of their danger. It is high time that the rich bestir themselves and use their exertions to sweep away the accumulating materials of social discord, and to remove from the land which they occupy the deep stain of infamy which attaches to it. It is time that the selfish feelings which have been so long predominant should give way to the dictates of benevolence and justice, and that all *thinkers* who can bring aught to the general stock of progressive ideas, should cast them before the world, and thus add their mite towards aiding the efforts of oppressed humanity. Selfishness has gained its numerous victories, such as they have been; it has had its days of rejoicing, such as they were; it has for ages crushed with a giant's strength the many and exalted the few, and refused to listen to the oft-repeated appeals of the distressed and oppressed. The festering sores, the natural result of such treatment, are now afflicting our population; and the descendants of those who have been the cause of all this, have been told that the crimes and miseries we have referred to, "are but the representatives of the mischief—spawned by the filth and corruption of the times."\* But the day of retribution is at hand. We are sure that the day has dawned which is to give the death-blow to that power, which, with raised front and brazen brow, has so often attempted to defend the right of the strong to oppress the weak. The banner of justice has been unfurled, and men have been taught, and *are beginning to feel*, that "PROPERTY HAS ITS DUTIES AS WELL AS ITS RIGHTS." We hope to see this truth universally recognized and adopted as a national maxim; for, when *all classes* fully appreciate it, there will be some hope of advancement, some prospect of our beholding the realization of those aspirations which all good men have so ardently desired, but so few have considered it probable we should attain.

Men of wealth! ye who by money-power have been enabled to elevate yourselves above your brethren, reflect that ye hold your property for other purposes than mere personal aggrandizement. Reason, benevolence, and justice tell ye that it is held in trust, that ye possess power not for the purpose of elevating yourselves above your neighbours—not to increase the strength of the barriers which separate class

\* Lord Ashley's Speech in the House of Commons.

from class, but to endeavour to remove these remnants of a selfish policy, and thus to bring your neighbours nearer yourselves,—not, as heretofore, to carry out a system of class-legislation, but to assist the development, instead of retarding the growth of that natural longing for elevation inherent in all,—not, as ye are engaged at present, in dealing forth with the cold hand of charity your surplus wealth to prevent absolute starvation, but by placing the necessaries and comforts of life within the reach of all by the removal of restrictions, and by striving to make the poor the improvers of their own condition by promoting their intelligence and freedom. *Help the poor to help themselves.* Teach them *their* duty by *your own* example, and shew them that the only true, rational, and benevolent way of assisting them, is to make them agents in bettering their own condition. Listen not to the selfish, coward cry of those who would refuse their aid from fear of the result, because by the adoption of such a course of policy all that is good *must* be attained. Dread not the elevation of the people, rather reflect on the consequences of a prolonged degradation and debasement. Remember it is no rhetorical flourish—no *ad captandum* statement of Mr. Chadwick's, that he had seen more vice, misery, and degradation in one town, than the labours of a life had enabled a Howard to accumulate and thereby arouse the sympathy of the world.

But let us look a little deeper—let us enquire into the minute anatomy of the disease which is so sorely afflicting our country. Since we cannot all visit the localities where these horrors abound, let us familiarize ourselves with the statements of those philanthropists who have done so, and who tell us that the districts of “dens and wigwams” contain “a fearful multitude of untutored savages;” that “the moral condition of the people is unhealthy and even perilous;” nay more, that “moral feeling and sentiments do not exist among them.” “The condition of the lower classes is daily becoming worse and worse in regard to education, and *it is telling every day upon the moral and economic condition of the adult population.*” “Their horrid words, their ferocious gestures, their hideous laughter, their brutal, bloated, mindless faces, appal and amaze the stranger.”\* This is the language of civilized men, describing their impressions on visiting the leprous spots on the fair surface of our country, and if we require any other stimulus to arouse us to exertion, not only

\* *Vide* Report of Factory Commissioners. Lord Ashley's Speeches in the House of Commons. Children's Employment Commission. Report on Health of Towns' Population, and the several pamphlets published by the Health of Towns' Association.

to enquire into, but to remove and sweep away for ever the sources of such pollution; if the progress of crime already alluded to be not sufficient,—let us imagine the effect on our own children, supposing they were compelled to reside amidst such scenes,—let us reflect on the slow but steady deteriorating influence which must be exerted on character,—the gradual sapping and overthrowing of virtuous resolves and lofty and generous aspirations,—the daily familiarity with all that degrades and brutalizes humanity, and then say how long a space of their childhood would pass away, ere we should have to rank them amidst “the fearful multitudes of untutored savages.” And then let us consider how different might have been the result! If we had placed them far away from the haunts of misery, destitution, and crime,—if we had made them attend to habits of personal and home cleanliness,—if we had enforced the observance of domestic decency,—if we had increased the number of social comforts, and removed all the preventible sources of disease,—if we had located them from their infancy under the most favourable physical circumstances, and then by all the educational means in our power, we had inculcated habits of virtue, and trained the various faculties, each in its proper sphere, why then, we should not only have performed a duty, but we should have fulfilled all the requirements essential to the production of a rational and virtuous being. But what are the signs of a rational and virtuous being? What is the chief end of man’s being? “When I see,” says the eloquent Mr. W. J. Fox, “the senses so alive as to thrill at every sight of beauty and sound of harmony, so quick that nothing escapes them, so active that they range around, and bring home like bees to their hive, all the treasures and diversities which nature and art without us can provide,—when I see the memory piling up the records of past ages, of the discoveries of science, in its ample storehouse, classifying and arranging them there, so that everything is ready for use, and can be properly applied at the moment it is wanted,—when I perceive thought and reason operating like a skilful architect, laying deep the foundations, and piling high and firm the structure of intellectual character,—when I witness affection flowing out richly and freely, having returned back again into its own bosom the good it bestows upon others,—when I see the active powers and principles working good alike for the individual and the community, and man growing himself rich in thoughts and recollections of the past and hopes of the future, just in proportion as he is ministering those same thoughts and hopes to his countrymen or fellow-creatures,—when I

note progress made from year to year ; the mind able to take a loftier flight ; the thought exhibiting grandeur, variety, and richness ; affection flowing more clearly, free, and strong, and the sum of usefulness augmenting on all sides ;—why then I think I see something of a fulfilment of the end for which man was created ; I behold objects worthy of his powers and mental operations,—and trace their reasonable adaptation to the end which is to be accomplished by them—something upon which one can rest, towards which every individual should aspire,—in that aspiration realizing the good which the lightened burden of class-legislation, or the interference of opinion to mitigate the pains of humanity, may give him an opportunity of doing ; but for whom the opportunity is worthless unless there be also the disposition.”

Since then man is a progressive being, and since our object is to improve and elevate him as high as his nature will permit us, and thus to endeavour to realize all that the above eloquent writer has portrayed, it follows that our rulers should do all that in them lies for the purpose of improving educational means, and removing the causes of vice. And we think from what we have already advanced, it must begin to appear pretty evident, that our position—the necessity which exists for attending to the physical well-being of a people, before we can expect to make much progress in their moral and intellectual advancement, is not only correct, but of paramount and fundamental importance. This being so far conceded, we have to keep constantly before us the astounding fact, that there are between 3 and 400,000 added every year to the general aggregate of the dwellers on our soil. How important then the enquiry, for the purpose of ascertaining the state of those already in existence, in order that we may make some provision for the rapid increase,—that we may remove obstructions, and add to the machinery by which our object is to be promoted. The great mass of these beings annually produced are destined to be workers—wealth-producers ; and unfortunately legislators have always hitherto considered them in this light only ; they have looked upon them as the means by which immense wealth may be produced, and disregarded the all-important concomitant, the amount of happiness. There are two important questions involved in this discussion, very different, and yet mutually bearing upon each other ; they are, How do our people live ? Where do our people live ?

In regard to the first, Mr. Austen, the assistant Poor Law Commissioner, says,—

“ In Wiltshire the food of the labourer and his family is wheaten

bread, potatoes, a small quantity of beer, but only as a luxury, and a little butter and tea. To this may sometimes be added (but it is difficult to say how often or in what quantities), cheese, bacon, and, in the neighbourhood of Calne, a portion of the entrails of a pig,—a considerable trade being carried on at Calne in curing bacon. I am inclined to think that the use of bacon and those parts of the pig only occurs where the earnings of the family *are not limited* to those of the husband; or, if his wages form their sole means of support, then it depends upon the number of his family. In more than one cottage, where the mother went out to work, or two of the boys were earning perhaps 3s. or 3s. 6d. a-week between them, I saw a side of bacon hanging against the wall; *but nothing of the kind was visible when the only earnings were those of the husband, or the family was numerous and young.* “At Stourpain, a village near Blandford, I measured a bed-room in a cottage consisting of two rooms, the bed-room upstairs, and a room on the ground-floor in which the family lived during the day. The room was *ten feet square*, with one small window fifteen inches square. There were *eleven in family*, and the aggregate earnings in money were 16s. 6d. weekly. They all slept in the same room, *in three beds.* *There was no curtain or any kind of separation between the beds.* This, I was told, was not an extraordinary case; but that, more or less, every bed-room in the village was crowded with inmates of both sexes, of various ages; and that such a state of things was caused by the want of cottages.”\*

Where do our people live? Here is an example from the vicinity of royal palaces and ducal residences, not far from the house in which the wealthy have been meeting for centuries for the avowed purpose of legislating for the people,†

\* Mr. Sadler stated, in a speech in the House of Commons, that in 1690 there were 47,537 houses in the county of Suffolk, but only 42,773 in 1821, the population *having been almost doubled in the interval!* The Rev. E. Dawson, vicar of Alford, gives a history of fifteen parishes in his own neighbourhood, in which, between 1780 and 1830, there were 175 cottages demolished, and only 12 new ones built!

† Even now, when a terrible calamity has befallen us, and we have at least a *fifth* part of our population in a state of starvation, what are our legislators doing? At their command, at the present moment, whilst we are writing, thousands and tens of thousands of the wealthy are mumbling forth, with a kind of lip-service, prayers, and calling upon their God to avert the misery which is existing; misery, which many men foresaw, nay, which one man, Cobbett, *absolutely foretold.* What hypocrisy is this! If those who, by their neglect, have brought about this state of things, think it right to deprive themselves of a day's provisions, and thus by an outward sign proclaim to the famishing millions that they are about to pursue a wiser and juster policy, why we have nothing to say to it, albeit, we should much prefer that their moral resolves should be presented to us clothed in the language of a vigorous intellect, for in truth we have no faith in any system of gastromancy. By a vicious system of legislation, the people have been permitted to increase and multiply surrounded by physical evils, and supported by a species of food which ranks very low in the scale of nutriment; the natural result ensues, and then, instead of seeking for and removing the *causes* of the evil, they publish a form of worship, and command the *people*

but who till a very recent period have been almost entirely occupied in advancing their own selfish interests, leaving the masses, the producers of the wealth they have been purloining, to increase in numbers—ranking them as mere hewers of wood and drawers of water; their social position uncared for, their moral and intellectual advancement disregarded, till, as we have read, their very form, almost the only semblance of humanity they possess, has undergone most serious deterioration,—“they are decayed in their bodies; the whole race is rapidly decreasing in size.”

“There is a district situated near the very centre of the metropolis, on the north side of Holborn Bridge, and to the west of St. John Street, which might be not unaptly compared to Bunyan’s Slough of Despond, for here is collected a large portion of the natural and social pollutions that flow from the surrounding neighbourhoods; and to those at all acquainted with the topography of London, the names of Field Lane, Saffron Hill, Cow Cross, and Sharp’s Alley, present no other ideas than those of much wretchedness and more vice. This populous mass of streets, courts, alleys, and yards, probably contains not fewer than 60,000 or 80,000 inhabitants. Generally speaking, the people seem to have no higher and no other ideas than those connected with their servile occupations, and the appetites and passions of their animal nature. With the exception of a more or less imperfect acquaintance with the art of reading possessed by some, it may be said that the march of intellect has never found its way down their narrow lanes, and that the stream of knowledge has passed by them without leaving a drop amongst their congregated habitations. Shut up within a labyrinth of brick no interruption occurs to relieve the miserable monotony of their existence, except what arises from the brutal excitement of a drunken brawl, or the frequent visits of the police in search of offenders against the laws of the realm.”

Dr. Gilly observes of the confined huts of the Northumbrian hinds:—

“How they lie down to rest, how they sleep, how they can preserve common decency, how unutterable horrors are avoided, is beyond all conception. The case is aggravated when there is a young woman to be lodged in this confined space, who is not a member of the family, but is hired to do the field-work, for which every hind is bound to provide a female. It shocks every feeling of propriety to think that a room, and within such a space as I have been describing, civilized beings should be herding together, without a decent separation of age or sex.”

to pray that the natural course of events may be altered; that, in truth, the soil which has not been tilled may produce its fruits. “May not that be defined as *superstition*, which trusts to any other influence to effect a desired object than the *natural cause* appointed to produce it?” We say that the command to observe this fast is rank superstition, and we have that faith *in progress*, that we think we may hazard the opinion,—*we shall never have another fast.*



The Rev. S. G. Osborne, the rector of Bryanstone, in Dorsetshire, states,—

“Whatever attempts at decency may be made,—and I have seen many most ingenious and praiseworthy attempts,—still there is the fact of the old and young, of both sexes, married and unmarried, all herded together in one and the same sleeping apartment. Within this last year, I saw, in a room about thirteen feet square, three beds; on the first lay the mother, a widow dying of consumption; on the second, two unmarried daughters, one eighteen years of age, the other twelve; on the third, a young married couple, whom I myself had married two days before.”

Mr. Toynbee, one of the surgeons of the St. George's and St. James's Dispensary, states,—

“In the class of patients to our dispensary, nearly all the families have but a single room each, and a very great number have only one bed to each family. The state of things in respect to morals as well as health, I sometimes find to be terrible. I am now attending one family, where the father about 50, the mother about the same age, a grown-up son about 20, in a consumption, and a daughter about 17, who has a scrofulous affection of the jaw and throat, for which I am attending her, and a child, *all sleep in the same bed*, in a room where the father and three or four other men work during the day as tailors, and they frequently work there late at night with candles.”

Mr. Spooner, of Blandford, says,—

“Two years ago typhus fever occurred in a neighbouring parish which I attend; there was one cottage which consisted of one room on the ground floor and two small bed-rooms up stairs. In this cottage lived an old man, with his wife, his two daughters, middle-aged women, and his son and wife, with three children,—in all *ten* individuals. The whole family had the fever, some of them very severely. The son's wife with two of her children were on a bed in an outhouse; in the outhouse was a well, and a large tub containing pig's victuals, and was the general receptacle for everything. The floor was earthen, with no ceiling but the thatch of the roof.”

Mr. Baker, in his report on the condition of the population, gives the following description of the houses of many of the working classes:—

“Broken panes in every window frame and filth and vermin in every nook. With the walls unwhitewashed for years, black with the smoke of foul chimneys, without water, with corded bed-stocks for beds, and sacking for bed-clothing, with floors unwashed from year to year, without out-offices; streets elevated a foot, sometimes two, above the level of the causeway, by the accumulation of years, and stagnant puddles here and there, with their fetid exhalations, causeways broken and dangerous, ash-places choked up with filth,

and excrementitious deposits on all sides, as a consequence, undrained, unpaved, unventilated, uncared for by any authority, but the landlord, who weekly collects his miserable rent from his miserable tenants."

What education can avail under such circumstances as these? Mr. Chadwick was informed by a gentleman in the manufacturing districts,—

"That in every case of personal and moral improvement the successful step was made by the removal of the party from the ill-conditioned neighbourhood in which he had been brought up." "If a young workman married and took up his abode in the old neighbourhood, the condition of the wife was soon brought down to the common level, and the marriage became a source of wretchedness."

So wretched and degraded is some portion of our population that Mr. Walker, the stipendiary magistrate of the Thames Police Office, made the following statement:—

"I have often said that if empty casks were placed along the streets of Whitechapel, in a few days each of them would have a tenant, and these tenants would keep up their kind and prey upon the rest of the community. I am sure that if such facilities were offered, there is no conceivable degradation to which portions of the species might not be reduced. Allow these tub-men no education and you would have so many savages living in the midst of civilization. Wherever there are empty houses which are not secured, they are soon tenanted by wretched objects. Parish officers and others come to me to aid them in clearing such places. I tell the police and the parish that there is no use in their watching these places, that they must board them up if they would get rid of the occupants. If they will give the accommodation they will get the occupants. If you will have marshes and stagnant waters you will then have suitable animals, and the only way of getting rid of them is by draining the marshes."

Without going too much into detail, we have now from official documents answered the two queries,—How and where our people live? Whether we walk through the by-ways of our towns, the districts of "dens and wigwams," as they have been called—survey the villages in our agricultural districts, or look into the lonely cottage of the peasant, the same fearful truth meets us, and we become convinced that the monster evil, the cause which retards social improvement, is the low physical condition of our population. *Virtue and happiness can never be found where physical misery abounds.* Can we wonder when beings are surrounded by all that renders life miserable, if they become reckless, improvident, dis-

solute, and *criminal*? Can we wonder at the drunken brawl\* which is always to be heard where physical misery is seen? Amidst the filth and wretchedness of a crowded court, the condition of the inhabitants is always undergoing a process of deterioration; the impure air which they breathe, and the absence of sufficient light and water, renders them predisposed to disease, induces a recklessness of character and an indifference to the common decencies of life, which are the sure precursors of a career of dissipation and debauchery. Horrible as are the accounts we have given, we could have selected worse, we could have described scenes which occur daily in most of our large towns, that are not to be surpassed amongst the most debased communities of savage life. Aye, and amongst agricultural labourers too,—“the bold peasantry their country’s pride,” who are so frequently compared with the manufacturing artizan, and whose life is said to be so much more happy and contented by those who never take a peep into their mud-walled cottages, or reflect on the small amount of comfort which can be purchased by the pitiful earnings of a week’s labour, we could present actual pictures, at the bare recital of which the least sensitive amongst us would recoil with horror. Hear it, lords of the soil! Within a few yards of your mansions, where ye enjoy the comforts of civilized life, and indulge in the luxuries peculiar to a pampered appetite, your cottagers live, surrounded, too frequently, by all the causes calculated to debase and brutalize humanity. Yes, the wigwags of Wiltshire and Dorset can compete for the display of misery with the cellars of Liverpool and Manchester; and the people who till the soil and produce the *necessaries* of life, are reduced to a far lower state than many of the operatives who wait upon the steam-engine, and in numerous instances administer only to our *luxuries*.

We must, however, bring our remarks to a close, and defer to another opportunity the consideration of other facts bearing upon this important subject. There are several features which we have not displayed—several considerations which we have not yet touched upon. We have not yet enumerated the diseases which are the sure visitants of the abodes of the wretched, or given the least idea of the fearful mortality amongst the labouring population. The diseases which attack the inmates of the peasant’s cottage are seriously destructive of life, but the mortality is very much greater amongst the working classes in our large towns. If we com-

\* The outlay in drunkenness and in the use of spirituous liquors injurious to health (after every allowance for reasonable conviviality), is above *fifteen millions* per annum, throughout the United Kingdom.

pare one million of the inhabitants of large towns with the same number of the inhabitants of rural districts, the inhabitants of towns lose nearly 8,000 more every year than the inhabitants of the country. The mean duration of life in Surrey is 45 years; it is 37 for London; and only 26 for *Liverpool*. The inhabitants of the metropolis, therefore, taking one with another, when compared with those of Surrey, lose 8 years of their lives, and the *inhabitants of Liverpool* 19 years of their lives! This mortality increases with the over-crowding of the inhabitants, and attains its highest point in the most densely peopled districts. Here is an example of this fact. "Thus," says Dr. Guy, "to take a single metropolitan parish, that of St. Giles' and St. George's, Bloomsbury,—while the gentry who inhabit the open squares and broad streets, live on an average *forty* years, the working classes, who inhabit narrow lanes, blind courts, and dark cellars, live only *seventeen* years; that is to say, they lose, one with another, just twenty-three years of their lives. In Shoreditch the loss amounts to *twenty-eight* years!"

In Manchester and Liverpool, half the population born are cut off under the age of *five* years; and *seventy-six* out of every *one hundred* die before the age of *nine months*!

In Preston, in the *well-conditioned streets*, the mortality among children under one year old is 15 in the 100; in *moderately-conditioned streets*, 38 in the 100; and in the *worst-conditioned streets*, 44 in the 100, being, as nearly as possible, three times the mortality of well-conditioned streets.

The overcrowding of our population, conjoined with the defective cleansing and sewerage of our towns, are the chief causes of this mortality. These are the preventable causes of disease,—causes which in Lancashire alone produce 398,000 cases of preventible sickness yearly, and 14,000 premature deaths, of which 11,000 are of adults engaged in productive labour! "*The annual slaughter in England and Wales from preventible causes of typhus fever alone, which attacks persons in the vigour of life, is double the amount of what was suffered by the allied armies in the battle of Waterloo.*"

Such then is the progress of disease and death amongst our neglected population. But what, let us ask, is the state of those who struggle through all the dangers of infancy, and escape that death which is making such havoc amongst their neighbours? Consider their weak and deteriorated bodies, with all their functions improperly performed, and of course their brains losing power amidst the general wreck. Consider them living to the age of 30 and 40, and becoming the parents of children, not only inheriting all their diseases, but

doomed to live, and die in their turn, surrounded by all the causes calculated to still further depress their physical energies. Sir A. Carlisle stated that, where the father and mother were both town bred, the family ended with the third generation. But we shall most probably return to the discussion of this physiological portion of the question in the next number.

L. E. G. E.

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*Dr. Davey in Ceylon.*

If we had room we should wish to refer, in a more becoming manner, to the exertions of our intelligent friend, Dr. Davey, at Ceylon, who is endeavouring to enlighten the inhabitants of that island on two most important subjects—cerebral physiology and mesmerism. We have received several newspapers containing articles relating to these subjects. One gave a very lengthened account of a paper read by Dr. Davey to the Royal Society, “On the cerebral development of the Ceylonese.” It contained many important observations; but it appears that the colonial society is in a similar predicament to our own, the metropolitan, and is afflicted with the presence of a supervisor of the same calibre as Dr. Roget. This paper not only met with considerable opposition, but was refused insertion in the transactions of the society, because its character was phrenological! Dr. Davey will perceive a statement in our last number, that the same illiberal course was pursued at the last meeting of the British Association. We trust he will not relax in his efforts. There is a wide field open to him, and although his observations do not find a ready insertion amongst the philosophical papers in the transactions of the society, the opposing party cannot prevent the accumulation of facts, nor the ultimate application of the physiological truths deduced from them. We shall have another opportunity for referring to this subject.

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**BOOKS RECEIVED.**

Mesmer and Swedenborg: or, the relation of the Developments of Mesmerism to the Doctrines and Disclosures of Swedenborg. By George Bush. New York. 1847.

Phrenological Journal. Edinburgh. January, 1847.

*Humanitas.* The writer of the rhymes inserted in the *Lancet* to ridicule the Mesmeric Infirmary is Dr. Badely, of Chelmsford, a *Fellow* of the College of Physicians and a Graduate of the *University of Cambridge!* Thus Mr. Wakley, like Mr. Moses, has a poet!!



# THE ZOIST.

No. XVIII.

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JULY, 1847.

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I. *Cure of long-standing intense Pains and other Sufferings, and extreme Debility, with Mesmerism, after the failure of endless and distressing measures.* By Dr. ELLIOTSON.

TOWARDS the end of October, 1845, I received a visit from Mr. Morgan, of Bedford Row, the gentleman who some years before had so humanely and rationally yielded to the request of a poor woman in Three Cups Yard, behind Bedford Row, that he would apply to me for mesmerism to her child, who was afflicted with insanity, fatuity, dumbness, and prostration, and upon whom he had exhausted all his remedies in vain, and the wonderful mesmeric cure of whom is recorded in the fourth volume of *The Zoist*.\* Mr. Morgan's present object was similar. But the rank of the patient for whom he now requested my assistance was very different. She was a young lady residing in Eaton Square, and her father and brother were in Parliament. Some of the most fashionable physicians had been called in. A royal physician in ordinary, and two other royal physicians, had exhausted all their means upon her as fruitlessly as Mr. Morgan had exhausted his upon the poor child in Three Cups Yard. I accordingly met him at her father's house, and found the young lady very pale, sickly, and emaciated, so feeble as not to be able to sit upright, and suffering agonies in many parts of her system.

After hearing the history of the disease, I examined her carefully, and finding no sign of structural disease, though some perfectly unfounded fears had been entertained respecting one of her lungs, I declared that no reason appeared why she should not get well, and that mesmerism would probably

\* p. 467.

cure her. According to my custom, I refrained from being so presumptuous as to declare that it would be sure to cure her. Mesmerists should always remember that in a host of cases there may be something inappreciable by our means of investigation that will baffle all our power, and that the most promising cases may eventually foil us. Medical men, on the other hand, who despise mesmerism, should remember, when mesmerists are so foiled, that they themselves with their *legitimate* (that is the orthodox word) medicine are foiled every day, and every hour of the day if they have an extensive practice, perhaps after prescribing the most painful measures, and that this sad imperfection of medicine and surgery it is that makes patients fly to mesmerism and other abominations. For sick people are circumstanced still like the woman in the gospel nearly 2000 years ago, who "had *suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather worse.*"

It was therefore arranged that the young lady should be mesmerised, and Mr. Morgan goodnaturedly and liberally offered to operate if I would shew him the way. He, however, lived at a great distance and fancied he produced no effect; and the maid tried and she was thought to produce no more. Seeing that the thing would not be done at all unless I did it, I offered to take the case in hand myself, though I very rarely do unless there is likely to be something peculiarly interesting in the phenomena. I premised that I never had mesmerised professionally, and never would, however high in rank a patient might be, and that if I took the case in hand I must act entirely as a friend. I really pitied the poor sufferer, and had soon discovered that she had every lady-like feeling and habit, and was not only unaffected, but courageous and sincere, straightforward and noble-minded.

The following is the account which she at once cheerfully consented to draw up for me of her case.

"Five years ago, I caught a severe cold, and had a cough which lasted for more than three months and pulled me down so much that I could hardly make any exertion without feeling so exhausted, depressed and ill, that at night I was forced to throw myself on the bed and lie down for some time before I could be undressed. After trying a great many remedies without the least benefit, I was obliged to take to my bed and have a blister on my chest; and was relieved for a time; but my nerves became so dreadfully disturbed that I was hysterical, and the least noise affected me painfully. About this time I heard of the sudden death of a great friend in India



and received a shock greater than any one knew, and the recollection of her haunted me day and night. I was continually fainting and had violent hysterical paroxysms. My medical attendants,—a neighbouring practitioner and a physician, thought that “*rousing*” would do me good, and ordered me to be “*well talked to*” although I was taking stimulants which seemed to excite me more than was proper. The “*rousing*” seemed only to make me much worse, so great was my excitement. After a long time I appeared to rally and was ordered to go out if I could. But I was quite unequal to it, not having left my room for some time, and the merely going down stairs amongst my family was the cause of a relapse so severe that I kept my bed for many weeks. Dreadful head-aches came on with violent bleedings at the nose. Leeches were continually applied behind my ears, and on the temples. The relief from them was very great. Blisters, too, were applied to the nape of my neck; but, though they relieved my head, the agony from their irritation was so great that I could scarcely endure them. A large extent of surface over my spine was raw and discharged exceedingly for some time. Violent hysterical attacks were induced, which sometimes lasted three hours. For them I was literally drenched, sometimes for three hours together, with cold water, thrown at me to “*rouse*” me. I used to sink down thoroughly exhausted by all I went through. I had no rest at night, and my maid was constantly getting up to try to quiet my excited state, and would remain with me for two hours at a time, although really not knowing what to do for me, or how to pacify my truly wretched condition. Every thing was tried. I was drenched with medicine of all sorts; but none did any good. Tonics brought on such an inward fever that I was forced to leave them off; my lips became parched and peeled through the fever, which for three weeks was so intense that I lived on nothing but water ice. This state continued for more than six months, sometimes a little better and then again worse. My head-aches were at times so bad that I could bear no noise: any one walking across my room almost drove me wild, and really at times I knew not what I did, and the subsequent depression was so extreme that for days I have felt unable to speak. I got quite disgusted with the medical men who saw me, and I determined to give up all medicine for a time and trust to nature. This I did for many weeks, though obliged to have leeches continually, so violent were my head-aches, which nothing relieved but losing blood. Not getting on any better, I was again induced to see a physician, and did see another, who gave me some quieting medicine,

which, however, proved of little use. The bleedings at my nose were constant, and the more I lost by leeching the better I felt; but I was always "roused" soon afterwards by being "well talked to," and the excitement which this produced was quite dreadful, so that I have rolled about my bed like a wild person.

"My illness at times seemed to change; the cough again troubling me, together with great weakness, and my head-aches not being so violent. I was under all sorts of medicine, at times better, and then worse. Violent head-aches came on, if I walked across my room; and at last I was carried from the bed to the sofa, and even this would bring on faintings and hysterical attacks, which would exhaust me for a long while. *I continued the leeches for a year, almost every other day,* and they still gave me relief, always making me lighter and easier. They, however, were the only remedy which did me good; but as this plan, of course, could not go on for ever, I now took advice of a third physician, and he forbade all leeching unless nothing else would answer; ordered me mustard baths up to the knees, and gave me steel in an effervescing state. For a time I rallied, but only for a time, and I again began to go back; my head getting worse, and my nose sometimes bursting out bleeding in the night, so that I was quite alarmed, though the relief was great to my heavy head. The tonic medicine I was taking I was obliged to discontinue as fever came on again, with sickness and retching, and at one time continued for a very long period. I was ordered salines, which I took for some time with great benefit. I determined again to do without a doctor, so heartily tired was I of all the remedies that had been tried. My sufferings were so terrible, that I have lain many a day without noticing any one, the tears rolling down my cheeks from agony; yet I got somewhat better again, and tried a shower bath, which proved of service, and I was enabled by degrees to get about my room, and then down stairs, and to take a drive; but yet could not bear much, and noise still distressed me greatly. Yet on the whole, I was decidedly better, and, as the autumn was coming, I was ordered to try change of air, and went to Bath to stay with some friends, and drank the waters. But after a little while, they seemed to disagree with me, as I felt continually sick after them and feverish, and had a noise in my head and ears. By the advice of a doctor there, I gave them up. He ordered me to be careful not to over exert myself, and prescribed salines. I unfortunately caught cold, and was again troubled with cough, which reduced me sadly, and I got into such a weak state, that I

felt illness was again creeping over me; and so bad did I become, that I took to my bed, and never stirred from it for a month, except to have my bed made, and some days not even that, and my wretched head became most troublesome. Leeches were again applied continually, always with a great relief; but I became so ill, that it was an exertion to turn in my bed, and my spine began to cause me such pain that, when I attempted to walk from my bed to the sofa, I was in misery, and at last could not, but used to slide across the bed to it. Unfortunately, the house could not be kept as quiet as I wished, and, and after much suffering, I was moved up to London. The journey was the cause of great misery to me; I for a week after never moved from my bed. The room was kept dark, as light brought on severe head-ache; if I were the least roused, the excitement was dreadful. Some days have passed when I have not even turned in my bed, and I felt so ill, as if I really were dying gradually. Ice was applied to my head, which had been shaved, and cold lotions also, with relief for a time; but still my sufferings I think increased, and nothing but the greatest quiet, and leeches almost every day, give me any relief at last. Often have I clenched my hands, and beaten myself about for hours, wild with pain, and then such sobbing fits would attack me, that the bed has shaken under me.

My exhaustion after these attacks was of course great. Still my room was obliged to be darkened all day, so painful was light to me; and if any one ever whispered in my room, it drove me wild; I never spoke or took the least notice, and felt gradually sinking; a kind of exhausted sleep came upon me, which lasted for some time; but I was generally disturbed out of it by some noise, and the frightful state of excitement I was then thrown into, must have been sad to witness. To raise myself in bed was impossible, or even to put my foot to the ground, as my spine gave me pain up to the head by the attempt. I was again obliged to see a physician, making the fourth, and he ordered me to be kept quiet, but *not too quiet*, as I should otherwise never be able to bear noise; not to have leeches every day, but now and then; he gave me some German waters, and afterwards iron, but I could not continue this for head-ache; and he ordered water to be thrown over my head continually in large quantities, and this relieved me. Again I got better, was able to be outside the bed for a little while, then to be set upon the sofa, and by degrees to sit up much longer. Yet I made no further progress, excitement coming on violently if I was talked to for long. As my cough again troubled me, my physician

thought there was some internal change going on, and examined my chest. He said the right side, or rather lung, was sore and delicate, and that I must be careful, and, as soon as I could, be moved away for change of air; and he recommended Norwood. So I went there and remained two months, my cough continuing, and incessant, and I expectorated much; nothing quieted the cough, and it wore me down greatly, as well as distressing my head. As the winter was approaching, I returned home, not worse, but yet not better. I was often obliged to keep in bed, my spine causing me great suffering, particularly from the coughing, which distressed my head as well. My physician ordered me an opium plaister down the spine to soothe me, but I could not bear it; the irritation it occasioned was so bad that I was obliged to have it torn off as quickly as possible, and my cough and head-ache still went on for more than fourteen months, and I expectorated a great deal. My physician said it was useless his coming, as he could do nothing for me, and directed us to send for him if I got worse. Thus I remained for a long time, some days better, some days worse. The whole spring and summer passed away, and I was unable to move, except from the bed to the sofa, and even that was a trouble to me. I sighed for the fresh air, and felt it would do me good if I could breathe it, but I was unable, as every exertion brought on great pain to my spine and head. The winter was advancing, and I was still so ill I again saw the physician who had last attended me; he advised me by all means to be moved, in as easy a manner as I could, to some quiet house about the Regent's Park, as the noise of our own house was too much for me. In fact, I could no longer bear it, my nerves were in such a sensitive state. My nights were dreadful; often my maid was up with me half the night, to soothe my wretched state, and the following day I was so ill, I could bear no one coming near me. In February I was moved to St. John's Wood, where I remained nine months. The quiet was most grateful to me, though at first I was obliged to have recourse to leeches almost every day, and was getting so bad that I really thought my mind must go. For hours together I was like a wild person, particularly if disturbed after the leeches; my head got so weak that I could not bear any noise. I felt that the relief from the leeches was still very great, yet they seemed to be gradually injuring me. I saw my physician again, who said I must not have them, though he knew not what to do for me: he thought I could rouse and exert myself more. But I had not the power: I really could not. I asked him if he thought a seton would benefit me; he said perhaps it might,

but he could not say, and advised me, if I wished it, to try it. To have the prospect of any relief was so delightful, that I determined to try the seton, and by his orders, had one put in the nape of my neck. This was kept open a year, and for a longer time than anything else did me much good; my head-aches were wonderfully relieved, and by degrees I left my bed, and was able to move about my room, and at last to get down stairs, a thing I had not done for many months, and as the summer advanced, I got out into the garden, but could not walk; and driving was still painful to my spine and head. Yet I was better, for I was able to see people at times, but was still obliged to be quiet, as excitement and great exhaustion were generally the result, if I was long talked to. I was wretchedly thin, and my cough was again becoming troublesome and weary to me. As the winter was approaching, my own medical man (who had attended all our family for years) induced me to try a winter at Hastings, for I felt the cold so much; and in October I was moved there in a bed carriage, by railroad. After having been there some time, I began to feel better, and when it was warm, I went out for half an hour in the Bath chair. But the exertion was very great, and I could not walk at all. I, however, remained away from home for six months, and was much better till within two months of my leaving, when I began to feel ill again, but my complaint seemed now to have assumed a different form. My head-aches were very bad, though my seton discharged very well. A sense of heavy weight oppressed me after eating, and a kind of torpid state came over me, so that I felt I could not move; and although I craved for food I have been obliged to abstain, so wretched was the state which eating caused me. I used to feel in a kind of dreamy existence directly after eating, with a wish to sleep, but if I did it was most disagreeable. My head felt heavy, and I was quite unable to move for a long time, and had a great deal of fever, and was obliged to remain in my bed, for I could not move about the room without violent pains in my back; the seton did not discharge as it used, and it gave me great pain. I sent up to my physician in town to know what to do; he said I ought by all means to return to town, as I would not have advice at Hastings; and as soon as I was able, I did, in a bed carriage. The next day my doctor saw me, he thought me extremely ill; I was miserably thin; he said my seton had literally worn itself out, and that it must be closed up, as it was only injuring me: it had been kept open a year. He gave me some medicine, as I was in such a feverish state, and had a continual gnawing pain under

my right shoulder; for the latter he dry-cupped me. He tried many things, and though I got better for a little while under these remedies, yet it was only for a little while I was better. Taking little in the way of food, I was greatly reduced; I could take nothing but light puddings, and sometimes not them, for I was more troubled by sickness after eating, and pain at the pit of my stomach; I was obliged to go many hours without food, although I longed for it, as I could not often keep in my stomach what I took, and I felt so much easier and lighter when I took nothing. But of course this would not continue. I tried various remedies as my stomach was so irritable, and I was obliged to take powerful aperients. I continued in a most wretched state, never leaving my bed room throughout the beautiful spring and part of the summer months; I was only able to lie on my sofa, and sighed for fresh air, I felt so weak and sinking. Nothing however seemed to do me any good, and I was heartily sick of all the doctors; I gave up all remedies and resolved to trust to nature again, and, as I at times felt easier, I resolved to try if a drive for a little while would benefit me. The air felt indeed truly delightful, but my head suffered much from the motion of the carriage, and I therefore went out but twice or thrice, and began to get so ill that I knew not what to do. My limbs became affected with violent darting and gnawing pains; I was in my bed for days, had no rest at night, and was completely worn out.

“Often has the pain caused me to sob for many an hour, and I tried morphine to give me sleep; but it was of no avail. I got so bad and irritable I could not bear myself, and felt as if I must gradually die, at times, from my dreadful pains and excitable state. I therefore determined to see our own family medical attendant, who had always been most kind to me, though, from living at a distance, he had not attended me throughout the illness. He advised me to see some other physician: and about this time I was urged much to think of mesmerism, which I laughed at and ridiculed; and I said, ‘I would not hear of it, as it was all nonsense: after four years of such illness, and after everything had been tried, to think of mesmerism doing good was absurd; and I did not like it or believe in it.’ I however heard all that was said, and a book was sent me with the case of a lady who had been ill for fifteen years, and had tried everything, and was told she must die, when she heard of mesmerism and tried it, and was cured. Yet, though all this surprised me very much, I would not listen to being mesmerised. I asked the opinion of our family medical attendant, and he said it was a thing

that must be left entirely to my own decision ; he had seen a remarkable case of a child, who had been cured by it ; and, though he did not himself understand it, he would, whenever I wished, call on Dr. Elliotson, and ask him to see me. After thinking over it a long time, I determined to see Dr. Elliotson, and ask whether he thought it might in some degree alleviate my sufferings, although I had no faith in it, and felt nothing now would do good. My doctor called on Dr. Elliotson, and told him of my case, and how I had suffered and was still suffering ; also that one physician had said my right lung was diseased. Dr. Elliotson said he must see me first to judge for himself ; he had known mesmerism work wonders where everything had failed, and as I so much wanted to be soothed and to obtain rest, he did not see why it should not be tried. Dr. Elliotson came, and after examining my chest very carefully with the stethoscope, told me there was no disease anywhere about the lungs ; that my cough was entirely from nervous irritation of the air passages ; and, after some farther examination, he began to mesmerise me. I shall never forget the effect it had on me the first day, it was so dreadful ; I was all the time in a wretched state of weakness, and could not sit up on the sofa without being bent double. As he made the passes, I became most restless and started up from the sofa, so that my own doctor, Dr. Elliotson, and my maid, were obliged to hold me to keep me quiet. This continued for some time, and at last, after great patience on Dr. Elliotson's part, he got me quiet, and I burst into a violent fit of sobbing and was relieved. Dr. Elliotson remained with me nearly two hours, and was most kind. After trying to cheer me up, he left me, and desired I might be kept very quiet, saying he would see me the next day.

“ My state after he left me was most dreadful. I was again seized with most violent hysterics, jumped up off the sofa, and became quite unmanageable. My maid was forced to hold me to keep me quiet ; and after an attack of two hours, I sunk down perfectly exhausted, and went to bed. But no sleep came upon me ; and the next day, though I was up, I felt so strange and ill, that I wished I had never tried mesmerism, it so completely seemed to have routed (I may say) and disturbed my whole system. However, Dr. Elliotson persevered every day for nine months, half an hour at a time. His great kindness, patience and perseverance I shall never forget. He was always the same, and unlike all my other medical men, who had seemed to imagine I might get well if I tried ; just as if I would not if I could, and I have often cried

for hours to be what I once was. And really I used to wonder how he could go on from day to day, for there were no visible effect for more than three months. Certainly after the first two or three days I began to be much quieter while he was mesmerising me, and at last I lay quite quiet, and felt no wish to move, and the cough left me. He encouraged me, by telling me it might be many days, perhaps many weeks, before sleep came on, but he thought that when it did, my relief would be great. I still had no faith in mesmerism, and often, after he has left me, have I thought to myself what nonsense it was going on with it, and have longed to ask him to give me up. But my maid persuaded me to persevere, as she thought, though it was very slight, she could see an improvement working in me, and that I was calmer, and not so irritable, as when Dr. Elliotson first saw me.

“I was taking violent aperient medicine every night, as I was obliged. He told me I must begin to leave it off by degrees, it was injuring me greatly, and that mesmerism would not take effect as long as I did. So by degrees I left it off, and at the end of two months I began to take only a dessert spoonful of castor oil, and that only once in five days; and at last a teaspoonful was sufficient, and that once in ten days. I now, at the end of three months, began to feel a change; something different seemed really now to be taking place. I could sit up better on my sofa, and my appearance got better, not so ghastly and worn; and though the improvement was slight, still I felt something which I had never before experienced, and Dr. Elliotson himself began to think I was really mending. Every day I became quieter; my head was better, and my limbs also. He ordered my maid to mesmerise my limbs at night, to ease the pains; and I obtained relief. My rest at night improved; nightmare, that I used to be horribly subject to, entirely left me; and I felt I was getting on.

“When Dr. Elliotson first attended me, I was continually in bed; but gradually I was able to leave it oftener and longer: every day for a week or fortnight together, and so on, until I seldom kept it for a whole day. Of course at times I was not so well; but when I think of the improvement that took place, I am thunderstruck. My depression was not nearly so great, and I could sit in an easy chair for some time, and felt lighter. Formerly I would be for hours totally unable to speak, and so depressed that the tears used to roll down my cheeks from the state of exhaustion and suffering that was upon me; and no one knows how utterly wretched I have been. All this had left me; and when mesmerism had been



tried for four or five months, I began to feel a different creature. The spring too was fast approaching, and Dr. Elliotson allowed me to go out for a drive for half an hour. Though I was carried up and down stairs, the exertion was very great to me, but I persevered by his directions, only being allowed to go out at first once a week, then twice, and so on to every day. The air indeed was delicious, though my exhaustion was very great; but nevertheless I bore it wonderfully well, and by degrees walked down stairs—a thing I had not done for many months before he first saw me; and after a time I walked up slowly as well as down, and next was able to drive to Kensington Gardens in the morning, and walk for ten minutes, and gradually up to half an hour.

“Mesmerism now began to take great effect, and I began to believe in it most *truly*. A sensation of torpidity came over me, so that I felt I could not move off the sofa, even if any one had attempted to kick the door down in order to get into my room (as my maid always locked the door after Dr. Elliotson left, that no one might disturb me). I used sometimes to remain in this stupified state for two hours, feeling more like a person, I should think, who was *dead drunk*; when the effects went off, I used to get off the sofa, and I shall never forget my face on looking at it; I was so altered, just like a tipsy person. But by remaining quiet for some time, all this went off, and in the after part of the day I felt as if I were quite well—so well and exhilarated I could do anything, and often have done too much for my strength. Indeed, my sister happening one evening to see me from a window *pacing* up and down my room, could not believe it was I, and looked twice to convince herself; so surprised was she after seeing me lie like a dead person caring for nought so long, that she could not comprehend it. No one indeed can tell what a truly happy and blessed relief was now upon me. I never felt such an exhilarated feeling as from the effects of mesmerism. I lost all nervous excitement; my whole appearance was improved; I could read now a little and see more people without suffering, and began to feel as if I were getting like my own self. Sleep came gradually upon me, so that often after Dr. Elliotson had left me I have slept unknowingly for more than half an hour, and *the refreshment afterwards was like I know not what*, and did me more good than two hours' common sleep. I used to wake up wondering what had happened and where I was, and was not aware my maid had left the room; and yet formerly, not even a person slightly whispering or working with a needle could be allowed in my room, so great was my agony from

the noise. In fact mesmerism was working wonders, and I was obliged to ask Dr. Elliotson to diminish the time, which he did to twenty minutes, as the effect was so very great that I could not recover for hours from the stupified state. He gradually decreased it to fifteen minutes, and then to ten. Even this now was becoming too overpowering, and he tried five minutes, which was enough ; till at last three minutes did ; and as he was going to Switzerland in September, he advised me to leave it off, and not to be mesmerised unless I felt ill. He had shewn my maid how to do it, and therefore I could always be mesmerised if necessary. I began now to get about like any other being. I never took during the whole nine months any medicine beyond aperients, and those less and less ; I took but little nourishment, and only cold water and light puddings, and often not them ; so that really I may say mesmerism was my only remedy.

“ I can never cease to look back with feelings of gratitude to Dr. Elliotson for his great thought, kindness and patience ; and what I feel at my wonderful recovery it is impossible to express ; indeed I sometimes fancy I am dreaming now, so strange is it to be well and about. I thought if mesmerism could even quiet my wretched state it would be a blessing, but certainly never expected to be as well as ever, and more active than ever I was ; and when I reflect that everything had been tried, and think over all I have gone through, and the heartless speeches that were made concerning my getting well if I chose to exert myself, whereas I was never one to give way, and was always most active, I am so astonished that I cannot at all comprehend it. I am now quite well, able to take very long walks, and still drink nothing but water, and take not as much nourishment as many take who do not walk as I do ; and when many people who had not seen me for four years meet me, they start back and tell me it must be a resurrection, and that I am a living wonder. Yet, notwithstanding all this, I fear many will not believe mesmerism has cured me, or that there is anything in it. I only wish they could feel the effects I have felt from it, when gradually it worked upon my system, at first so uncomfortably, and then so soothingly. I cannot bear to hear any one for a moment laugh at it, for to it alone, I must maintain, do I owe my recovery. As I said, Dr. Elliotson’s great attention and kindness will ever be remembered by me with feelings of the greatest gratitude ; and much do I regret I did not try mesmerism long before, for I would all along have given worlds to have recovered, so unlike my former self was I when in this wretched state of suffering.”

The painful excitement which the patient in the preceding account describes as the result of my first mesmerising her was possibly only an hysterical emotion at the novelty of the measure and of myself, who had never seen her before. I have known occurrences of this kind in other instances of the first mesmerisation. I recollect that when Dr. Roots and myself allowed Mr. Chenevix, in 1828, to make trials of mesmerism on some of our patients in St. Thomas's Hospital, a female, under the care of Dr. Roots for violent hysterical fits, had a sharp one almost as soon as the manipulations were begun the first and only time, Dr. Roots not allowing her or others to be mesmerised again, and pronouncing mesmerism to be injurious, and since then, I understand, not entertaining a more favourable opinion of it. An epileptic young man from Welchpool had a violent epileptic fit when I first saw him and mesmerised him: but he was mesmerised regularly from that day and never had another,—becoming perfectly cured, and his case, with all its interesting mesmeric phenomena, is detailed in the first volume of *The Zoist*. Various catchings, pains, and other annoyances, even fits, when the patient is subject to them, may occur from mesmerism at first, and recur at every mesmerisation for some time; but I have always found these inconveniences gradually and completely disappear if mesmerism was persevered with.\* Still I cannot assert that these are not results of mesmeric influence independent of emotion.

For mesmerism is a much more remarkable power than many suppose. The mesmerism of one person will affect a certain individual differently from the mesmerism of another; and this even in regard to local effects,—when employed but locally; and where imagination cannot be conceived to have any influence. A variety of persons will, for instance, induce a variety of sensations in a mesmerised knee or arm. Some are much more affected by one mesmeriser than by another. Some derive no benefit from one mesmeriser, and great benefit from another. Also changes occur. I have a patient whom I send to sleep with one pass, or indeed by merely holding my hand for a second before her face, and whom I benefit exceedingly. But such is her susceptibility, that if another, not to say makes a pass before her, but stands or sits near her in her mesmeric state, unless that person is already in the mesmeric state, she is rendered very ill and exhausted. The same occurs in her natural state if any one but myself for a moment attempts to mesmerise her. Formerly a single pass from myself, even when she was in her

\* *Zoist*, Vol. II., p. 199.

natural state, made her very ill. I had long attended her, and long did not propose mesmerism to her. But the attempt by myself or a young lady who knew her well made her ill for many days: whereas her sister, who was not like us in good health, sent her to sleep for many hours twice a day with the greatest benefit. At length her sister did her no good; and my mesmerism was, and now is, not only borne, but productive of the very highest benefit. A mesmeriser therefore need not feel hurt because his mesmerism disagrees with a particular individual. The very person who agrees with his patient may disagree with another. It is wrong to urge perseverance with himself when he does not suit a patient. By making the attempt but slightly, however, and by behaving in the very kindest manner, his mesmerism may at last be borne: and it may be unobjectionable to make the attempt slightly at distant intervals. It is probable, nay almost certain, that imagination, without the patient being at all aware of it, may contribute to the degree and character of the effects of different mesmerisers in some cases.\*

The ultimate augmentation of the power of mesmerism, even to inconvenience, that occurred in the present case, I have noticed in others. It was remarkable in the young gentleman from Welchpool, permanently cured of epilepsy. Daily mesmerism at length produced head-ache, inability to collect his thoughts, flushing and heat of his face; and it was performed but every other day for a week; then every fourth day; then but once a week; and then omitted for good.† Mary Ann, spoken of in so many *Zoists*,‡ has been mesmerised daily for epilepsy above four years. The more she was mesmerised the better she was. Finding her improve very little, I not only allowed her to sleep three or four hours every morning at my house, one pass being sufficient for this, but her father always sent her into mesmeric sleep as soon as she was in bed, and this sleep was allowed to expend itself, as it always did in three or four hours, running into ordinary sleep, the proof of which was her always remembering in the mesmeric state the next day all her thoughts and everything else which had occurred during the first three or four hours of her sleep the previous night, and no more. This additional mesmerisation for some time did her good; and if I deepened her coma by laying my hand upon her forehead, this did her good. But at length the additional quantity and the additional degree did her harm: rendered her faint and feeble for perhaps hours. If, in her

\* *Zoist*, Vol. II., p. 49, 52. † *Zoist*, Vol. I., p. 426.

‡ Vol. II., pp. 216, 247, 388. Vol. III., pp. 322, 374, 454. Vol. IV. p. 53.

mesmeric state, she mesmerises any one, or touches for a minute any one in the mesmeric state, so powerful is the effect, that she always has dropped senseless and exhausted. But now, if even another is mesmerised by passes in the same room where she is in the mesmeric state, she drops senseless and exhausted, and her limbs can no longer be stiffened. There is not a spark of affectation or fancy in her. The effects I know to be genuinely mesmeric. I now no longer attribute to fancy the restlessness and faintness which I have seen some persons exhibit when in a room where others were being mesmerised. In Mary Ann I now refrain from producing deep mesmeric coma, and from having her mesmerised more than once a day : and she is decidedly improving. The ultimate power of mesmerism in the young lady whose case forms the subject of this paper, and its gradually increasing production of unpleasant effects, are very remarkable. Could I have induced absolute coma, possibly she would have experienced none of that miserable confused state. But she never went to sleep while I was with her ; and I could not deepen her heaviness, for she was made uncomfortable by longer continuance of the downward passes before her face by which I always mesmerised her, or by placing the points of my fingers upon her closed eyes or my hands upon her forehead : and neither metals, nor a very large magnet, nor crystals, exerted any power over her. All this holds good with medicines. Some persons are little or not at all affected by a particular drug : some are exquisitely susceptible of its effects : some are affected agreeably, others disagreeably : and in some a complete change will occur. Persons insusceptible, or almost insusceptible, of the effects of a medicine, may become very susceptible of them : and those with whom a particular medicine always did good, or at least agreed, may ultimately find it not merely useless but positively injurious : and there is no more evidence of imagination in the case of mesmerism than of these medicines. Attention to these points, and the adjustment of the force, is no less indispensable in mesmerism than in the exhibition of medicines. The minutest amount of mesmerism may be requisite in a case which once required all the mesmerism that could be bestowed.

Imagination cannot be alleged as the cause of the cure. The patient had strong sense and strong resolution, and a thorough contempt for affectation, fancies, whims, and the desire of sympathy and notice. It was long before she could be induced to try mesmerism ; and, long after she began to try it, she continued to regard it as nonsense. She had no

opinion of it till, to her surprise, she found herself improving. Exactly in the same way, Rosina, whose charming case is recorded in the second volume of *The Zoist*, submitted to be mesmerised solely to please her father, and regarded it as nonsense till she actually found her fits were less frequent and her illness less after each fit.\* Yet I have no doubt that imagination has great influence over mesmeric patients. I feel certain that there is *first* the genuine mesmeric influence transmitted from one person to another, often unconsciously in regard to one or both parties, and even transmissible by the intervention of inanimate substances, and it is perhaps a modification of galvanism, magnetism, and other powers of inanimate matter, which may be fundamentally one and fundamentally the same as that which produces vital phenomena and the mental phenomena of the brain or other mental organs, if others there be. But I am as certain that, *secondly*, imagination, suggestion, emotion, or whatever name we choose to employ, has a frequent share in producing the phenomena; and that, *thirdly*, the mere will of another person very often is able to produce them, though I have never been able to make it even probable in any trials I have made that my will has had any share in producing the phenomena which I have effected by mesmeric means. A very remarkable example of the true mesmeric influence was that of Mr. Henry S. Thompson and a lady, who, being both determined sceptics, resolved to play a trick upon a party. It was arranged that he should make passes and she go to sleep and exhibit phenomena; when to his utter astonishment his passes proved effective, and the lady fell into a true mesmeric coma.†

The present case affords an additional proof that the common idea of sleep or some other sensible effect being requisite

\* "She had continued to come to me in obedience to her father, but, as she has since told me, still regarded the affair as a piece of folly, not believing that I ever sent her to sleep, and determined not to sleep. She found, however, that her fits were much less frequent, and that she suffered much less after they were over, and this made her begin to think there was something in it: and no wonder, for she had, independently of the mesmeric process and state, but *three in eighteen days*, each milder than the preceding, and the last without a struggle. The ignorant argument of mesmeric effects being all the result of imagination was absolutely ridiculous in her case. She both despised mesmerism, and defied it: and her intelligence and resolution are of no ordinary amount. But she could resist no longer, and is *now* as disgusted with those who talk their childish nonsense against the reality and utility of mesmerism, as she was originally with those who believed its truth. Even a little sister who used to run out of the room when her fit began, remarked the improvement in the violence and number of her fits, and said in a week, 'Mother, what a good thing it is you took Rosina to that new doctor.' The excitement of an attack by the mesmeric process gradually declined."—Vol. II., p. 199.

† See *Zoist*, Vol. I., p. 72, 165, 334. Vol. II., p. 197.

to benefit from mesmerism is unfounded. No sleep nor any sensible effect resulted while yet the cure began and proceeded.\*

It exhibits also the necessity for steady and long perseverance in the absence of all prospect of improvement. For three months I was not able to discern any improvement nor any effect. I confess I began to feel a little despair. But I knew how slow are many of nature's results; I knew no reason why I should not succeed; and I went calmly on as I have done in supporting mesmerism against the efforts of nearly all the profession. I have seen some mesmerisers give up a case in a few months, or weeks; or even not persevere if there was no sensible effect of some kind the first or second time of mesmerising. Patients and their friends may be excused such conduct on the score of ignorance: but those who take upon themselves to practise mesmerism should know better.

This case proves the error of a common fancy that mesmerism is the effect of a strong person upon a weaker: and that the weak are the most susceptible. I have often at once powerfully affected persons of fair strength and health: and very often have persevered a very considerable time day after day without causing any effect with persons of extreme debility, debility being usually attended with irritability which probably resisted the influence.† While this lady was very weak, I was not aware of any effect; and, as she regained her strength, the power of mesmerism became more and more manifest, and at length became painfully great. So in ordinary medicine, during a severe disease doses are borne and required which disagree as the disease declines, and cannot be borne at all when it ceases. In very low fever and in violent pains, a quantity of wine is taken without inconvenience and with benefit that excites injuriously as the health returns, and we have gradually to lessen the amount.

If this case affords important mesmeric instruction, it furnishes a grave lesson to those medical men who scoff at mesmerism. Here was a fellow-creature of the gentle sex suffering by no fault of her own the severest torments. Several of the most popular practitioners in the highest circles were called in: and no doubt did their best. But to what did their efforts amount? After large expense, and the actual exasperation of all the sufferings by many of their measures, she was in the end just as bad as ever; and I feel convinced that, had nothing been done, she would not have been worse in the long run, and in many respects would have

\* *Zoist*, Vol. I., p. 182; Vol. III., p. 206.

† *Zoist*, Vol. I., p. 180; Vol. IV., p. 470.

been much better. They practised no better than the humblest general practitioner of the village or the obscure street: no better than any practitioner who lived a thousand years ago. But if they did no better, they did no worse than others would have done. They practised according to the present imperfect state of medical science. Yet I must differ from them in many of their measures. I regret the injunction to excite her and distract her with noise and other harsh measures, while her nerves were all agonizingly sensitive. This practice was the same as ordering a man with an inflamed eye to be exposed to the sun with his eyelids held open, or as pouring brandy into an inflamed stomach. The excessive leeching, the blistering, and strong physic, were all measures which I would not have employed. Neither should I for a moment have hinted to her or any one so unjust an opinion as that she could prevent her sufferings and would get well when she thought proper. Such views appear to me erroneous in these diseases of the nervous system. The exquisite sensitiveness of various nerves, and the mental agony in these cases, is just as real as the pain of pleurisy. The various morbid sensations of different nerves in these cases, as well as occasional strange inclinations and thoughts which we witness, are all real. The inferences of danger which patients in nervous diseases draw from their sufferings are unfounded: but their sufferings are as real as they represent. They may not be sensitive to noise and other things at one moment, and be very sensitive at another, perhaps the next, moment; but it is just the same with the states of the nerves that cause the shootings of *tic douloureux* or convulsions. A patient may be free from these one moment and agonized or distorted the next. Nervous patients are too often very cruelly treated. When not very bad they may help themselves by exertion; just as a madman near sanity may by some argument addressed to him shake off his diseased idea: but they can no more by effort cure themselves of their agonies while in full force than the inmates of Bedlam can be cured by reasoning.\*

Some medical men behave unworthily to their patients when no better; stoutly declaring that they are better, and attempting to bully them into a confession that they are better, while the poor creatures feel and know they are no better: and I have witnessed this both when the object was to continue attendance upon a private patient, and in hospital practice from unwillingness to admit the imperfection of their

\* My readers will remember the absurdities of Mrs. Chick, who considered that poor Mrs. Dombey had only to "make an effort," and actually perished for want of having made "an effort."



art,—and even when the patients had no nervous affection and were steadily approaching the grave.

What is the grave lesson to medical men in the innumerable cases which they know by woful experience they cannot cure, or in which, though they have hoped to effect a cure, they are baffled?

I have always urged upon the mesmeric world and upon patients that mesmerism should be regarded as a holy thing—a thing involving the most solemn responsibilities of striving with all simplicity and earnestness of purpose to benefit our fellow-creatures, and of regarding ourselves as placed in a sacred relation, demanding perfect integrity and perfect purity of feeling. The person who holds not these convictions, and acts not entirely upon them, is unfit to mesmerise, and should be detested and openly discountenanced by us all: equally with the medical person who forgets his solemn responsibilities in the confidential intercourse which his profession allows him. But I must urge upon the medical world and all those who may have influence over the treatment of invalids, that they likewise have a solemn responsibility in regard to mesmerism. Here is a *simple* and *innocent* method, alleged by very numerous persons of respectability to have effected very numerous cures of diseases which had proved too stubborn for all the established methods of medicine and surgery in the hands of the most eminent as well as of merely popular practitioners, and to have procured alleviation and comfort in incurable cases when the established methods had done not even this. Such endless cases are fully detailed with every personal reference which can be desired. No facts in medical records are more satisfactorily presented. The falsehoods of those who have previously attended the patients in vain, the shocking slanders of these men and others leagued with them, are too gross to deceive: and the previous notoriety of the cases, and the living testimony of the patients with the full-blown proofs of cure in their countenances and persons, render impotent every attempt to set aside the facts. Nearly all medical men profess to be Christians: many vent religious sentiments in season and out of season, in their lectures and their publications, are seen regularly at church, place religious books about the rooms into which their patients are shewn, and unsparingly pronounce those of their profession, whom from merely some bad feeling they dislike, to be irreligious, infidels, even atheists,\* or something else, the re-

\* Not only were the terms infidel and atheist bestowed upon Newton and Locke, but Christ himself is in the list of Atheists published in the *Dictionnaire des Athées*.

proach of which they know is calculated to do injury to the best man in the present ignorant and immoral state of society. And yet these virtuous men forget that religion is a farce, if it values people for their mere opinions upon mysterious, supernatural, incomprehensible matters, such opinions not being the result of proof, usually springing from the feelings and external influences, and requiring infinitely more knowledge and hard thought than fall to the lot of one person in ten thousand; if it does not penetrate the whole frame, influence our very smallest actions, and engender *perfect* goodwill and commiseration for those whom we think in error and that modesty which renders us aware of our scanty amount of knowledge and our disposition to proud injustice; and if it does not render us anxious to learn all that can be taught us which is calculated to enable us to be more useful to our fellow-creatures. I am compelled, therefore, to regard those professing medical Christians who, while gravely praying and singing in the sight of men at church, refuse to examine into the facts of mesmerism, refuse to go and witness them and experiment for themselves, and insanely declare they would not believe the facts if they witnessed them, to be such as Christ were he on earth again would inveigh against with all severity as he did against the hypocrites of old; and to be most immoral and unrighteous, indulging bad passions while calling themselves miserable sinners and bestowing all sorts of fine expressions upon the object of their worship and pretending reverence for his precepts of humility, justice and mercy.

Had the medical attendants of this young lady made themselves acquainted with mesmerism, and not through unfortunate prejudice remained behind this knowledge of the day, they would have recommended mesmerism in her case, and spared her years of suffering from both the disease and the means employed.

By mentioning the name of one medical man, her residence, and a circumstance or two of her family, I have put it in the power of all her friends to recognize the case and given all the proofs of authenticity which the world can desire. But though I have not given her full name, she nobly gave me permission to print it: and I cannot refrain, though without permission, to terminate this account with the note which accompanied the history, and which displays the truthfulness, kindness, modesty and courageous independence, that, when combined, render the female character so beautiful.

“ Dear Dr. Elliotson,—I have sent you my case, which I

trust you will be able to make out ; and let me know if it is as you wish. I think I have done it as clearly as I can, and all of it is as true as it can be ; indeed I have not said half what my sufferings were, but I do think I have said enough. If my name would be of any advantage to you, pray by all means put it in, as I feel I cannot be sufficiently grateful to you for all your kindness, &c., and I think such a recovery as mine deserves being made public, though of course I do not wish to make myself conspicuous.

“ Yours sincerely,

“ Eaton Square,

“ June 1st, 1847.”

“ E——— B——— .

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II. *An instance of great benefit from Mesmerism in a case of Epilepsy, with the production of Clairvoyance and other remarkable phenomena.* By Mr. WILLIAM TOPHAM, Barrister-at-Law. Communicated by Dr. ELLIOTSON.

Temple, May 31st, 1847.

My Dear Elliotson,—As you have sometimes expressed an interest in a case of mesmerism, which engaged my attention a few years ago ; will you allow me to place at your disposal a detailed statement of the facts of that case ? My reason for not doing so at the time when the circumstances occurred was that I did not then deem it to be sufficiently important for publication ; because the unavoidable discontinuance of the mesmerism had left the cure incomplete. Yet, upon lately referring to my notes, taken at the time, I have been led to think that the case—incomplete though it be as a perfect cure—contains so much real matter of interest to those whom no personal motives deter from seeking and acknowledging the great truths of nature, that its circulation, through your means, may not be wholly unacceptable.

I cannot resist this opportunity of congratulating *you*, upon the steady progress which mesmerism, with all its inestimable blessings, is, “ now,” constantly making.

Believe me always, very sincerely yours,

W. TOPHAM.

Dr. Elliotson.

On the 4th of March, 1839, Thomas Horner, then in the 14th year of his age, the son of a poor husbandman, at Middleton, in Yorkshire, was seized with a violent fit of epilepsy. A second fit occurred, after the lapse of a month : at the expiration of the same period of time, he had again a

fit; and thus, for some months, he was seized with fits at like intervals. Their frequency then increased, a fortnight only intervening between each attack; gradually, his fits became still more frequent; and at the time when he attracted my attention, the 1st of August, 1843, they were taking place as often as three times a week, and had also assumed a more violent appearance.

The duration of each fit, from the first, was two hours; during the greater portion of this time, he had been under medical treatment; but without any, even temporary relief: he had been bled from the arm nine times within the preceding three years. Each bleeding, he said, produced a feeling of greater weakness; and, occasionally, the recurrence of a fit within a day or two.

From the time of his first attack, in 1839, and *during the entire period of four years and a half*, he had been in the following state, viz., great and incessant pain over both temples; after each fit, severe pain in his right side; that side sometimes becoming swollen, and then the pain extending down the thigh and leg, rendering them stiff and immovable; his eyes always dull and filmy, so that he could see no object with any distinctness; his sleep *invariably* checked and broken by the pains in his head, which seldom allowed him more than half an hour's repose, when he became roused, and obliged to walk about, in order to prevent, what otherwise always occurred, the additional pain in his right side and leg. He only (though invariably) suffered from this pain in his right side after each fit, or if he lay still when the pains in his head roused him from sleep.

On hearing of his great sufferings, and of the entire failure of the medical treatment which he had been subjected to, I resolved to try the effect of mesmerism. He was a simple illiterate fellow, who could neither read nor write; he had never heard of the subject of mesmerism in his life; and sat down without even a guess at what I was about to attempt. I succeeded in producing the mesmeric sleep in ten minutes. After sleeping half an hour, he became aroused by my speaking to him. When just awakened he felt a slight degree of the pain in his right leg, which always followed the fit; but it ceased immediately after a few passes over the leg. Upon recovering from his very evident surprize on his first experience of mesmerism, he uttered an exclamation of delight, to find that his sight, which, throughout the four years and a half preceding had been clouded and indistinct, so as almost to amount to blindness, had become perfectly clear; and that, as he said, everything seemed bright around him. That night

he enjoyed eight hours of uninterrupted sleep; the pains in his head ceased; and he came to me the next morning in high spirits, the visible change in his countenance exciting the remarks of those who had been in the habit of noticing his usual dull, haggard look.

The mesmerism was daily repeated, and he as regularly improved in general health and appearance. He continued free from the least pain of any description, slept soundly every night; and although these violent fits had been taking place three times a week up to the day when he was first mesmerized, yet, from that day, he had no return of a fit; nor, with one exception, when the sensation passed away in a few minutes, the least indication of the approach of a fit for upwards of two months.

On the 7th of October, at 8 o'clock in the evening, he had a fit, which continued for an hour; but the pain which accompanied it was of a totally different description from that which prevailed in all the previous attacks. On this occasion he felt severe pain in the epigastrium, and then became insensible. On recovering his consciousness, he still felt the pain in the same place, and nowhere else. His *head* remained entirely free from pain; nor did he feel the least uneasiness there. The pain in the epigastrium soon left him, and he enjoyed his usual sound sleep at night.

He had no further return of a fit until the 21st of October; when, induced by his increased strength to engage himself in some laborious occupation throughout the whole day, and after resting many hours, he had again a fit. Yet he experienced no subsequent pain, and continued free from any indication of another fit for some weeks; although the mesmerism was unavoidably discontinued after the 27th of October.

Horner remained in an improved state of health; gradually becoming stouter and stronger, and with no recurrence of the pains. He was however still subject to the recurrence of a fit, once in the course of a month or five weeks. In the beginning of the following April, he caught a severe cold, and within twenty-four hours, died from the internal inflammation.

As Horner's state, when he was under the influence of mesmerism, exhibited some peculiar facts and very curious phenomena, I feel that a detailed account of these will prove as full of interest as the statement of those results which were merely curative.

At the fourth time of mesmerising he passed into a state of somnambulism, and then, ignorant as he had previously been of the very existence of mesmerism itself, he confidently

told me that I should deepen his sleep, and so increase its benefit, by touching his eyeballs for a short time, a suggestion which proved to be quite true.

He would sleep any length of time, unless I aroused him.

When mesmerised, the left side, throughout his body, was totally devoid of sensation; but the right side, from head to foot, was extremely sensitive. He could not bear to be touched, even by his mesmeriser, on the *right side* of his body; it gave him great pain. But if I touched the left cheek *at the same time* that I touched the right, the left hand simultaneously with the right, and so on, throughout the entire of each side, *he felt nothing whatever*,—not even the severest pinching. By making passes over the right leg it became stiffened and rigidly fixed; but I could never thus affect the left leg in the least degree. It will be remembered that the *right side* of his body was always affected, became painful, sometimes swollen, after his fits.

If I held his hands for the space of ten or twelve minutes after he was mesmerised, he could not bear me to leave him, saying that it made him cold and uncomfortable when I did so.

In his mesmeric state he would sit at table and eat and drink very enjoyably, and apparently with increased powers of digestion; for soon after his restoration to his natural state, he would partake of his dinner or supper with as good an appetite as if he had not been (of which he was ignorant) freely indulging it half an hour before.

The touch of *any* piece of metal gave him pain on *both* sides of his body.

On touching his right eye-ball with the utmost gentleness with the tip of my finger, he felt a smart pricking pain, and saw, at each touch, a flash of light; indeed he persisted in declaring each time that I held a candle close to his eye. His left eyeball was insensible to any touch.

There was perfect community of sensation and taste between him and his mesmeriser, *but only on his right side*. For instance, whilst his hands were held in mine, if a third person pinched my arm (no matter which), he felt pain in his right arm, and complained that he was pricked there. However noiselessly and secretly any substance was placed in my mouth, he instantly moved his lips, as in the act of tasting, saying that he did taste something, naming the substance (and he was very rarely wrong) that was in my mouth, and evincing his pleasure or displeasure, as the thing was sweet, bitter, or sour. But he always said that the taste was only on the right side of his mouth. So if I drank a glass of

water whilst holding his hands, he always fancied that the water was being poured down his own throat, and sometimes asked me to give him no more as it was too cold. I ought to add here, that all our experiments were conducted with the severest caution, and that he was frequently thickly blind-folded for the satisfaction of many persons who witnessed them.

He has been occasionally thrown into the mesmeric sleep by his holding a mesmerised sovereign in his hand for three or four minutes. I tested the truth of this circumstance in the following manner, which was frequently repeated. Some third person made a very minute and private mark upon a sovereign taken from his own purse. He then emptied the contents of his purse (often ten or twelve sovereigns) into a hat, giving me the one which he had privately marked. After mesmerising it, I threw it into the hat, and they were all shaken together. Then Horner at my desire proceeded to take out each sovereign singly. Upon taking up perhaps the fourth or the seventh, as the case might be, he started, and said that it pricked his fingers. This sovereign was then examined, and proved, in every instance, to be the one which had been previously marked and mesmerised.

The immediate effect of a mesmerised sovereign placed in his hand was extreme rigidity of the hand and arm, and a sensation of great numbness up to the shoulder; he then gradually lost all consciousness and fell into the mesmeric sleep, which, as in every instance, became very deep if he were not spoken to. A glass of mesmerised water would also produce the mesmeric sleep in the course of three or four minutes, whilst he was under the idea that he had been only drinking an ordinary glass of water.\*

I have likewise thrown him into the mesmeric sleep whilst he was in active conversation with two or three strangers; I being a short distance behind him, and he himself not cognizant of my attempt.

After five or six weeks' mesmerism he began spontaneously to exhibit instances of clairvoyance. The first occasion was on the 11th of September. It was in the dusk of the evening; so that the room where he was mesmerised was nearly dark. My previous mode of mesmerising him had been by pointing at his eyes, but on this occasion I began by making passes over the top of his head, and continued them after he

\* These effects of mesmerised gold and water were exactly those which I witnessed a thousand times in the Okeys, who are quite well and in respectable circumstances, though some persons to this hour cruelly declare they are degraded, and others stigmatize them as impostors.—J. ELLIOTSON.

was in the sleep. In the course of five or six minutes after the sleep was induced, he suddenly exclaimed that he could see into the room above us (the drawing-room). I said, "Your eyes are closed; how can you see?" And he replied, "I don't see with my eyes! I see from the top of my head; all the top of my head seems open!" He then accurately described the position of different articles in the room above us, which I myself had never noticed before, and he having only entered the room once in his life, when he came for a couple of minutes to speak to me, a month previously. He also named two persons, out of a large party in the house, as being in the room; told me accurately where each was sitting, and how occupied. I inquired of him if he saw any light, knowing that it was earlier than the usual time of the lights being taken up to that room; he answered, that there was only a very small candle on the table, near the person (naming him) who was reading. I found everything as Horner had described; a small taper having been used as a temporary light.

He exhibited many other instances of clairvoyance upon different occasions, of which I will give one or two more.

I have put on a shooting-jacket, in which were eight or ten pockets; I have put various articles into each pocket, of a description very unlikely to be mixed together; and then, with all the pockets closed and the jacket buttoned up to my throat, I would proceed to the dark room where Horner was, and, standing a couple of yards before him, he would tell me truly the several articles in the several pockets, describing the situation of each pocket, and naming each article within it. Occasionally a short time after he had rightly named some one article as being in a certain pocket, I have secretly removed it to another; but he constantly perceived the change and described it, although my hand was always closed over the thing which I was removing, and the persons who were standing nearer to me than Horner sat could detect nothing that I did.

I once requested a friend, out of Horner's hearing, to go up-stairs into the room above us, and hold up the window-curtain, at a time when Horner was describing to me what a large party there were doing, and, apparently, much amused at their proceedings. Suddenly he exclaimed, "Why there's Mr. De Gex just come into the room!" I said, "Watch him, and tell me what he does." He then exclaimed, "Oh, what a curious thing for him to do; he is standing with his hand hold of your father's shoulder! Yes, there he stands, still! What a curious thing! Now, he has left him, and



is going out of the room again!" In a few moments Mr. De Gex re-entered the room where we were, when I repeated Horner's statement. He said that it was perfectly true, and that he had changed the manner of testing Horner's clairvoyance in order to satisfy himself.\*

Horner could rarely exert the power of clairvoyance longer than ten or twenty minutes, when he complained of great pain in his head; indeed, after the second time, he felt severe pain in his head for three days, so that I desisted during a week from mesmerising him by passes over the top of his head; for he never became clairvoyant except when the sleep was produced by that mode.

Such were the effects of mesmerism in this case. *Immediate* and permanent relief from incessant pains of four and a half years' duration, rapid improvement in health, and almost an entire cessation from frequent and violent epileptic fits: profoundly interesting also in the varied phenomena which were constantly arising during its daily progress.

P.S. A few weeks after the regular mesmerism had been given up, and whilst I was in London, I proved Horner's susceptibility to my mesmeric power in the following manner: I mesmerised a kid-glove, and sent it through the post-office to one of the members of my father's family, desiring that Horner should put the glove on his hand. He was accordingly sent for in the evening of the day on which the glove was received (the day after it was mesmerised); and put the glove on, as desired.

At first, he said that he felt a sort of warmth passing up his arm; and then, in the course of three or four minutes, he dropped asleep. Soon afterwards, the arm of the gloved hand became rigid, and he called out loudly that he felt extreme pain throughout the whole arm, asking those who were present to take the glove off immediately.

The glove was removed with some difficulty, for *his hand had become much swollen*; he then remained in a state of calm sleep for upwards of an hour, when he awoke spontaneously. The hand which had been covered with the mesmerised glove, continued to be painful and much swollen for some hours.

To avoid a recurrence of the pain in Horner's arm and hand, on receiving my second mesmerised glove, it was, at my request, placed upon his head; when he passed into the mesmeric sleep in a few minutes, without any pain or any uncomfortable sensation.

\* Mr. De Gex also is a barrister, and is a fellow of Jesus College, Cambridge.  
—J. ELLIOTSON.

I frequently repeated this mode of mesmerising him. Sometimes I sent a glove which had *not* been mesmerised—taking care not to acquaint *any one* with the fact; and, to shew how little Horner's imagination had to do with the success of the experiment—in every instance when the glove was *not* mesmerised,—his mind being fully impressed with the belief that it *was*—it produced no effect. Otherwise, it invariably caused the mesmeric sleep.

III. *An Instance of Clairvoyance independent of Mesmerism.*  
Communicated by Dr. ELLIOTSON.

FROM my early demonstrations of mesmerism in University College Hospital to the present time, I have never ceased to remind the world that nothing is produced in the mesmeric state that does not occur spontaneously and independently of it. I have been favoured with the following account from a friend.

J. ELLIOTSON.

The anecdotes relative to the extraordinary prophetic power possessed by a Brahmin of Bombay are extracted from the "*Oriental Memoirs*" of James Forbes, Esq., of whom a slight account is prefixed; as a relation so extraordinary requires every proof that the *relater* is a person on whose veracity we may rely.

The *prospective* power of the Brahmin, is a remarkable contrast to the *retrospective* displayed by Zschokke.

H. S.

James Forbes, Esq., author of "*Oriental Memoirs*," Member of the Royal and Antiquarian Societies, and of the Arcadian at Rome, lineally descended from the Earls of Granard, was born in London in May, 1749. He was educated at Hadley by the Rev. David Garron. Before the age of sixteen he obtained an appointment to Bombay. After having filled several important situations in different parts of India, with equal talent, honour, and integrity, he returned to England in 1784. In 1787 he married the daughter of J. Gayland, Esq., by whom he had one daughter, married to the Count de Montalembert, peer of France. He was a man of ardent piety, unbounded charity, and universal philanthropy, and considerable literary attainments. His drawings of the natural productions of the countries he visited, together with

the manuscripts, fill a hundred and fifty folio volumes. He died in 1819, aged 70.

*Extract from Forbes's "Oriental Memoirs."*

\* \* \* \* "These persons (soothsayers) abound in all parts of India ; but there are among the Brahmins a small number, who seem to differ from all the descriptions of people before mentioned ; they appear also perfectly distinct from the fortune-telling Brahmins and pretended astrologers, who, like the gypsy tribe in Europe, are well known in India. Those I now speak of seem to be gifted with a talent possessed only by a very few of the quiet, retired, literary Brahmins. To one of these I shall now confine myself ; he was a man well known to many of my contemporaries in India, and I have occasionally met with him at Bombay, Surat, and Cambay, where I believe he chiefly resided.

"I shall relate three anecdotes in confirmation of the penetrating spirit, preternatural gift, or whatever term may be allowed for the talent which this man possessed. I know that the predictions were made long before the events happened, and were literally accomplished.

"On my arrival in Bombay in 1766, Mr. Crommelin, the governor of that settlement, was under orders to relinquish his situation at the beginning of the following year, and then return to England. Mr. Spencer, the second in Council, was appointed his successor in the Bombay government, instead of Mr. Hodges, chief of Surat, who considered it as his right. Mr. Hodges had become acquainted with this Brahmin during his minority in the Company's service.

"This extraordinary character was then a young man, little known to the English, but of great celebrity among the Hindoos and every other description of natives in the western part of the peninsula. The Brahmin expressed an affectionate regard towards him, and, as far as the distinction of religion and caste allowed, the friendship became mutual and disinterested. The Brahmin was always justly considered as a very moral and pious character ; and Mr. Hodges was equally well disposed ; his Hindoo friend encouraged him to proceed in that virtuous path which would lead him to wealth and honour in this world, and finally conduct him to eternal happiness. To enforce these precepts, he assured him he would gradually rise from the station he then held at Cambay to other residences and inferior chiefships in the Company's service ; that he would then succeed to the higher appointment of chief at Tellicherry and Surat, and would close his Indian

career by being Governor of Bombay. Mr. Hodges, not being enjoined secrecy, spoke of these Brahminical predictions among his associates and friends, from their very first communication, and their author was generally called Mr. Hodges's Brahmin. These predictions for some years made but little impression on his mind. Afterwards as he successively ascended the gradations in the Company's service, he placed more confidence in his Brahmin, especially when he approached near the pinnacle of ambition, and found himself chief of Surat, the next situation in wealth and honour to the government of Bombay.

"When, therefore, Mr. Spencer was appointed governor of that settlement, and Mr. Hodges dismissed from the chiefship of Surat and suspended the service, he sent for his Brahmin, who was then at Pulparra, a sacred village on the banks of the Tappee of which I have already spoken, on a religious visit. Mr. Hodges received him at the chief's garden-house, where he was sitting in the front veranda. He immediately communicated to him the events which had lately taken place to the disappointment of all his hopes and future expectations; and slightly reproached him for a pretended prescience and for having deceived him with false promises. The Brahmin, with an unaltered countenance, as is usual with his tribe on all such occasions, coolly replied, 'You see this veranda, and the apartment to which it leads; Mr. Spencer has reached the portico, but he will not enter the palace; he has set his foot upon the threshold, but he shall not enter into the house. Notwithstanding all appearances to the contrary, you will attain the honors I foretold and fill the high station to which he has been appointed. A dark cloud is before him.'

"This singular prophecy was publicly known at Surat and Bombay; and the truth or falsehood of the Brahmin was the subject of discussion in every company, when an express arrived overland from England to annul Mr. Spencer's appointment, and to invest Mr. Hodges with the government of Bombay. All which accordingly took place. Mr. Spencer embarked for England in the same ship in which I arrived in India in December; and Mr. Crommelin sailed in January, leaving Mr. Hodges in complete possession of the government. It is almost needless to remark the ascendancy of this Brahmin over the mind of Mr. Hodges during the remainder of his life; nor is it to be wondered at, that the new governor undertook no important step without consulting his Brahmin."

The second anecdote relates to the same Brahmin, and was as well known to the inhabitants of Bombay as the former. Mr. Forbes had been on terms of the closest friendship with

the parties to whom it relates, from the first day of his landing in India. After stating some circumstances connected with his voyage and the friend to whom he was then introduced and with whom he remained for forty years on the terms of the closest intimacy, he says:—

“The lady sitting at the head of my friend’s table when I made my bashful entry, was a widow at the time he married her. Her first husband died when she was very young, leaving two children, a son and a daughter. The latter remained with her mother, the former was sent to England for education, and at the age of sixteen embarked for Bombay, with the appointment of a writer, some years prior to my arrival there. The ships of that season all reached the island in safety, except the one in which this young gentleman sailed, which at length was deemed a missing vessel, and her safety despaired of. A mother could not so easily give up hope: her usual evening walk was on a sandy beach, forming a bay on the western side of the island, in full view of the ocean. Maternal solicitude frequently cast a longing eye to that quarter where the ships from Europe generally appeared. The shore of that bay was also the place where most of the Hindoos erected the funeral pile and burnt their dead. This ceremony is attended by Brahmins, and Mr. Hodges’s Brahmin, then at Bombay, was occasionally among them. Observing the mother’s anxiety, he asked her the cause; the lady being a native of India, and well knowing his character, inquired in his own language why a man so extraordinarily gifted, should be ignorant of the cause of her tender solicitude. The Brahmin was affected, and said, “I do know the reason of your sorrow; your son lives: the ship will soon arrive in safety, but you will never more behold him.” She immediately mentioned this conversation to her friends. A signal was made not long after for a ship from Europe: on the pilot reaching her, his private signal indicated the missing ship: boats were sent off to bring the passengers on shore. The expected son was not forgotten; his mother’s friends went on board, and were informed that he had remained at the Brazils, where the ship having been long detained for repair, the Jesuits converted this promising youth to the Church of Rome. Instead, therefore, of conducting him to his expecting parent, they only delivered her letters, replete with affectionate expostulations and entreaties that she would follow his example, and enter the true church. A mother’s disappointment is easier to conceive than describe. Her son continued at Rio de Janeiro, and occasionally wrote to her, until the suppression of the Jesuits in the pontificate of Cle-

ment the 14th, on which occasion, with many other members of that society, he was sent from South America to the prisons of Portugal, and no more heard of.

“The unfortunate mother came to England some years afterwards with her husband and only daughter, who was married, and died soon after her arrival. This was a stroke her fond mother was little able to sustain; a bereavement which seemed to admit of no consolation. The downy wings of time, the balmy comforts of religion, aided by every effort of an affectionate husband, were of no avail in extricating her from a state of apathy and despair.

“Not long after this event, an intimate friend of the family having remitted a considerable sum of money from India by bills on Portugal, went to Lisbon to recover them. Walking near a prison in that city, he was supplicated for charity by a voice from a subterraneous grate, and being addressed in English made it the more impressive. Not content with affording transient relief, he entered into conversation with the prisoner, and found he was the long-lost son of his disconsolate mother. The intelligence was immediately conveyed to England, and tenderly communicated to his sorrowing parent, with the addition that her husband had already remitted money to Lisbon, and exerted such means for his deliverance that there could be no doubt of his speedy restoration to her maternal arms. This news shed a momentary gleam of joy on her countenance, but it was soon succeeded by renewed pangs of sorrow, and a continued exclamation of ‘The Brahmin! the Brahmin!’

“The friend at Lisbon, when all was happily accomplished, lost no time in informing her son that his mother lived, was married to a gentleman of fortune and respectability, who was waiting to welcome him to their parental roof; and their interest and liberality had procured his liberty, which he was the happy instrument of effecting, and was then come to conduct him from a scene of misery to life, and light, and joy! Although the communication was made in the most considerate manner, he scarcely believed the reality of his emancipation from those dreary walls, where he had for years been excluded from the light of the sun and fresh air: for ‘hope deferred maketh the heart sick.’ The sudden transition from hopeless despair in the dungeon’s gloom, to the sight of the sun, the fanning of the breeze, and the sympathy of friendships, were too much for his emaciated frame; he faintly uttered the effusions of a grateful heart, and expired!

“Thus was the Brahmin’s prediction to his mother, uttered full thirty years before, completely fulfilled!

“The last anecdote I shall relate respecting this man is very short. Some months previous to my first leaving India, a gentleman and his wife arrived from England at Bombay. He, having been appointed to a lucrative situation at Surat, proceeded thither at an early opportunity, leaving his wife in a friend’s family until he should have procured a house, and made suitable provision for her reception at Surat. They were both young, and had an only child. In a few weeks she followed him to Surat. The evening before she embarked, sitting in a mixed company of gentlemen and ladies, anticipating her approaching happiness, the same Brahmin came into the verandah, with the gentleman of the house, who was high in station at Bombay. He introduced him to the company, and in a sort of jest asked him to tell the destiny of the happy fair one lately arrived from Europe. To the surprise of the whole company, and particularly so to the object of the inquiry, he gave her a penetrating and compassionate look; and after a pause, said to the gentleman in the Hindoo language, ‘Her cup of felicity is full, but evanescent! A bitter potion awaits her, for which she must prepare!’ Her husband had written that he should come in a barge to Surat bar, to accompany her on shore. He did not appear, but a friend of mine went on board to announce to her his dangerous illness: he was then in the last paroxysm of a fever, and expired in her arms! I came home a passenger in the same ship with the widow, and another lady who endeavoured to alleviate her sorrow by every tender assiduity. The name of a Brahmin was never mentioned at table, nor anything relating to Hindoo astrology. The anniversary of her husband’s death happened during the voyage, and was indeed a day of woe.”

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IV. *Continuation of Capt. Peach’s Case*, by MESSRS. CHANDLER and HOLLAND. Communicated by Dr. ELLIOTSON.

To Dr. Elliotson.

My dear Sir,—I beg to forward you a continuation of Mr. Holland’s report of Captain Peach’s truly wonderful case: you can bear witness to some of the phenomena yourself. I have again visited him since the day you accompanied me, and amongst other things saw the young lady alluded to in the report come into the room entirely without the cognizance of the patient, and from the other side of the room produce a very marked effect in spite of Mr. Holland, Mr. Symes (who visited him with me) and myself continually

engaging him in conversation. This occurred after Mr. Holland had awakened him from a half hour's mesmeric nap, and so great was the effect that he requested Mr. H. to awake him a little more. We begged him not to distress himself, but to sleep again if he felt inclined, which he was very soon obliged to do.

This case has made many converts and confirmed many who were wavering. No one can possibly see and doubt, unless they choose to question the blindness of the patient, and the next step must be to question their own existence.

Yours sincerely,

THOMAS CHANDLER.

"Thomas Chandler, Esq.

"Laurie Terrace, New Cross,

"June 3rd, 1847.

"My dear Sir,—Since my letter, of the 6th of March last, there has not been any relaxation of the attempt to benefit Captain Peach by the continued application of mesmerism: and, although further results, up to this time, have been chiefly of a negative character, still they are not less important on that account (at least *to him*;) as the almost complete absence of his former intense sufferings is a consolatory set off against our want of *decided* success in restoring vision or relieving the partial paralysis of the lower limbs, more particularly as the improvement in his general health is, at once, perceptible.

"That so much could have been accomplished, in this particular case, is wonderful, when it is recollected that his afflictions were so deeply rooted, and that the late ungenial season confined him for so many months in the heated air of the same room; added to which, his mother's acute sufferings (from a cutaneous disease in the right leg) have been almost continuous for a long time, occasionally, by night, as well as day, rendering her delirious, and have so lacerated *his* feelings, as to have a direct tendency to counteract the good effects which he has, notwithstanding, experienced; often has he, himself, most appositely, referred to these distresses as constituting 'a *refinement* of affliction.'

"But slight (if any) improvement can be noted as regards the paralysis of the lower limbs, independent of the absence of the terrific darting pains before alluded to; many tantalizing fluctuations continue to occur, indicating that the deprivation of sight is not the result of *organic* change. In reference to this part of the case I find the following among my notes.

"The patient is often able to distinguish daylight, particularly when he first wakes in the morning; also artificial



light; he describes the appearance to be a circle of luminous whiteness, the periphery of which, on one occasion, he indicated by using his outstretched arm as a radius; he feels sure that this appearance always proceeds from a real luminous object, as he recollects that a similar hazy luminosity constituted one stage in the progress towards blindness, many years since; further, he has often remarked, that, shortly after the commencement of the mesmeric treatment, this perception of light commenced in the right eye, afterwards in the left, and, lately, in both; the very *order* in which vision had ultimately departed. On the 23rd of April, I employed the fixed look, as usual, when he, suddenly thrust out his arm (the hand almost touching my face, but rather off, on my right side) exclaiming, 'what's that?' alluding, as it afterwards appeared, to a patch of white light, about the size of his hand. In this case, it should seem, that the *physical* effect, produced by the fixed look, acted as a blow in occasioning a sensation of light. No longer ago than Friday the 28th ulto., he informed me that he had seen, a day or two previous, the *rim of his hat*, while out on the heath, in his wheeled chair. All these appearances are, however, very inconstant, perfect darkness being the most prominent features in the series. He did not, however, experience anything analagous before mesmerism was resorted to, except when under the influence of the treatment adopted by Dr. Toulmin last year, and then *flashes* of light were mixed up with other effects. Altogether those alternations are very perplexing, and can only be met by perseverance.

"Apart from therapeutic results, I may mention that, since my last communication, some additional mere 'phenomena' have supervened, interesting in themselves, and under circumstances rather peculiar, as will be seen in the sequel.

"The gentry in the neighbourhood are strongly under the influence of the example of the good Samaritan, and both Captain Peach and his mother have long experienced the soothing effect of the kind attentions and good offices of many friends whose sympathy has been strongly excited by this afflicted pair. One of these, Miss ——, had up to the middle of last April been a very frequent visitant, and beguiled many a tedious hour of the Captain's monotonous existence by reading, or otherwise making her various acquired accomplishments available. On one occasion, about the time alluded to, she found Captain Peach suffering from an accession of spasm. Having several times witnessed the relief which I had been able to afford him under similar circumstances, she felt impelled to attempt to effect the same benefit, in which, as I was afterwards informed by Mrs. Peach, she

perfectly succeeded. It was a subject of remark that the influence exerted by this young lady was identical with mine, (in quality, but more energetic) which I did not fail to note, as such had not been the case, on more than one previous occasion, with other parties who had been willing to operate in my absence, with a view to the increased benefit which a more frequent repetition of the process than I could administer was supposed likely to produce.

“In order that the subject may be more intelligible, I will briefly state the Captain’s own account of his sensations while under the mesmeric influence, given by the aid of that peculiar kind of consciousness which he then possesses. In reply to my enquiries, he has often described the effect to be ‘an intense and delightful tranquillity,’ without any cognizance of *body*, joined to the most perfect indisposition to motion of any kind, or even speech. Sometimes he has characterized his sensations, by saying “I feel as *nobody*, but very happy.

“I had long wished for an assistant in the good work, and found no difficulty in inducing Miss —— to follow up her first attempt, as often as convenient to her, on the days of my non-attendance. Her influence up to the present time has become so decided that she has frequently mesmerised the patient from the opposite side of the room, he not being even conscious of her presence. This you have witnessed on two occasions; in the first instance you were accompanied by Dr. Elliotson, and, in the second by Mr. Symes, of Grosvenor-street. The latter instance was most marked, from the circumstance of several other parties being present, and the Captain’s politeness prompting him to resist to the utmost the influence which was stealing over him. You, doubtless, noted the suspicious manner in which he suddenly advanced his hands in different directions, having on a former occasion detected the young lady’s presence under similar circumstances by that manœuvre. On another occasion, he was taking a glass of wine, not being aware that Miss —— was influencing him, when he attributed the growing confusion of his ideas to the *wine*.

“I now come to the additional phenomena before alluded to. These have only manifested themselves subsequent (and I believe, consequent) to my influence having been reinforced as above stated.

“On the 23rd of April last, the patient having been fully mesmerised for the preceding half hour, I attempted (as I had often done before) to excite various portions of the brain, more as a matter of habit, than with any decided expectation of success. All at once his countenance brightened up, and

he made a chuckling laugh. I was excessively surprized, and endeavoured to draw from him what was passing in his mind. His only reply was, 'I have had such a happiness, but it is gone.' As he shewed a tendency to awake, I made a few passes, and renewed my attempt, with the object of bringing back the 'happiness.' But a very opposite result took place, indeed, no response at all came for some time; and I had relapsed into my previous desultory proceeding, when again, and in a moment, the countenance saddened; and the patient gave way to a loud and violent paroxysm of grief, accompanied by sobs and a copious flow of tears, but still unable to assign a cause for the feeling of 'melancholy and wretchedness,' which came over him. This paroxysm lasted for a minute or so, and was ultimately dispersed by transverse passes and by breathing over the portions of the brain which I had manipulated. I do not recall the particular organs, as my proceedings were altogether of so desultory a character that no clue would be afforded to those which were connected with these manifestations. As before, he seemed about to awake, but was again checked by passes. When demesmerised, he felt at a loss as to what had been done to him to occasion so great a feeling of happiness, and its sudden change, in an instant, to that of wretchedness, without, however, making any allusion to phrenology, or seeming to be aware of any of my proceedings. He has studiously been kept in ignorance, in order that further experiments should be clear of all mental association. During the paroxysm his mother, whose attention had been attracted to my proceedings, became greatly alarmed; she has since stated that if it had continued much longer, she must have cried too.

"It is worthy of remark that this fit of crying came on at the time my mind was intently occupied with an *opposite* manifestation. What, then, becomes of the objection so often urged, that the so-called phrenological phenomena, under the influence of mesmerism, are merely the result of unconscious mental suggestions on the part of the operator. In this instance *sadness* was totally out of my thoughts.

"Up to the present time, I have frequently, and with more method, renewed these experiments, which have resulted, as follows.

"'Gaiety' being excited in each hemisphere, a beautiful smile ensues, accompanied by a chuckling laugh of a more or less decided character.

"'Colour' being similarly treated, the eyelids begin slowly to vibrate, and then, gradually to open wide, maintaining a

fixed and meaningless stare, while the excitement is continued, but closing immediately upon its removal; if asked what he sees, he replies '*black.*'

"Ideality being stimulated in the ordinary manner, the right fore-arm begins *slowly* to elevate itself (to an angle of about 30°) with a succession of slight convulsive motions; when fully raised, it remains so after the excitement is removed, and is found to be rigid.

"The above are the only phrenological manifestations which I have been able to obtain up to this date.

"There is yet a 'phenomenon' of a different kind to be mentioned. You will recollect that on the occasion of Dr. Elliotson's last visit (on the 16th ulto.) he suggested that 'community of taste' should be tried. It was so, and succeeded admirably. I have since repeated the experiment with equal success, particularly on the evening of the 25th ulto. in the presence of Dr. Toulmin, whose gravity was not proof against the results. I introduced a succession of articles into my mouth (at the same time holding the patient's hand,) the climax being a most villanous compound. The consequent sucking, biting, swallowing actions, accompanied by well marked wry faces on the part of the Captain, were most amusing; camomile, rhubarb, and ginger, seemed to be the most annoying, and liquorice the most grateful; in no case, could he describe what he was tasting, notwithstanding such strong indications of cognizance.

"In my former letters, I omitted to describe the principal tests applied to ascertain the degree of insensibility to mechanical injury; they are as follows. Besides pinching, pricking, &c., he bears, without the slightest motion or change of countenance, the introduction of a bit of string up the nostrils (almost to the level of the eyes), although it be agitated so as, ordinarily, to produce the greatest effect. The tip of his nose may also be pushed aside by the point of a fine needle, producing a flow of blood, but no appearance of sensation; the same when applied internally to the most sensitive part of the division between the nostrils. He does not readily answer, when addressed by any other than his mesmeriser; nor does he appear to be disturbed by loud noises, such as striking the shovel sharply with the poker close to his ear, bawling with equal proximity, &c., &c.

"On one occasion, I made his arm rigid without disturbing his ordinary consciousness by previous general mesmerisation. He being blind and using no effort to support his arm in a horizontal position, the effect was the same to him as if his

arm had been resting on his lap ; indeed such would have been his idea, if he had not been cognizant of the *commencement* of the experiment.

“ On one occasion lately I left him to awake spontaneously ; he did so, but quite rigid all over. Jane, the servant, had some difficulty in relaxing him.

“ You will recollect that Dr. Elliotson pointed out various modes of deepening the influence ; more particularly by the operator applying the tip of his nose to that of the patient : you will also recollect that this was verified instanter upon our patient. I repeated the experiment on my next visit, and, independent of the legitimate result, was surprized to perceive that he appeared to be impatient under the process, and shewed a disposition to shake off some *effect*, without however seeming to have the power. When awake, he complained of having been annoyed by a *great weight* on his nose, and wondered what could have been done to him to occasion it. In reference to this subject, he also used the following very strong expression,—that it seemed as if “ his nose had been driven into his head.” This sensation has not presented itself since, although the experiment has been repeated several times.

“ I am happy to add that the Captain’s anxiety on his mother’s account is now greatly relieved, as, for some days past, she has derived great benefit from Dr. Toulman’s treatment. He goes out for a couple of hours almost every day, and feels the good effect of the change ; the only drawback arises out of his great susceptibility to slight colds.

“ I am, my dear Sir,

“ Yours very truly,

“ J. HOLLAND.”

P.S. June the 6th. I went with Dr. Elliotson, and his friends, Lord Adare, Mr. Henry S. Thompson, of Fairfield House, and Mr. Crompton, of Sion Hill, Yorkshire, to see Captain Peach ; unfortunately Mr. Holland was not there ; I was therefore obliged to mesmerise him, having never done so before. I succeeded however very satisfactorily, indeed quite as well as though Mr. H. had been there. I first looked at his eyes, and the usual effect was produced, viz., smarting and watering. I then in a few minutes got him into his usual deep mesmeric sleep, in which state he does not admit that he is asleep. After catalepsing his arms, I produced the three phrenological phenomena he usually shews. On touching Colour he opened his eyes, and when asked what he saw, said “ Black.” Ideality produced the effect of raising his

right hand ; and Gaiety made him more than smile, and say he felt very happy and pleasant. I then tried community of taste ; first I put Spanish liquorice into my mouth—he said it was pleasant—rather sweet : gentian root—he said it was bitter : cardamom seeds—he said it was hot : sugar was sweet : vinegar was acid : cinnamon did not appear to affect him, but I afterwards put some salt into my mouth, and he said it was aromatic : water he described simply as wet ; he would not admit that it was grog. I forgot to pass a bit of string up his nose, which he bears without moving a muscle. I then awoke him, and he shewed as usual (with him) all the signs of a man just awake from a very sound sleep, but would not admit that he had been asleep.

The young lady came in whilst he was asleep, and I wished her to mesmerise him after he was awake without his knowing of her presence, as I saw her do beautifully on two occasions from the further side of the room ; but she was too nervous.

T. CHANDLER.

*V. Important Mesmeric treatment of a Mental Affection.*

By MR. CHANDLER, Surgeon, Rotherhithe.

THE following case is of equal practical importance with that of Captain Peach, and shows that there is as much science in administering mesmerism as there is in giving calomel or any other medicine. I make this remark, because some professional men who have been convinced of the truths of mesmerism, have again discarded it from their list of therapeuties, as being unscientific, inexplicable, and uncertain in its operation and effects. Will these learned philosophers explain (except upon theory) how their dose of calomel, opium, hydrocyanic acid, or other strong medicine, acts upon the system ? Will they inform us what is the difference between a positive and negative current of electricity, and why a magnet lifts a piece of iron ? We are obliged to be contented with the theory of all these facts, and many thousands more ; why do we not then take mesmerism on the same terms, and turn it to as good an account as possible in relieving human sufferings.

Miss M. D., æt. 17, has always enjoyed excellent health, and is of a particularly cheerful disposition. About four or five months ago she had a slight fit of hysteria, so slight that it was not taken any notice of ; but on its being repeated, about once in a month or five weeks, the nature of the disease

became evident, and since Christmas, the attacks have gradually become more frequent and severe, first occurring once in a fortnight, then once a week, and at last every second day, and usually in the evening.

On the evening of the 29th of January, 1847, I first saw her in a very severe attack, requiring considerable force to restrain her; there was no hesitation in pronouncing it the same disease two of her brothers had suffered from, when about the same age, both of whom were cured by mesmerism; indeed one of them was my first case.\* Mesmerism was of course suggested by the family, it having been found so efficient on former occasions, and I commenced accordingly on the 31st of January, taking care to mesmerise before the time of the attack. The effect was truly magical; she was asleep in less than two minutes, her head dropping on her chest: the attack came on in five minutes, again shewing the similitude between this and the brothers' cases, for their attacks were always brought on at will by mesmerism. Instead of requiring three people to hold her, as it did on the 29th, I kept her in her chair by placing a finger against her shoulder. The attack lasted nearly an hour, but she awoke quite comfortable, and ate a good supper afterwards, instead of being exhausted, as she had been after her former attacks. The fit was modified just in the same manner as in the young men's cases; yet it cannot be said that she imitated, for she never saw either of her brothers, nor did the second one ever see the first, in the disease; yet the similitude between the three cases was most striking.

February 1st. I thought, as the attack had appeared to have put on a tertian character, that we should go over the day without one. In this I was deceived, for in the evening there was every appearance of an attack approaching. I therefore mesmerised her, and it quickly came on, which, I believe, from experience with her brothers, it would not have done had there not been a fit near coming.

I mesmerised her every day to the 12th, (varying the hour,) when, as there appeared to be no fit during the sleep, I determined to omit it on the 13th; but early in the evening of that day, an attack came on, evidently a relapse of her disease, and with increased violence. On my arrival, I found her furious, biting at those around her, laughing, crying, screaming, and struggling in a most horrible manner; in fact, just as violent as either of her brothers had at any time been, and almost as strong.

Finding passes out of the question, on account of her

\* See *Zoist*, Vol. I., p. 162; and Vol. II., p. 374.

great violence, I immediately placed my fingers on her eyes, and in five seconds she became perfectly quiet, so as not to require any further restraint, though before I arrived it was as much as three of her brothers could do to keep her on the bed. The influence I exerted over her was not a matter of accident, for the same thing happened several times afterwards, and was invariably attended by the same results; a brother could command her for a short time, but his influence appeared to cease; but the moment I put my fingers on her eyes, without speaking, she would become quiet. I have frequently been a considerable time in the room exerting an influence over her without her knowing it, and when at length I have spoken to her, she has always expressed the greatest surprize at my presence.

The attacks continued with great violence and frequency (sometimes three or four times in the day), until the 23rd, when finding we were not gaining ground, I determined to try a new method, namely, keeping her permanently under the influence of mesmerism for some hours. I therefore mesmerised her at 4 o'clock, and left her till the following morning at 11, when I found that she had passed a comfortable night, without any appearance of a fit. I awoke her for about half an hour, and then sent her off again until the evening, when I again gave her half an hour's holiday. On sending her to sleep after this, (which is now done by a single pass, or a nod, or even a wink,) she had a slight fit of laughing; showing evidently that the disease was only waiting its opportunity, and was not yet removed.

The following day (Thursday) was passed in the same manner, and on Friday morning, the 26th, I thought it time to try how she would behave, if allowed to remain unmesmerised for a few hours. I accordingly awoke her at 11 o'clock, and promised to return and remesmerise her at 4; unfortunately at three she had a slight attack, but having been so long under the influence, one of her brothers, who happened to be present, immediately mesmerised her without difficulty, and the fit only lasted ten minutes, and was not violent.

The phenomena, during the time she remains asleep, are most curious. She does not remain permanently in the deep coma as many do, but continues to awake at intervals of one or two minutes, into a sort of semicoma; being perfectly sensible of the state she is in, and holding a broken conversation with those in the room in a most collected manner; falling asleep with a word half uttered, and resuming her sentence, where she left off, on awaking the next time, or



sometimes, when she has only uttered a word or two, beginning the sentence again, and speaking very rapidly, knowing she has but little time. She takes her meals in the same broken way, often falling asleep with a piece in her mouth, and frequently taking a sip of drink, and falling asleep before swallowing it. She takes several naps whilst cleaning her teeth, and the same whilst washing her face, often remaining in a most ludicrous position. It is also curious that she has each night taken her natural rest, apparently independent of the mesmerism, but resuming precisely the same state on awaking in the morning. During the short intervals of profound sleep she is insensible to pain over the whole body, and I can, when she is in the semicoma, or even when the influence of mesmerism is taken off, mesmerise any particular part, and it becomes very nearly insensible. I turned this to account in extracting a large molar tooth for her; she objected to have it done whilst asleep, but permitted me to mesmerise the part, when she was not under the influence. It succeeded admirably; she declared she should not have known it was being drawn if she had not been waiting for the crunch. One of her brothers would not believe that she was insensible to pain, but said if I would allow him to tickle her foot and she remained motionless, he should be convinced, as he knew she could not possibly bear it. I instantly permitted it, and she did not move a muscle, but whilst he was tickling her a second time, I made transverse passes and awoke her, when she instantly jumped up, and rushed after her brother in a state of the greatest excitement, which took me some minutes to subdue.

27th. As she had an attack yesterday (though a slight one,) during the time she was awake, I wished to keep her asleep to-day; but at her earnest solicitation, I agreed to give her two hours, and accordingly awoke her from 11 till 1, without any unpleasant result. I gave her another short holiday in the evening, and a delightful time it appears to her, for, being so thoroughly conscious of the state she is in, and not being able to amuse herself, though naturally of a very lively and active disposition, the time passes heavily; she is, nevertheless, quite sensible of the benefit she is deriving from the plan, and has the good sense to submit without murmuring.

28th. Awoke her at 1, and left her, promising to call and put her to sleep at half-past 3; but being engaged with a labour, it was a quarter past 4 before I arrived. I found her quite well, but being desirous of commanding her in case of my unavoidable absence at any future time, I mesmerised

a glass of water and gave it her to drink. She fell asleep, though not quite so quickly as by the passes; but the sleep was, if anything, more profound than usual. She has not had even a threatening of a fit.

March 1st. Wishing to try still further the effect of mesmerised water, I awoke her at half-past 12, and left a glass mesmerised, which I desired her to drink at 4. As she had pain arising from gastric irritation (evidently quite independent of her fits), which made her irritable and uneasy, the water was given her at twenty minutes before 4, and in three minutes she was in her usual mesmeric sleep. I called at half-past 4, and found her as much influenced as though I had mesmerised her. As she was suffering from deranged liver and stomach, I gave her two grains of calomel this evening.

2nd. This morning I found her complaining of severe pain in the bowels with great tenderness; she had vomited a considerable quantity of bile, but the calomel had not acted. The pain was so severe that it had in a great degree dissipated the mesmeric coma. Thinking this pain (as it came in paroxysms) might be connected with the hysterical disease, though evidently not depending entirely upon it, I applied local mesmerism by pressing with the points of my fingers on the bowels. At first she could scarce bear me to touch her, but by degrees the tenderness subsided, and then the pain left, so that in less than ten minutes she was perfectly easy, and declared that she felt quite well, and was able to get up, though only a quarter of an hour before she said she thought she should be obliged to remain in bed all day; she was so comfortable with regard to her hysteria that I left her awake for the remainder of the day, leaving a glass of water mesmerised in case of accident. The calomel acted freely, and she was quite well till the evening, when I thought it advisable to send her to sleep for the night.

3rd. Found her suffering from slight globus hystericus, which a little local mesmerism soon relieved; left her awake and called in the evening at seven, mesmerised a glass of water to be taken at ten; she has not had the slightest hint of a fit. She sleeps immediately on swallowing one mouthful of the water quite as quickly as by a pass. One of the family awakes her in the morning. Last night shortly after taking the water she complained of tooth-ache, but on rubbing it with a little of the water it immediately left. This occurred on several occasions, and the following will illustrate still more the wonderful effect of local mesmerism upon her. One morning she was suffering from a boil on her knee, which was so painful that she could not bend the joint. I com-

menced mesmerising the part, which at first was so tender that I could scarce be permitted to touch it, but after a few passes all the pain and tenderness left, and she could bend it as well as the other. This could not be fancy, for I distinctly felt the thickening which is usual around boils.

5th, 6th, and 7th. She remains quite well. I leave her the water and let her remain mesmerised all night as a precaution.

8th. This evening she had a short but rather severe fit, brought on by fright; one of the family succeeded in partially mesmerising her, and then a few drops of *the water* were poured in her mouth, and she was immediately quieted.

10th. There has been for the last two days rather a hurried manner, I have therefore thought it better to mesmerise her for a few minutes at my visit in the morning; she goes off with one pass or a nod, and the benefit is very apparent by her altered look when she awakes.

16th. She remains free from her regular attacks, but is liable to a slight fit from any excitement.

18th. The attacks rather on the increase these last two days. Finding that when she is becoming ill she will not drink the mesmerised water, I have adopted the plan of mesmerising a piece of steel, which is put into her hand on the least appearance of an attack. It has succeeded to a certain degree; when she is well it takes effect instantly, but if the fit has commenced she will not permit the steel to be put near her, and when forced upon her the effect is not by any means so great.

19th. As the disease does not so readily give way to mesmerism as in her brothers' cases, the family have become uneasy and wish to try medicine and further advice. I accordingly met Dr. F. Ramsbotham to-day, and by bringing him suddenly to her without previous notice he had an opportunity of seeing her during an attack. He confirmed my opinion that the case was pure hysteria without the slightest organic disease—that she would ultimately recover perfectly, and that medicine would not be likely to benefit her. He ordered her, however, some alterative pills at night, and ferri sulph. with pil. galban. co. twice a day. He moreover recommended (having witnessed the quieting effect of mesmerism upon her) that it should be continued when necessary, observing that anything which had the effect of breaking the chain of the attack would be likely to be beneficial.

20th. I extracted the tooth before alluded to (a large molar in the lower jaw); the excitement did not produce an attack. I before stated, that though she was awake all she

felt was the great pulling; she did not feel the lancing of the gum, nor any pain afterwards: local mesmerism only was used.

24th. She is having her fits more frequently and suddenly, sometimes starting from the room and keeping the family in a constant state of alarm. She can always be instantly controlled by mesmerism by any of the family, but after a short time they lose their power over her, and she becomes more or less unmanageable; when I go in, however, let her be ever so violent, I can immediately quiet her by placing my fingers on her eyes, and without letting her know I am present. I have had several opportunities of proving this; her brother having been touching her eyes in the same manner before my arrival, the moment I speak, (taking care it shall be when she is in the semicoma,) she expresses the most natural surprise at my presence. Though she may have several slight attacks during the day, in the evening comes the regular one, and there is always the same routine to go through. About eight o'clock she begins to get poorly, we then get her up stairs and give her a light supper; she then has a fit of talking, and after some difficulty she is got into bed; then comes a freak, and till this is permitted she will not go to sleep for the night: at present she must have a jump, after which she turns on her right side, goes into the deep coma, and remains perfectly quiet till the morning. This turning on the right side has been a sure sign in her brothers' cases as well as in her's that the fit was over.

April 5th. Though she has had two or three fits every day since last report, and her evening one last night lasted three hours and was very violent and troublesome, yet to-day she remains quite well and goes to bed even without the slightest appearance of a fit; it appears as though the disease having reached its climax stops suddenly.

I should have mentioned that Dr. Ramsbotham saw her again some days ago, and ordered her decoct. aloes with mist. ferri co. and velerian, but without any apparent effect; yet as the disease left her after taking it about two days, I thought it as well to give it to her again when she had a relapse, but it totally failed. She remained quite well till the 15th, the evening of which day she was by her particular desire to spend with her brother and sister at my house. During the day, however, there were such evident signs of a return of the disease that she could not have been permitted to have gone to any other friend's house. In the course of the evening she was several times so flighty that I thought it advisable to give her a short mesmeric nap; in spite of all,

however, just before supper-time her regular attack commenced, precisely in the same manner as it left eleven days before; it lasted above two hours, and caused great trouble in getting her home, as she would not go into a cab, so that her brother and myself had to carry her part of the way. On arriving at home the fright and excitement caused an hysterical fit in several members of the family, amongst others the brother who was last mesmerised for the same disease some three years ago had an attack so like his former ones that I had great fear they would be repeated. I immediately commenced mesmerising him, and curious to relate, although he had not been mesmerised since that time, he came at once under the influence, and was very soon relieved. After the attack was removed he complained of very violent pain in the back, which was immediately relieved by local tactile passes—another proof of his being under mesmeric influence. He had no further attack.

16th. Miss D. had her attack in the evening as usual, but she has chosen a new freak, she must lift somebody or something before she settles to sleep. I insisted that she should only lift the pillow, telling her she should fall asleep the instant she attempted to lift anything else, were it only a pin. Out of mere opposition she attempted to lift her sister and then the bolster, but became fixed the moment she had clasped them in her arms; she then felt she was conquered, tossed the pillow up two or three times, and went off to sleep for the night. It appears that the fit must have some vent to exhaust its exuberant strength upon before she can settle for the night, for she says, "I must do something before I go to sleep;" and when she is well she tells us she is quite conscious at the time how very ridiculous she is, but cannot possibly restrain herself.

17th. As she still continues to start from the room, taking an opportunity yesterday of running across the field to the great alarm of all the family, I determined to put a stop to it. Accordingly I passed my hand over all the doors and windows on the ground floor, telling her she would fall asleep the moment she tried to pass them. This succeeded so beautifully, that when she was going out quietly for a walk with her brother, she fell asleep the moment her first foot touched the door-sill, the second foot being left on the mat. She was then lifted over and awoke. The same thing happened on her return to the house.

This is no doubt partly the effect of imagination, but it is not entirely so; for on several occasions she has been going out or coming in totally forgetting the circumstance, yet the

moment she touched the door the effect answered as usual, and she fell asleep, rousing as usual after a short time into the semicoma, and asking to be awoke, saying she forgot. It appears that so deep an impression is made upon the nervous system—perhaps the sympathetic—that it is impossible for the patient to break through it. It may be as well to mention here that this effect remained for some time after she was well; the family wishing it not to be removed until she was quite safe. When she had been well some eight or ten days, I met her in the garden, and finding that she still had a nap in coming through the door, I waved my hand towards the house, and told her she could walk in and out for the present without going to sleep. I need scarcely add that the spell was broken.

18th, 19th. Much the same. The lifting propensity still continues; she wishes to lift every body who comes into the house, and sometimes she takes up a chair or a stool, and usually falls with it in her hand. To obviate this, I have ordered that she shall not lift any body or anything; the moment she takes hold of them with the idea of forcibly lifting them she is to fall asleep. So perfectly did this succeed, that when she had been well for nearly a fortnight, she inadvertently lifted her sister's baby to the window in a playful manner to shew some one who was outside, and instantly became fixed, though she had till that moment forgotten the circumstance.

20th. There is less disposition to run and lift, finding perhaps that she cannot accomplish either. A very disagreeable feature occurred during the fit this evening—a violent screaming. I stopped it by touching her throat with the points of my fingers each time it occurred, but could not entirely prevent it as she was too much excited to be talked to. The following morning I told her, the moment she attempted to scream she should fall asleep. In the evening, during her attack, she attempted it, but of course failed. Though she is very angry at finding herself thwarted in everything, yet when she is well she is quite convinced of the propriety of it, and even begged me to stop the screaming, as it distressed her very much and made her chest sore.

22nd. As she was very heavy and dull this morning, and complaining of great lassitude and weight over the eyes, I mesmerised her and awoke her several times for a few minutes, which completely relieved her. I have noticed in a former communication that I often find this plan very beneficial. She is now having five minutes' sleep every hour. There was a very slight fit in the evening.

23rd, 24th, 25th. No attack on either day. The short naps have been continued, but she is getting tired of them, and begins to shew rather too much quickness in her manner.

26th. Very flighty all the day: in the evening the attack returned in full force. The mesmerism completely subdues all the violence, but it does not stop the talking during the intervals of semicoma. The freak this evening was, that she must slap the panelling of the room with her hand before going to sleep. I compromised by permitting her to throw one shoe at it, telling her to fall asleep the moment she attempted even to throw the second: she threw one, and picking it up tried again, but fell asleep with the shoe raised to her shoulder in the act of throwing. So complete is the power over her imagination, that I believe I could even prevent her speaking if it were necessary. Yet I cannot entirely prevent the attack, as I invariably could in the young men's cases: the case has been throughout more troublesome and complicated.

27th and 28th. A troublesome and prolonged attack each night; continues to throw her shoe, and, although I was not present, she could not throw the second one.

29th. The disease appears to have been coming to a climax these last three days, and, as on a former occasion, left her suddenly: she had no attack this evening, but a very slight one in the afternoon from excitement. She talked last evening so much about going mad, that her friends were alarmed, and, without consulting me, sent for an obscure surgeon at the West End, who promulgated some very crooked crotchets. He hung his cap on the colon, and took up his brooms (aloetics and castor oil) to sweep it out. He allowed himself six weeks to accomplish this Augean task. I watched the effect for three weeks, and it certainly appeared to me that three or even thirty more would make no alteration in the matter discharged from the bowels, namely, copious, healthy, feculent motions; just the same as would be produced from any healthy person by the same medicines. He pretended to say that an œdematous state of the forehead, shewing pitting on pressure, was a certain sign of a loaded colon, and of course made this wonderful phenomenon appear on the patient. This was too much for my gravity, I could not help laughing; and, on comparing the foreheads of several other members of the family, I clearly shewed that they were all alike. If any of the readers of *The Zoist* have ever observed anything of the kind, I should feel particularly obliged by a communication on the subject. I have asked above a dozen medical men of high standing in the profession, and not one has ever

even heard of this extraordinary symptom, or of the obscure individual who promulgated it. For the present, therefore, I have no hesitation in writing it down rubbish. There is an old saying, that "it is better to be born lucky than rich:" this person appears at any rate in this instance to have been the former, for being called in just as the disease was ceasing, he makes a pretence of doing a great deal and gets the credit of curing it.

To the present date (June 5th) Miss D. remains well. I have given the case thus in detail, for two reasons; first, that the readers of *The Zoist* may form their own opinions as to the amount of credit due to mesmerism in curing it: and secondly, because it certainly contains many points of practical importance in using the remedy, whether it is allowed to have had any effect in ultimately curing the disease or not.

I have one or two other cases worthy of notice, but my present communication has reached such a length that I think I had better reserve them for the next number. In conclusion I will just observe, that I have for a long time placed mesmerism on my remedial list, and always recommend it when I consider it will be beneficial to my patient; indeed I should consider myself equally culpable in omitting to recommend mesmerism in a case of hysteria, tic douloureux, or other nervous disease, as in neglecting to give quinine in ague or opium in delirium tremens: and I have very little doubt that the day will come when the propriety of so doing will be universally recognized.

VI. *Cures of Neuralgia of various parts, After Pains, Abscess, Ophthalmia, acute Rheumatism, Deafness, and an instance of Prevision, being a few Cases selected from Mr. Parker's Mesmeric Experience during the last eighteen months.* By Mr. JOHN B. PARKER, Surgeon, Exeter.

### I. *Neuralgia of the Face.*

Miss ——— had suffered from tic douloureux for *six years*, during which time she had tried all the well-known remedies without any marked benefit; besides having many of her teeth extracted. On my first visit I found her in the greatest agony; the act of speaking aggravated her sufferings so much, that she could with very great difficulty articulate two words in succession, and this occasioned great



distortion of countenance. *Six days mesmeric treatment quite relieved her from pain.* During the past 14 months she has experienced two slight returns of the pain: on each occasion the complaint was removed by one mesmeric sitting. She is now *quite well.*

## II. Neuralgia.

Mr. Davidge, Milk street, Exeter, had suffered very severely from tic douloureux for *several years.* The various remedies recommended for such cases having entirely failed, *mesmerism succeeded in relieving him the first application, and in five days he was able to attend to his business as usual.*

## III. Neuralgia of the Hip.

Miss —— having for five months suffered much pain about the hip, so that she could with difficulty and in much pain walk across the room, consulted her ordinary medical attendant who pronounced it a hip complaint. The parents having heard of many of my mesmeric cures, sent for me; when I recommended the mother to mesmerise the daughter. *In five days she was quite well and able to walk three miles, and she has remained well to this, now 12 months since.*

## IV. Abscess of the Lachrymal Sac.

The sister of this young lady had been suffering from an abscess in the lachrymal sac for 18 months, accompanied with very distressing pains over the orbit and cheek. She had consulted several eminent surgeons in London who had advised a pin to be worn in the lachrymal duct. Leeches had been previously applied, and suppuration of the leech bites had invariably followed. Mesmeric treatment was had recourse to, and in *three weeks all the distressing symptoms subsided.*

## V. Prevision of Cure.

A lady had a large tumour of the left ovary of nine years duration which has been completely removed by the application of leeches to the os uteri. This treatment had been had recourse to by myself with very decided benefit before she had ever been mesmerised; but in her mesmeric sleep-waking her introvision was so correct as to tell me how many applications of leeches would be necessary to remove the whole of the

tumour; and her prevision has been most truly verified. The tumour of the side was so large as to cause the trunk to be swerved on one side to such an extent as to produce a very visible distortion of the spine.

#### VI. *Removal of After Pains.*

April 13, 1847, Mrs. C. was delivered of her fifth child, after a natural and short labour, at eight in the morning. The after pains were very violent and I ordered her several doses of morphine and mesmerism. The morphine was taken during the day and through the night. On my visit in the morning, I found her in great distress,—the *pains constant and very violent*. The mesmerism had been omitted. She was then mesmerised in my presence, and *in twenty minutes the pains ceased*. I requested the operation to be repeated if the pains returned. On my visit the following morning I found my patient quite delighted with the wonderful effects of mesmerism; there had been no necessity to repeat the operation.

#### VII. *Neuralgia of the Heart.*

Mrs. ———, æt. 42, subject to violent palpitation of the heart with considerable pain of the organ, occasionally attended with faintness and much pain on the inside of the left arm, much aggravated by going up stairs. *The pain was quite subdued by the first application of mesmerism, and in three days she was able to resume the active duties of life.*

#### VIII. *Ophthalmia.*

My own little boy, æt. 6, had a very severe attack of catarhal ophthalmia, for which I ordered leeches, blisters, aperients, soothing and astringent applications, without the least relief. In fact the pain was becoming more and more severe. He was then mesmerised twice daily, and *from the first trial, the pain was much subdued, and in the course of a few days all the symptoms were removed and the eyes resumed their natural lustre*. Under ordinary circumstances this would have become strumous ophthalmia,—the most troublesome complaint at all our ophthalmic institutions. From what I have witnessed in this case, I am quite satisfied that mesmerism is the true remedy for all scrofulous affections, as it is certainly a transfusion of the nervous energy: and as diseases may be transferred from one individual to another

without an act of the will, there is much more reason to believe that health may be transferred with the additional assistance of the will, as is exhibited in my daily experience.\*

### IX. Deafness.

Ann ——— æt. 23, had been *very deaf for three years*, I could scarcely make her understand a single word. She was mesmerised daily for a month, when her *hearing was quite restored and she now hears conversation in the lowest tone.*

### X. Acute Rheumatism.

Mr. C. for three succeeding years has had a severe attack of rheumatic fever : each attack commencing with more violence than its predecessor. April 16, 1847, he sent for me. He was then suffering very acute pains in the whole system. I had bled him during the former attacks as well as in this. In the preceding attack his wife had some prejudice against mesmerism, and consequently he had very little benefit from it. But on this occasion his wife mesmerised him when he had any acute pain, and *immediate relief has invariably followed every mesmeric operation.* In the former attacks he had been unable to move till a month or five weeks ; in this attack he was convalescent at the end of a fortnight. The result of this case is the perfect confidence of the whole family in the remedial agency of mesmerism.†

Not a day passes without my being consulted for pains in the face, ear-ache, or rheumatic pains ; and in the great majority of these cases, a single mesmeric operation is quite sufficient to remove all the pain. Such a multitude of these cases has now passed under my own observation, that mesmerism is resorted to in Exeter by the industrious classes as a most extraordinary remedial agent.

\* See cures of ophthalmia and of scrofula in Vol. II., p. 239 ; Vol. III., pp. 519, 24, 326 ; Vol. IV., pp. 458-9, 461-3.—*Zoist.*

† See similar cases in Vol. II., pp. 86, 257, 384 ; Vol. III., p. 326.—*Zoist.*

VII. *Cases of painless Tooth Extraction, and of extreme Debility, &c.* By Dr. STORER, Park Street, Bristol.

I. *Case of Hysteria and Spasm with Tooth Extraction without Pain.*

A YOUNG woman, living as servant with a respectable family in this city, was mesmerised for a severe hysterical affection with spasms at the pit of her stomach. She was also suffering from violent tooth-ache, proceeding from a decayed tooth. Three sittings relieved the hysteria; and, finding the pain in the face still continue, I advised her to have her tooth extracted in the mesmeric state. She consented, and attended the following day at my rooms, where I was about to give a private demonstration to a large and respectable party.

After I had shewn various phenomena on different cases, hereafter referred to, the young woman was introduced. I mesmerised her deeply in less than five minutes. The dentist was Mr. Williams of Park Street, up to this period a stranger to me, and, though only suddenly called upon to attend, he very kindly consented. After having opened the mouth and made the jaw rigid, I placed Mr. Williams *en rapport*. He proceeded to freely lance the gum, and then skilfully extracted an upper molar tooth, which required great force. The patient was then made to rinse her mouth with water, as the gum bled freely; and afterwards the dentist closed the gum by firm pressure. Perceiving no indications of pain throughout, and in reply to an inquiry, he addressed himself to those present, by saying that closing the gums was frequently a painful part of the operation, and, though he had applied ether with success in several cases, yet he had not met with one, which to his mind had been so entirely satisfactory, as regards *insensibility* to pain. The young woman was then demesmerised, and appeared quite incredulous of the fact of the extraction, until she felt the cavity and was shewn her tooth. A faint moan had been heard, but she denied all knowledge of pain or the operation.

II. *Nervous Disease with great Debility.*

On the same occasion, I introduced two cases which had both been cured by mesmerism. The first was that of a youth, named James Waring, about 14 years of age, living in Thomas Street, in this city. He had suffered some time since from a severe nervous affection, considered as epilepsy by his friends, which produced wasting, with great debility.

Mesmerism was recommended, and in about six weeks he was convalescent. His strength is fully restored, he is now a stout youth, and quite well. I occasionally mesmerise him, as his friends allow him to come forward. He is a good subject, shewing various mesmeric phenomena. He is phrenomesmeric, and in his waking state, rigidity and traction, to some extent, may both be induced.

### III. *Cure of Blindness from Lightning, by Mesmerism.*

The following is a most interesting case. The little girl is Jane Chard, aged 11 years, residing at Church Lane, in this city.

Some months since she was struck by lightning, during a thunder storm, and deprived of sight. Her father is a poor but very intelligent man. On discovering the fact, he was about taking his child to the hospital, when a thought occurred to him, that, as the accident was occasioned by electricity, magnetism or mesmerism, being similar, would afford the greatest or only chance of success.

Mesmerism was applied in this case, and though the little girl was entirely blind for *three days*, after that time the sight began gradually to return, and by the end of a fortnight she was quite well.

I mesmerise her occasionally: she proves an excellent patient for all the higher phenomena; she is so susceptible that she can be operated upon by will. She is naturally a very delicate child, but always feels better after being mesmerised.

### IV. *Mesmerism in cases of Drowning—Man a Galvanic Apparatus.*

The weather now inviting many bathers, the following case may prove of interest; and perhaps of great importance in accidents on the water.

Last summer, a poor woman threw herself into the Avon, near to the ferry, at Tiverton, adjoining Bath.

I was accidentally passing at the time, and, hailing the ferry-boat, proceeded with three others to the spot. We got the poor woman out of the water in about five minutes from the immersion, and had her conveyed to a public house some little distance off. I directed her clothes to be removed, and that she should be placed between warm blankets, and well rubbed. She was quite insensible, and deadly cold. I forced small quantities of warm brandy and water into the mouth, but it was not swallowed for some time. The usual mode of

friction by the hand or flannel up and down was first resorted to; and, though it was well applied in this case by two women, by one on the back and by the other to the lower extremities, no reaction appeared to set in.

After satisfying myself that a portion of the brandy and water had been swallowed, and directing my pointed fingers with contact to the pit of the stomach, the seat of a nervous plexus, I succeeded in getting a faint murmur from her, with chattering teeth; "Cold, cold," was the expression.

I now took the place of one of the women, and began by making longitudinal passes with contact down the spine. After a short time, I again asked the poor woman how she felt. She faintly replied by saying she felt a *glow* in the back. I now directed the women to take my place, and continue the friction as they saw me do it. They did not seem to comprehend me, or perhaps thought the old-fashioned mode best. I now operated on the lower extremities by passes with contact, and presently the poor woman said unasked, that the *glow* had left the back, and she felt it in her legs.

This hint sufficed to make me direct my energies over the whole body, particularly over the course of the spine; and I very soon afterwards had the extreme satisfaction of hearing the poor woman say, and before those present, that the glow seemed to follow the direction of my hands. Reaction set in, the poor woman recovered, and the following evening was conveyed home to her friends. Two reporters called on me for the particulars, and, though I especially drew their attention to the more interesting facts, except the accident no notice was taken of the treatment. I merely now give the facts as they occurred, and I cannot but think, that where an electrical or galvanic apparatus is not at hand, the above simple process is well worthy of further attention: of course I mean with all the usual auxiliaries.

VIII. *Cure of Shortsightedness and Tic Douloureux, and painless Extractions of Teeth.* By Mr. SARGANT, Surgeon, Reigate, Surrey. Communicated by Dr. ELLIOTSON.

LAST year, Mr. Sargent, a medical gentleman at Reigate in Surrey, called upon me to enquire whether I thought mesmerism would be of use in a very extraordinary case of some standing in which he had lately been consulted. I replied in the affirmative, and shewed him a case or two and the method of making the passes, since he knew nothing of the subject and

had viewed it as Mr. Wakley represented it in the *Lancet*, till of late when the constant abundant accession of indisputable facts compelled him to believe that he had been deceived. In five minutes he was put into the way of mesmerising and demesmerising. He returned home, began mesmerising his patient, produced wonderful benefit and striking phenomena, and the extraordinary case will in due time, I trust, be placed among the cures recorded in *The Zoist*. Like an honest and courageous man, he resolved that his patients in general should benefit by mesmerism whenever it was possible, and openly both avows his convictions and practises the art. The following are a few of his cases illustrative of the benefit of mesmerism.

To me Mr. Sargant's conduct is peculiarly gratifying, from the course taken by an old practitioner in his neighbourhood, who ought not to have acted as he has done in reference to the great subject of mesmerism.

JOHN ELLIOTSON.

“ Reigate, June 4th, 1847.

“ My dear Sir,—I herewith send you a few cases, which, should you think them sufficiently calculated to further illustrate that great boon—mesmerism—to suffering humanity, and to open the eyes of those who are so blind that the sun in its meridian is darkness to them, I shall with yourself and others feel repaid if we can only ‘convert one sinner from the error of his way.’

“ Believe me, my dear Sir, with every feeling of gratitude for your kindness,

“ Ever yours faithfully,

“ Dr. Elliotson.

“ JOSEPH SARGANT.”

### I. *Shortsightedness.*

Rebecca S., æt. 25, a servant for some years in a respectable family, was compelled to leave her situation from shortness of sight, in August, 1846, the time I was attending the family; and I advised mesmerism, to which she very gladly consented, though at the same time I was doubtful whether any benefit would be derived. But to my great astonishment, after mesmerising her eight times, her vision has returned as strong as it was when a child; and she has now been in service for the last three months.

### II. *Tic Douloureux.*

Sarah B., æt. 22, had suffered from tic douloureux for six months, and had tried all the usual remedies without any

benefit. In August, 1846, she came to my house, a perfect stranger, to witness mesmerism, and likewise to consult me as to my opinion of its effects upon her case. My answer was, that we had cases on record which had been, if not cured, very greatly relieved. After witnessing some phenomena, she sat down, and in three minutes was sound asleep. I then locally mesmerised the side of the face, and allowed her to remain for half an hour, and then awoke her. She left my house and walked home, went to bed, and slept from ten o'clock until eight the next morning, without the slightest knowledge of pain, which she had not done for the last six months. Being delighted, she dressed, and, not giving herself time for breakfast, ran up to my house to be mesmerised, fearing I might have left home. I again mesmerised her for an hour as before, and in the course of the day she had a few twinges, but slight compared to her former attacks. I continued to mesmerise her for a fortnight, when she was obliged to leave the neighbourhood, and said should she feel the slightest return she would come down to me. I have heard from her since, and she continues quite free. These cases occurred on the 17th August, 1846.

#### *Painless Extractions of Teeth.*

I. August 27th. Miss B., æt. 16, at a ladies' seminary, was suffering with severe tooth-ache. I mesmerised her and extracted one of the molares in a very decayed state, without her having the slightest knowledge of the operation; evincing not the minutest feeling of pain, not so much as the distortion or movement of a single muscle.

II. Sept. 19th. At the same place I extracted a decayed molar tooth from Miss C., æt. 11, in the mesmeric state, without the child being at all conscious, she having a great dread of the operation. I had promised, if she would allow me to mesmerise her then, I would instantly awake her, when she should have her tea, and then be mesmerised and the tooth be extracted. But finding, on first mesmerising her, she was so soundly asleep, I embraced the first opportunity and extracted the tooth. On awaking her to enable her to cleanse the mouth, she said, "Oh dear, why you have taken out my tooth, and I never felt you."

III. S. P., æt. 19, came to my house to have her tooth extracted, and said, "You send people to sleep before you take their teeth out; don't you, Sir?" "Yes," I replied, "and I will send you to sleep if you like." She sat down,



and in six minutes she was sound asleep. I then desired her to open her mouth, which she did; lanced the gum and extracted the tooth without her moving a muscle, and awoke her to cleanse the mouth. She was quite surprised. Her mother was in the room, and asked her, "Did not you feel Mr. Sargent pull your tooth out?" She replied, "No, mother, I never felt it at all."

IX. *Cure of Affection of the Heart* by Mr. ADOLPHE KISTE.  
Communicated by Dr. ELLIOTSON.

I HAVE received the following letters and documents from Mr. Majendie.

"Heddingham Castle, June 7th, 1847.

"Dear Sir,—I send you the case of Eliza Barrett, in which the benefit derived from mesmerism seems to me proved by most direct evidence. It is most improbable that the able physicians and surgeons of three London hospitals, should have been mistaken in supposing disease of the heart to exist, if it were not so; and that Mr. Hands, who examined Eliza Barrett *before* mesmerism was applied,\* should also have been in error. It is most improbable that you, with all your experience in the use of the stethoscope, should, on examination after mesmeric treatment, have failed to detect disease of the heart, if it still remained.

"The so-called reasoning of *post hoc non propter hoc*, is hardly admissible, as it is most improbable, that when, after failure of all other medical appliances, mesmerism was employed and benefit ensued, the cure should be a mere matter of chance. If the whole is to be resolved into the effect of imagination, the sooner doses of imagination are prescribed according to an orthodox formula, the better for suffering humanity.

"Very sincerely yours,

"Dr. Elliotson."

"ASHHURST MAJENDIE.

"In the beginning of February, Mr. Adolphe Kiste expressed to me the wish to meet with some sick person whom he might endeavour to benefit by mesmerism. I mentioned this to Mr. Decimus Hands, and met at his house Eliza

\* Before any non-medical mesmerist takes a case in hand, he should have it examined by a medical man, and the opinion pronounced upon it should be written down. Lamentable experience makes this necessary. When a fee cannot be given, no medical man who is a mesmerist will refuse this good office.—*Zoist*.

Barrett, a girl of twenty-two, who had just left St. George's Hospital, suffering from disease of the heart, considered incurable.

"I took her to the *studio* of Mr. Kiste, in Great Marlborough Street, who speedily put her into the mesmeric state, and sleep-waking soon declared itself.

"She slept that day about five hours, and continued to do so daily for three weeks. Mr. Kiste then desired she should pass twenty-four hours in mesmeric sleep. I accompanied him to the sister's house one morning, when he put her to sleep; and he went again the next day at the same hour, when he awakened her.

"The benefit which was apparent from the first day of trial, was, from the time of the long sleep, more decided. Dr. Elliotson kindly offered to examine the state of the heart.

"Eliza Barrett walked in the mesmeric state from Marlborough Street up Blenheim Steps, got into a cab, and proceeded to Conduit Street, where she remained an hour. Dr. Elliotson examined her minutely, and found no trace of disease of the heart. She was taken back without being awakened. She had been in a most deplorable state, unable to maintain herself by needle-work, unequal to service from the pain in the side brought on by exertion, and without resource.

"After about six weeks, she appeared to be in good health, and was endeavouring to get a place as housemaid. But an attachment, which had been broken off, as I believe, on account of the desperate state of her health, was renewed.\* She married in the month of May, and Mr. Kiste finds on enquiry that she is perfectly well.

"ASHHURST MAJENDIE."

"To Adolphe Kiste, Esq.,

"37, Maddox Street.

"June 26th, 1847.

"Kind Sir,—I return you my sincere thanks for the cure which, under God, I have received at your hands by mesmerism. I can truly say, that for more than one and twenty years of my life I never knew what it was to enjoy health, and when the physicians at three hospitals, and St. James's Dispensary, and many other medical gentlemen had, after using all the means and medicines they prescribed, failed to do anything more than relieve the pain for a time, I

\* The patient at Bideford, cured by Mr. Davey, after being dumb seven years, was, before her illness, engaged to a young man; but the marriage was broken off. Her cure removed all difficulty; the advances were renewed, and through mesmerism she became a happy wife.—See *Zoist*, Vol. IV., p. 451.

came to you in February, 1847, in a very weak state, utterly incapable of earning my own living, then labouring under disease of the heart, and pains in the limbs. The first time I was mesmerised I received benefit from it. When I had been mesmerised six or seven times, five hours a day, I could lie down on my left or right side, not having been able to lie upon either for some time previous, without considerable pain. The violent beating of the heart, and shortness of breath then left me; I had, I believe, been mesmerised two and twenty times, when I was quite cured. You mesmerised me five times after that, which made the cure more permanent. I have now enjoyed perfect health for above three months, being well six weeks previous to my getting married, which was on the 9th of May. I have had *much mental anxiety and exertion of body, without the least return* of pain or palpitation. After suffering so much for so many years, I am well able to appreciate the cure which I have received through mesmerism. With many thanks for your kindness towards me, believe me to remain,

“Your very humble Servant,

“ELIZA HARRIS.

“No. 4, Duke Street, Bloomsbury.”

“To Adolphe Kiste, Esq.

“Sir,—From the age of one year to fifteen years I was afflicted with fits, abscesses and tumours. It was at this age I first suffered with palpitation of the heart and rheumatism in my limbs, which caused them to swell at times very much. In February, 1845, being then 20 years of age, I became so bad, and having no home, I went to Middlesex Hospital to try to get in, but could not. I then went to St. Pancras Infirmary. It was here I had the rheumatic fever and began spitting of blood. When I had been here seven weeks, suffering so much from the heart, and a complaint in the throat which they gave me a gargle for, and getting no better, I asked Mr. Cooper to give me an order to go out, which he did. I then went on the following day to St. Thomas’s Hospital. Dr. Barker ordered sixteen leeches over my heart the day I went in, and salivated me. I was there six weeks, when Dr. Barker told me he could do no more for me. I had no prospect before me but to go into the workhouse when I left there, being incapable of earning my living: I asked Dr. Barker to be so kind as to give me a note, stating that I had been under his care and what was the matter with me. This was on Saturday, the 3rd May, 1845. On the following Monday he sent me one from his house by the post to the hospital,

stating that I had a disease of the heart and what kind of a one. I then came out of St. Thomas's Hospital, and I obtained a letter for Middlesex Hospital, of Mr. Bell, chemist, Oxford Street. Tuesday being Dr. Crawford's taking-in day, I went there and was taken in, had a warm bath and was put to bed. The first medicine I had there stopped the spitting of blood, and when I had been there a week Dr. Crawford ordered me to have cold shower-baths of a morning, every other day at first, and then every day. I had blisters applied to my side and to the back of my neck. I had turpentine fomentations applied to the stomach and side, and the medicine I was taking brought me out in boils all over me. They healed up again; I got so well that I was enabled to come out of the hospital, and having no clothes scarcely, and my father being ill in the infirmary, I had no one to assist me, so I took the letter which Dr. Barker gave me with me to the workhouse. This was in June, 1845, on a Thursday; on Friday I was called to the board-room of the workhouse, Mr. Cooper was there, and Mr. Lee the master of the workhouse; I gave them Dr. Barker's letter, and told them what I had come there for, and that a friend had got me a situation; and they gave me some clothes, and I came out and went to place. I kept pretty well for two months, and then I had the attendance of Mr. Parts, of Camden Town. It was from this time I began taking calomel for to ease the pain, and I have taken it all along till I got so bad in November last. Before I left my place, a lady my mistress was acquainted with gave me a letter for the St. George's and St. James's Dispensary. I went there, and saw Dr. Dew. He ordered me to be cupped on the left shoulder and a blister over the heart; he gave me some medicine and ordered me rest. It was not convenient for me to lay up at my situation, and he said he could not get me well without I did, and that I had better go into the hospital where I could have rest. I obtained a letter for Middlesex Hospital, and went there and saw Dr. Crawford again, Dec. 4, 1846. But he told me he could not possibly take me in till the next week, but he put me under Dr. Latham's care. I saw him that day, and he gave me some medicine; and on coming home with it I lost my senses, and fell down in Cavendish Square. When I came to, a young woman kindly offered to lead me as far as Mr. Sommerfield's, in Marylebone Lane, who sent his servant home with me. I was to go to the hospital on the following Friday, and as I got much worse my mother was obliged to lead me there. While I was waiting to see Dr. Latham I was very bad, and Mr. Corf came and spoke to me, and asked me if I should like to stay then

and go to bed. I said I should like to stay, so he ordered one of the nurses to take me up into Queen's Ward. At night I had a warm bath, and I had a blister put on my forehead; and when I had been there a week, Dr. Crawford ordered me shower-baths again. I had been here rather better than a fortnight, when Dr. Crawford said he should not keep me there any longer, as he thought I should be better out and have the air. I was no better when I left, for I no sooner got down stairs and went in the board-room to return thanks, than I became very ill again. Dr. Crawford, when he discharged me, the Tuesday before Christmas, made me out-patient under Dr. Latham's care. I was seized with a trembling fit whilst waiting to see him. When I reached home I had a worse attack, and I was a week getting worse, when I went on the following Tuesday down to St. George's Hospital to see if I could get a letter for to go in. I was unsuccessful, and I was forced to give a little girl something to lead me from Hyde Park corner to Bond Street. She then left me, and when I had got half-way up Bond Street I fell down in a fit. When I came to, a young man kindly offered from amidst the crowd that was round me to see me home, which he did. On the next day I went again to St. George's Hospital. I obtained a letter at No. 7, Belgrave Square, and I went and saw Dr. Jones, who immediately made me an in-patient. I had two of these trembling attacks, and I was taken upstairs to Holland's Ward and put to bed. Dr. Jones, when he saw me again, sounded me a good deal, and I think he then called my complaint an affection of the heart and chest. Afterwards I was sounded by several other gentlemen and Mr. Fuller. They changed my medicine a good many times and fomented the stomach. Dr. Jones ordered me vapour-baths for the pains in the limbs, and would not suffer me to get up at all. Mr. Fuller sounded me again for about three quarters of an hour. This was when he found out what the complaint was. Afterwards Dr. Jones sounded me again; it was then he said Mr. Fuller was right in saying it was a chronic disease of the heart. The doctors all complained of a confused murmur or grating sound in the heart, which they heard when they sounded me. I used to feel sometimes as though the heart would beat out of the side, and then all at once it would stop and seem to take my breath with it. To lay upon my left or right side I could not, and if I laid upon my back the palpitation was so great that it shook me in my bed. I remained in St. George's Hospital four weeks, when Mr. Hamilton, the house-surgeon, discharged me. When Dr. Jones heard of it, he said he was very glad of it, as he

was afraid that he should have me get worse again if I stopped there, but he would make me an out-patient if I liked. But I told him it was no use of his doing that, as I could not walk so far. It was previous to this that he said he could not take out my heart and put me in a new one. They gave me steel medicine to take, and the last medicine I took from there was ether and hartshorn. Dr. Jones ordered a belladonna plaster over the heart and a strengthening plaster round the loins. I sent for my sister to fetch me home. When I had been home three days, I saw Mr. Hands in the prayer-meeting, along with Mr. Miller. On the following Friday, Mr. Hands sent to my sister's for me to come down to his house. I went there, and he then spoke to me about mesmerism, and said he thought he knew of a gentleman that would undertake to cure me if I would make up my mind to be done, and mother would give her consent to my being mesmerised, which she did on the Saturday previous to my coming to you on the Monday. I bless God that ever I was mesmerised, for I have been only one and twenty times in that state, and am now quite cured: for which I return you my sincere thanks.

"I remain, Sir, your very humble servant,  
 "March 28th. "ELIZA BARRETT."

There can be no question that the view taken of the disease by the various physicians was correct; and their treatment of it sound and excellent. It was evidently a case of acute rheumatic pericondritis, or inflammation of the heart's covering, that became chronic, and probably induced after a time a degree of hypertrophy or overgrowth of the heart; and there was the addition of hysteria. She was treated by all with the greatest kindness as well as skill. But in the end her disease proved to have been ameliorated only for a time. Ordinary medical means could have effected no more in any hands; and these circumstances render the value of mesmerism the more striking.\*

I have seen her this week, and she is perfectly free from all disease of the heart and from hysteria, though the troubles and bodily exertion she has gone through lately have been great. She tells me that mesmerism appears to have changed her constitution altogether, for, from having all her life been ill in some way or other, she is now perfectly hearty.  
 June 28th. JOHN ELLIOTSON.

\* The utility of mesmerism in affections of the heart is exhibited in Vol. I., p. 465.

X. *Case of Neuralgia of the Stomach with excessive Debility, &c., &c.* By Mr. SYMES, Surgeon, 77, Grosvenor Street.

Miss —, having been in rather delicate health for a twelve-month previously, was suddenly seized on the 28th of January, 1843, with violent cramp-like pains of the stomach (gastrodynia), accompanied by distressing vomiting, faintness, great flatulent distension of the abdomen with borborygmus, &c., coldness of the surface and particularly of the lower extremities, extreme pallor of the countenance, &c. Hot brandy and water was administered, and hot fomentations applied to the stomach, but it was above an hour before she experienced any relief, she remained very weak and languid for some days and then had a recurrence of the pains, &c., more severe even than at first; after which the attacks returned more and more frequently and with increased intensity, lasting three or four or even five hours at a time, and producing sometimes absolute fainting from excessive pain and exhaustion. She could not take the smallest particle of solid food, not a single crumb of sopped bread, without inducing one of these distressing paroxysms, which would likewise come on from any little mental agitation, and frequently, too, without any apparent cause. Her menstruation had always been regular and with scarcely any pain, but now her periods were attended with intense pain of the loins and anterior region of the uterus; and this again would invariably bring on a recurrence of the stomach affection. After attending to the alvine secretions, I ordered hydrocyanic acid three times a day, beginning with a small dose and gradually increasing it to as large a dose as my patient could bear, combining it in turn with lime water, sesquicarbonate of soda, and with stramonium, and afterwards also with creosote and trisnitate of bismuth, &c. Full doses of cajeput oil were administered during the paroxysms, &c., &c., but with only temporary relief. In short I tried every medicine I could think of as applicable to the case, and at length nothing seemed to give the slightest alleviation of pain except strong stimulants combined with large and repeated doses of opium (muriate of morphine was the form employed) but this was followed by such distressing head-ache, sickness, and thirst, that nothing short of the intense agony she suffered would have justified its exhibition.

Nine weeks had now elapsed since the commencement of these attacks. I have said that my patient was unable to take a *particle* of solid food, she obtained scarcely any sleep at night, and became weaker and weaker, until one day

she nearly fainted in trying to walk between two assistants from her bed to a sofa in the same room ; and, at length, she could scarcely bear to be lifted from one to the other to have her bed made without faintness or pain. I saw with alarm that no permanent benefit was derived from any of the powerful remedies I had prescribed, and I felt that my patient must shortly die unless some better means could be devised. I had long felt desirous of attempting mesmerism in this case, but knowing that the lady's friends were strongly prejudiced against it, I had not suggested its adoption, especially as at that time I had never seen a similar case so treated ; but, in despair of affording relief by any other means, I now ventured to propose it to the mother as a last resource ; her reply was, "Well, Mr. Symes, you know our confidence in you, and whatever you say is necessary shall be done." I had on that occasion only a very few minutes to spare, but, determined to lose no time, I at once commenced mesmerising my patient and was pleased at seeing an evident effect produced at the end of ten minutes, although she did not go into the mesmeric sleep : this was on the 5th of April. On making my visit on the following day, I was highly gratified at learning that she *had passed a better night than for two months previously.*

6th. Mesmerised her 25 minutes ; she became drowsy and could with difficulty keep her eyes open but did not sleep, yet she felt *so much better afterwards that I determined upon discontinuing all medicine.* She passed, in her own words, "*a most excellent night.*"

7th. Mesmerised twenty-five minutes. The eyes closed spontaneously, but without loss of consciousness ; she felt, however, so much better and stronger afterwards that *she rose from the sofa of her own accord and walked across the room without assistance.* I now gave her the yolk of an egg, raw, which she bolted and retained on her stomach without any ill effect ; slept well all night.

8th. The eyes closed in spite of herself a few minutes after I commenced the passes, and she was unable to open them until I ceased ; still she did not lose consciousness, but was enabled to take her yolk of egg and walk about the room for ten minutes afterwards. She passed another good night, and the next morning attempted to walk about the room *before being mesmerised, but was soon obliged to sit down from faintness.* *After being mesmerised half an hour, with no other effect than on the previous day, she could walk about with impunity for a quarter of an hour.*

10th. My patient *had had no recurrence of her attacks*



since the first day she was mesmerised; but this being her monthly period, I had looked forward to it with anxiety. She complained of lassitude and severe pain in the back, but had entirely lost *this pain* after half an hour's mesmerising; ate *two yelks of eggs*, and walked about a quarter of an hour without fatigue.

11th. The eyes closed as usual, and she experienced the usual benefit.

12th. Was discomposed by letters of a distressing kind, and felt ill in consequence. Mesmerised half an hour, but with little effect, being much disturbed during the time; the eyes did not close, she was unable to walk afterwards, and passed a restless night.

13th. After half an hour's mesmerism *I ventured to allow her a little chicken, which caused no inconvenience*; she slept naturally for an hour afterwards and awoke refreshed.

14th. The eyes closed as usual; she made *a hearty meal*, and felt so well that I gave her permission to take an egg for her breakfast the next morning.

15th. A violent attack of pain, vomiting, &c., &c., was brought on by eating the egg *before being mesmerised*, and left the usual faintness and prostration of strength; but *after being mesmerised three quarters of an hour, felt so much better that she walked about and ate a hearty dinner without inconvenience.*

16th and 17th. Felt as usual weak and listless in the mornings, but strong and well after the mesmerism.

18th. Went into the mesmeric sleep for the first time to-day, after which she made a hearty dinner, and *read aloud great part of the evening* without fatigue: a fortnight before she could not even endure a little conversation.

Still mesmerised half an hour daily, the eyes always closing in spite of any efforts to keep them open, but without her *losing* consciousness; felt so well on the 20th that she was induced to dine *before being mesmerised*; about twenty minutes after it, however, the old symptoms of pain, vomiting, flatulence, &c., returned, but ceased entirely after the mesmerism, and she was able to read aloud and walk about all the evening,—formerly after such an attack she was always obliged to go to bed.

Went on well till the 29th, when some cause of excitement occurred in the evening, which kept her awake great part of the night; and a renewal of the annoyance on the following morning induced *a painful attack, which was relieved as usual by mesmerism.*

May 6th. Monthly period. Had considerable pain in the back, &c., which was entirely removed by mesmerism, and the sleep was induced for twenty-seven minutes.

Had an attack on the 13th from the sudden communication of a family affliction; and on the 18th the same symptoms were just commencing when I paid my daily visit. Mesmerised her three quarters of an hour, *prevented the attack from coming on*, and left her quite comfortable. With these exceptions she went on favourably, the eyes *always* closing during mesmerism, but the sleep only coming on occasionally till the 23rd, when she went out for a drive for the first time since the commencement of her illness; it was a cold easterly wind, and an hour after her return she was seized with head-ache, sore throat, cough, and loss of voice. After half an hour's mesmerising the *head-ache was entirely relieved* and the *throat better*; the voice did not return for several hours, and the cough continued troublesome for a day or two.

The mesmerism was continued till the 27th, on which day it was omitted; she passed a restless night in consequence, and awoke next morning with one of her attacks, which continued till she was mesmerised; she had also a little pain on the 31st, from not being mesmerised until several hours after her dinner.

June 4th. The *periodic pain in her back, &c., removed by mesmerism*. Continued for the next nine days always feeling weak and low of a morning, but strong and in good spirits after the mesmerism, which was omitted on the 13th, and at bed-time she began to feel unwell. Took some beef tea, but rejected it almost immediately, and was restless and uneasy all night. A rather severe attack came on after her breakfast the next morning, leaving her weak and ill till the afternoon, when the mesmerism restored her, and she enjoyed a hearty meal.

30th. Went out to spend the day, and probably from over fatigue *had a slight attack* in the evening, which was *soon subdued by mesmerism*. This was continued daily until the 9th of June, when she was persuaded to go for change of air to stay at the country-house of a friend, and *not having been mesmerised had an attack in the evening*, which lasted two hours.

10th. Lay down to sleep for an hour in the middle of the day, and was most careful of her diet, in the hope of avoiding an attack; but it *again came on* in the evening even more severely than on the previous day.

11th. Weak and ill, lay on the sofa great part of the day,

and went to bed very early, but a *most severe attack* ensued. Her friends there, who had hitherto laughed at mesmerism, now confessed that she, at least, could not do without it, and agreed to drive her up to town to see me on the following morning.

12th. She arrived at my house with her mother, so weak that she could with difficulty step out of the carriage into my dining room. I immediately *mesmerised her for an hour*, after which she expressed herself as *feeling quite well*; had a *ravenous appetite*, returned to the country and ate everything before her. The young lady of the house, who had often seen her friend mesmerised by me, and acknowledged the invariable improvement in her appearance after it, yet retained an unaccountable antipathy against the remedy, and could never be persuaded that an hour's natural sleep in the course of the day would not have an equally beneficial effect; but seeing that no precautions would keep away the attack, save "the one thing needful," her natural goodness of heart and sympathy for her friend's sufferings overcame her prejudices at this time, and she consented herself to apply the remedy. Accordingly from the 13th to the 20th this lady *mesmerised my patient for half an hour daily*, and there was *no return of the pain* till the 21st, when a slight attack was induced by a fright, which the lady soon relieved by the usual means; yet

" — true 'tis strange,  
And passing strange 'tis true,"

her antipathy against this, to her friend, invaluable blessing, is at this day greater than ever; nay, I am told that she has so far imbibed the prejudices of a religious friend as to ascribe the mesmeric influence to satanic agency. Other friends of my patient do not scruple to declare this same conviction: one lady in particular, a near family connexion, who has likewise witnessed the remarkable sanative effects of mesmerism in this case, and the failure of all other means, for she was staying in the house at the time, is most bitter against it and all who practise it; yet she too, under the influence of her better feelings, has more than once, on witnessing Miss ——'s agonizing pain, offered to mesmerise her. Others again rudely laugh at her for adopting such absurdity. Miss —— herself knew nothing about the science until applied to her own case, and her mother had a feeling against it; but both have, from the commencement, been deeply sensible of, and grateful for, the benefit conferred, and can afford to laugh at the folly of those who have tried to set them against it.

22nd. My patient returned to town, and I recommenced mesmerising her daily till the 5th of August, when she went into the country, feeling quite well, and continued so until the 13th, on which day she awoke with great pain in her back from the usual periodical cause. A severe attack came on after her breakfast and lasted two hours. She could not move off the sofa all day, and took nothing but a little chicken broth, yet another paroxysm came on in the evening, leaving her very weak and ill for days after; but she had not another attack till the 31st, when the carriage was nearly upset, and she had to alight and walk a considerable distance: this induced a slight paroxysm, and on the 5th of the following September an alarm of fire produced another, when the young lady who had formerly mesmerised her being fortunately present, kindly exerted her satanic (?) influence, sent her to sleep in spite of the pain within five minutes, and in twenty minutes she awoke feeling quite well. One must presume therefore that Satan is tired of walking up and down like a roaring lion seeking whom he may devour, and prefers assuming the form of a ministering angel assuaging the ills of mortality. Probably these ladies are not aware that the same absurd outcry has been raised against every new remedy, —vaccination, bark, &c., &c., but how they can reconcile it to their consciences, under any circumstances, to employ such a remedy, if they really do in their hearts ascribe it to such a source, I must leave it to themselves to explain; “I only know that” I “would not have done so.”

Most of the dates in the foregoing narrative are taken from a journal kept by my patient for a sister who is abroad, but from some cause not sent to her, and put into my hands to “make what use I pleased of.” Miss —— escaped any attack for some months after this, and in her letter to her sister, dated April, 1844, says she is *quite well*. She was indeed restored to comparative health, and I am as fully convinced as she is herself that her life was in imminent danger when I commenced the process, and has been saved by it. The tendency, however, to a recurrence of the attacks has continued; and although sometimes she has been free from them for many months together, at others she has had them severely, requiring to be mesmerised very frequently afterwards; thus in November and again in December, 1844, and several following months, she had some severe attacks.

It is worthy of note that Miss ——’s mother, an elderly gentlewoman, had been subject to attacks of gastrodynia for three or four years previously to Miss ——’s illness, during the whole of which time *they had slept together*, and as I after-

wards learnt they had been in the habit of sleeping with *a hand locked in each other's hand*; and during the whole of her daughter's illness, up to this time, Mrs. R. had not suffered a single attack. I did not for a long time connect these circumstances with Miss ——'s illness farther than as giving the hereditary predisposition, and when I did so, I had some difficulty in inducing the ladies to occupy separate sleeping rooms, but I did at length insist upon it, and since then Mrs. —— has had occasional returns of *gastrodynia*, although not so severe or so frequent as formerly. I have now little doubt that the younger lady's illness was originally induced by sleeping in this way with her mother, and that the obstinate predisposition to a recurrence of the attacks, and the debility and lassitude so constantly experienced of a morning, are ascribable to the same cause. In truth, the beneficial action of my half hour's active mesmerism in the day was constantly being counteracted by the injurious tendency of the mother's eight or ten hours' passive mesmerism, so to speak, at night.

After a time, Miss —— went habitually into the sleep-waking state when mesmerised, and although on this occasion I have dwelt principally upon the curative powers of the agency, different highly interesting phenomena have been induced. I had often great difficulty in awaking her, sometimes for hours together; her eyes, too, would remain closed for some time after coming out of the mesmeric state, in spite of her own and my efforts to open them. On one occasion, I tried in vain to get her eyes to open for above an hour after the waking, but not being able to accomplish it, I was obliged to leave her, telling her that without doubt they would presently open; but if not, that she might be pretty sure they would open when she awoke in the morning after a night's rest. To my surprise, however, I found them still closed on paying my visit the next day, though they opened readily after I had again mesmerised her. But at length she was enabled, in the sleep-waking state, to instruct me how to avoid this difficulty in future. She would also tell me how long it was necessary for her to sleep, and if I awakened her before the time, she would be sure to have an attack. If I could make her promise to awake spontaneously at the end of a given time, as in twenty-three, or twenty-five, or thirty minutes for example, she would do so precisely at that time. Then she acquired the power of foreseeing to an hour in how many days or weeks the next attack would ensue *if not mesmerised*; and if I delayed ever so little after the time specified, I was sure to find her ill. But as I have always

taken care to mesmerise her if possible before an expected attack, she has rarely had any, and when they have come on, I could always clearly trace them to some imprudence on her part, or to mental agitation, or other exciting cause; and they are always readily subdued by mesmerism. At one time, however, when she required to be mesmerised daily, as was always the case after an attack, I was undergoing excessive fatigue and anxiety, and I found myself hardly able to affect her; so my friend, Dr. Elliotson, kindly undertook to mesmerise her for me for a week or two. He could produce the effect without difficulty, and when I recommenced, under more favourable circumstances, I was equally successful.

In November, 1845, too, she unfortunately had an attack when I was out of town, and not liking to trouble Dr. Elliotson, she sent for a neighbouring practitioner, who dosed her with powerful medicines for some twenty hours, without the slightest relief; and when I arrived, I found her completely exhausted with pain and fatigue. Although I could usually induce the sleep in a few passes,—I have effected it by merely gazing at her for a second or two, at the distance of her drawing room,—it was now above an hour before I could succeed, and in her sleep she told me it would be necessary for her to be mesmerised daily for two months, unless she could be kept in the mesmeric state six or eight hours a day for a fortnight: but as she would neither allow any one, except the mesmeriser, and those who had mesmerised her, to approach her, nor suffer her mesmeriser to leave her in the mesmeric state for more than a few minutes at a time, I could effect this only by begging her to come on a visit to my house for a fortnight, during which time I regularly mesmerised her night and morning for an hour or two, and my wife for some hours in the middle of the day; and thus we got over the effects of this violent and protracted attack.

I can excite in her some six or eight of the phrenological organs, as well as the phenomena of traction, and alternate rigidity and relaxation of the limbs, &c.; and by making her promise, during the sleep-waking, to do anything in her natural state, she will certainly do it, although having no recollection of anything that has occurred in the mesmeric state.

I must not omit to mention, that my patient is now happily married, and that I saw her a few days since in excellent health and spirits.

The case is highly interesting and instructive in many points of view. It has served thoroughly to convince me of what I had before but a vague notion of, viz., the great

impropriety of allowing young persons to sleep with the aged, especially when the latter are afflicted with any disease, even though not of a kind usually considered contagious. Had I immediately on the commencement of the malady insisted upon my patient sleeping alone, and could I have devoted several hours a day to mesmerising her, or had she been blest with friends ready to do so, and thus to co-operate with me in my anxious and strenuous efforts to effect a cure, instead of thwarting me and annoying her, by decrying and persuading her to discontinue the only remedy she found of use, I feel assured her recovery would have been as rapid as it was protracted. It shows, too, how long it is sometimes necessary to persevere with this remedy, just as with any other therapeutic agent, in order to effect one's object; and it may serve as a lesson to all of us never to presume to give an opinion upon subjects we are unacquainted with.

This lady has herself effected several striking cures by means of mesmerism. For example: on visiting the cottage of a poor woman in the country, she one day saw a child which had been suffering for weeks from ophthalmia. She succeeded in mesmerising the child. On the following day the eye was much better; she repeated the operation, and in two days all traces of the inflammation had disappeared.

On calling at a friend's house in town, she found the infant screaming in the nurse's arms, and was told that nothing would pacify it; it had been crying all night, and the mother, quite worn out, had just gone to lie down. Without saying anything, she took the child in her lap, mesmerised it for twenty minutes, and restored it asleep to the nurse. The mother had no idea how the change had been effected, but wrote to her the next day, to say how much better the child had been ever since her visit; it had slept *so* much, and had scarcely disturbed her all the night afterwards.

Only a few weeks ago, spending the evening at my house, I saw her remove tooth-ache in a few minutes, from a gentleman who had just before been pacing the room in agony with it.

Before concluding I may perhaps be permitted to mention, although it has nothing to do with the above case, how highly I was gratified a few days since at witnessing, by the kindness of Mr. Chandler, the extremely interesting phenomena induced in his blind patient, Captain Peach. The gentleman who usually mesmerises Captain P. readily sent him into the sleep-waking state by a few passes, and then exhibited the phenomena of traction, community of taste, &c. While the Captain was still asleep, a lady, who is also in the

habit of mesmerising him, entered the room; she is said to have greater mesmeric power over the Captain than any one else, and it was agreed that after he was awakened she should send him to sleep again without his knowing she was present. She did speak however after he was awakened, but we went on talking to the Captain, and at a given signal she, sitting at a distance of at least six feet, commenced making passes and pointing towards him. His eyes presently began to quiver and fill with tears, as they always do when mesmerised, and his head dropped several times upon his chest, he each time rousing himself with a start, moving uneasily about upon his seat, and apologizing to us for "not being able to keep awake." The lady at length advanced towards him, and in a few moments sent him quite off, and then readily produced the different phenomena before alluded to. It is indeed a most satisfactory case, and, the usual effects occurring as they do in a gentleman who has been blind so many years and when he could not know what was being done, it shews that at least these phenomena may be induced quite independently of "the imagination."

XI. *Cure of Tic Douloureux in two sittings.* By Mr. HAYMAN, Lace Manufacturer, Sidmouth.\*

ABOUT the middle of April, 1845, Ann Llewellyn came on business to my shop, and having heard I mesmerised expressed a wish to be present at one of the sittings, though much prejudiced against it from believing it to be satanic. I consented, and took her into the parlour where there was a youth in the mesmeric sleep. I began by exciting the phrenological organs, and having touched Veneration and Language, he slowly rose from his chair, clasped his hands, fell upon his knees, and poured forth a most beautiful and affecting prayer; upon which Anne declared herself satisfied, as the devil would never teach a man to pray. She then determined to come to me the next day and try what could be done for her. She was then about 30 years of age and had been suffering from tic douloureux ever since a severe cold in 1840. It was accompanied by tightness, weakness, and oppression of the chest, and frequent spasms. The nose was much affected, the tip scarlet, burning hot, in acute pain. She had consulted several of the medical profession in Exeter and Exmouth,

\* A subscriber to the Mesmeric Infirmary and acquainted with Mr. D. Hands.  
—Zoiot.



who coincided in declaring her to be in a highly nervous state and that medicine could not avail, though nature might.

Anne came according to her promise, and her sister and brother in law came with her. I proposed to commence by mesmerising the man, and therefore began by making the passes over him at the same time that I forcibly willed that she should feel the effect instead of him. After some minutes, I turned to her and said, I feared I could not give her much time, but found she was already partially collapsed. I took her thumbs and in about four minutes she fell back quite unconscious, but seemed to labour under great oppression and difficulty of breathing; a few downward passes quickly relieved her. As I made them down the limbs and off from the feet, her countenance brightened, testifying the comfort and pleasure she felt. I then spoke to her and so did her sister and brother, but she did not answer. I then excited language and called her by name, "Anne." "Yes." "Are you comfortable?" "Yes; but in great pain." "In what part?" She placed her hands on her chest without speaking. "Do you think I can do you good?" "Yes, I know you can." "Tell me then what I am to do, how to proceed." She put both hands on her forehead, drew them gently down, pressing on the chest with her thumbs; then down to the hips, pressing there; continuing to the feet: then, throwing off the influence, she repeated this process, and I closely observed her directions. As my finger accidentally touched the tip of her nose, her features sparkled with pleasure. I again excited Language, and the remainder of the sitting was filled up by proving my power over her. I made her sing, and excited Terror and Ideality, when I was obliged to quiet her: I then demesmerised her. She walked twelve miles the following day, and two months afterwards called on me to shew me how well she was. I then tried to mesmerise her by pointing, and she exclaimed I was throwing fire at her, and then at the beautiful colours. She saw each of my fingers as I pointed forming a different colour, with sparks of fire; she then said she saw the interior of her mesmeriser, and described the different arteries, the circulation of the blood, the appearance of the brain, &c., &c., calling *the lungs* the lights. One of my hands felt cold, the other hot. All of a sudden she became very sad, and cried and sobbed out, "Oh my husband, my husband." On being questioned, she said she saw him, that he had been bled in consequence of an accident, being crushed between a waggon and a wall; that the hurt was in the shoulder, and he had been in bed four days and was wishing for her, but did not like to send for her; he had no bones broken.

I cautioned the sister not to say anything of this to her when awake, but to go home as soon as they could. On their arrival the whole account was found perfectly correct.

I have seen her repeatedly since, and she remains in good health and has not had any return of her complaint since April, 1845.

June, 1847.

XII. *Dr. Esdaile's First Monthly Report of the Calcutta Mesmeric Hospital, and his Experiments with Ether used with the same view as Mesmerism in Surgical Operations. Painless Operation at Madras, by Dr. Johnstone, upon a European lady, in the mesmeric state. Appointment of a Mesmeric Committee at Madras by the Government. Communicated by Dr. ELLIOTSON.*

THE following is the printed report which I have received:—

“The Government having been pleased to sanction the publication of monthly reports from my hospital, as the best means of diffusing correct knowledge among the people on a subject of practical importance to them, I shall in future furnish a monthly summary of the cases treated in the hospital, that the public may know what is doing, and that my statements may be corroborated or contradicted on the spot, while the facts are fresh in the memory of those who witnessed them. It is impossible for me to give the names of the persons who witnessed what I relate, very few of them being known to me, but I hope that they will freely, and without scruple, correct any statement of mine that does not in all essentials correspond with their own observations.

“I regret that there is no novelty in the nature of the cases treated last month, and for this reason: in consequence of the success I have met with, in removing the tumors so common in this country, while the patients were in the mesmeric trance, persons afflicted with this disease resort to me from great distances, and a notion has gone abroad among the people, that my ‘charm’ is only applicable to such cases: add to this, that the natives are totally ignorant of the efficacy of mesmerism in medical diseases, and it will explain the sameness of my proceedings since coming to Calcutta. The field will gradually open, however, and in proportion as the public become familiar with the subject, and its extensive application to medical as well as the generality of surgical diseases, I shall be able to communicate more varied and interesting matter.

"In recording last month's proceedings, I shall put the reader in possession of the facts, and then make some comments on them.

"November 9th. Doahmony, a peasant woman, aged 50, has come from Benares to get an immense scirrhus tumor of the right breast removed. It commenced two years ago, and is moveable, hard, and elastic; there is no enlargement of the axillary glands, and she does not look in very bad health.

"On the 7th day of mesmerising, she was entranced, her arms were partially cataleptic, and she was insensible to pricking. Next day, she was again put to sleep, and two-thirds of the tumor removed without her moving or appearing to feel it. She then awoke up, and appeared to recover her senses before the operation was finished. No manual restraint was used during the excision of the mass, but she became very violent immediately after, and required to be forcibly held down while the arteries were being tied.

"The breast weighed 7 pounds.

"December 29th. Discharged at her own request, her friends having come for her from Benares. The sore is nearly healed.

"Ramlochun Doss, a weaver, residing at Serampore, aged 60. He has got one of the usual tumors of 30 years' growth. Having been entranced for five days previously, he was operated on the 1st December.

"I intended to save all the parts, if found to be worth keeping, but the organ on the left side was diseased, and was therefore sacrificed; the other being healthy, was kept.

"There was not the slightest shrinking from the knife, or the smallest movement in the trunk and lower extremities. An indistinct moaning was heard when the cord was cut across, but the man lay perfectly passive and motionless during and after the tying of the arteries. His pulse being nearly insensible from the great loss of blood, I thought it expedient to awake him to administer a cordial.

"He was with considerable difficulty aroused, and was very unwilling to be disturbed, but at last opened his eyes, and instantly asked, 'Why so many people were standing around him?'

"He said that he felt very well in every respect; that there was a slight heat in the seat of his complaint; this caused him to carry his hand to the part, and he then became aware that the tumor was gone.

"It weighed 40 lbs.

"December 31st. He has had no difficulty in recovering, and the wound is nearly healed.

"December 6th. Katick Doss, a washerman: has been afflicted with a tumor for 16 years. He was entranced on the fifth day of mesmerising, and was operated on two days after. Having injured my hand, I was unable to operate, and Mr. R. O'Shaughnessy obligingly took my place. The dissection was tedious and severe, but he lay motionless, till about the middle of the operation; he then began to awake, and was completely aroused before it was over. He complained for a good while after, that *he could not see*—this fact will be met with again soon. The organs were all saved. Weight of tumor, 30 lbs.

"December 31st. This man has been in a very dangerous state, sloughing, diarrhoea, and fever having ensued, but I think that he is now likely to recover.

"I hope that the reader will give the following strange eventful history his best attention, as in its nature herself will be seen partially raising the veil, and admitting us to a glimpse of the mysteries of the inner life of man.

"November 21st. Sheik Manick, a husbandman, has come from Burwan to have an enormous tumor removed. He is subject to fever twice a month, but his constitution appears to be wonderfully little impaired. We succeeded in entrancing him on the third day, and for four days after, but fever, followed by diarrhoea then attacked him, and the process was discontinued. On the 4th December, he was again mesmerised, but it was found that we had to commence *de novo*, his system having thrown off the mesmeric influence in the interval. I determined on account of the periodic derangements of his system, to operate on the first occasion that offered.

"December 12th. His arms, which were crossed upon his breast, were rigidly fixed in that attitude, and could not be extended; pricking him all over did not disturb him. I therefore proceeded to operate.

"I ought to have noted, that after testing him, I awoke him daily, to ascertain if he had been conscious of any annoyance in his sleep.

"The tumor was so immense, that no attempt could be made to save the deep-seated organs; I therefore performed the operation in the manner described by Dr. Stewart, in a similar case on which I operated in the Native hospital.

"About the middle of the operation, he cried out, and showed other signs of suffering; but his exclamations were unintelligible, or had no reference to his present position. Soon after all was over, he vomited a full meal, and his pulse became imperceptible. He answered questions in a wild distracted manner, and all we could make out was, that he could not see, although his eyes were wide open. When I tried to give him a cordial, his teeth were found to be firmly clenched, and considerable rigidity still remained in the arms. He continued to complain in a distracted unintelligible manner for an hour, that I remained with him.

"The tumor weighed 100 lbs.

"He was operated on at 12 o'clock p.m., and I returned to see him at 4 o'clock. He was sleeping soundly, and I awoke him; he said that he was in full possession of all his senses, that he saw very well, and he spoke loudly and earnestly as usual. He had slept soundly since 10 o'clock (his mesmerising time), he said, and was awake this moment by me. I asked him when he last saw me? and he replied, "*yesterday when you awoke me as usual.*" He had no recollection of having been disturbed, and said that he certainly had not vomited to-day. Being farther pressed to remember if nothing had annoyed him when asleep, he said, 'Ah! Yes, now I recollect being awake for a moment by the ants biting me, but went to sleep again till you awoke me this moment.'

"He now missed the weight of his burden, and sat up to look for it; on seeing the altered state of things, he expressed the greatest surprize, and said, 'Why did you not tell me you were going to do it to-day?'

"I desired him to go over the events of the day up to the present moment, and he did this with the greatest minuteness till 10 o'clock, his mesmerising time, but after that he only recollected being annoyed by the ants for a moment, and slept well till awoke by me just now. He repeated, that he had not seen me since yesterday. I found him entranced when I came to the hospital to-day, and therefore was not among his waking recollections—his existence from 10 till 4 o'clock was a complete blank. He seems to me to have awoke up from the most intense degree of the mesmeric trance into somnambulism, (of which the patient has no recollection in his waking state) in which there was a disturbance of the instinctive powers of life caused by the sudden and profuse loss of blood, but the life of volition continued torpid and enchained till the moment that I awoke him.

"December 13th. The wound was stitched to-day, and

there was no want of meaning in his exclamations: they were most emphatic and appropriate, and he abused everybody in the most expressive Bengalee terms.

“December 28th. He has had no difficulty in recovering, and has been walking about for several days.

“December 4th. Sheik Nemoo, a Khitmutgar; aged 30: he has got a small tumor. He was entranced on the 8th day, and the operation was performed two days after.

“The operation was very difficult and severe, from the almost cartilaginous hardness of the skin, and its adhering closely to the subjacent organs.

“Towards the end of the operation, he exhibited the usual signs of pain, and asked for water and a punkah, but on coming thoroughly to his senses, in about ten minutes after, he asked when and by whom it was done? The organs all saved.

“December 31st. Is doing well.

“From the foregoing; it will be seen that two, if not three, patients awoke into consciousness before the end of the operation. The extraordinary case of Sheik Manick I consider to have been as satisfactory as if he had acted the part of a corpse throughout. For when the convulsive movements often seen leave no memory of them in the brain, and no trace of suffering in any part of the system is visible when the person comes to his senses, such cases are surely for all practical purposes *painless operations*. If a man has had no apprehension of an operation, and knows not that it has been performed when he awakes, what is this to be called if not a painless operation?

“As a practical man, I am quite satisfied if my patients assure me that they felt no pain, especially when every look, word, and action correspond with their statements. To the careful observer, those vague convulsive movements are as specific and characteristic of an extraordinary state of the system, as a corpse-like endurance of the most cruel torture. When the trance is only disturbed, but not broken, the motions often seen are as objectless as those of a galvanized corpse, or the fluttering of the fowl after its head has been cut off: the spinal nerves seem only to be irritated, without involving the brain, or voluntary part of the nervous system, *and as long as there is no volition, there is no sensation, as will be shortly seen*. There is no attempt to withdraw the part from under the knife, the patients never try to remove

it with their hands, and it is quite evident that they have no idea of the *source* of their discomfort. If the *will* had prompted the movements, some memory of them would remain, *but there is usually none*. I think it very probable that this muscular irritability might be generally extinguished altogether by prolonged treatment, but it is not worth the trouble, for the system suffers as little as when there is not a quiver of the flesh. This I have been long aware of, and acted up to, but I now come to an equally practical fact, in working out which I have usefully spent a considerable part of last month.

“It is no small triumph of science, and no trifling boon to humanity, to render men insensible even to *half* the horrors of terrible operations, but having been long accustomed to save my patients *all* knowledge of the injuries inflicted upon them, I was dissatisfied with the half-successes that occurred last month, and suspected that there was some disturbing influence at work which had been overlooked, or that I was ignorant of, as many imperfect operations happened in one month as in the last year and a half, and I resolved not to move a foot farther till the disturbing cause was detected.

“In the hot weather, the patients are all but naked, and in this state are entranced, and operated on. But last month, they were mesmerised under two blankets and a sheet, with their faces only exposed. Having been tested in the mesmerising room, they were carried on their beds into the operating room, through which a current of the cold north wind blew, and that every movement of the body might be seen, they were exposed stark naked to the spectators. I remarked on several occasions, that a deep inspiration, and other involuntary movements immediately followed this exposure of the body to the cold air, although the persons had a moment before been quite indifferent to the loudest noises, pricking and pinching. The demesmerising influence of cold, when artificially applied, was familiar to me, as will be seen in my *Mesmerism in India*, and it will appear surprizing that I should not have been more on my guard against it as a *natural agent*. I can only plead in extenuation, the stupifying influence of a successful routine; but failures, when improved, are often more instructive than complete success.

“I suspected that *cold* was the secret enemy at work, and lost no time in determining the point by actual experiments. Two men being in preparation for operation were subjected to the following course of experiment.

“Mothoor, a bearer from Cuttack, has got one of the usual tumors. He was sent to me by his brother, Bogobun

Doss, from whom I removed a 50-pound tumor in the trance, a year ago, at Hooghly : he also sent Morali Doss, on whom I operated in the Native Hospital, in presence of the mesmeric committee.

"Dec. 27th. Mothoor being entranced to-day, was subjected to the action of the electro-magnetic machine with the central magnet in it, his hands and body trembled in synchrony with the shocks, but his countenance remained perfectly placid ; in about ten minutes, his head turned convulsively to one side, but his features were not disturbed, and he slept on.

"When handling his arms, I saw a boil on one of them, and made a crucial incision into it, without his shrinking in the least. He was then carried under the blankets, and his bed placed in the north door of the hospital ; the blankets and sheet were suddenly pulled off, and he was exposed naked to the cold air ; in about two minutes he shivered all over, his breathing became disturbed, and he clutched right and left for the bed-clothes, but still sleeping ; they were supplied to him, and he huddled himself up under them with the greatest satisfaction, still sleeping however. The bed was then carried back to the mesmerising room, and he was artificially awoke. He had slept profoundly without a dream, he said, and awoke this moment from feeling cold. When shewn the wound in his arm, he was greatly surprized, and shewed the usual signs of pain, saying, that he had struck the boil against something in his sleep, he supposed, and it had burst.

"Dec. 28th. The magnetic machine awoke him to-day on the second application.

"Dec. 29th. He was more deeply affected to-day, and lay unmoved for several minutes in the open air ; he then shuddered all over, his breathing became irregular, and he immediately awoke into the full possession of his senses : the cold had awoke him, he said.

"Dec. 30th. I covered the wound in his arm with nitric acid to-day ; the flesh became instantly white, but he did not shrink in the least : a pin was also thrust through the flesh between his fingers, and left there, of course without his minding it. He was then exposed in the northern doorway, and awoke in less than a minute after being exposed to the air. The cold awoke him, he said.

"The pin sticking between his fingers greatly perplexed him, and he drew it out, expressing as much pain as most people would do on having it stuck into them. The whitened sore on his arm was now shewn to him, and he immediately



exhibited signs of the greatest pain, as people always do when any raw surface comes in contact with the mineral acids: the pain was so severe that I ordered his arm to be fomented with warm water.

“A stove was ordered for the operation room.

“Dec. 31st. The room being agreeably heated to-day, I proceeded to operate on him in the presence of numerous spectators, exposing only the diseased surface. The operation was very severe and tedious from the hardness of the diseased mass and its adhering closely to the delicate organs below, which were all saved. No sound escaped the man, there was not the slightest shrinking under the knife, and the only movements observed, I was told, were some slight contractions of the toes and forehead.

“He awoke in about ten minutes after all the arteries were tied, as if from a natural sleep, stretched himself well, complained that he felt his thighs and arms stiff, and seeing his *bhai*, Bogobun Doss, he asked him to shampoo them for him. He had slept very well, he said, nothing had disturbed him, and he felt no pain in the part. The wound was at last shewn to him, and he expressed the greatest horror and alarm, exclaiming that it pained him excessively. After a while, I asked him if Bogobun Doss had told him the truth. ‘Oh! yes,’ he answered, ‘it was done exactly as he described.’

“Dr. Dickens from Cuttack, visited the hospital a few days after, and was recognized by Mothoor.

“After telling him all about it, he confidentially asked, ‘But how did the Dr. Saheb do it?’

“Chand Khan, aged 35, has got the same complaint. We commenced mesmerising him on the 8th December, and on the 25th he was insensible to pricking, &c.

“December 27th. He was carried on his bed, under the blankets, to the north door. I called upon him loudly by name, and plucked a pinch of hair out of his moustache without disturbing him. I then drew off the bed-clothes; in less than a minute he shivered, sighed deeply, like a person after a shower bath, and eagerly sought for the bedding, straining his eyelids to open them, but in vain. He soon after awoke from the cold, he said.

“December 28th. Again exposed to the cold air, after inflicting different tests of sensibility. After shivering, and seeking for covering, as yesterday, but finding none, he rolled himself up like a hedge-hog, and tried to make the most of it, but soon awoke, and from the cold, he said.

“December 30th. Acted precisely the same as yesterday.

“ December 31st. I stuck a pin into his nose, and left it there a moment, before drawing off the bedding. He awoke exactly as he had done on former days, and from the same cause, cold.

“ When getting up he rubbed his nose against the bed, and the pin fell out to his great surprize.

“ After he got up, I gently pricked his nose with the pin which he resented as much as any one in the company would have done.

“ Next day, he was operated on without knowing anything about it, and although the operation was not the formidable one expected, it was very curious, and will be related next month.

“ From the foregoing facts, I consider myself entitled to say, that it has been demonstrated, that patients in the mesmeric trance may be insensible to,

“ The loudest noises.

“ Painful pricking and pinching.

“ The cutting of inflamed parts.

“ The application of nitric acid to raw surfaces.

“ The racking of the electro-magnetic machine.

“ The most painful surgical operation, and yet be aroused into full consciousness by the exposure of their naked bodies, for a few minutes, to the cold air.\*

“ All the persons admitted last month for operation have been disposed of, except one.

“ JAMES ESDAILE, M.D.

“ Calcutta, 1st January, 1847.”

In the *Delhi Gazette Overland Summary*, for March 22, are the following paragraphs:—

“ His Highness the Nawab Nazeem of *Moorshedabad*, accompanied by Mr. Torrens, Mr. Cooper, and the native gentlemen in his suite, visited the Mesmeric Hospital on the 10th. Dr. Esdaile offered to operate on a patient who had been brought to the proper state, and the Nawab declined to be present, but munificently presented the doctor with 500 reals, to be applied to the purposes of the hospital.

“ The *Englishman* of Feb. 23, is glad to hear that steps have been taken by several of his wealthy fellow-townsmen to give greater publicity to Dr. Esdaile's proceedings and successful cures among their countrymen than it would seem they have hitherto attained.”

\* “ This will be provided against in the London Mesmeric Hospital, no doubt. —J. E.”

The following paragraph will amuse those who have watched the conduct of the adversaries of mesmerism in Europe.

“The *Hurkaru* states that Government, on the representation of the medical visitors to the Mesmeric Hospital, has withdrawn the permission which it had previously given for the publication of the reports of this institution. The public will remember that Dr. Esdaile has from the very first been anxious that the utmost publicity should be given to the whole of his proceedings, and he has always courted the free expression of opinion regarding the nature of his operations, confident that the result of discussion would be the triumph of the cause he has espoused. One monthly report as our readers know was published, and it is impossible not to see the advantages which arose from its publication. Dr. Esdaile challenged any proof of the inaccuracy of his statements, and this challenge brought forth two antagonists in the columns of a contemporary. One of these writers boldly asserted that Dr. Esdaile had given an incorrect account of the month’s proceedings; that he had spoken of operations as painless, which were in reality not so. *Dr. Esdaile came forward, and vindicated himself most satisfactorily from this charge, and in the end Medicus retired in discomfiture.*”

It delights me to inform the European public that Dr. Esdaile has shewn no unworthy feeling respecting the inhalation of sulphuric ether, but has had recourse to it and begun most dispassionately to investigate its properties. Without any communication with the mesmerists of Great Britain, he has displayed the same pleasure at the discovery of its powers, and not for an instant thought of attempting to depreciate them. The conduct of the mesmeric world in this particular has, I fear, disappointed their adversaries. Truth and universal benefit were the sole objects of us here and in India. Dr. Esdaile printed the following letter in the *Englishman* of March 3rd.

“THE INSENSIBILITY PROCURED BY MEANS OF ETHER.

“*To the Editor of the Englishman.*

“Sir,—The moment that the rumours of the possibility of procuring insensibility to pain by the inhalation of the vapour of ether assumed a positive shape, I made experiments with it in my hospital.

“On the 23rd Feb., I caused two men to inhale the fumes of nitric ether, (not having sulphuric ether at hand) but only

with the effect of making them disagreeably drunk for several hours without any remarkable modification of sensibility. On the 28th February, having procured sulphuric ether, I put two ounces of it into a pint of water, and desired two of the hospital coolies, then in perfect health, to inhale the fumes from the common inhaler used in hospitals, in the way that they smoke a hookah. It was very disagreeable, and I had some difficulty in getting the first man to persevere for five minutes. He then became very drunk, and begged to be allowed to go and lie down, which he was permitted to do. Up to this point he was sensible to pricking, and named the place injured.

“Another man was made to smoke the hookah for seven minutes, with considerable intermissions, and when he ceased to be able to smoke, I held the bottle of ether under his nose. At the end of seven minutes, he begged to be taken to bed, and had to be supported to it. Immediately after lying down, he became insensible to all questions, and to pricking all over his body. This I was quite prepared for, knowing that we can be made sooner insensible by the lungs than by the stomach often, by means of carbonic acid gas, opium, bhang, stramonium, &c. But judge my surprize when I found him to be as completely *cataleptic* as any person I ever saw in the mesmeric trance! Not only so, but he exhibited the same spasmodic closure of the eyelids, and trembling of the eye lashes, and his insensibility from head to foot was perfect. On forcing open his eyes, the white of his eye could only be seen, and in no respect could I have distinguished his condition from that of a person in the most intense degree of the mesmeric coma.

“The pulse when he desired to lie down was small and frequent, but when the coma was established, it became full and regular, like a healthy or mesmeric sleeper’s, and his breathing was quite tranquil without snoring. He was reduced to this state at ten minutes after 1 o’clock p.m. I pricked him most pertinaciously all over, at intervals, for ten minutes more, and tried to awake him by rubbing his eyes, blowing in them, squirting water into them, and sprinkling his face and chest with cold water, but all to no purpose.

“*His teeth were firmly clenched, and he could not be made to swallow a drop of fluid.* The catalepsy continued intense all the time. At twenty-five minutes past 1 o’clock, I desisted, and desiring him not to be disturbed, I drove to the medical college, a mile off, in the hope of finding Dr. Mouat, as I wished to have a competent witness of the man’s condition. I found Dr. Mouat at home, and he obligingly accompanied

me to the hospital. We reached it at twenty minutes to 2 o'clock, and found the catalepsy to be going off, and the man beginning to move. The spasm of the eyelids continued, and the eye was still turned upwards.

"When urged by questions, he answered precisely like a person in the mesmeric somnambulism, but when pricked all over, he said that he felt nothing. We now attempted to rouse him farther, by causing him to inhale the fumes of carbonate and liquor of ammonia, which seemed to disturb him a little, but he said that he smelt nothing, and it did not materially dissipate the torpor of the senses. Shortly, after, he began to call upon me by name, begging me to open his eyes, which I tried to comply with, but could not succeed in effecting, and still the insensibility of the skin continued. At ten minutes to 2 o'clock, he was carried out of doors, and seated on the steps leading to the hospital. A bheestie was placed several steps above him, and was ordered to empty his mussuk slowly on his head and spine. He was asked if he felt anything? He replied, 'nothing.' In about six minutes, he opened his eyes for the first time, but it was evident that their sense was shut, and he said *I was a Baboo*. The cold affusion was continued, and at 2 o'clock he suddenly jumped up; an instantaneous expression of intelligence spread over his countenance, and he showed that he was restored to full consciousness, by getting into a passion with the bheestie for wetting him. This was the first moment of consciousness since he had gone to sleep, and as is often seen in mesmeric sleepers, he had no recollection of the means used to put him to sleep. In a word, the state of coma and somnambulism was perfectly identical with the parallel mesmeric conditions.\*

"How long this man's state of unconsciousness would have continued, if not so violently dissipated, I cannot pretend to say, but I am certain that he might have been flayed alive for fifty minutes without feeling it, for he was quite insensible to external impressions in his half-roused state of somnambulism, or sleep-waking rather, and in this also he resembled a mesmeric sleeper.

"The other man did not attract so much of my attention at first, as he continued sensible to pricking for some time after lying down, and he only seemed very drunk. But when

\* "4th March. I have done the same thing again to-day, and contrasted the catalepsy and somnambulism caused by ether, with the same states induced by mesmerism, and they could not be distinguished. The former was only more intense, and would yield to nothing but long continued affusion of cold water. But I suppose the etherial effects were *real*, and the mesmeric ones *delusion* or *humbug*.—J. E."

I returned with Dr. Mouat he was fast asleep, and it took much cuffing and pulling to get him to answer. There was no catalepsy in his arms, but on Dr. Mouat lifting his legs, he found them to be in a singularly rigid state—another mesmeric symptom.

“We continued to rouse him with ammonia, &c., and got him to speak plainly, and then he complained of not being able to open his eyes; the eyelids seemed glued together, and while begging to have his eyes opened, he was insensible to my pricking him assiduously. It was now upwards of an hour since he had smoked the ether, and we could not yet dissipate its effects. He also therefore was subjected to the cold affusion for several minutes, of whose action he was quite unconscious, although he kept rubbing his eyes all the time to open them, and occasionally answered questions correctly. He at last suddenly awoke into the full possession of his senses, and recollected nothing that had happened since he went to sleep.

“Here then is a most exact imitation of the physical phenomena witnessed in the mesmeric trance, and the sleep-waking state caused by ether beautifully illustrates the distinction between *sensation* and *consciousness* so often seen in the mesmeric state, and which I have insisted upon so frequently, with little effect I fear. These men were capable of talking and acting, and made the reasonable request to have their eyes opened, although they were unconscious of a deluge of water that was falling on their naked bodies from a height.

“The opponents of mesmerism will probably have little difficulty in believing all this, because it was done ‘*secundum artem*,’ with an orthodoxly nauseous drug.

“I am satisfied that the man least affected might have been operated on to any extent almost, not without *appearing* to feel it, but without being conscious of it afterwards, just as is seen every day in mesmeric operations.

“Here then is a prodigious engine for good or evil, according as it is used or abused, for if the advantages are most striking, the evils are not less so in the above examples.

“*E cælo descendit Ether!*’ is no doubt gratefully ejaculated by the medical opponents of mesmerism, to whose aid it has come at their greatest need; but if their love and gratitude are not tempered with discretion, they may find their new ally a dangerous enemy.

“The speedy induction of insensibility of long duration is most satisfactory and complete, and I apprehend no danger from prolonged etherial coma, for the pulse was natural during

its greatest intensity, and the breathing not disturbed, nor did the men suffer afterwards from what they had undergone.

“ I believe that any amount of mere pain might have been inflicted without the knowledge of the patient, but I should be extremely reluctant to perform a capital operation entailing a great loss of blood on a person in this state, till I had obtained more command over my too active ally.

“ In many of my late operations in the mesmeric trance, for example, the pulse became insensible from the sudden and profuse hemorrhage, and it became necessary to revive the sinking system by restoratives. The patients were therefore awoke for this purpose, and this can be generally very easily done. But in the coma from ether it has been seen there was no power of swallowing left in one of the men, and that stimuli applied to the skin and nose had no decided effect on the torpor ; in fact there was no means of getting at the vital powers. Now, if this man's life had depended on our being soon able to restore him to consciousness and sensibility to ordinary stimuli, I think it very probable, and Dr. Mouat agreed with me, that he would have died before this could have been done.

“ But let us hope that we shall soon be able to regulate as easily as we can set in action, this potent influence. In the man most intensely affected, one-tenth of the power exerted would probably have sufficed for all practical purposes, and more control might therefore have been preserved over the vital functions. By cautious and graduated doses, and with a knowledge of the best antidotes, I think it extremely probable that this power will soon become a safe means of procuring insensibility for the most formidable surgical operations even.

“ All mesmerists, who are lovers of truth, and not mere traders, will rejoice at having been the means of bringing to light one truth more, especially as it will free them from the drudgery required to induce mesmeric insensibility to pain, which, although the most striking, is the least important branch of the subject.

“ It is only of late years that the application of mesmerism to surgery has been prominently brought forward, principally with the view of affording an ocular demonstration of the existence and power of this great vital agent.

“ But the great field for a display of its usefulness is in the treatment of medical diseases, where it often comes to our aid when all other resources have failed, and it would take a library to contain the volumes of well-attested cures

performed through its agency on the Continent, before it was ever heard of for surgical purposes.

“Not the least curious part of this history is to observe how the passions and prejudices of men have been made not only to establish known truths, but to discover new ones.

“I am, your obedient Servant,

“JAMES ESDAILE.

“Calcutta, 1st March, 1847.”

I have received a pamphlet published at Madras in February, entitled, *Notes of a Case of painless Surgical Operation performed while the patient was under the influence of Mesmeric Agency, by J. W. T. Johnstone, M.D. Edin. Licentiate of the Royal College of Surgeons; late President of the Royal Medical Society; Member of the Medico-Chirurgical Society, Edinburgh, &c., &c. Madras: 1847.* I make the following extracts:—

“I am at liberty,” says Dr. Johnstone, “to mention that my patient in this case is the lady of a clergyman of the church of England. Both she and her husband have perused the following notes in MS., and are ‘most thankful to be able to bear testimony to their entire correctness.’

“Mrs.——, European, of a well regulated mind—a well formed figure—and a system remarkably free from any kind of nervousness. Has been six years and a half in India. General health good. Before leaving England she observed a tumor about the size of a field bean over the posterior aspect of the right shoulder. It continued to enlarge gradually but slowly, and at the end of five years had attained the size of a small egg. For the last two years, it has increased much more rapidly, and now constitutes a tumor of an adipose nature, lobulated, mobile and kidney shaped. It measures about six inches in length, four inches in breadth, and two and a half inches in thickness at its thickest part, and stretches from the spinous process of the seventh cervical vertebra, downwards and outwards towards the acromion and outer third of the spine of the scapula, along the upper border of the trapezius muscle. A sensation of weight, and slight numbness of the right arm are the chief inconveniences complained of.

“I recommended extirpation on first seeing it, twelve months ago, but the patient would not consent. Leeches, discutient ointments, &c., were had recourse to with no good effect. Seeing it thus increase, she at last made up her mind to have it removed. I recommended her to try the effect of



mesmerism prior to the operation, to which she at first objected, as neither she nor her friends believed in its efficacy. She at length consented, and agreed that I should try it on the morning previous to the operation."

Mesmerism was begun on the 2nd of January, and continued daily till the 9th. The events of this day are thus described.

*"8th Mesmeric Sitting, January 9th.*

"I commenced at a quarter past 7 a.m., and continued for three hours. She felt no drowsiness, sickness nor langour after yesterday's proceedings, and again expressed herself as feeling better than she did previous to the commencement of the mesmeric sittings. Position, manipulations, &c., the same as yesterday. Pulse 80—skin cool—respiration natural—ears filled with cotton. She soon fell into a deep sleep. Muscular twitches were well marked. At 10 o'clock a.m., the mesmeric trance seemed perfect, the cataleptic condition was well developed, and sensibility to pinching, pricking, loud noises, strong light and ammonia, entirely absent. Soon after 10 a.m., Superintending Surgeon, D. S. Young, who had been requested to be present at the operation, arrived. Professor Key had also been invited and promised to be present, but was unavoidably detained at his class room. The state of the patient's perfect insensibility, and the cataleptic condition were shown to S. S. Young's entire satisfaction. At a quarter past 10, I turned her full upon her face, and made other necessary arrangements, to proceed with the operation. Pulse 80—skin cool—respiration slow and tranquil.

"*Operation.*—I made two elliptical incisions over the tumor, commencing about half an inch superior and external to the spinous process of the seventh cervical vertebra, and meeting about half an inch below the centre of the outer half of the spine of the scapula. The length of each incision was about 7 inches 3 lines, consequently the extent of skin divided by the knife equalled  $14\frac{1}{2}$  inches. I carefully dissected out the tumor, which was slightly adherent, from below upwards. This occupied about three minutes and a half. Three arteries of no great size required ligatures. The bleeding was profuse at first, and seemed not to differ in this respect from an ordinary operation. The edges of the wound were brought together by four stitches, the intermediate distances being supported by straps of adhesive plaister. S. S. Young kindly assisted me in the operation, and Dr. Smith assiduously kept up the mesmeric passes along the patient's back all the time.

The patient's husband, my apothecary, and a nurse were present.

"The time of the operation, from the commencement of the first incision to the application of the last roll of bandage, amounted to eighteen minutes, during all of which time not the slightest trace of suffering or sensibility on the part of the patient could be detected. The pulse continued unchanged at 80, as S. S. Young satisfied himself, and the respiration perfectly tranquil; no moan or sigh escaped her lips—no alteration in the expression of her features was observed—no instinctive motion or wincing was detected; once only she moved her head instinctively to free her mouth and nostrils from a little pool of blood which had collected about them, and was interfering with her breathing. She was easily demesmerised, before which care was taken to conceal as much as possible all traces of the operation. When she awoke the following dialogue ensued.

"Q. Well, have you been asleep to-day?

"A. Yes, I think I have.

"Q. Do you think you slept more soundly to-day than yesterday?

"A. I cannot say.

"Q. Did you feel me turn you or do anything to you to-day.

"A. No, but I feel something smarting, and my face and eyes feel stiff.

"She now put her left hand up to her shoulder, as she had often done before, and perceived that the tumor had been removed, of which she confessed perfect unconsciousness. The stiffness of the eyelids and face was caused by dried blood. Pulse 80—respiration natural.

"The tumor weighed 3 lbs. 1 dr. two hours after removal. The wound was dressed with cold dressings, and almost entirely healed up by the first intention. She suffered no pain in the wound, continued perfectly free from fever, and was confined to her room only one day. The pulse continued at 80 for two or three days after the operation, when it rose to 90, apparently its natural standard. She speedily recovered, and now feels better than she did previous to the commencement of the mesmeric sittings."

Thus Mr. Young, the Superintending Surgeon of the Presidency, requested to be present (observe the word *requested*), and *assisted* in the operation: and another medical man, "Dr. Smith assiduously kept up the passes along the patient's back all the time."

This was not all. The Superintending Surgeon forwarded Dr. Johnstone's account of the operation to the Medical Board, hoping "that the present most triumphant illustration of the practice may be brought to the notice of Government."

"In making this request," continues Mr. Young, "I am impelled by a sense of justice to call the Board's especial attention to the merits of Dr. Johnstone, a private practitioner at this Presidency, by whose well-directed and unwearied skill and perseverance, the great work has been achieved for the first time in the case of an *European patient* in *British India*, or indeed in the eastern world. Nor can I close this letter without reminding the Board that Assistant Surgeon G. Smith, who so admirably seconded Dr. Johnstone's efforts throughout, is the same promising young medical officer who, when the cholera broke out in H. M.'s 57th Foot at Arcot, elicited my warmest commendations by his humane exertions, as well as a highly favourable report on his professional acquirements.

"I have the honour, &c.

"(Signed) D. S. YOUNG,  
"Superintending Surgeon.

"SUPT. SURGEON'S OFFICE, }  
Madras, 19th January, 1847." }

Did the Medical Board of Madras spurn the account in imitation of the Medical and Chirurgical Society of London? No. They ordered the following reply:—

"Sir,—I am directed by the Medical Board to acknowledge the receipt of your letter No. 44, with its inclosure, a Report of a Case of 'Painless Surgical Operation,' under mesmeric influence, performed by Dr. Johnstone of Madras.

"2. The Board request you will be so good as to communicate their thanks to Dr. Johnstone for his very interesting communication, which they consider highly creditable to that gentleman's professional talents and zeal in the pursuit of science, and it has afforded them much pleasure to bring his report to the notice of the Madras Government.

"I have the honour, &c., &c.

"(Signed) GEO. PEARSE, M.D.,  
"Secretary Medical Board."

The matter was next laid before the Government in Council by the Medical Board, and this was the acknowledgment:—

"The Most Noble the Governor in Council has perused with much interest the communication above recorded, and will be glad to receive the further reports on the same subject promised by the Medical Board.

"2. His Lordship in Council fully concurs with the Medical Board in considering the exertions of Dr. Johnstone in the case now

brought to notice, highly creditable to that gentleman's professional talents and assiduity in the cause of science.

“(True Extract.)

“(Signed) C. A. BROWNE, Lieut.-Colonel,  
“*Secretary to Government.*”

After reading all this, I confess myself distressed on reflecting upon the sad conduct of my professional brethren in England. I will not, however, dwell upon it, but make one more extract from the pamphlet.

“I am glad to learn,” says Dr. Johnstone, “that other medical men at this Presidency have incurred the same risk, and I observe that the subject has been taken up at the Medical School, since the occurrence of this case, where the students have been mesmerising one another under the superintendence of the surgeon at the head of that institution. It is said to have been first tried on two native pupils, and then on a few of the apprentices, and ‘on the whole with complete success.’ I further observe on the same authority (an anonymous writer in the *Athenæum* newspaper) that some of the sick inmates of the Male Asylum have been mesmerised under directions of the surgeon of that institution, where, it is mentioned, ‘the patients who had been previously afflicted with internal diseases awoke perfectly recovered.’ Be this as it may, the simple fact that mesmerism has been tried in the above institutions, leads us to hope much interest is about to be manifested in its behalf at Madras, and that the least success will stimulate to further inquiry in all institutions where such opportunities for its investigation present themselves.

“It is not my intention to offer any remarks whatever on the nature, pretensions, &c., of the general subject of mesmerism. I will merely mention that at one time I was as great a sceptic in its belief as any one could be, regarding it as a subject so novel in its nature, and so irreconcilable in its general conclusions to all past experience, that nothing short of the most complete inductive evidence, entirely incapable of being explained away, ought to be admitted in support of it.

“In the course of time, I saw men of high and established reputation,—accustomed to investigate such matters;—men of acknowledged wisdom and probity, whose authority on other subjects would not be doubted for a moment, not failing to come forward and add their unswerving testimony in support of some of the facts of mesmerism. I was thus led to the conclusion that, however encompassed with error and abused by impostors and charlatans, it no doubt deserved to be regarded more as the abuse of some great truth than an absolute fiction, and that instead of treating it with the ridicule and contempt with which it was received at the hands of many of my professional brethren, it better became every candid observer to endeavour to find out what part of it was true, and what was false. With these sentiments I carefully attended to all well-attested reports

upon the subject, and incidentally instituted a few experiments of my own, limited more from want of opportunity in prosecuting them in such a place as a public hospital, than from any disbelief in many of the conclusions arrived at by others, and, partly by the evidence of my own senses, was compelled to acknowledge that Dr. Elliotson was not altogether wrong when he declared, years ago, 'that he should despise himself if he did not declare his conviction of the truth of mesmerism.' "

By the order of Government a Mesmeric Committee has been formed at the Presidency of Madras, as one was in Bengal; and I learn that Bombay is also wide awake, and we may soon expect to hear of a mesmeric hospital there. Mr. Clark visited Dr. Esdaile's hospital before going to Bombay, and was deeply and favourably impressed with the importance of the subject.

JOHN ELLIOTSON.

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XIII. *Three more painless Surgical Operations performed at Cherbourg in France.* Communicated by Dr. ELLIOTSON.

I HAVE to-day, June 18th, received the *Journal de Cherbourg* of the 13th inst., and the *Phare de la Manche* of the 15th inst., each giving an account of three more painless surgical operations at Cherbourg. I will translate the whole of it from the former.

"MESMERISM.

"*Perfect Insensibility produced by Mesmeric Sleep.*

"*Fresh Surgical Operations.*

"Three very interesting operations were performed at Cherbourg on Friday the 4th of June, with complete success, by Dr. Loysel, assisted by Dr. Fleury, *Aide-Major* of the 62nd regiment of the line, who obligingly favoured Dr. Fleury with his talents and experience. Three persons, one man and two women, thrown into mesmeric sleep in a few minutes by M. L. Durand and Dr. Loysel, in the presence of a large number of spectators, gave a fresh proof, of the most convincing kind, that it is possible perfectly to destroy sensibility in the organs and perfectly to prevent pain by means of mesmerism. This singular phenomenon produced upon the company an effect which it would be difficult to describe. The remarkable calm, and the astonishment of the patients, who, on awaking as suddenly as they had been sent

to sleep, were all surprized at finding a painful operation over, and who had felt nothing, perceived nothing, and been passive and motionless, while the operator forcibly plunged a bistoury into the flesh, dissected away enormous portions of it, and tied the arteries,—was certainly a most extraordinary fact, well calculated to arrest the attention of physiologists more and more.

“Of the three operations, which all presented the same character, the last was the most important from the depth and extent of the incisions, and consisted in the extirpation of a bulky mass of glands and ganglions situated at the side and back of the neck. The patient was Miss Caroline Lemire, 26 years of age, a native of Vrétot, in the district of Valognes.

“These fresh surgical operations are the tenth, eleventh, and twelfth, performed at Cherbourg, by means of mesmerism, since October, 1845.

“The greater part of mesmeric phenomena are not produced with uniformity. The advantage of the phenomenon of insensibility, which so many have seen and established perfectly at their ease, is that when it has once been developed, as is often the case at the first trial, no external influence can destroy or even diminish it, and that it may be protracted as much as the longest surgical operation can require. It is most interesting to witness the instantaneous change from the most exquisite insensibility to the deepest and completest torpor. But this sudden invasion of insensibility is not an object of mere curiosity. To give surgeons, about to perform long and painful operations, more certain means of success, by presenting them with an inert body, a corpse, if one may so say, instead of a living subject always acutely affected by the sight of the preparations and the terrors of the operation; to renovate by means of a tranquil sleep, prolonged at pleasure, the vital powers exhausted by such a shock; and to prevent all kinds of nervous accidents which sometimes follow a great and dreaded operation, is, in our opinion, the realization of a true progress.”

How different from the happy lot of Mdlle. Lemire was that of a friend of mine, Lieut.-Col. Davidson, author of a *Diary of Travels and Adventures in Upper India*, a man of the highest courage and resolution, who lately underwent a similar operation with all its agonies in Jersey. I am sure he will not be displeased at my publishing part of a letter written by him to me.

“ St. Helier’s, Jersey,  
“ 15th May, 1847.

“ My dear Sir,—I am now fully qualified to appreciate the inestimable blessing of mesmerism in all surgical operations, but in a negative sense.

“ You may remember the enlarged parotid on my right cheek. For its removal I had faithfully followed the prescription of a physician, whom I am bound to honour and admire, and taken iodine until it exerted itself on my liver in the most potent manner. I subsequently at the strong solicitation of an old army surgeon, tried that medicine topically, for weeks or months together, and equally without success.

“ For more than 2½ months I was subjected to mesmeric action, and under its influence the tumor was reduced about one quarter, but latterly it remained stationary, if not increasing. My wife, unknown to me, consulted an eminent surgeon, who strongly recommended its early extirpation in apprehension of its becoming scirrhus; and I at last consented to an operation, which was performed on the 11th by Mr. Preshawe, a Scottish surgeon lately practising here.

“ The operation lasted one hour and ten minutes, having been thus unexpectedly protracted by the immense number of arteries requiring to be tied, and smaller ones requiring torsion, and during the acute pain, not to call it agony, that I suffered during its dissection from the surrounding mass, of which it formed part, I assure you that my utmost resolution was exerted to avoid moaning; but it was quite insufficient to restrain me, and I was repeatedly obliged to drink cold water. If there be a man on earth who in his normal state, in robust health, can bear a dissection of more than an hour amongst his facial nerves, without a similar exhibition, I should like to see him!

“ Mr. Preshawe was assisted by his partner, Mons. Julius Clement, a very clever French surgeon, who undertook the arterial dept., and hence I lost but little blood under his hands. Mr. Preshawe slept in my room during the night, but did not arrive before I found the blood *streaming* down my bosom in such a torrent as to throw me into a cold sweat, with great dizziness, and muscæ volantes as plentiful as mosquitoes in Calcutta.

“ I knew that you would not disapprove, but on the contrary have recommended, etherisation, and I was previously subjected, on two separate occasions, to the most powerful inhalation of ether, and I must say that it had no more effect on me, quoad diminution of insensibility, than if I had swallowed a tasse of cognac. At the conclusion of an ounce and a half, I felt my scull *pressed* by my brain, and was *under* pain for more than four hours afterwards.

“ I do not pretend to say that I bore the pain as I wished, but as the scalpel passed through the little nerves, I was satisfied that it would have been better for all parties if I had been mesmerised.

“ Dr. Duncan (late of the Bengal Medical Establishment), Dr. Hallett, and Dr. Collier, were present, and unanimously agreed that

Mr. Preshaw exhibited great coolness, skill, and judgment, and that there was no unnecessary delay on the occasion, and I am fully satisfied on this and all other points."

The following gentlemen were witnesses of the three painless operations in France :—

Messieurs Noel-Agnès, Sub-Prefect of the district, and formerly Mayor of Cherbourg.

Lemaistre, Receiver of the Taxes, and formerly Sub-Prefect of Cherbourg.

D'Alphonse, Colonel of the 62nd regiment of the line.

Obet, M.D., Paris, Corresponding Member of the Royal Academy of Medicine.

Henry Merchant, Commandant of the National Guard, and Member of the Municipal Council.

Labbey, M.D., Paris.

Le Seignourial, Judge of Instruction in the Civil Tribunal, Member of the Council of the District.

Des Rives, Military Superintendent of Cherbourg.

Viscount de Tocqueville.

Chevreil, Barrister, Member of the Council of the District and of the Municipal Council.

Heriard, Major of the 62nd regiment of the line.

De Rapcourt, Chief of Battalion of the 62nd.

Du Montela, Chief of Battalion of the 62nd.

The Abbé Faïn, Almoner of the Civil Hospital.

The Abbé de Gournay, Almoner of the College.

De Viaris, Captain of Artillery.

Rossignol, Barrister, Member of the Council of the District and of the Municipal Council.

Fleury, M.D., Aide-Major of the 62nd.

Gébin de Verusmor, Chief Editor of the *Phare de la Manche*.

Mangin, Naval Engineer.

Hérouville, M.D., Paris.

Numa Marie, private gentleman, Member of the Municipal Council.

Bresson, Engineer of Water-works.

Coutance, Chief Military Commissary.

Chevrél, Receiver of Registration.

Drouet, Barrister.

Leroy, Director of the Post.

Boissière, private gentleman, Member of the Municipal Council.

P. Marie, Vice-Principal of the College.

Jules Duprey, Professor of Rhetoric.

Cénoff, Professor of Special Mathematics at the Naval Academy.

Henry Duchevreuil, Captain of Cavalry.

Edward Duchevreuil, private gentleman.

Le Goupil, Clerk of the first class of Marine.

Corrard, Naval Engineer.

Boissière, Chancellor of the Civil Tribunal.

Hélain, private gentleman.

De la Tribonnière, Receiver and Secretary of the Farms of Tobacco.

Gregory Cook, Esq.

De Roussel, Naval Engineer.

Delente, Director of the Military Wards.

Hippolyte de Riencourt, private gentleman.

Turpain, Receiver of Direct Taxes.

Dumont-Moulin, Barrister.



Charles Chevrel, Barrister's Clerk.  
 Raynal, Professor of Mathematics.  
 Lecocq, Merchant.  
 Rodriguez, Spanish Colonel.  
 Henry Jouan, Naval Lieutenant.  
 A. Durand, Writer of the Naval Board of Control.  
 Adolphe Lambert, private gentleman.  
 Charles Loysel, Notary.  
 Martin, Professor.  
 Lalœ, Merchant.  
 Hippolyte Loysel, Barrister, Doctor of Laws.  
 Gustavus Lemagnen, Merchant.  
 Le Rendu, formerly a Notary.  
 Le Houguais, Director of the Upper Primary School.  
 Feuardent, Bookseller.  
 Digard, private gentleman.  
 Le Carpentier, Chief Steward of the Count of Du Moncel.  
 L'éveill , Writer of the Marine.  
 Caillet, Contractor of the Public Works.  
 De Riencourt, jun.  
 Charles Le Magnen.  
 Le Roy.  
 Poittevin.

“ P.S. To-day, the 10th of June, the wounds of the three operations are entirely healed, and the patients are perfectly well.”

How delightful it will be when the public hospitals of England exhibit clergymen, barristers, military and naval officers, and other unprejudiced persons, collected to witness surgical operations without pain in the mesmeric state—a state which may be renewed with ease when the wounds have to be dressed or pain happens to come on, and after which operations every patient yet has done well.

JOHN ELLIOTSON.

XIV. *Refutation of the Calumnies promulgated against Mrs. Bird, whose case is recorded in No. XIV.*

AFTER the important case of Mrs. Bird had transpired, a medical person at Exeter, whose restless activity to prevent his fellow-creatures from availing themselves of the inestimable blessings of mesmerism, instead of hoping that it is a reality in the midst of our countless diseases and the wretched poverty of our means of curing them, is inconceivable to every one with a particle of benevolence or conscientiousness in his composition, set to work in one of the Exeter papers to prove that the history was a tissue of falsehoods, and his effusions were so regularly sent to Mr. Wakley that among the *Lancet's* notices to correspondents is the following.

“ *Western Times*.—We are much obliged to the correspondent

P 2

who has so regularly forwarded this spirited and impartial newspaper during the mesmeric exposures that have occurred at Exeter."

When the case was published in *The Zoist*, his excitement became extreme: he could not contain himself, and despatched a letter to another spirit, more reckless than himself and inhabiting dry places: and out of the rocky and fallen city of Jerusalem came back to him a letter from Dr. Macgowan, who had formerly attended Mrs. Bird. This letter was of course all truth, and sufficient to destroy the reputation of the lady in whom Dr. Macgowan, when attending her, discovered no guile; and sufficient to destroy the reputation of her mesmeriser and of mesmerism itself, with which Dr. Macgowan is of course so well acquainted as to be qualified to speak decidedly upon it. Another newspaper was sent off to Mr. Wakley, and the medical man succeeded to his heart's content. For Mr. Wakley at once went greater lengths than he had dared, and praised him to the skies.

"The 'Arsenic Prophetess,' the 'Witch of Whipton,' to whom we formerly devoted an article, has made a final re-appearance. By a letter which appears in the Exeter papers, it appears that the *indefatigable Dr. Elliot*, not content with exposing every *falsehood and deception* connected with the immediate scene of *knavery and credulity upon which the Exeter mesmerists played their parts*, has brought evidence all the way from Jerusalem, which gives a final and disgraceful discomfiture to the actors in this business. It will be remembered that the Arsenic Prophetess, Mrs. BIRD, made a mesmeric prophecy of the existence of poison in her stomach, and foretold that on a certain day the arsenic would be rejected by vomiting. It will be remembered, also, that vomiting took place according to promise, and that Professor Gregory, of Edinburgh, Mr. Parker, M.R.C.S., Mr. Luxmoore, county magistrate, and Mr. Janson, president of the Exeter Philosophical Institution, produced a *pretended chain of evidence*, which professed to show clearly that arsenite of lime had been in her stomach, had been vomited, and had been detected by chemical analysis in the rejected contents of the stomach. The hypothesis upon which all these wonders were accounted for was, that her former medical attendant, Mr. Macgowan, had given her liquor arsenicalis and lime water, and that an insoluble arsenite of lime had been formed, which remained many years in the woman's stomach. The following extracts, submitted to Dr. Macgowan, who now resides at Jerusalem, by Dr. W. H. Elliot, offer a truly mesmeric specimen of *lying* for a present purpose, and of *spotted slander* directed against an absent physician.

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"The answer of Dr. Macgowan is a direct contradiction of every one of the statements of Messrs. Luxmoore, Parker, and Janson, and is so conclusive, that since its publication they have been unable to answer a word.

“The profession of medicine is fortunate in having men like Dr. Elliot and Mr. Forsbroke springing up from time to time to defend it against the *knavery of quacks*, and the *dishonesty* of the *unworthy* among its own members. Dr. Elliot has, in obtaining a written denial from Dr. Macgowan, of Jerusalem, turned his last stone, and completed the evidence against the Exeter mesmerists. He has *nobly done his duty*, and the result ought to be a stimulus to other medical men to investigate any mesmeric wonders that may be paraded before the public to the detriment of the profession. Let them, as Dr. Elliot did, bring the touchstone of *truth* and *logical examination* to bear upon the *imposture*, and *exposure* will follow, as in the present case. As it is, *one more heroine of The Zoist* is satisfactorily proved **NO BETTER THAN SHE SHOULD BE**. We shall see the next addition of the late Harveian Orator to his collection. It must be an extraordinary moral phenomenon, who shall prove herself worthy to be added to the list of female adherents, which began with an Okey, and which, for the present, ends with a Bird.”  
—*Lancet*, June 5th, 1847.

Our readers will presently perceive that Dr. Macgowan allows, what before was pretended not to be believed, that Mrs. Bird was a dreadful sufferer; that her fits were so violent as to draw her body into an arch; and her agony from tic douloureux extreme. Of the disease of the uterus he says nothing, though he well knew it; nor a word about the almost constant vomiting. His remark that she had all the requisites for a *performer* in mesmerism *at will*, is as cruel as it is ignorant, and what he would not have dared to say while he was attending her and, like his correspondent, struggling hard for a little practice in Exeter. It is certain that he could do her no good, and that mesmerism has put an end to all her sufferings; and every body is struck with her healthy appearance after her pale and sickly looks for so many years.

We were satisfied with the truth of the statements, because, Mr. Luxmoore only was present when the arsenical substance was ejected and did not let it go out of his keeping till he despatched it to Dr. Gregory; Dr. Gregory found it contain arsenic; and after its ejection the stomach has retained the food,—what it had scarcely done for fifteen years. The matter ejected had no external resemblance to arsenic, as it would if common arsenic had been taken, or prepared, were this possible in the circumstances, with a view to deceive; the inflammatory vomiting, the kind of eruption, &c., &c., were exactly the symptoms induced by arsenic. But we have just received the following communication from Mr. Luxmoore.

“TO THE EDITOR OF THE ZOIST.

“After having been permitted to occupy so much space in your January number, I should not venture again to tres-

pass on you, were it not to correct certain mis-statements contained in the following letter written by Dr. Macgowan, one of Mrs. Bird's former medical attendants, and published in the Exeter papers.

“Jerusalem, 2nd April, 1847.

“My dear sir,—I have much pleasure in acknowledging the receipt of your letter of the 25th January, which, with the accompanying extracts of your correspondence in the Exeter *papers*, has given me the first and only intelligence I have received of the controversy in which you have taken so distinguished a part, on the subject of ‘mesmerism and arsenic,’ as exhibited in the person of my old patient, Mrs. Bird. That the remedies prescribed by me for that lady, whether arsenic or lime, should again have made their appearance, after an interval of thirteen years, not only unabsorbed and undissolved, but wonderfully increased in quantity, is a mesmeric phenomenon which would only have afforded me a little amusement: but that my esteemed friends, Mr. Janson and Mr. Parker, should, either directly or by inference, have affirmed the same to be a fact, is to me a matter both of astonishment and regret. I can only account for such a delusion on their part by supposing that they have fallen into the same mesmeric trances as their patient.

“I have a distinct recollection of poor Mrs. Bird, and of my general treatment of her case. Her case was one of epilepsy of the spine, complicated with disorder of the digestive and other functions. She suffered also severely from tic douloureux, which is not an unfrequent symptom in such cases. The epileptic fits were remarkably violent; the body of the patient being at times, during the convulsions, thrown backwards and drawn into an arch in which the head and heels almost came in contact. These fits always passed off into delirium, during which the patient gave utterance to language, generally incoherent, but, at times vivid, eloquent, and descriptive. During these melancholy exhibitions of morbid excitement, the patient remained apparently in a deep sleep, but with sufficient consciousness to understand and answer questions which were addressed to her. A more promising subject for mesmerism could not be found; for she already possessed all the necessary requisites of a performer in that system. It is worthy of remark, and I believe that the secret of mesmerism consists mainly in this, that in persons who, from organic disease or nervous temperament, are predisposed to convulsions, spasm, fits, somnambulism, and sleep with delirium, there exists a capability of throwing themselves into these states at will, or of simulating the same as if they were real. It is possible also, that the act of volition by which they effect this, may be so intimately associated with the look, word, and action, of some particular individual, as to deceive both him and themselves that the states in question are superinduced by the agency of some mysterious power with which the operator, or mesmeriser, is invested. I can readily believe that instances have occurred in which both parties have unknowingly been mutually deceiving and deceived; but I fear that in

the great majority of mesmeric histories there is wilful imposition either on one or both sides.

"I now proceed to answer your queries, which I do the more readily as I cannot but approve of your object in proposing them, viz.:—'the elucidation of the truth in this singular controversy; and not a personal attack on the other parties concerned in it.'

"1. I never conveyed to Mrs. Bird, in my own pocket or by messenger, any preparations containing arsenic. Mrs. Bird never received *any medicines from me except through my prescriptions*; which were, I believe, all dispensed by my respected friend, Mr. Knott.

"2. I never ordered the patient liq. calcis (lime water) and milk at the same time with liq. arsenicalis.

"3. I never, at any period of my attendance on Mrs. Bird, observed such effects as those described by M. M. Janson, Luxmoore and Parker, as having been caused by arsenic.

"4. The patient was not kept salivated by me for twelve consecutive months. Salivation formed *no part* of my treatment of the case.

"You are quite at liberty to make any use you may think proper of the above testimony, though I think it will scarcely be required, as the controversy seems to be already satisfactorily disposed of by you. Should this not be the case, I should be glad to hear from you of the result.

"Believe me to be, my dear Sir,

"Very faithfully yours,

"To Dr. W. H. Elliot.

EDWARD MACGOWAN."

"It will be observed that Dr. Macgowan admits Mrs. Bird's sufferings from violent epilepsy, tic douloureux, delirium, &c., &c.

"With respect to answer No. 1 in Dr. Macgowan's letter, I have never stated that he conveyed in his pocket medicines containing arsenic to Mrs. Bird; but as to his having never conveyed *any* medicines to Mrs. Bird except through his prescriptions, Mrs. Bird's statement and the Doctor's are at variance, and I have no means at present of *proving* who is correct. The whole of Dr. M.'s prescriptions were not dispensed by Mr. Knott, as I shall presently shew.

"In reply to answer No. 2, Dr. Macgowan ordered lime water and milk for Mrs. Bird as a common drink long before he prescribed arsenic; but, having had no direction to the contrary, she continued it while taking the arsenic and for some time after.

"No. 3. Dr. Macgowan says he never observed such effects as those described by Messrs. Janson, Luxmoore, and Parker. The fact is, that Dr. M., finding that the arsenic appeared at first to be of benefit to Mrs. B., directed her to continue

taking it until he saw her again, and this not happening for nearly six weeks, Mr. Parker was sent for and found her in the state described in the January number.

“No. 4. It has not been stated that Mrs. Bird was kept under salivation by Dr. Macgowan for twelve months, but that she was salivated for twelve months; had the former been asserted, it would not, I believe, have been very far from the truth. Now comes the MOST EXTRAORDINARY *portion of Dr. Macgowan's letter*—‘Salivation formed *no part of my treatment of the case;*’ and this is said after Dr. M.'s statement, ‘I have a distinct recollection of poor Mrs. Bird, and of my general treatment of her case.’

“The answer to salivation forming no part of the treatment, is contained in the following copy of Dr. MACGOWAN'S PRESCRIPTIONS, taken from Mr. Knott's books by Mr. Parker, and verified in Mr. Knott's presence.

- |                |   |
|----------------|---|
| 1832. June 20. | 1 gr. of calomel every other night—3 doses.   |
| „ 26.          | 1 gr. of calomel every four hours—24 doses.   |
| July 28.       | 10 gr. of blue pill to be taken in 2½ gr. doses—4 doses.  |
| Aug. 17.       | 5 gr. of mercurial powder every six hours—6 doses.  |
| Sept. 17.      | 2 gr. of calomel every night—6 doses.   |
| Oct. 12.       | 4 gr. blue pill every hour—15 doses.  |
| 1833. Feb. 21. | 2½ gr. of blue pill every two hours—6 doses.  |
| „ 26.          | 2 gr. of mercurial powder night and morning—6 doses.  |
| March 4.       | 3 gr. of calomel every night—3 doses.   |
| March 14.      | 2 gr. of mercurial powder every night—2 doses.  |
| April 2.       | 1 drachm of mercurial ointment in friction every night—8 doses.                                       |
| April 12.      | The last prescription of Dr. Macgowan's in Mr. Knott's books is half an ounce of solution of arsenic. |

“How often each prescription was dispensed I am not aware.

“Mr. Knott has copies of *many* more prescriptions of Dr. Macgowan's dispensed to Mrs. Bird, but they do not contain mercury. In addition to this, Mr. Ham, a highly respectable chemist, dispensed twenty-nine prescriptions of Dr. Macgowan's for Mrs. Bird, between March 1832 and February 1833, but it was not then his practice to take copies of all the prescriptions he dispensed. Mr. Palk, also a chemist, has dispensed prescriptions of Dr. Macgowan's for Mrs. Bird, containing mercury, but he has not copies. Mrs. Bird has procured medicines of Mr. Visick from Dr. Macgowan's pre-

scriptions, but they did not contain mercury. Mrs. —,\* who lived in the next house to Mrs. Bird during a great portion of the time Dr. Macgowan was in attendance on her, has a distinct recollection of Mrs. B. frequently complaining of a sore mouth and her teeth being very loose. She also remembers being shewn on one occasion by Mrs. Bird a small bottle of drops which Dr. M. had but a few minutes before brought for her, Dr. Macgowan having given her the first dose from his own hands, as Mrs. Bird stated at the time. How far Dr. Macgowan's statement that salivation formed *no part of his treatment of Mrs. B.'s case* is in accordance with the fact, I leave your readers to judge; and also whether Dr. M.'s memory may not have been equally treacherous in regard to his having carried medicines in his pocket to Mrs. Bird. Both Mr. Parker and I carefully avoided mentioning Dr. Macgowan's name in *The Zoist*, first because we believed he treated Mrs. B. to the best of his judgment, and secondly because he was absent.

"Although twelve months have now elapsed, I am delighted to say Mrs. Bird has had no return of fits nor vomiting of food, and her sufferings from tic have been NEXT to NOTHING. The tumor in her side (uterus) has not risen, nor are there any indications of its again causing her inconvenience. Many circumstances during the late unhealthy season have occurred to retard her re-establishment, but still she is and has been for many months in far better health than for the last seventeen years.

"J. C. LUXMOORE.

"Alphington, Exeter,  
"June 21, 1847."

#### NOTICES TO CORRESPONDENTS.

*Mr. Wakley's desire that Mr. Braid should utter an untruth.*—The facts are these. Mr. Wakley, in his *Lancet* of the 21st of last November, states that Mr. Braid, a medical practitioner of Manchester, has said that, when lately in London, he called on a physician who offered to shew him the power of magnets in producing catalepsy; and their application was followed by the expected result. Mr. Braid, in the hearing of the patient, then remarked he had in his pocket an instrument quite as powerful; only that if he closed the patient's hand upon it, the hand would open and the instrument drop. He touched the patient with it and the expected result followed. He spoke of other properties which it had; and on trial all results ensued as he foretold. The instrument was only Mr. Braid's portmanteau key and ring. Mr. Wakley asks, "Why did not the writer at once name Dr. Elliotson?" We have Dr. Elliotson's authority for saying that, if the writer had, he would have been guilty of falsehood; and that he

\* The person alluded to objects to her name appearing in print, but will answer any questions on the subject.

never saw Mr. Braid during that person's visit to London. Mr. Wakley adds that the prototype of the key was a bit of lead substituted by himself for nickel in an experiment upon Elizabeth Okey. Now when Mr. Wakley applied lead instead of nickel, and lead only, lead not preceded by nickel, to Elizabeth Okey in 1838, the effects of nickel upon her did not take place, as he would wish to have it believed. The poor girl fell asleep, as she always did at that period of her great susceptibility if two or three persons stood close to her in silence; and there was Mr. Wakley close to her in front, and one of his sons and his reporter at each side. If she fancied the lead was nickel, her fancy was inoperative, for the effects of nickel did not ensue. Mr. Braid does not accuse the physician's patient of imposture, but correctly ascribes the effects to imagination, in accordance with what Dr. Elliotson said of the immense force of imagination in mesmeric patients some years ago: see *Zoist*, Vol. I., pp. 313, 346, 422, 440; Vol. II., pp. 47, 462. As soon as Mr. Braid saw Mr. Wakley's attempt to make people believe he meant Dr. Elliotson, it was his duty to set the matter right.

#### BOOKS RECEIVED.

*Mesmerism in India, and its practical application in Surgery and Medicine.* By James Esdaile, M.D., Civil Assistant Surgeon, H.E.I.C.S. Bengal. London, 1846.—The surgical facts of this work have been extracted into different numbers of *The Zoist*. The book itself should be carefully read by every medical man in Europe, Asia, Africa and America. The time will come when, like *The Zoist*, it will be regarded as one of the brightest jewels of medical libraries.

*Phrenological Journal.* April, 1847.—Every person should read the excellent article on mesmerism, written, we presume, by Dr. Gregory, the Professor of Chemistry in the University of Edinburgh.

The article upon education, by Mr. George Combe, in the previous number, should also be universally read. It is very far in advance of all the treatises and views of the generality of the friends of education, though Mr. Combe still either panders to certain prejudices or he himself has not shaken them off.



# THE ZOIST.

No. XIX.

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OCTOBER, 1847.

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- I. *On the joint operation of the two halves of the Brain: with a notice of Dr. Wigan's work, entitled, The Duality of the Mind proved by the structure, functions, and diseases of the Brain, and by the phenomena of mental derangement, and shewn to be essential to moral responsibility, 1845; and his pamphlet, entitled, A few more words on the Duality of the Mind and on some of its corollaries, 1847.* By Dr. ELLIOTSON.

WHOEVER reflects with wonder—though few do so upon any great number of the innumerable wonderful facts in even the ordinary matters of nature constantly before our eyes—that the brain is double, is composed of two perfectly corresponding halves, that in truth every person has two brains perfectly corresponding to each other, must feel anxious to learn whether he feels, thinks, judges, desires, and wills, with one or with both; and, if with both, whether with both at the same time.

All the organs of the body concerned with our *personality* are double. We have two eyes, two ears, two nostrils, a tongue with two symmetrically correspondent halves, and not only two hands and feet, but two symmetrically correspondent halves of the whole surface, of the bony system, and of the apparatus of voluntary muscles. The brain and its connection with the spinal chord, the nerves of sensation and volition, are all likewise double.

We can employ one only, or one side only, of any of our organs of sensation; or both at a time. We can touch an object with one hand, or with both, though of course in the latter case not the same points of the object at the same time: taste an object by means of one half of the tongue; or of both halves of the tongue at the same time: smell an

odor by means of one nostril only ; or of both nostrils at the same time : hear by means of one ear ; or of both ears at the same time : see an object by means of one eye ; or of both eyes at the same time.\*

How is it with the brains ? Do we feel, think, judge, desire, and will, with one brain ; or with both at a time ? It is fair to speak of our *two brains*, as the two halves are to a great extent separate, like the eyes, ears, hands, and nostrils ; and but partially one mass, still with two corresponding halves, like the tongue whose two independent halves are so united that they form one mass and we therefore cannot say our tongues and yet its halves are so distinct that one may act and be acted upon and not the other.

Do we think, &c., with one brain or with both at a time ? That we can with either, as far at least as regards the hemispheres or perfectly distinct portions of its halves, is certain, because one hemisphere may be diseased, nay, destroyed or disorganized to a great extent, and yet the faculties, observers declare, be little or not at all impaired. Gall allows

\* "Gassendus, Porta, Tacquet, and Gall maintained that we see with only one eye at a time though both remain open, one according to them being relaxed and inattentive to objects, while the other is upon the stretch. It is a sufficient refutation of this hypothesis, that we see an object double when one of the optic axes is displaced either by squinting or by pressure on the eyeball with the finger ; if we saw with only one eye, one object only under such circumstances should be seen. Again, in many cases which I have already explained, the simultaneous effect of the two retinæ excites a different idea in the mind to that consequent on either of the single impressions, the latter giving rise to the idea of a representation on a plane surface, the former to that of an object in relief ; these things could not occur did we see with only one eye at a time.

"Du Tour held that though we might occasionally see at the same time with both eyes, yet the mind cannot be affected simultaneously by two corresponding points of the two images." "All that the experiments adduced in favour, and others relating to the disappearance of objects to one eye really prove, is, that the mind is inattentive to impressions made on one retina when it cannot combine the impressions on the two retinæ together, so as to resemble the perceptions of some external objects ; but they afford no ground whatever for supposing that the mind cannot under any circumstances attend to impressions made simultaneously on points of the two retinæ, when they harmonize with each other in suggesting to the mind the same idea."—Professor Wheatstone ; *Phil. Trans.*, 1838, pp. 390-1.

Gall supposed that we look with one eye only, because, 1. when such an object as a pencil is placed between us and the light, and we keep both eyes open and throw the axis of vision, the pencil, and the light, into one line, the shadow of the pencil falls on one eye, which is that usually employed by us in looking attentively, and not upon the nose between the eyes : 2. if the eye not used be shut, the relative situation of the objects will remain the same ; but, if the other be shut, the relative situation will be altered, and the pencil appear removed far from its former situation : 3. if we look at a point but little distant, both our eyes appear directed towards it : if we then shut the eye which we do not habitually use, the other is motionless ; but if we shut this other, the eye not habitually used turns instantly a little inwards to be directed to the point.

the truth of such cases, and adds that he himself saw one at Vienna.

“A clergyman had suffered from repeated attacks of erysipelas of the head. All his left side became at length so weak, that he was obliged to walk with a stick : at length he was struck with apoplexy, and died in a few hours. Three days previously he had preached and had given his usual instructions to young persons. On opening the body, I found the right hemisphere of the brain converted into a grumous substance, of a dirty yellowish white colour.”

Gall then gives the following explanation :

“I have proved in the first volume of the large work,\* that the nervous systems of the spinal chord, of the organs of sense and of the brain, are double and in pairs. We have two optic nerves, two acoustic nerves, just as we have two eyes and two ears ; and the brain is equally double and all its constituent parts are in pairs. But, just as, one of the optic nerves or one of the eyes being destroyed, we *continue* to see with the other eye ; so, one of the hemispheres of the brain having become incapable of performing its functions, the other hemisphere, or THE OTHER BRAIN,† may perfectly *continue* its functions ; in other words, the functions may be disturbed or suspended on one side and be undisturbed on the other.”‡

It is thus clear that Gall considered it a fact that the functions of both brains are the same and simultaneous ; that in health they coöperate in all our thoughts, &c. This fact is self-evident from the circumstance that if one brain or hemisphere is rendered useless by disease and the other retains its powers, whichever be the hemisphere that is sound and whichever is diseased, all the previous knowledge and character of the individual are retained, and surprise has been expressed on finding one hemisphere of the brain a mass of disease, or destroyed, where no disturbance of the intellectual or moral powers had been noticed—a proof that both halves, or brains, to use Gall’s expression, had previously acted together.

That the hemispheres are masses of mental organs is obvious to every real observer.

Sir Charles Bell said, in 1826, “as the nerves are double, and the organs of sense double, so is the brain double ; and

\* *Anatomie et Physiologie du Système Nerveux et du cerveau en particulier.* 4 vols. 4to. ; with an Atlas of 100 plates. Paris, 1810-19.

† In my quotations I am responsible for the italics and capitals which make my points the clearer.

‡ *Fonctions du Cerveau*, t. ii., p. 247. 6 vols. 8vo. Paris, 1822.

every sensation conveyed to the brain is conveyed to the two lateral parts, and *the operations performed must be done in both lateral parts at the same moment.* I speak of the lateral divisions of the brain being **DISTINCT BRAINS** combined in function :” “there is every provision for their acting with perfect sympathy.” “We are forced to admit that there are four brains,” (the brain being divided into cerebrum and cerebellum, large and little brains ; and each of these having two corresponding halves.)\*

This assertion that we have four brains is the same as Gall’s that we have two ; because Gall here means by the word brain the half of the cerebrum and cerebellum, and Sir Charles Bell speaks of the cerebrum and cerebellum as two brains. Gall and Sir C. Bell intend to point out that the whole cerebral mass through its extent, whether viewed as one, or as divided into the large and superior mass of cerebrum and the smaller and inferior mass of cerebellum, has two symmetrically correspondent lateral halves.

But Gall knew moreover that one brain might be insane and the other healthy. He thus continues from the quotation just made.

“Tiedemann relates the case of a man, named Joseph Moser, who had one side of his brain deranged, and who observed its derangement with the healthy side.

“Some physiologists consider that such an insanity is rather a partial one, than an insanity of one half of the brain ; but I have good reasons for differing from them. At Vienna a minister laboured under the same disease for three years : he described it to me : he minutely detailed the manner in which each half of his brain was affected : on the left side he constantly heard insults, and therefore always turned his eyes from this side, although he knew distinctly with his right side that those insulting sounds were the simple result of a disease of the left half of his brain. When he was feverish he was no longer able to subdue the illusion. Long after his cure, as soon as he took too much wine, or gave way to anger, he felt threatenings of a relapse in the left half of his head.

“At Paris, I attended a young lady who often mentioned to me her apprehension that she should go mad on one side of her head, because she noticed that the course of her ideas was not the same on this side as on the other.

“Another lady, a woman of great talent, spoke to me in nearly the same language ; she assured me that she was dis-

\* *The Anatomy and Physiology of the Human Body.* By John and Charles Bell. Vol. ii., p. 401.

tinctly conscious of perceiving quite differently on the left side from what she did upon the right; that everything affected her differently on the left side. She told me that sometimes her power of thinking was quite interrupted on the left side, and that the impediment was accompanied by an icy torpor: it seems (these were her expressions, and she applied her hand perpendicularly upon her forehead in the median line,) it seems to me that from the forehead to the back of the head my brain is divided into two distinct halves. Neither of these ladies had the least knowledge of the structure of the brain, nor of my physiological discoveries.

“The following case, which I have repeated elsewhere, is apposite here. A physician, with whom I studied at Vienna, often regretted that he could think with only one side of his head. He was distinctly conscious of his inability on the other. In fact the weak side was much less elevated and broad than the other.”

After referring to these passages in Gall, Dr. Wigan exclaims:—

“Strange that such words, from such a source, should have dropped unheeded into oblivion, their existence even known but to a few phrenologists, and that no one in more than thirty years should have drawn a single inference from such important premises. It is obvious that Gall’s assertions on this subject were generally disbelieved, or they would not have failed to create general notoriety, and lead to very important results.” p. 54.

Is it not stranger still that Dr. Wigan should have neglected to make himself acquainted with the other words from such a source, with the great doctrine and views, and the mighty array of facts, in Gall’s great work? *Such* truths from *such* a source, that they have all been unheeded by Dr. Wigan during forty years,\* for he expresses himself still ignorant of Gall’s science.

\* One of the great misfortunes of phrenology in this country is the want of an English translation of Gall’s work. Not one in a thousand British students of the science has read it, or perhaps seen it. Mr. Combe evidently learnt his phrenology second hand from Dr. Spurzheim, and most persons have learnt it third hand from Mr. Combe. Had the money, bequeathed by Mr. Henderson to further the spread of phrenology, been applied to a translation of Gall, its spread would have been a hundred-fold more rapid. The work bears all the marks of a master mind, and stands as high above that of Dr. Spurzheim and Mr. Combe as Mount Blanc does above the Rigi and Mount Pilatus. Not only is it most powerful and eloquent, but plain and free from a number of assertions and speculations in which these abound. It does not deter the reader with organs of Weight, Size, Individuality, Eventuality, Supernaturality!, Concentrativeness, and others, which, if they exist, had better not have been presented in an elementary book to the student till ample proofs had been collected of them. If the English had possessed a translation of it instead of the writings of Dr. Spurz-

“ I DO NOT PROFESS TO UNDERSTAND THE SUBJECT. It has advocates and opponents among the ablest men of the age; and till phrenologists themselves approach unanimity in the minute divisions and localizations, it would be useless for one *so uninformed on the subject as myself to attempt its elucidation.*” p. 95.

Can Dr. W. adduce one opponent of phrenology who is acquainted with it and has investigated it fairly? Are the differences among phrenologists more than upon solitary and comparatively subordinate points? Are they greater than those among chemists, general physiologists, and the cultivators of every other science upon various points of which sufficient labour has not yet been bestowed or upon which particular cultivators are still not on a level of knowledge with others? Were men in general to act with reference to other sciences as Dr. W. acts with reference to the physiology of the brain, where would the cultivators of any science be found? No sooner had two men cultivated a science and begun to differ on some point, as men always have done, than no third cultivator would have existed from that time forward. Why are chemists, astronomers, botanists, general physiologists, still working at their respective sciences and disputing earnestly, if unanimity and full knowledge exist among them? Nay, I am not aware that all the researches of chemistry into the nature of our solids and fluids, in either health or disease, have yet contributed a single improvement in practice: that a practitioner acquainted with animal chemistry can treat any disease better than one who is ignorant of it but sagacious in observing and well informed of the effect and proper administration of remedial measures.\* If we enquire of writers upon insanity what they think of blood-letting in the disease, we learn, according to Dr. W., that,—

“ Pinel says bleeding is always injurious.

“ Cullen approves of bleeding.

“ Esquirol condemns it.

“ Haslam recommends it.

“ Rush bleeds to the extent of thirty or forty ounces at a time.

heim and Mr. Combe, those authors would not have made so much money, but phrenology would have been fully admitted here long ago.

My friend Mr. Symes has had a perfect translation of Gall's octavo work, called *Fonctions du Cerveau*, (for Gall does not use the word phrenology, disliking to coin unnecessary names,) prepared for many years; and a bookseller might now find its publication a good speculation.

\* Every medical practitioner knows that calomel produces green intestinal excretions, when prescribed freely. If he enquires of the chemists what is the cause of the green color, one tells him it is *bile* with green fat, another sulphuret of *iron*, and another sulphuret of *mercury*! See Dr. J. Franz Simon's *Animal Chemistry*. Translated by Dr. Day. Chap. x.

“Foville doubts about it, but uses it in the intermittent form.

“Joseph Franck has a high opinion of it.

“Fodéré, I think, condemns it.

“Hitch and Dr. Shute proscribe it.

“Pritchard approves it.”

Delightful harmony! “Rush took away 200 ounces from a man sixty-eight years of age in less than two months, and from another man 470 ounces in the course of seven months.” p. 340—1.

In another part, Dr. W. says with perfect truth, “A large proportion of the works on insanity are the most perfect trash that ever a man wasted his faculties in reading.” p. 116.

But what is the inference from all this? Not that we know nothing of animal chemistry or insanity, not that we are despairingly to cease to enquire into animal chemistry, or the nature and treatment of insanity; but that many who presume to teach us are incompetent, and that far more labor has yet to be bestowed upon these subjects before we can emerge from the regions of imperfect knowledge.

Yet, notwithstanding his confession of ignorance, Dr. W. does not hesitate to take upon himself to declare, in the face of Gall’s great array of facts in regard to the functions of the cerebellum, that,—

“If there be one fact more clear than another as to the functions of this mysterious organ, it is that it has *no connexion* with the re-productive faculty, but is chiefly a co-ordinator of muscular action;” putting faith in the cruel experiments of Flourens upon poor brutes, from which experiments he knows

“not how we are to withhold our assent,”

and yet in the same sentence saying that

“the entire subject is still involved in obscurity, and we can infer but little as to the human brain from experiments upon the lower animals,”

and that the

“extraordinary and cruel mutilations (the French cut the cerebellum in slices and also remove it entirely) have hitherto produced no result to be depended upon.” p. 96—7.

“Numerous experiments have been performed upon living animals with the object of ascertaining its functions, but the results are unsatisfactory and indeed contradictory.” p. 18.

Not aware that Gall’s phrenological discoveries were made before his anatomical, and that the anatomy of the brain no more explains its functions than that of the liver explains why this forms bile or that of the nerves of the tongue and

nostrils why these are fit respectively for taste and smell, Dr. W. regrets that we

“had not the advantage of Dr. Gall’s sagacious plan of dissecting the brain before it had been attached to the fantastic *theories*, which have since been pushed to so great an extent by the more enthusiastic of his followers.\* Had we been able to commence the dissection of the brain on true principles five and thirty or forty years ago, unincumbered with his *hypothesis* of its functions, we should probably have admitted a large portion of his deductions; and some of the quiet, steady, well-cultivated minds of anatomists in this country might have elaborated a system which should have been free from the gross *non-sequiturs* contended for by him and his colleague.” p. 39,

What the gross *non-sequiturs* are, he does not inform us; and he believes that if we had first learnt Gall’s anatomy of the brain, we should then have admitted a large portion of his deductions! What, whether they are gross nonsense or not, and whether they are hypotheses† or truths?

This is pretty well from one who declares that *he does not “understand the subject.”*

“It seems,” he says, “more reasonable to suppose that the intellectual organ is employed upon the whole process of thinking: this, however, I leave to the phrenologists, whose doctrines I do

\* Dr. W. perhaps learnt this mistake from Dr. Bostock, who in his *Physiology*, vol. iii., p. 263, says, “The subject was first placed in this point of view by Drs. Gall and Spurzheim, who, in consequence of their recent dissection of the brain and their mode of separating its different parts from each other, were led to conjecture that these parts were appropriated to distinct mental faculties.” Now, 1st., (I quote from an answer of my own to Drs. Magendie and Bostock, in the *Phrenological Journal*, vol. ii., p. 96.) Dr. Gall expressly states, over and over again, that he made his discoveries of the faculties and their organs before he made any in the structure of the brain; and he particularly insists, in numerous parts of his work, that the functions of no organ can be learnt from anatomy alone. 2. I am not aware that any part of the brain separated peculiarly in Dr. Gall’s method is considered by him as having a distinct faculty appropriated to it. “Partly,” continues Dr. Bostock, “as it would appear from his idea of the anatomical structure of the brain, in what regards the relation of its parts to each other, and partly from a preconceived hypothesis, he fixed upon the external convolutions of the cerebrum and cerebellum as the respective seats of the individual faculties.” The truth is that Gall proceeded upon no hypothesis, but, seeing as a fact now allowed by nearly all the world, that the brain is the organ of the mind, made observations to learn whether peculiar talents were accompanied by large development of particular parts of the head. Ignorant whether this was the case or not, he satisfied himself by observation that it was so. Dr. Bostock would not have ventured to write upon any other branch of science in such extreme ignorance; and the matter reflects the greater discredit upon him because he wrote a large *System of Physiology*, and was long in the Council of the Royal Society.

† So ignorant was Father Pardies that, when Newton’s discoveries were announced, and in the words of Professor Playfair, “a host of enemies appeared, each eager to obtain the unfortunate pre-eminence of being the first to attack conclusions which the voice of posterity was to confirm,” “among them one of the first was Father Pardies, who wrote against the experiments and what *he was pleased to call the hypotheses of Newton.*”—*Supplement to the Encyclopædia Britannica.*



not quite understand. Their minute subdivisions when they can shew no anatomical distinction, seem gratuitous and unnecessary." p. 158.

No anatomical distinction has yet been shewn between *any* organs which lie together; therefore his objections are general. Anatomists are satisfied that one portion of the spinal chord is for sensation and another for motion, and yet they can discern no distinction between them, as Dr. W. owns! p. 31.

"It is when he (the phrenologist) passes on to the *arbitrary appropriation* of parts, and to the assumption that such parts may be identified on the surface of the skull, that we hesitate to follow him on the *vague* and *scanty* authority of observations necessarily fallible in every case but our own, since the *real mind cannot be known to others.*" p. 89.

The talents of Newton, Shakspeare, Raphael, Galileo, Beethoven, of the host of mathematicians, painters, poets, wits, linguists, musicians, constructors, &c., whose productions are universally known: the moral character of Bacon, Milton, Howard, Aristides, Cicero, Franklin, Napoleon, Robespierre, Courvoisier, and the host of men whose lives are universally known, cannot be known to us!

Would any one suppose, after reading these quotations, that the following are also from his book?

"That the *intellectual* organization of the individual is in some way connected with the *shape of his head* is a fact *proved beyond all question*, &c. Of the propensities, the sentiments, the perceptive and reflective faculties, the grand division seems logical and reasonable, although the location of the three divisions leaves room for much more evidence before it can be satisfactory." p. 160.

"If this (faulty action of the brain's fibres) take place among the *organs of the lower propensities*, it may require all the power of the *higher organs* to keep them in check." p. 268.

Yet at p. 259, we read.

"To destroy one's own child is not a natural propensity, which can be assigned to a separate phrenological organ, &c: 'it is a diseased action of the *whole brain.*'"

What! Of "the higher organs of the intellect" employed by logicians, mathematicians, the historical painter, the sublime musician, &c.? and of all of them? Whoever calls the propensity to destroy one's offspring a natural propensity? it is no more a natural propensity than convulsions are natural movements; are they, too, produced by the whole brain?

"No physician who has attentively watched a case of genuine catalepsy, (it has been my fate to see three such, which is I believe a large proportion,)\* but must be convinced that *large portions* of

\* If Dr. W. were to mesmerise he might see three hundred.

the brain, or as a phrenologist would say, a great number of the organs of the mind, are in a state of perfect torpor, while *others* are in unnatural activity." p. 269.

"I believe myself then able to prove, &c., that the power of the higher *organs* (ORGANS not organ) of the intellect to coerce the mere instincts and propensities, as well as the power of one cerebrum to control the volitions of the other, may be indefinitely increased by exercise and moral cultivation." &c., p. 28.

Speaking of children whose intellects after two or three years are developed no farther, he says,

"Those portions of the brain which minister to the higher faculties of the intellect, have simply ceased to grow, as we see the body cease to grow in some dwarfs, without deformity," p. 310.

"The *number of extraordinary coincidences* which have been collected between the shape of the head and the shape of the mind, will ensure the permanence of the discussion, and ultimately lead to the adoption of a doctrine satisfactory to all." p. 159.\*

Again,

"If a large collection of examples, thoroughly authenticated, shew an uniform connexion between the external manifestation and the moral and intellectual qualities, and if these be not contradicted by any single example of the quality in excess without the corresponding external development or (what would be still more conclusive) no example of the external manifestation without the corresponding character, then certainly we should be bound to put faith in the doctrines of phrenology as shewn by craniology," p. 358.

Is not the collection of examples in Gall "large?" Why has not Dr. W. made himself acquainted with them: and why has he not proceeded to study all the living examples around him? He is surrounded by proofs, and is too prejudiced or indolent to bestow a single regard upon them. And why should he wish us to furnish him with a "large collection of examples," when at starting he told us that he should "regard all such observations vague and scanty, fallible in every case but our own, since the real mind cannot be known to others," p. 89: our labour would be lost upon him. Why should the large size, without a single absence of powerful faculty, be "more conclusive," or be expected? With great power, we have a right to expect great size: with small size small power. But large size may exist with small

\* For the nature of the objections urged by other better known opponents to the true physiology of the brain, I refer to the early numbers of the *Phrenological Journal*, and to a work called *The Functions of the Cerebellum*, by *Drs. Gall, Vimont and Broussais*, translated from the French by *George Combe*; also *Answers to the Objections urged against Phrenology*, by *Dr. Roget, Rudolphi, Prichard, and Tiedemann*, by *George Combe and Dr. A. Combe, Edinburgh*, 1838. Every one interested in cerebral physiology should possess this.

power; the brain though big may be of poor composition: the head may be large from the presence of water.\* Yet though he "should certainly be bound then to put faith in the doctrines," he next declares the evidence would be insufficient, and could not be "completely satisfactory" unless the loss of certain portions of the mind and the loss of certain portions of the brain by disease were to correspond. His faith thus would have been a faith without knowledge. But he had before told us that the brain is double, and one side may be destroyed by disease, and yet the various faculties continue in full play, p. 48; and as to the corresponding organs on both sides ever being diseased, Dr. W. tells us

"It seems almost contradictory to common sense to imagine that disease in a certain arbitrarily defined portion of a convolution should be accompanied by exactly similar disease in the same portion or organ on the opposite side, having no connexion with it but at the base of the brain." p. 159.

But to return to the united action of the two halves of the brain. The harmonious coincidence of action of the halves of the brain, or, to use Gall's words, *of the two brains*, was treated of more largely by Bichat, perhaps the most distinguished of French physiologists and anatomists, in one of the most celebrated modern physiological books, published by him at the very beginning of the present century, before the appearance of Gall's great work, but not before Gall had lectured and published his views.

"We must conclude," says Bichat in his *Récherches Physiologiques sur la vie et la Mort*, 1800, "from all I have said, that in all the apparatus of the external senses, HARMONY OF ACTION in the two symmetrical organs, or in the two similar halves of the same organ, is a CONDITION ESSENTIAL TO THE PERFECTION OF THE SENSATIONS.

"The external senses are the natural excitants of the brain, the functions of which in animal life constantly follow theirs, and would languish in constant inactivity unless excited by them. From the sensations are directly derived perception, memory, imagination, and consequently even judgment; but it is easy to prove that these various functions, commonly termed *internal senses*, follow in their action the same law as

\* In my *Physiology*, I state the matter thus: "Any phrenologist may always without fear assert positively of the head from constant positive exhibition of the mind, and always fearlessly assert negatively of the mind from negative exhibitions of the head: he would not assert respecting the mind from positive exhibitions of the head, nor respecting the head from negative exhibitions of the mind, without certain provisions, viz., that the size of the head depends upon healthy brain, and the deficiency of mind arises from no want of excitement nor from disease." p. 374.

the external, and, like the latter, *approach perfection the nearer accordingly as there is the more harmony in the symmetrical portions of the organ which is their seat.*

*“If one of the hemispheres is better organized than the other, more developed in all its points, consequently capable of being more strongly affected; then I maintain that perception will be confused, for the brain is to the soul what the senses are to the brain; it transmits to the soul the confusion proceeding from the senses, as these transmit to it the impressions made upon them by the surrounding bodies. But, if the defect of harmony in the external system of sense disturbs the perception of the brain, why should not the mind perceive confusedly when the two hemispheres being of unequal strength do not FUSE INTO ONE the two impressions which they receive?”*

*“In the case of memory—the faculty of reproducing former impressions; in the case of imagination—the faculty of creating new ones, each hemisphere appears to reproduce or to create one. If both impressions are not perfectly alike, the perception of the mind which ought to reunite them, will be inaccurate and irregular. There will be inequality in the two sensations if there is inequality in the two hemispheres which are their seat.*

*“Perception, memory, imagination, being the ordinary foundations of judgment, if they are confused how can this be distinct?”*

*“We have just supposed inequality of action in the two hemispheres, to prove that defect of precision in the intellectual faculties must result from it; but what is as yet only supposition is a reality in numerous cases. What is more common than to observe numerous alterations of memory, perception, imagination, judgment, coexist with the compression of one hemisphere by blood, or an effusion of matter, a depression of bone, or a diseased growth of the inner surface of the skull?”*

*“Even when all signs of compression have disappeared, if one half of the brain remains weak in consequence of the previous compression, do not the alterations of function continue? are not various alienations the sad sequels? If both sides are equally affected the judgment will be weaker, but it will be more accurate. May we not thus explain those frequent cases in which a blow on one side of the head has RESTORED the intellectual faculties which had long been disturbed after a blow upon the opposite side?”*

*“I think I have established that if there is inequality of action in the two hemispheres, the intellectual functions must be disturbed. I have pointed out many cases of disease in which*

this disturbance is evidently the result of this inequality; we here perceive the effect and the cause. But when the first is apparent, does not analogy point out the second? When the judgment is habitually inaccurate, when all the ideas want precision, are we not led to believe that there is a defect of harmony between the two sides of the brain? We see aslant if nature has not rendered the power of the two eyes equal. *We perceive and judge as erroneously if the hemispheres are by nature discordant*: the soundest sense, the most accurate judgment, supposes the most complete harmony in them. What shades there are in the operations of the understanding! *Do not those shades correspond with equal varieties in the RELATIONS of the powers of the two hemispheres?* If we could squint with this organ, as we can with the eyes, that is, receive external impressions with but one hemisphere, employ but one side of the brain to take our resolution to judge, we should then be masters of the accuracy of our intellectual assertions; but such a power does not exist." p. 35.

Such are the words of Bichat, which I read when first studying medicine, and have never forgotten. In the various editions of my *Physiology*, for above twenty years, I have never failed to refer to them. "Hence Bichat infers that in the animal functions a harmony of action in each organ, or in each half of the organ, is indispensable to perfection, when both organs or sides act together; and that, if such harmony do not occur, it is better for one organ or one half to act alone. This certainly appears true of the eye and ear, and even of the brain."\*

Dr. W. knows the work of Bichat, for he says in one part, "I cannot understand how he (Bichat), who did not fail to observe the completeness of the two organs of thought, but attributed his own strange character to his two brains," &c. p. 373.

\* *Human Physiology*, ed. 4, p. 55, 1828; ed. 5, p. 21, 1835.

Dr. Spurzheim thinks that the cerebral organs are double, "probably because of their importance, and to the end that congenerate parts may supply each other's places, should either of them chance to be injured." (*Anatomy of the Brain*, p. 178.)

What a miserable view to take of the arrangements of nature! To conceive that the human race and myriads of other animals should possess a double brain, each half constantly acting with its fellow, merely that the mental operations may continue if the comparatively rare accident happen of one half being injured! Gall would never have engendered such a fancy, immeasurably superior as he was to his pupil Spurzheim in everything intellectual, and, I may add, moral.

Dr. W. advances the same explanation, but without mentioning Dr. Spurzheim or any one else as having already advanced it. "Is it probable that ratiocination would have been entrusted to a single organ, so that the slightest injury would annihilate its completeness as an instrument of thought?" (p. 156.) Near the end of his book, Dr. W. calls this "a subordinate object no doubt," p. 403, and farther on quotes the passage in Dr. Spurzheim second hand, p. 405.

Dr. W. pronounces himself the discoverer of the united and harmonious action of the two brains, or halves of brain, in health :

“ — the two brains (for here lies the error, the belief in the *oneness* of the thinking organ) perform but one function, the perfectly healthy and properly cultivated voluntary exercise of their energies,” &c. p. 110.

“The idea of two distinct and complete organs of the intellect, I cannot find in any writer of any age, *nor even the germ of such an idea.*” p. 9. 1847.

“Even should it be found that two or three persons have *slightly* indicated a *slight* guess at a *slight* portion of the theory I am attempting to establish, my ideas are not the less original,” &c. p. vii. 1844.

“You might say of Galileo Galilei, he only gave a demonstration of the doctrine of Copernicus. But *I deny the fact, and claim* whatever merit may be due to *strict originality.*” p. 1. 1847.

“I feel humiliated that for five and twenty years I allowed my firm convictions to be fruitless ; still more, that I left to the fag end of my life the *announcement* and demonstration of a fact,” &c. p. 2.

“If the discovery, (for such I, at least, persist in calling it, and take all risk of ridicule for my presumption,) if the discovery be an absolute truth,” &c.

Which discovery has given Dr. W. the firm and comforting conviction from the beginning of manhood that, to use his own words,

“I shall have been really useful to my fellow-creatures to an extent to which I cannot yet set limits.” p. 3.

“I contemplate consequences more extensive, more important, and, above all, more conducive to the happiness of mankind, in the establishment of my present theory, than even from the electric telegraph.” p. 4. “It involves distant consequences of much greater importance than vaccination.” vii. 1844.

“Not one has drawn therefrom (the fact of one hemisphere being a perfect mental organ) any inference whatever.” p. 9. 1847.

After explaining instances of insanity by the discordant action of the two halves of the brain, as Bichat did, he compares himself to a man who, when a wall had been stained by the admission of rain, and others had analyzed the materials of the wall and made all attempts in vain at discovering the cause, ascertained that the stains were produced by a broken tile.

“I confidently assert that *I have detected the broken tile.*” p. 15.

In not having published before, he laments :

“I have neglected a duty incumbent on every man, of promulgating a *new* and important *truth.*”

“It is from no feeling of arrogance that I use this language

respecting my superiors in mental power and acquirements. The idea *has* presented itself to my mind." p. 9.

To the question which he supposes put to him,

"But can you fairly disclaim the accusation of vanity?"

He replies, apparently with great pleasure,

"On the contrary, I own the soft impeachment; and confess that I had the sad defect from my youth." p. 7.

To the question,

"What can men do to you if they dislike your doctrines,"

He replies,

"Render the remainder of my life miserable!!"

"I have carefully examined established authors on the subject of the mind and its manifestations through a material organ, as well as those on the anatomy and physiology of the brain, and other writers on collateral subjects, and *I cannot find one, except Dr. Holland, who has advanced a single step on the road to the important truth which I hope to establish; namely, that the mind is essentially dual, like the organs by which it is exercised. Even Dr. Holland does not follow up his ideas to their legitimate consequences, nor arrive at the logical result to which they seem inevitably to lead.*" p. 4. 1844.

When he speaks of *Mind*, he wishes,

"To be understood to signify the aggregate of the mental powers and faculties, whether exercised by one brain or two." p. 5.

Now Dr. Holland makes no original remarks on the subject, as far as I am aware, and actually refers to Bichat's views, and repeats them, speaking of "*unity* of result from parts *double* in structure and *function*;" (p. 174); of its being probable that "some disturbances of the mental faculties depend on changes of the *relation* of parts to which strict *unity* of action belongs in the healthy state;" (p. 165); of the *unity* and completeness of function of this *double* organization (p. 166); of "any breach in the integrity of the *union* tending to disturb the action of the brain" (p. 165); he thinks that irregularity of action in the *two* hemispheres may disorder trains of thought in any degree (p. 172); and he says, "in the almost exact symmetry of form and composition of *each* hemisphere we find argument not merely for correspondence of functions but for even that *unity* and individuality of which consciousness is the interpreter." (p. 166.) Again: "There may be cases where the *two sides* of the brain minister differently to these functions (the highest faculties of the mind), so as to produce incongruity where there ought to be *identity* or individuality of result." p. 174.

To me it is clear that Gall and Bichat, as well as writers who have followed them, conceive the two halves of the organ

of the mental faculties in health to do always each the same thing, and their double operation, when properly harmonious, to be accompanied by but one consciousness. Whether we call the two halves two brains or two independent, yet harmonious, halves,—call the brain dual or double, must be quite indifferent. Each is regarded by them as a perfect organ, and both as acting so together that the result is but one. The brain being double or dual, its operations are double or dual, but the result is not double or dual. The employment of the term duality of the mind may startle, as expressing a novelty; but is no more required than the terms duality of the eye, ear, tongue, or duality of sight, hearing, &c. If we say the eye is dual, the tongue double, the physiological truth of two organs and one impression in each case is still the same. Whatever words are used on this point, writers mean the same thing, and a smile is inevitable on reading Dr. W.'s pompous announcement.—

“A double organ the brain is not, but *dual* it is, as I shall prove beyond a shadow of doubt.” p. 5.

Dr. W. draws inferences which, with *his* fundamental discovery of duality, will, he is satisfied, secure his fame through all generations.\*

\* Dr. W. must remember that, when he was a student at St. Thomas's and Guy's Hospitals, the physician who lectured on the practice of medicine in the latter, (for such was the injustice of the time, through the influence at St. Thomas's of the treasurer of Guy's, who was artful and ambitious while the treasurer of St. Thomas's was weak and vain, that the physicians of St. Thomas's, the older and larger hospital, were not allowed to lecture, *not to give even clinical lectures to the pupils who paid to see their practice*, while those of Guy's had an entire monopoly,) and had the largest class of the kind in London, referred, in every lecture, the disease or an important share of its mischief to the liver, and advised us to give mercury in every disease, so that he was nicknamed Liver Curry and Calomel Curry. In enforcing his absurd and mischievous views, he used to declare that, if they were not true, he would forfeit his “future reputation and posthumous fame.” And now he is completely forgotten, except by those who recollect his person, and who will all soon pass away. On no point are men more likely to be mistaken than in their fancies respecting their future fame. Some never obtain it who hope for it after death: some lose it completely after death, however it may blaze during their lives; and some acquire it posthumously who never expected it. The inordinate love of fame, like many weaknesses, especially those of superstition, which still pervades all nations, serves a most useful purpose to defective or ill trained persons, like crutches and sticks to the lame. But the high human being will not require these miserable aids to enquiry and virtue, he will pursue truth for its own glorious sake and practise justice, benevolence, humility, liberality, affection, &c. because he discerns the beauty of all goodness and loves it also for its own glorious sake, persuaded that the promotion of the greatest, the most enduring, happiness of the greatest number is natural and a duty, since we must desire our own happiness and must know that all others desire theirs, as well as that to promote the general happiness is the surest way of giving a due well-balanced play to each of our faculties; and persuaded that to it the acquisition of truth and the practice of virtue are indispensable. The greater part of persons whose pursuit of knowledge and practice



They are of two kinds, (1.) the one physiological and pathological, explaining our mental workings in health and in insanity; (2.) the other, though still, properly speaking, physiological, very serious, appertaining to morality, education moral responsibility, &c. He has not the smallest doubt of having proved,

“1. That in the healthy brain, one of the cerebra (brains) is almost always superior to the other, and capable of exercising control over the volitions of its fellow, and of preventing them from passing into acts or being manifested to others.

“That when one of these cerebra becomes the subject of functional disorder, or of positive change of structure, of such a kind as to vitiate mind or induce insanity, the healthy organ can still, up to a certain point, control the morbid volitions of its fellow.

“That this point depends partly on the extent of the disease or disorder, and partly on the degree of cultivation of the general brain in the art of self-government. That when the disease of one cerebrum becomes sufficiently aggravated to defy the control of the other, the case is then one of the commonest forms of mental derangement or insanity; and that a lesser degree of discrepancy between the functions of the two cerebra constitutes the state of conscious delusion. That in the insane, it is almost always possible to trace the intermixture of two synchronous trains of thought, and that it is the irregularly alternate utterance of portions of these two trains of thought which constitutes coherence. That of the two distinct, simultaneous trains of thought, one may be rational and the other irrational, or both may be irrational; but that, in either case, the effect is the same, to deprive the discourse of coherence or congruity.

2. “That the object and effect of a well-managed education are to establish and confirm the power of concentrating the energies of both brains on the same subject at the same time.”—“Each a sentinel and security for the other while both are healthy, and the healthy one to correct and control the erroneous judgments of its fellow when disordered. That it is the exercise of this power of compelling the combined attention of both brains to the same object, till it becomes easy and habitual, that constitutes the great superiority of the disciplined scholar over the self-educated man: the latter may perhaps possess a greater stock of useful knowledge, but set him to study a new subject, and he is soon outstripped by the other, who has acquired the very difficult accomplishment of *thinking of only one thing* at a time, that is, of concentrating the action of both brains on the same subject. That every man is, in his own person, conscious

of virtue have not this philosophical, natural, solid, noble foundation, and yet would be regarded as the salt of the earth and the favorites of heaven, do things continually and shamelessly which astonish and disgust those who are good “in spirit and in truth,” and would cause Christ to exclaim again that “it shall be more tolerable for the land of Sodom and Gomorrah,” &c.,—strong expressions, but not too strong for detestation of inconsistency and hypocrisy.

of two volitions and very often conflicting volitions, quite distinct from the government of the passion by the intellect; a consciousness so universal, that it enters into all figurative language on the moral feelings of sentiments, has been enlisted into the service of every religion, and forms the basis of some of them, as the Manichean." p. 26.

The admission of Dr. W.'s views are to lead to

"an increased amelioration of the treatment of insanity, in the education of youth, in the management of criminals, in the discipline of defective or distracted or retarded minds. It will establish a more just appreciation of the boundaries of moral responsibility, *which it is* my belief will be largely extended rather than diminished by it." p. 4. 1847.

It may be proper to give some of Dr. W.'s illustrations of his fancies.

"Among the most singular phenomena connected with insanity, we must reckon those cases in which the hallucination is confined to a single point, while on every other subject the patient speaks and acts like a rational man, and he often shews the most astonishing power of avoiding the subject of his disordered impression when circumstances make it advisable for him to do so.

"The mental process is simple enough, if my theory be admitted—the man has a disordered sentiment or conviction in one brain, of the absurdity of which he is perfectly convinced in the other; he will say, for example, 'I know that I am dead, and yet I know that the idea is absurd;' or 'I am very ill, and it is strange I cannot believe it.' He may, however, have this diseased idea in one brain, and be *not quite* convinced in the other that it is entirely false and unfounded, but merely that it is so completely in opposition to the general belief of mankind, that he would make himself ridiculous by stating it. Is there any man who has never had a crotchet of which he is perfectly assured, yet which he abstains from uttering, because he knows it would be impossible to convince others of it? Men in general suppose that a notion is positively either *right* or *wrong*, and that there is no medium,—whereas the gradations are infinite, and that which is *right* to one man is *not quite right* to another, *wrong* to a third, and *monstrous* to a fourth. In the case of positive insanity of one brain, the trouble of controlling it by the other may be, and most frequently is, a painful effort; only to be undertaken through the influence of some strong motive, as, for example, that of obtaining liberty. Such a man can for a time *wind himself up*, as it were, and determine that the notions of the disordered brain shall not be manifested. Many instances are on record similar to that told by Pinel, where an inmate of the Bicêtre, having stood a long cross-examination, and given every mark of restored reason, signed his name to the paper authorizing his discharge, *Jesus Christ*, and then went off into all the vagaries connected with that delusion. In the phraseology of the gentleman whose case is related in an early part of this work, he had 'held himself tight'

during the examination, in order to attain his object: this once accomplished, he 'let himself down' again, and, if even *conscious* of his delusion, could not control it. I have observed with such persons that it requires a considerable time to wind themselves up to the pitch of complete self-control, and that the effort is a painful tension of the mind. When thrown off their guard by any accidental remark, or worn out by the length of the examination, they *let themselves go*, and cannot gather themselves up again without preparation. Lord Erskine relates the story of a man, who brought an action against Dr. Munro for confining him without cause. He underwent the most rigid examination by the counsel for the defendant, without discovering any appearance of insanity, till a gentleman asked him about a princess with whom he corresponded in cherry juice, and he became instantly insane. This was in Westminster; and by the strange anomalies of law he was enabled to bring another action in the city of London, when he had so completely wound himself up to the 'sticking-place,' that it was quite impossible to elicit the slightest evidence of insanity, and the cause of justice was only obtained by permission to record the evidence taken in Westminster. Another similar case is related by Lord Erskine, which was detected by addressing the patient as the Saviour of the World; till he heard which he had given perfectly rational answers during many hours of cross-examination. Another case occurred at Edinburgh, where a gentleman, under a process similar to our writ of lunacy, was about to be dismissed for lack of proof, when a witness, who had been detained till the last moment by an accident, came into court and asked him what news from the planet Saturn, he instantly relapsed into incoherence, and gave evident proofs of insanity.

"Such cases are common. No one attempts an explanation of them,—yet once admit two perfect instruments of thought, one of them out of order (which I have proved till there cannot rest a doubt, I think, on the mind of any one), and these cases are as simple and as easily explained as dropsy or jaundice. This is a subject on which I have thought so long and so deeply, that I cannot admit the possibility of error. If the evidence here collected be not sufficient to establish the fact, then we must for ever remain in darkness." p. 140.

Dr. W. appears to have been a little odd himself at times.\*

\* At another time he was as odd upon the subject of the dreadful truth of hydrophobia, as he is now upon phrenology, and, at least so appeared one day at a public exhibition, upon mesmerism.

"In an early period of my professional studies I had, with the natural conceit of youth and with a large stock of the presumption of ignorance, investigated the testimony in favour of the existence of hydrophobia. It happened at that time that an epidemic terror, a panic, spread over the land, to an extent of which we have had no subsequent example. Under the direction of surgeons of established character for skill, good sense, and humanity, I had assisted to mutilate many unhappy individuals who had been bitten by dogs (that they were mad was never doubted), and the word went forth throughout the land, 'war to the dogs.' Strange to say, the dogs disliked being killed! especially by persons

“George IV., and many persons whom I have known, could go on making a succession of signatures with great rapidity, all the while conversing on a subject of importance, or telling a story of deep interest; but suppose a knot in the thread with the spinner or sewer, or a hair in the pen of the writer, anything to require even the momentary attention of the two brains, and one process or the other, the singing or the spinning, the narrative or the signing, instantly stops. I have noticed this in innumerable instances, and can explain it no otherwise than on the supposition that the two brains are occupied on the two distinct subjects; one is calling to mind the words and tune of the song, and guiding the numerous organs of the voice in their execution of them, while the other is directing the process of spinning or sewing; but the moment a difficulty occurs, either in the mechanical operation or in the memory of the words, attention is required: the two thinking organs must employ themselves on the same subject, and the two synchronous acts become incompatible till that difficulty is removed. I fancy—but this I put forth as pure hypothesis, and ask no assent, although convinced of it myself—I fancy that, when the occupation is resumed, the two brains transpose their labour, and that this is one of the reasons of the relief found from slight occasional interruptions. The power of directing two trains of thought at the same time has been often attributed to great men. Conquerors, kings, and high ministers, dictating to two secretaries at once, metaphysicians explain by rapid alternation; this would be satisfactory had we nothing better to assign, but the testimony is not of a kind to be depended on. Whether true or not in those cases, I have myself more than once witnessed a banker’s clerk casting up a long column of figures, which practice had rendered easy, while not merely conversing with another, but telling an amusing tale, with great rapidity; and this without an interval of even a second of time in the narrative. If from defective light, or any other cause, more attention was required (that is, the attention of *both* cerebra), his narrative ceased instantly, till the obstacle being removed, the two trains of thought were resumed with the same fluency and facility as before. There is no banking-house in London

with whom they were not acquainted; and had the audacity to stand on their defence;—here was proof, superfluous proof, that they were mad, and they were therefore massacred without mercy. . . . I reasoned myself into a conviction that hydrophobia was a non-existent disease, and exactly on a par with witchcraft in its claims to belief.

“So strong was this conviction, and so conclusive did my arguments seem to myself, that I wondered at the infatuation of the public which could resist them, as expressed in the many letters with which I wearied the editors of newspapers. Becoming more and more strenuous as my reasonings were more and more contemned, I at last proposed that a dog, decidedly mad in the opinion of others, should be allowed to bite me in any fleshy part of the body. To this trial I was perfectly ready to submit, and preparations were made for the experiment. I bound up my arm with bandages of such a thickness as to be a defence against the teeth of the dog, leaving only a small portion naked, but quite sufficient for the experiment. When the time approached I was ‘talked down,’ but not convinced; and the affair dropped for some years,” p. 326.

that will not afford an example of this faculty. I confess myself unable to conceive any other explanation of it, than the possession of two brains, each carrying on its process simultaneously, as we have seen in the former examples cited.

“Among the many trivial examples of this dual process, I may mention one perhaps peculiar to myself, although analogous phenomena are observed in others. When my list of patients was very large, or cases of peculiar severity or difficulty kept me in a state of anxiety, or my rest had been disturbed, I found it impossible to prevent myself from counting my steps, more especially in ascending stairs. I attempted by incessant conversation with the person who was accompanying me to prevent this annoyance, but in vain. On arriving at the top, I always knew the number of stairs, however numerous. The same when walking arm-in-arm with a friend along a frequented street; I went on to a thousand steps, vexed and worried, yet quite unable to stop the process, although I had been at the same time keeping up an animated conversation the whole distance. Often did I set out with the determined resolution not to allow such a ridiculous propensity to master me, but in vain: the firmer my resolves against it, the more accurate my calculation. Yet, when perfectly well, and with the feeling of freshness and health, I had not the power to perform the same process; and, indeed, whenever I did overcome the propensity, it was by *trying* to act upon it—that is to say, *study* with both brains.

“I cannot devise any other explanation of this *disease*, if I may so call it, than the discordant exercise of two brains, and the inability to stop the involuntary process of that which was disturbed.” p. 149.

“I can conceive—but do not assert—that the strange contradictions we sometimes notice in men who have raised themselves into notoriety by practising on the religious credulity of their fellow-creatures, may arise in a great measure from this cause—that with one brain a man is a hypocritical knave, and with the other a fanatical enthusiast. One of the most extraordinary men which the last half-century—so prolific in extraordinary men—has produced, was the late William Huntingdon, the preacher. That man contained moral gunpowder enough to split the world asunder, had it been placed under compression. Happily, being left open, it made little noise and did no mischief. I have listened to that man with the greatest psychological curiosity, and have often said to myself long before it occurred to me to take up the question physiologically, ‘That man has two brains in one skull—sometimes one has the command, and sometimes the other.’ That he was equally sincere as knave and fanatic, I firmly believe; and his voluminous writings—twenty thick octavo volumes—shew the double mind at every page.” p. 164.

“I have heard a man say, ‘Did you tell me to do so and so?’ ‘Did you tell me to call upon you?’ or did I dream it?’ In its aggravated form it is a frightful calamity, and can be alleviated only

by the excessive kindness, indulgence, and forbearance of those around him. He has a sound brain and a disordered brain; the latter gives false information and unreal impressions so vivid as almost to baffle the judgment of the former." p. 171.

"In the memoirs of that amiable and highly-gifted man, the poet Cowper, we have a most striking example of the influence of two opposing brains—the sound one unfortunately in this case so highly imaginative, as to be in some degree incapacitated for its office of controller, and still further unfitted for its duty by the fervour of religious enthusiasm. 'The use of a Church establishment (as a high dignitary once remarked to me) is not to encourage, but to direct and control religious feeling, which will be always in excess if left without the guidance of men of sound education, acting on system.' Cowper had not the benefit of this kind of discipline, but fell among crazy enthusiasts who encouraged the hallucinations which should have been restrained." p. 174.

"'I was brought up,' said a clergyman to Dr. W., 'with great severity; my father having been educated in the Presbyterian form of religion, and with all the bigotry of that harsh and intolerant sect. Every innocent joy was condemned as a crime, and the slightest expression of pleasure denounced as sinful. I became a morose and solitary being; and, when at college, made no acquaintances, but kept myself quite aloof from human sympathy. I took honours, and obtained ordination at the earliest period that was possible. My father determined, as he phrased it, to *put me into harness as soon as possible, to keep me out of mischief by the feeling of responsibility*, and immediately procured me a curacy. My humble living was bestowed by my college as a reward of merit; and well it was so, for my father died penniless and insolvent, and for many years past it has been the sole support of my widowed mother and crippled sister. I became successful as a preacher, and have attained to a local eminence which promises to lead to a valuable appointment; but I am intensely miserable, and always ill from anxiety; at one moment tormented with the idea that I am preaching falsehood and encouraging delusion—Christianity appears to be a fable without a shadow of foundation, and it seems to me a wicked mockery of the living God to preach it as a truth; in these moments I determine to give up my living and abhor myself for having so long accepted the wages of sin and deceit; then the thought of my helpless mother and sister comes over me, and I endeavour to endure the remorse for their sake; I think also of the injury of such an example, and how it would loosen the bonds which restrain the wicked, and I cannot resolve on the sacrifice. At another moment I have the most entire, unhesitating faith in the doctrines and in the authenticity of Christianity, and look with horror at my previous sceptical delusions as the instigation of the author of evil. I pour out my soul to God in prayer to be forgiven for having listened for a moment to the tempter; feel soothed and refreshed, and

enter again on my duties with alacrity and zeal. This frightful alternation keeps me in constant alarm; and the terror I feel at the moment of full belief, lest Satan should again assail me with his suggestions, more than countervails the timid light that in my wandering moments tells me I shall again believe and be comforted. I feel the transition from one set of convictions to the other, and this state is the most frightful of all; seem as if I were two beings; and I am in momentary expectation of madness—God help me!

“Men will explain this state of mind in various ways, according to their own convictions. I can only conceive it to proceed from a discrepancy in the action of the two organs of thought—that in fact, however incongruous the opinion may seem to those who have not studied the subject, *one brain believed, and the other did not believe*—a state which is a very common precursor of madness, if indeed it be not the first stage of it.

“The further progress of this case, I purposely conceal. It was very remarkable; but were I to give the details, the individual would be recognized, and it would inflict unjustifiable pain on persons whose feelings I hold sacred. Analogous cases of slighter and varying intensity are by no means rare. On the subject of religion, as on politics, an alternation of partial convictions is frequently seen. Happy those who have no doubts, no hesitations, no difficulties; but repose in their quiet settled convictions—who have ceased to reason, and to weigh probabilities and evidence—and who once convinced, are convinced for ever.” p. 187.

“Where a dream of the most preposterous kind occupies the mind, accompanied by a conviction that it is only a dream, this last case, I think it cannot be doubted, on consideration, is the state of one brain as fully asleep as is compatible with dreaming, and the other brain in a state analogous to that where we are able to will a continuation of the dream—one brain half asleep, and the other almost awake, and capable of watching it.” p. 371.

How the fancy of hourly opposition in the two brains explains any of these matters, or leads to useful results, better than our previous knowledge and views, I cannot understand. He confesses that “the two brains perform but *one* function in the *perfectly healthy* and properly cultivated, voluntary exercise of their energies,”—that “perfect consentaneity of the two brains is necessary to the exercise of sound judgment,” and that “it is a great object for both brains to carry on the same train of thought together;” and yet asserts that “in the healthy brain one of the brains is almost always superior to the other and capable of exercising control over the volitions\* of its fellow and of preventing them from passing into acts,” and that “the irregularity in the powers and functions of the two thinking organs makes the world what it is.”

\* This word, so constantly used in this sense, must be incorrect: not the act or power of willing, but wishing, must be meant.

As long as we are sane, and generally in insanity likewise, the two brains or halves of brain afford together this single consciousness—we are conscious of but one personality—one mind—of our *oneness*. How this happens we cannot explain. We can only witness and wonder. But the brains of the animals around us, beasts, birds and fishes, have the same doubleness or duality of brain, and must be supposed to have the same single consciousness. There must be a perfect sympathy, a perfect uniformity and simultaneousness of state, between the two. If one is to govern the other in thinking, the “two minds,” or the operations of the two halves or brains, ought no longer to be as one: we ought then surely to feel two personalities. In health, and *after* good training, Dr. W. allows that the two halves or brains carry on the same course of thought, and therefore, I presume, think, feel and will together completely as one. How then can one be almost always superior to the other and capable of controlling it? How can they rarely act together, as he must suppose they do, since he maintains that

“The inequality in the functions and powers of the two *thinking* organs is the very essence of that variety of character and conduct which makes the world what it is.” p. 275.

“A slight inequality in the two brains is sufficient to produce all the varieties of character which are to be found in the world.” p. 157.

To experience two opposing *inclinations* surely does not require two brains. The operation of different portions of the same organ must be sufficient. We know, nay Dr. W. himself allows, that different portions of the brain are for different functions: he speaks of “the organs of the propensities.”\* Each square inch of brain is said to contain above three thousand millions of fibres. It would consequently be very strange if we could not have opposing desires in the

\* In fact, we know that the organs of one side do control each other. The phenomena of mesmerism throw the greatest light upon all that concerns the nervous system; from mere sensibility and motion to the phenomena of insanity and the nature and mutual influence of the mental faculties.—By touching over a cerebral organ in the mesmeric sleep-waking of some persons, even by pointing at it in some, the faculty is excited (say Pride on the right side.) The influence presently spreads to the corresponding organ of the other side (say Pride of the left): but, if an opposing organ on the other side be steadily influenced (say Friendship of the left) with the finger, the organ of this other side (Pride of the left) excited only sympathetically, will be completely overpowered by the activity of the organ (of Friendship) of this left, while the excitement of the organ of the right (Pride of the right) will continue in full force; as shewn by the right hand repelling violently, while the left squeezes and presses against the bosom, the hand of another person. (See *Zoist*, Vol. II., p. 222, &c. Vol. III., p. 74, 468, 9.)



same brain. Certainly the justice or benevolence of the right brain, or half, can control the covetousness of the right brain or half. The expressions—two beings within us, an inner and an outward man, the carnal and the spiritual man, are purely figurative: and when the operation of the two brains is so discordant that one side is felt to act differently from the other, when one is felt wrong and the other right, the condition is one of disease. All day long we have innumerable opposing impulses, however slight and rapid. In the most trifling matters, in taking this seat or that, in the whole of meal times, in stirring the fire, in all the little things which we do, we have them. These would require two brains just as much as the strongest impulses: and therefore the two brains would be in pretty constant opposition. Besides, we may have more than two impulses: we may hesitate not between doing and not doing, or in doing one in preference to another of two things, but in doing one or another among very many things, and then, to be consistent, Dr. W. should fancy very many brains to be required.

But after all, what does Dr. W. allow? That when, after death, one brain or half of the brain has been found destroyed by disease, all have been astonished because to their view no mental difference had been perceptible during life. With his single brain or half brain the man must have experienced all his ordinary double impulses, must have inclined different ways before he acted, controlled inclinations, thought accurately, &c., just like other men and like himself during the former part of his life, or a great change would have been noticed in him. He also must have walked like other men, although Dr. W. asserts that the right brain has no command over the right leg, nor the left brain over the left leg.

If to do two things at once, a person requires two brains, he ought to require several brains when he does several things at once, and a countryman walking the streets of London, using his stick, talking, hearing, and staring, as he proceeds, could not dispense with fewer than five.

Dr. W. fancies that cases of double consciousness are explained by the existence of two brains, but I have seen treble consciousness.

As to free-will, the evidence for and against it is afforded by experience and reasoning, not by anatomy. As everything must have a cause, every act of willing must have a cause; our determination to will in this direction or in that must have a cause which induces the act of willing of necessity, whatever direction it may take; and therefore I cannot but assent to the doctrine of philosophical necessity, as it is

termed ; my intellect *compels* me to the assent.\* But, though we will of necessity, still we will ; we move our hands and legs in the direction we choose. The existence of different powers in different parts of the same brain is surely as accordant with variety of motives and with what passes under the name of free-will and responsibility as the existence of two brains. Responsibility certainly does not require two brains, though Dr. W., who speaks of "the whole *congeries* of organs of *both* brains," p. 393, thinks,

"that all who believe in the responsibility of man must *at once* acquiesce in at least the strong probability of this (my) theory." p. 157.

He is so enamoured of his fancy that he positively

"cannot think that the possession of an *immortal soul*, to render man a responsible being, is compatible with the existence of only one organ for the exercise of its subordinate agent the *mind*." p. 383.

I cannot discern what additional views to those afforded by the ordinary observation of mankind and by the established physiology of the brain, spoken of commonly as phrenology, is afforded by his speculation to education, the management of criminals, or the treatment of insanity,† though Dr. W. terminates his recent pamphlet with the words,

"I confidently assert that *I have detected* the broken tile."

## II. *Remarkable Cure of intense Nervous Affections ; with the transference of disease in two instances to the mesmerisers : decided cerebral sympathy in the form of community of taste, smell and touch, &c. &c.* By Dr. ELLIOTSON.

"In matters purely intellectual, and in which the abstract truths of arithmetic and geometry seem alone concerned, the prejudices, the selfishness, or the vanity of those who pursue them not unfrequently combine to resist improvement, and often engage no inconsiderable degree of talent in drawing back, instead of pushing forward, the machine of science. The introduction of methods entirely new, must often change the relative place of the men engaged in scientific pursuits, and must oblige many, after descending from the stations they formerly occupied, to take a lower position in the scale of intellectual improvement. The enmity of such men, if they be not animated by a spirit of real candour and the love of truth, is likely to be directed against methods by which their vanity is mortified and their importance lessened."—The late Professor Playfair, of Edinburgh. *Supplement to the Encyclopædia Britannica*. part ii., p. 27.

A YOUNG tradesman in my neighbourhood, whom I had never seen, came to consult me on the 25th of August, 1846. He

\* See my statement, *Zoist*, Vol. III., p. 418.

† As my purpose was to consider Dr. W.'s leading speculation only, and not to review his book, I have made no allusion to the general character of the work, nor to a number of things, some of which are laughable, some indicative of good sense and feeling, and others of a large share of *savoir faire*.

had dark hair, and was pale and slim, but possessed of remarkably firm muscles, and was so swift that he had beaten the most noted runners.

He informed me that he had been ill more or less for four years; that the slightest circumstance cast him down or irritated him, according to its nature; that he felt sometimes as if he should go out of his mind, and sometimes as if he were about to die; that he slept well, but was tired before going to sleep and awoke in the morning tired, though he had no muscular weakness; he frequently experienced a heaviness of his eyes; sometimes numbness and tingling all over him; sometimes violent itching of his arms; his hands were cold and shrivelled; the bowels were often torpid, and at those times he was always worse; that the liver secreted too sparingly; and that he was better in the country. His mother was nervous.

I prescribed in the best way I could for him. In about ten days he called upon me one evening, with his symptoms very intense, and suffering a head-ache so severe as almost to drive him mad. This lasted till the next morning; and when he called again in two days, he was in the same state as when I first saw him. On the evening of this day I left London for Switzerland, and did not see him again till the beginning of November. After being under my treatment for above two months he was no better. I had not mentioned mesmerism to him, although I believed from the first it would be the best thing for his case; because I have been compelled for a long while never to name this subject before enquiries are made to me. I found a large number of medical men, physicians and general practitioners equally, who were perfectly ignorant of it, who had done their patients no good, and had no hope of doing them good, stare at me with a far more sagacious look than I could give, and assure me they considered it nonsense and would not consent to its use: and I found large numbers of patients refuse to hear of it, because they knew it was nonsense, dangerous, or satanic. I give my opinion honestly when it is asked, but I will never run the risk of finding persons unreasonable and ridiculous, and of being thwarted in an attempt to do my duty by them. This patient and his wife had heard of mesmerism, and now, as he was no better, enquired what I thought of it in his case. I immediately informed them that it ought to be tried, and was very likely to be of essential service. I shewed his wife how to make very slow passes from opposite his forehead to opposite his stomach with one hand, held at the distance of a few inches from his face, both parties looking at each

other in perfect silence and all in the room being perfectly still, for at least half an hour and at least once a day. I told her she might change her hand when it was tired, and that she must either stand before or at one side of her husband, or sit a good deal higher than he was, or her hand would soon tire; that, if he should ever go to sleep, she had better continue the passes till the sleep was deep, and then contentedly allow it to expend itself, as it was sure to do sooner or later. At the same time I begged him to omit all medicine, and live just as had always been his habit. This was done: and he obtained a complete recovery: was able to go through parts of his business in his cellar without inconvenience, that he formerly could not interfere in without suffering in his head: and is at present, and has been for months, in full health, strength, and spirits. As with Miss Bernal, whose cure is related by herself in the last number of *The Zoist*, I one day requested him to draw up his case for the present number, and I now transmit his account without the alteration of a syllable, together with a note to myself which accompanied it the very day after my request.

“To the Editor of *The Zoist*.

“77, Wells Street, Oxford Street,  
“September 3rd, 1847.

“Sir.—I feel it to be a duty I owe to suffering humanity to make known my experiences of the powerful agent to whose salutary influence I am indebted for the healthy mind and body, at the present moment engaged in writing this narrative of my relief from mental and bodily torture. Yes! against the senseless raillery of its opponents, I will record my grateful testimony to its virtues. And at this moment—with a mind undisturbed by phantasies, and a body in which the stream of life is flowing, redolent with health—I might be pardoned, were the pleasures of my present existence, contrasted with the bitterness of the past, to hurry me into the language of enthusiasm. Such however is far from my intention; I wish to give a plain statement of my sufferings and cure, in the hope, that some poor sufferer may be led to disregard the nonsensical opposition of bigoted ignorance, and use the means which—by the blessing of God—proved so healing to me. I was twenty-seven years of age, the son of affectionate parents, the husband of a devoted wife, the father of healthy children, and in a position of life ensuring most of life’s comforts. And yet with all these means of happiness, I was a wretch, to whom the years of life, were years of misery—imaginary if you will—yet misery; my smile was

an effort to prove myself not divested of the sympathies of humanity: the dread of suicide followed me as my shadow, while from my temples scarcely ever fled the *dull, dull* pain, which sometimes increased into positive agony. To my morbid fancy, no security could preserve my children from untimely deaths, no precaution ward off evils whose dark shadows blackened my soul. These symptoms modified and softened at times, yet ever preying on my peace of mind, were my companions for years.

“My temples are indented with leech-bites, my arm scarred with issues, my body was poisoned with medicine. I never recollect feeling myself what I could emphatically term ‘in health,’ until the last few months, in which I have taken greater liberties with myself, than I ever did in my life before. It was after one of my most violent paroxysms, I had the happiness to consult Dr. Elliotson, the indomitable champion of mesmeric truth. The man, who for the sake of a great principle in nature, of which he was convinced, defied the sneers of ignorance, the malice of envy, and the filth of misrepresentation; and who, after suffering as he must have done a martyrdom of anxiety, has lived, thank God, to see it fully borne out by the experience of thousands, and—the only reward he sought—seen its salutary influence exhibited in the alleviation and eradication of human suffering. Excuse this digression; it is the outpouring of a grateful heart, warmed by the recollection of its benefactor. By the advice of Dr. Elliotson I was induced to try mesmerism; and my wife, having been shewn the way to exert its influence upon me, commenced operations.

“From my excessive nervousness, and being full of faith, I expected soon to find myself spell-bound, and subject to its sleepy influence. But no! days—weeks passed over; pass after pass for an hour together was made before me, and seemingly without effect. My wife became incredulous and dispirited. She has made passes before my eyes for half an hour at a time, when I have gone to bed weary and sleepy, and when, under ordinary circumstances, I should have been asleep in a few minutes, and without effect. In fact it seemed to banish sleep. But I was better, the pain in my head was relieved. At length, about a month after the first essay, I sunk into a mesmeric sleep. Its influence from that time was complete. A few minutes only served to send me into a slumber, from which I awoke a healthier man. My cure was rapid and complete; physic was thrown to the dogs; and any recurrence of my former symptoms vanished at the wave of her hand. Then it was that a most singular phenomenon

was shewn. I looked upon my wife and beheld in her an image of my former self. The ills which I before had to mourn over in myself, I saw in her. The same dejection, the same feeling of weariness, the same pains. The high-spirited, light-hearted woman, turned into the desponding invalid. I had bequeathed to the mother of my children the malady which had made my life a misery. But who under such circumstances could give way to despair? Mesmerism had expunged the word from my vocabulary. We waited upon Dr. Elliotson, who kindly mesmerised my wife daily; and in less than a fortnight I had the happiness of seeing her the same happy creature as heretofore. I have had but one return of my old enemy. I shudder at the recollection! My wife mesmerised me; I slept for an hour, and awoke, to all appearances, well. I had some particular business to transact, and I found I had presumed too much. I was mesmerised again, went to bed, and rose in the morning free from pain. Thus was an attack baffled, which, had I been a stranger to mesmerism, would have subjected me to leeches, purgatives, and many other equally agreeable remedies.

"I have occasionally mesmerised my wife since, and on one occasion noticed some of the higher phenomena of mesmerism. She displays in an uncommon degree mental touch and taste. I was sitting one evening after having mesmerised her, quietly enjoying a cigar and a glass of gin and water, when on raising the glass to my lips and drinking, I was struck by the alteration in her features, expressive of dislike; and she exclaimed, "How can you give me that horrid gin, when you know it makes me ill?" Astonished, I cut a slice off a lemon and put it in my mouth, when she shuddered and said, "I shall suffer with the choleric for that to-morrow." I communicated these effects to Dr. Elliotson, and he has since tested them. Such, Sir, are the particulars of my case. To any one really anxious for truth, to any one seeking relief from pain, I shall be happy at any time to render any information in my power; and the happiness I experience in my recovery will be enhanced, if I can be assured of one poor sufferer following my example, with, I feel confident, the same happy results.

"I am, Sir, your obedient servant,  
"WILLIAM SNEWING."

"Friday.

"Sir,—Accompanying this, is the narrative of my case, which you will be pleased to alter and amend as you think fitting. I have, however, one favour to ask of you; it is

that you will permit the expressions of my gratitude to you to remain unaltered, as I feel so great a pleasure in acknowledging my obligations to you.

“ Believe me,

“ Your obedient servant,

“ To Dr. Elliotson.

“ WILLIAM SNEWING.”

To shew the disposition of the patient and his wife, I take the liberty of forwarding also a note which I received a few months back.

“ 77, Wells Street, Oxford Street,

“ April 29th, 1847.

“ Dr. Elliotson,—My life having been changed, by the salutary influence of mesmerism, from a painful existence to a state of health and happiness, I feel it my duty to assist in extending the sphere of its usefulness. I beg to enclose you one guinea as my first subscription to the Mesmeric Infirmary, and will thank you to enter me as an annual subscriber of that sum. With grateful recollections of your kindness,

“ I remain,

“ Your most obedient servant,

“ To Dr. Elliotson, &c.

“ WILLIAM SNEWING.”

I shall now speak of the mesmeric phenomena of the two cases.

After Mrs. Snewing had cured him, I requested to be allowed to see her send him into sleep-waking, and frequently afterwards mesmerised him myself, as he accompanied her whenever she came to me to be mesmerised. On these occasions I always sent them to sleep at the same time; and frequently both were so obliging as to come whenever I wished to demonstrate mesmerism to my friends.

He became so susceptible that one pass, almost half a pass, made his upper eyelids descend and vibrate, his eyes to turn up, and sleep-waking come on. In a very few seconds he was in sleep-waking, perfectly rational, knowing where he was and who I and others around him were, just as if awake; but, like other sleep-wakers, speaking in a tone and in language which shewed how completely he was at his ease—exactly as if he was in his family. His answers were short, for he greatly disliked being disturbed; and he would have remained in this state long, leaning back in the chair with his arms hanging down perfectly relaxed, and his legs and feet extended, had I not always awakened him by repeated contact passes with my thumbs upon his eyebrows outwards, and

blowing in his face. He generally remained, even after several repetitions of these measures, for some time only half awake, inclined to relapse again; and seldom was perfectly awake till he had gone into the open air.

I found I could stiffen his arms and legs by contact passes along them: but, if this was omitted for some weeks, the susceptibility of stiffening lessened greatly, though he was sent into the sleep-waking as readily as ever. If my large magnet was put in contact with his hand, this and the arm stiffened: and, if he took hold of the magnet when awake, gradually his hand stiffened upon it, his arm stiffened, and he went into the sleep-waking, which differed in no respect whatever from the sleep-waking induced by passes. His wife I never could stiffen in her sleep by longitudinal contact passes, however long I continued them upon her arms: neither had the magnet any effect upon her in either her mesmeric sleep-waking or in her ordinary state. These results agree with those which I formerly detailed,\* and have been verified in every trial made by me since I published them. I have *not yet* found a person stiffened by the magnet who was not stiffened by mesmeric means, nor sent to sleep by the magnet who was not stiffened by them. The great majority of persons who could be stiffened by mesmerism have been stiffened by the magnet and then gradually sent to sleep, though the time requisite was sometimes long: but a few who could be stiffened by mesmerism were not stiffened at all times by the magnet, nor sent to sleep, and some never stiffened by it nor sent to sleep; though I dare not assert that these effects would not have been obtained if I had allowed the trial to continue for a couple of hours.

I sent Mrs. Snewing into a mesmeric state the first time after making passes during the best part of half an hour. But I never could send her off so quickly as I did her husband. They sat in two arm chairs before me, and I made passes before each at the same moment with one hand, which was always the right in regard to her. The greater part of twenty passes were to the last required for her. For a length of time she went into only half sleep-waking, giving few signs of sleep or sleepiness, but evidently in a mesmeric state from the change of her manner and mode of expressing herself: they becoming those of home. She could recollect almost everything on being restored to her ordinary state: and even ultimately, when she went fully into sleep-waking, she remembered on waking a little of what had passed in it. She

\* *Zoist*, Vol. IV., p. 107—111, 278—284.



went to sleep with a very little perseverance, and was awakened most readily: he went to sleep most readily, and was a little difficult to wake. In sleep-waking he was short in his answers and disposed to be perfectly silent: she would laugh and be inclined to talk.

To witness these varieties at the same time in the mesmeric sleep-waking of the husband and wife, who were both strangers to the subject, was most interesting. It reminded me of the sleep-waking of the two sister Okeys, each of whom, though both displaying the same general phenomena, displayed them with such differences as were sufficient to satisfy every person of common observation that the cases were real; if indeed this was not sufficiently evident when either alone was seen. No one phenomenon which occurred in both ever occurred in precisely the same modification in both during the whole period of above two years that I attended them. Some things never occurred but in one of them. The metals affected each differently. The language of each was altered from the first, and underwent a gradual change, words and sentences being strangely perverted: but the kind of perversion was peculiar to each, and neither ever during the whole time, though they often jabbered rapidly, tripped and fell ever so slightly into the language of the other. The man who gave out that the younger was only an imperfect imitation of the elder, gave a proof of his own total ignorance of the subject and his incompetency to set up for an observer of nature. The matter was far too refined and delicate for him. Certain things occurred in one of the present couple also that never occurred in the other. One only of the two displayed muscular rigidity, the other only displayed a less common phenomenon—community of sensation; and this was discovered accidentally by the husband in the manner described in his letter. He was taken by surprise; and, when he related the fact to me, I was anxious to investigate it, and presently found its reality certain.

I had never met with this phenomenon among my own cases. It was exhibited to me satisfactorily, but not fully, once at my own house in a person from the country: and Dr. Engledue exhibited it to me at his house two years ago. On the latter occasion the phenomenon was community of taste. I was struck with the frequent slowness of the phenomenon,—that the patient occasionally did not sympathize with him in taste for a long while, sometimes not till he had the substance no longer in his mouth. I immediately remarked to him that I thought this was no sympathy of the palate, or of the nerves,

as people generally thought, but sympathy of the brain. For, when the elder Okey sympathized with the movements of others, as she did when the persons were placed quite out of her sight, making the very same grimaces, the same movements of her fingers and hands that they did, these effects often came out slowly,—after the persons had ceased to make the movements, or indeed, having given up the attempt in despair, had begun some other movement for her to imitate. Here the affair was decidedly cerebral—an occult perception and a volition. The sympathy of taste I therefore concluded was an exactly similar phenomenon, but concerning cerebral parts of sensation instead of cerebral parts of motion. He told me that this was his view, and he had expressed it to friends a few years before when he first noticed the phenomenon, but was not listened to by them. I *fancied* that if it had been a sympathy of nerves of sense, it would have occurred instantly, if at all. Gall saw so much quackery with mesmerism in Paris, and read such exalted and visionary mesmeric speculations in the writings of his own countrymen, that, though he believed in mesmerism to a certain point,\* he rejected all that was beyond common experience. Speaking of the celebrated German anatomist Reil, who adopted Gall's anatomical discoveries, he remarks with perfect incredulity, "The estimable Reil, after having spoken of the abdominal ganglia as capable of becoming the conductors of sensation, says,—'the transition to the state of a conductor is so much more easy in living than in inanimate nature, that a communication may be established between the magnetizer and the magnetized, so that, if the former chew pepper, the latter tastes it:'" "the magnetizer scratches himself, the magnetized itches at the same part: the former coughs, pricks himself, the latter also coughs and feels the prick: the magnetizer takes wine and pepper into his mouth, and both taste them.'"† But, being convinced of the fact, I resolved to avail myself of the present opportunity of examining into it. I requested my butler to enclose, in five different packets of blotting-paper, salt, sugar, cinnamon, ginger, and pepper. These were wrapped in one common cover when given to me, and I handed them over to Mr. Scarlet, the eldest son of Lord Abinger, who gave me one packet after another, any that he chose, as each was done with by me. The Archbishop of Dublin and several clergymen and other friends were present.

\* *Zoist*, Vol. I., p. 231.

† *Anatomie et Physiologie du cerveau*, vol. i., p. 135, &c. See my *Physiology*, p. 675.

When I put each into my mouth, I was ignorant of its contents, and learnt its nature as the paper became moistened and gave way. The first was salt, and I stood with it in my mouth at her side and rather behind her, saying nothing. Before a minute had elapsed she moved her lips, made a face, and said, "Oh, that's nasty enough." "What do you mean?" "Why you've put salt into my mouth, you needn't have done that." I removed the packet of salt, and took another, which proved to be cinnamon. Presently she said, "Well that is odd; I never heard of such a thing; to put such things together into one's mouth!" "Why what do you mean?" "Why now you've given me something nice and warm, very pleasant, but you've mixed salt with it." The impression of the salt thus still remained. "What is it?" "I don't know the name of it, but it's very nice; it's what we put into puddings; brown, and in sticks." She puzzled a long while and then on my asking if it was cinnamon, "Yes, that's it," she replied, "How odd that I shouldn't recollect the name." I then removed it, and took into my mouth another packet, which proved to be sugar, and I observed that Mr. Scarlet very properly peeped into it before he gave it to me. After a minute or two, she began, "Oh, that's very sweet; I like that; it's sugar." I removed it from my mouth, and took another packet, which proved to be ginger. After a minute or two she exclaimed, "Well, this is the funniest thing I ever heard of, to mix salt and cinnamon, and sugar, and now to give me something else hot." "What is it?" "I don't know; but this is very hot too. It sets all my mouth on fire." In fact, I felt my mouth burning hot. After some difficulty, for she was puzzled between these conflicting impressions, she said it must be ginger, and went on complaining of the heat of the mouth. I took a glass of cold water, and she instantly said, smiling, "That isn't hot, that's nice and cool, it makes my mouth quite comfortable." "What is it?" "Why it's water; what else can it be." The last packet was now put into my mouth, and proved to be pepper. She cried out, "Why you're putting hot things again into my mouth. It gets down my throat, and up my nose; it's burning me," and she soon declared it was pepper. I could scarcely endure it, and took a draught of water. She was instantly relieved, and said, "How cool and nice that is." She could not have seen what was doing had her eyes been open. A gentleman now came beside me and pricked one of my fingers with a pin. She took no notice of it at first; but, after a few minutes, slowly began to rub the fingers of her corresponding hand, and at last rubbed one

only, that corresponding with my finger which had been pricked, and complained that some one had pricked it. The back of one of my hands was now pricked. She made no remark, but remained in quiet sleep. The pricking was at length repeated at the same spot, and pretty sharply, in silence. Still she made no remark. We gave it up, and my other hand was pricked in silence. After a little time, she began to rub her hand, *corresponding with that of mine which was the first pricked*, and complained of its having been pricked at the very same spot as mine. Gradually she ceased to complain, and was still again. After the lapse of another minute or two, all the party observing silence, she complained that the other hand, corresponding with that of mine last pricked, was pricked, and wondered that any person should do so. This is a most remarkable circumstance; perfectly corresponding to the phenomena of sympathetic movements in the Okeys, which often came out so long after the movement of the operator had been made. Indeed after he, in despair of any effect, had made another motion for them to imitate, and when he was expecting the latter, the first would take place. It shows how easily persons ignorant of the subject and unqualified to make experiments may come to false conclusions, and set themselves up as the discoverers of failures and imposition. In my patients the movement given for sympathy and not productive of apparent effect has often come out again in a *subsequent sleep-waking*, the impression remaining unconsciously in the brain. The heat and taste of the pepper still remained in Mrs. Snewing's mouth, and she went on good-naturedly, as always, complaining of it. While she was complaining, I suddenly awoke her, and asked what she tasted and whether her mouth was hot. She looked surprised, and said she "tasted nothing" and her "mouth was not hot;" and she smiled at the questions.

A few weeks afterwards, I repeated these experiments with all the same precautions, in the presence of Mr. H. S. Thompson and Mr. Chandler, who are very accurate observers, Mrs. Thompson, and a few other friends. I stood quite behind her large high-backed leather chair. Mr. Chandler gave me the packets at his own pleasure, and, on tasting each, I wrote on a slip of paper what I tasted, and held up the slip at a distance behind her, that all might judge of her accuracy and my truth. These were the same articles as in the former experiments; but, as they were on both occasions taken at random, the order of course turned out to be different. In addition, Mr. Chandler gave me a piece of dried orange-peel from his pocket; and I tasted water and wine.

She named each article with perfect accuracy, and readily; remarking that it was very strange she once could not recollect the name of cinnamon. Indeed, on the first occasion, she described the taste and the external character and uses of the various articles with perfect accuracy, but hesitated in giving the names of the cinnamon and ginger and pepper; a fact shewing that the sleepiness extended a little more over the mental powers than one might imagine. In a note sent me lately by Mr. Thompson are the following remarks:

“The patient’s lips moved, and in a very short time after you had detected its nature, she appeared to taste it as well as yourself; and when it was anything disagreeable begged you would not put the nasty stuff into her mouth in this way. She told, without the slightest mistake, every thing you tasted: salt, sugar, cinnamon, pepper, ginger, orange-peel, wine, water, and some others. Not a word was spoken by any of the party to each other, and the only question that was asked the patient was, what she had in her mouth that she complained of. After the spices, when you drank water, she seemed to enjoy it much, saying it cooled her mouth; but at other times, as you drank it very freely, she requested that you would not give her any more water, for that so much water was disagreeable to her. There were present, Mr. Chandler, Lord Adare, Baron Osten, a friend of his, whose name I do not know, myself, and my wife. We were all perfectly satisfied with the entire success of the experiments.”

I smelt to Eau de Cologne, without any noise. She presently said, “How nice: what a nice thing you’ve given me to smell.” But she could not tell what it was: when I mentioned its name, she recognized it. I did the same with water. She made no remark. I asked her if she smelt anything. She replied, “No, I don’t smell anything; what should I smell?”

I put snuff to my nostrils: she almost immediately complained of snuff being given to her.

The experiments had now been very numerous, and I proceeded to those of sympathy of touch. But the severest pinching and pricking of my hands, ears and neck, for a length of time, were unnoticed by her. All present, being conversant with mesmeric experiments, agreed that no more experiments should be made: that no result could be expected after so much excitement of the system. I therefore desisted, and remarked that this was again a circumstance which I noticed in the Okeys:—that all the most beautiful experiments with metals, water, tractive movements, ceased after a time to have any result; that the results before their cessation often became very confused; and that uninformed experimenters are sure, from this cause also, if they conceitedly

take things into their hands, to meet with failures and become celebrated detectors of folly and imposture.

I now therefore boldly declare that the accounts given us by mesmerists of sympathy of sensation are founded on truth. This fact of cerebral sympathy is one with which the medical world and metaphysicians and phrenologists are all unacquainted.

The transit of disease from *one part of the body to another* is universally known, and is technically called metastasis. We all remember the lines in Horace :

“ Emovit veterem mire novus, ut solet, in cor  
Trajecto lateris miseri capitivæ dolore.”

The ignorant only are thought to believe in the transit of disease from *one person to another* : and those only of lower grades in society are known to endeavour to contaminate with their own disease or that of their friends another person whom they suppose to be in good health. I have read that, in Greece I think, peasants are in the habit of throwing a nosegay to you which they have first placed for contamination in the bosom of a relative or friend in a fever. Instances of a similar practice in regard to a loathsome disease are met with occasionally by us in this country, and crimes supposed always to have another motive have their origin now and then in this. Sometimes, though rarely, and by those who appear the most ignorant of all, the practice is adopted not in reference to another person, but in reference to *another species*.

In the *Morning Chronicle* of Oct. 7, 1835, is the following account :—

“ Yesterday, in Currier Street, St. Giles’s, an Irish labourer, named Fagan, having a child with hooping-cough, was persuaded by some of his countrymen to borrow a donkey, take it to his door, bring his child down stairs from bed, and, he being on one side and his wife on the other of the donkey, to pass it over the back and under the belly three times, giving the donkey a piece of new bread every time. The child was made to kiss the donkey’s nose three times; and then paddy, muttering some unintelligible words, took it to bed; two hundred Irish yelling around all the time. The father was confident the disease would leave the child for the ass in twenty-four hours.”

The fact of the transit or metastasis of disease from one individual to another, whether of the same or of a different species, is unknown to the medical world. But this pathological occurrence is proved by mesmerism as clearly as the physiological fact of cerebral sympathy of sensation and thought between two individuals. I am not aware that any

account of it exists in medical works ; but probably very many instances are recorded in mesmeric writings, since it is commonly spoken of among mesmerists.\* The record of the only example within my very limited reading is ancient, and has no connexion whatever with mesmerism ; but, like the ancient account of the production of deep sleep and insusceptibility of pain previous to what would otherwise have occasioned agony,† represents the matter as miraculous. We read that the leprosy of Naaman, when he was cured, clave unto Gehazi‡ and his “seed for ever” by supernatural power, and as a *divine* punishment for his *sin* in taking money and clothes for the miraculous cure performed, not by him, but by his master Elisha.

The unexpected production of hypochondriasis in Mrs. Snewing, when she, *acting the part of a good wife*, dispelled the hypochondriasis of her husband by the *natural* means of mesmerism, is mentioned in his letter, as well as my speedier dispersion of the disease from her by the same means.

But this was not the only transit of disease between them. Mrs. Snewing for years had often suffered severely from the rheumatism in many parts ; and at length, sometime after both had been cured of their distressing nervous affection, the disease settled in her right arm, so as to occasion great distress night and day and seriously to interfere with her duties. Her husband of his own accord mesmerised her for this, in the way she had mesmerised him, and soon cured her ; so that up to this time, a distance of four months, she has had no relapse, though formerly she was never half so long free from rheumatism in some part or other. As soon, however, as he had cured her, he found his own wrists nearly disabled, and his ankles became painful. He came to me in the hope that I would relieve him by medicine. I at once offered to mesmerise him ; but he looked very sorrowful at the proposal, and could not bear the idea of my possibly taking his disease from him to transfer it to myself. I assured him that I had no apprehension, because I had not yet heard of an instance of any pain contracted by a mesmerist from another that had been contracted by a third party on curing him. He then consented, and after being mesmerised twice by me was well. He did not return, as I should have wished, because I know it is generally very important to consolidate cures by continuing mesmerism some time after the cessation

\* A clear instance of the transit of pain from a patient under us both to my medical friend, Mr. Case, who mesmerised her, and who has never suffered from the pain since, is well worth reading in *The Zoist*, Vol. III., p. 330.

† Genesis ii. 21.

‡ 2 Kings v.

of a disease, just as it is to continue medicines and treatment after cures by ordinary means. It seems that he could not bear the idea of troubling me. In a week, the rheumatism returned in his wrists, but not in his ankles. His wife set to work to cure him; but utterly failed, though she persevered for weeks and sent him into sleep-waking as usual. This fact is remarkable. Was her system unable to cure him unless by receiving back his disease, and incapable of this reception? But a little sister of his wife, only twelve years old, cured him permanently in two days by making passes first upon one arm and then upon the other as he sat reading: and she did not contract his disease.

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The motto prefixed to this article, coming from a highly informed and true philosopher, cannot be read too often: and I cannot terminate the article without quoting a discourse lately delivered by one of the cleverest bishops of the Church of England before the University of Oxford and the British Association of Science, the latter of which bodies, excluding as it still does both true cerebral physiology and mesmerism from its meetings, stood in sad need of the Bishop of Oxford's honest admonitions. The strong feeling which Mr. Prideaux's allusion to phrenology excited last year in the Association is recorded in the 16th number of *The Zoist*. At the late meeting, the subject of etherisation before surgical operations was introduced fully and forcibly into the speech of the estimable president, Sir Robert Inglis,\* by Mr. Owen, who pre-

\* "It is this remarkable property of ether," said Sir Robert Inglis, "which has led to its recent application with such success as may well lead us to thank God, who, in His Providence, has directed the eminent physicians and surgeons amongst our brethren in the United States to make this discovery:—a discovery which will place the name of Dr. Charles J. Jackson among the benefactors of our common nature." Mr. Owen's incessant praise of ether I do not find fault with; nor with his telling every body that he is certain every hospital will maintain an officer expressly to have the charge of all that relates to ether. Would that every hospital would maintain a group of officers to mesmerise! the usefulness of the institutions would then be far more than doubled. But it is remarkable that Mr. Owen's enthusiasm for ether is in exact proportion to his hostility to mesmerism.

Mr. Owen proceeded to say, by the mouth of the President: "With regard to the functions of the primary division and parts of the brain itself, there has been of late a happy tendency to substitute observations on the modifications of those parts in the series of the lower animals in the place of experimental mutilations on a single species, in reference to the advancement of cerebral physiology. Experiment is, no doubt, in some instances, indispensable: but we ought ever to rejoice when the same end is attained by comparative anatomy rather than by experimental vivisections; and every true philosopher will concur with my most eminent friend, Professor Owen, in his doubt (I quote his own words), 'whether nature ever answers so truly when put to the torture as she does when speaking voluntarily through her own experiments, if we may so call the ablation and



pared the physiological portion for him. But, though between *two and three hundred* surgical operations have now been performed under mesmerism without pain, and *all have terminated successfully*—a result very different from that of the employment of ether, no allusion was made to that grave and wonderful scientific truth. Great is the disgrace to the Association; still greater is the disgrace to Mr. Owen. The time must come, nay the hour is at hand, when all this will recoil impetuously and with jarring sound upon those scientific men who now recklessly pursue their course in the British Association and the Royal Society, scorning the doubt

addition of parts which comparative anatomy offers to our contemplation.'— [Owen's Hunterian Lecture, Vertebrata, p. 187.]”

Gall is not mentioned, who preceded Mr. Owen above twenty years, thus :— “ Let us now enquire,” says Gall, (*Fonctions du Cerveau*, t. iii., p. 199. 1823.) “ whether comparative anatomy and physiology are not infinitely more fertile and conclusive in discovering the functions of cerebral parts than those violent artificial mutilations, so vaunted and so barren of result. The animals nearest to man are, as far as regards animal life,—the moral and intellectual faculties, only so many fragments of man. Their brains are deprived of many parts which the human brain possesses. All these brains, therefore, are so many *natural mutilations*, compared with the human brain. They are also natural mutilations, if compared among themselves.” In his 6th volume, between p. 178 and 288, he says, “ Physiologists have supposed that they could discover the functions of the nervous system, especially of the cerebral parts, by means of mutilations, and I have proved, and will prove again, that it is impossible to avoid confusion by any method whatever.” “ The results and the explanations of the experiments of Rolando and Flourens are, in many respects, opposed to each other, as hitherto has happened to all experimenters by lesion and mutilation, and as it must necessarily always happen; and as it always has happened, it happens also to our two estimable co-labourers,—always, sooner or later, we find the promises of experimenters by lesion and mutilation have evaporated almost to Zero.” “ One part is removed after another, and the cessation of one function after another is apparent instantly. They take no account of the suffering, trouble, and restlessness of the animal, of the blood which inundates the injured parts and which has to be stanchd every moment, which very often coagulates immediately, and the stanching of which necessarily causes compression, friction, laceration, &c.” “ It is scarcely possible to perform the very same operation twice.” “ This single circumstance is generally enough to disgust those who enquire after truth with candour, without self-love and itching after a momentary gratification of vanity.”—“ Gall had a horror of inflicting pain upon poor brutes, and would allow Magendie to be little more than a canicide.” See my *Physiology*, p. 424.

The injustice to Gall, habitual in the Association, was shewn in the Report of its Third Meeting. I quote the report from my *Physiology*, p. 465 : “ Dr. W. C. Henry says, ‘ The honour of this discovery (that there are distinct nerves of sensation and motion), doubtless the most important since the time of Harvey, belongs exclusively to Sir C. Bell.’ (p. 62.) Now no new principle was discovered. We knew before that some nerves, as the optic and olfactory, were for sensation only, and some, as the common motor, the external motor, and the internal motor of the eye, and the lingual, for motion only. The only discovery was that two individual nerves were, one for the first function and the other for the second. That no one nerve could be for both sensation and motion had always been evident to reflecting minds. Galen taught his cotemporaries that one set of nerves went to the skin for sensation, and another to the muscles for motion.”

that things will always go on exactly as at present. They may be assured that,

“ Veniet tempus et quidem celeriter,”—

Divines had before always found it necessary to urge philosophers to listen to revealed matters in the midst of their devotion to the investigation of nature. But now we have the novelty of a divine finding it necessary to exhort the scientific world not to allow their pride to blind them to portions of their own pursuits—necessary to instruct them in their pursuit of science: and, knowing as I do, that the bishop, like some others of the episcopal bench, admits the truth of both phrenology and mesmerism, and takes great interest in them, I feel assured that his exhortation to scientific men was prompted by these two subjects.

“ For the discovery of truth, it is needed that the facts of nature around man should be questioned by his intelligence. For this questioning, the first of all conditions is, that he should have those facts clear, defined, separated from others, ascertained in themselves. That he should so have studied them as to know their true relations, to see through seeming resemblances, to catch the scattered hints which declare, in the midst of apparent dissimilarity, real connection; to see the value of a fact, which, having been arbitrarily thrust from its true place, has seemed hitherto a perplexing superfluity; that he should thus have plain and clear before him the elements of which the insight of his higher reason is to suggest to him the law. Now, for all this the very first mental qualification which he needs is patience; a patience which will steadily refuse to taste prematurely the pleasure of generalization, which will sustain him through the longest, the most wearisome processes of minute investigation. And to this first condition of successful study, *pride is the direct antagonist*. The pride of ignorance is, we all know, most impatient; it gathers up the merest external resemblances, and then generalizes at a grasp. And very little removed from this state is the impatient man, be his actual attainments what they may. His own thoughts, his own impressions, his own fancies, these are the facts of the self-sufficient. He cannot endure the slow laborious processes to which the student of nature must submit. Nor is this all: there must be an *ardent love of truth as truth* in him who would so persevere as to follow her guidance up the steep path which alone leads to her secret dwelling place; and with this, too, *pride interferes*. He who dwells upon or looks for his own exaltation, will soon have in all his studies another and a lower aim than the discovery of truth. Not what she will reveal, but what will do him credit, will become the secret law of his motives; and to such a tempter soon become familiar short paths and little ends, and tricky means which lead not to her seat, and to which she will not yield her hidden store. At another point again he is weakened. He only who will be indeed

a learner can be greatly taught ; and *to be a learner the proud man will not bow : he will not learn of others, for he looks down scornfully upon them, and scorn is no learner in any school.* He wastes the rays which would have enlightened his eye, not believing in the light of other men. He will rather repudiate the richest inheritance of transmitted knowledge, than acknowledge even to himself what he receives from others—and on such a mind there soon settles down the thicker darkness, which is bred by all the storms of envy, captiousness, jealousy, and hatred. And as he will not learn from others, so *not even by Nature herself will he be taught.* He thinks he knows so much, that his estimate of what is to be known is lowered. And this is not the spirit of a learner : he grows to deal boldly with Nature, instead of reverently following her guidance. He seals his heart against her secret influences. He has a theory to maintain, a solution which must not be disproved, a generalization which shall not be disturbed ; and once possessed of this false cypher, he reads amiss all the golden letters around him.” p. 17. (*Pride a hindrance to Knowledge ; a sermon preached in the Church of St. Mary the Virgin, Oxford, before the University, on Sunday, June 27, 1847.* By Samuel, Lord Bishop of Oxford.

I offer no apology for introducing the following beautiful verses from a recent charming volume of poetry.\*

“ Truth’s victories are slow. Those who begin  
The glorious battle in her dear behalf  
Die off—despairing some : and hapless, all—  
And leave the harsh inheritance of strife  
To those who love them, and to times remote  
The dearly-bought and tardy-paced success.  
They sow, but reap not, nor their sons, nor grandsons :  
But strangers to them garner up their fruits,  
Oft-times not knowing even the saintly names  
Of those who struggled for a thankless world.

“ But Error’s victories are sooner won.  
Who fights for her, fights for an easy spoil.  
With willing soldiers, valiant in the cause,  
And gains the battle, oft without a scratch :  
For Error crowns her generals ere they die,  
And blazons in men’s ears with blatant voice  
Their bloodiest deeds, until the foolish world  
Exalts them first to heroes, then to gods,  
And swears for ever after by their names.

“ But blessings on the Truth, it prospers still.  
And Error, though it lives luxuriantly,  
Lives fast, and grows decrepit, and expires  
To be succeeded by its progeny.  
But Truth ne’er dies. Once let the seed be sown,  
No blight can kill it : neither winds nor rain,  
Nor lightnings, nor all wrath of elements,  
Can e’er uproot it from the hungry soil.”

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\* *Voices from the Crowd.* By Charles Mackay, LL.D. “*Truth and Error.*”

It is no little pleasure to me to mention that the subjects of the present communication are Roman Catholics. Certain Protestants who conceive that all except themselves are not merely in gross error, but narrow, ignorant, blind, and bigotted, denounce mesmerism as an abomination, wicked and satanic; preventing, as far as in them lies, their fellow-creatures from participating in its blessings, and injuring, like some medical men as far as in them lies, the characters of those who are anxious to disseminate its blessings. How could such persons stand in the presence of this enlightened and truly excellent couple, who saw clearly that it was an affair of nature and this world, and to be resorted to with thankfulness? I am not aware that they asked permission of their priest; and, if they did, he must have been an enlightened man and have viewed the subject like a philosopher. Let such protestant persons remember that the most enlightened, (perhaps too in regard to religion,) the most unselfish, the most glorious, of all public men at present in authority, the being beaming with all the nobleness, the dignity, the intelligence, and the goodness of which human nature is capable, is the present Pope, of whom it is impossible to think without thinking at the same time of "the famous sentence" in Claudian.

"Nunquam libertas gratior exstat  
Quam sub Rege Pro."

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P.S. After this was written, I received the following *valuable* note from Mr. Snewing. It ought to be read with deep earnestness by all medical practitioners; for it teaches them how much more good they might every day do to their patients than they are aware of, and in cases for which they already possess suitable means, and which are widely different from nervous affections. I scarcely know a disease to which mesmerism is not applicable either as the sole remedy or an adjunct to well-established means.

"77, Wells Street,  
Sept. 10, 1847.

"Sir,—I don't think I ever informed you of the following case, which I am certain will interest you very much, as it so fully proves the efficacy of mesmerism, and likewise its independence of all co-operation from the imagination of the patient. My little girl, a child 3 years old, had a tendency upon the slightest cold to inflammation of the lungs, and

upon two occasions has had to be leeches, &c. During a visit in the country she caught cold, and the old symptoms appearing I became somewhat alarmed, but as I intended returning to town with her the next day, I did not call in any medical advice.

“When she went to bed in the evening, the symptoms became more aggravated, incessant cough, flushed face, parched lips, and all the other distressing symptoms. After listening to her coughing for nearly an hour, I went up stairs to her. She was asleep, and I resolved to try mesmerism. I never saw such a thing in my life. I had not manipulated five minutes before her breathing had sunk from fifty inspirations in a minute to fifteen. She did not cough once more that night, and the next morning she was as well as ever she was in her life. Can anything be more conclusive? How grateful ought we to be to the Author of all good, for such an inestimable boon to his suffering creatures!

“Believe me, Sir,

“Your faithful servant,

“To Dr. Elliotson.”

“WILLIAM SNEWING.

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III. *On the silent power of the Will of one Person over another.*

By Mr. H. S. THOMPSON, Fairfield House, near York.

Communicated by Dr. ELLIOTSON.

I HAVE never doubted the power of the will over persons in the mesmeric state or susceptible of it. The testimony of others has always been too powerful for me to entertain a doubt, though I have never obtained any evidence of the power of my own will. During the process of mesmerising I have repeatedly willed with all my might till I was fatigued, and never once found the period usually required for the production of sleep-waking in the individual patient shortened in the least. Farther, I have often gazed intently upon those portions of the head of mesmerised patients which corresponded with cerebral organs capable of excitement by contact or pointing in the parties, and have all the time willed to the utmost that the particular organ should be excited. I have willed long and violently upon persons in the ordinary state; but always in vain. This I imagine to be a matter of mere accident: and sooner or later I shall have patients whom I can influence by my silent will; and meet with persons more or less capable of being affected by it in the ordinary state. Some have an erroneous idea, which they have learnt from imperfectly informed

writers either without any or with limited experience, that all mesmeric phenomena result from the will only. Many older writers held this opinion, and their estimate of the power of the will was so high that they conceived it extended over inanimate matter. On the authority of Mr. Colquhoun, in his *Isis Revelata*, I wrote the following passage in that portion of the last edition of my *Physiology*, which treats of the wonders of somnambulism and mesmerism, and details the early history of the cases of the Okeys.

“Cornelius Agrippa ab Nettesheym asserts that a man naturally, and without any miracle, unassisted by the Holy Spirit or any other, may convey his thoughts in the twinkling of an eye to another at any distance: ‘*et ego id facere novi, et sæpius feci. Novit etiam fecitque Abbas Trithenius.*’\* A professor of philosophy at Padua, Petrus Pomponatus, born in 1462, had contended, before Van Helmont, for the power of the imagination or will of one person to send forth an influence upon another; and enumerated the conditions of the exercise of this power in nearly the terms of modern magnetizers. He, too, surpassed all, for he point-blank declares that inanimate matter may obey this influence. ‘*Cum hominis animæ voluntas et maxime imaginativa fuerint vehementes, venti et reliqua materialia sunt nata obedire eis.*’ † p. 664.

In my communication on the cases of Mr. and Mrs. Snewing I recorded my conviction of the fact of cerebral sympathy, from unquestionable experience: and I have no doubt that a certain class of spectral illusions are instances of the same thing. When a person is dying, or in other circumstances which cause him to think most intensely upon a certain other absent person, however distant, the state of his mind—his brain—very frequently causes the absent person not merely to think of him but to fancy an appearance of him, and sometimes of few or more of the circumstances in which he is placed—a thing demonstrating a still further sympathy with his brain, for the impressions upon his brain from the surrounding circumstances are then also sympathized with. Nay, the brain of a third person in company with the sympathizing party will occasionally sympathize with the brain of the latter and see the very same appearance, though the appearing party be unknown to him. Instances

\* “*De Occulta Philosophia*, l. iii. ‘This I have known and often done; and so has Abbas Trithenius.’

† “*De Incantationibus*. Basil, 1577; p. 237. ‘When man’s will, and especially his imagination, are vehement, the winds and the other objects of the material world are made to obey them!!!’”

of all these facts I hope to present soon to the readers of *The Zoist*; and shall feel greatly obliged for any well authenticated accounts and for any references and even opinions with which I may be favoured.

I have received two communications from friends, with permission to forward them to *The Zoist*; one from Mr. H. S. Thompson, the other from Dr. Ashburner.

JOHN ELLIOTSON.

Sept. 10, 1847.

In a late number of *The Zoist*\* I made a few remarks on the action of the will, or the power of communicating, by the will alone, ideas and thoughts to persons in a mesmeric state. I also expressed an opinion at the time, that the same effect can be produced upon persons in a waking state, and upon such as had never been mesmerised; and I related some facts in confirmation of what I advanced. Lately the attention of many has been directed to this very interesting subject, by the exhibition (in London) of a somnambulist, Madlle. Prudence, who was said to have a perfect sympathy with her mesmeriser Madlle. Laurant, exhibiting the power of knowing what is passing in the mind of her mesmeriser, or others put *en rapport* with her; and being completely under the direction of the mesmeriser's will. I went to witness this curious exhibition. The somnambulist played at *écarté* perfectly correctly with her eyes bandaged and a thick shawl tied over her head. She moved forwards, was drawn backwards, or fell to the ground, by what was asserted to be the will of the mesmeriser. But I must here remark that the mesmeriser, to produce these effects, made passes with the hand to or from the somnambulist, or in a downward direction. She acted admirably several *tableaux vivants*, the subjects of which were suggested to the mesmeriser by parties who were only spectators of the exhibition. She was declared to describe persons who were absent when put *en rapport* with their relations and friends, who were to call the absent person strongly to their recollection at the time.

Convinced of the possibility of all these things being effected by the will of the mesmeriser, or by sympathy with the parties with whom she was placed *en rapport*, I had no reason to suspect, nor did I observe, any attempt at deception. That Madlle. Prudence is a genuine somnambulist I have no doubt; yet the performance was not quite so satisfactory as I could have wished, and I could not feel certain that the will was the only agent by which the mesmeriser's

\* Vol. III., p. 319.

thoughts and wishes were conveyed to the somnambulist. For all who have seen much of persons in a mesmeric state must be well aware how highly exalted all the senses frequently become, so that some mesmeric patients will hear a whisper inaudible to every one else, and distinguish the slightest movement of the mesmeriser's hand. Therefore it is possible that certain ideas may be connected in the somnambulist's mind with certain sensations produced by different motions of the mesmeriser's hand, and I observed the mesmeriser stood generally very close to the somnambulist, always pointing at her and moving her hand. If all the phenomena are produced merely by the will, as asserted, I cannot see the necessity of the mesmeriser being so near the somnambulist, nor why she should point or make passes with her hand. This certainly spoils the appearance of the experiment. It struck me that the somnambulist had been practised to exhibit some of the phenomena, from the circumstance that any particular character, or the exhibition of any distinct feeling, or passion, was generally represented justly and admirably; but when merely a simple action was required, such as clasping the hands, touching the nose with the finger, crossing the arms, &c., &c., several times she appeared not to understand what her mesmeriser intended.

In the description of a person whom a party, put *en rapport* with her, was thinking of, she was not quite correct the day I saw her; yet it is but fair to add that several persons have told me they have tested her on that point and found her perfectly accurate in her descriptions. I think if she was quite successful in that experiment it would be conclusive proof of the power of thought-reading, as no signs from the mesmeriser could avail the somnambulist in describing a person unknown to the mesmeriser. I have stated the objections which I thought the exhibition open to; but at the same time my conviction is that the phenomena I witnessed were generally, if not altogether, produced by the will of the mesmeriser upon the somnambulist.

Whilst upon this interesting subject, I cannot help offering a few remarks, and relating a few facts, which have come under my own observation. I expressed an opinion before, that it was not necessary that a person should be in a mesmeric state to exhibit the phenomena of thought-reading, community of taste and feeling, or of being acted upon by the will of another; that there are highly sensitive persons who exhibit this wonderful faculty more evidently than others, but that all, more or less, are endowed with this susceptibility, and that to an extent which is rarely suspected. Though



perhaps I may not find many who believe this susceptibility to be so general as I do. I should think that few who have studied the subject at all will deny the occasional exhibition of these phenomena, or will refuse to number them amongst other pathological facts. These faculties or powers are no new discoveries. In history, from the earliest period down to the present day, we read of persons endowed with them. In the epidemic ecstasies of the middle ages, the communication of thought was deemed a certain proof of possession, and no exorcism was practised unless this power was proved. Father Surin, in enumerating the proofs of possession in the *Ursulines of Loudun*, mentions as the most indisputable one that they told the most secret thoughts.

M. Barrier, a Physician of Privas, in a communication to Dr. Foissac, mentions a case of a young female ecstatic who penetrated the thoughts of all who were around her, and answered every question which was put to her mentally.

Community of taste and feeling I have ranked in the same class of phenomena as thought-reading, since they all depend upon the nervous system of one person being in a sympathetic state with that of others; and I have found that those who show community of taste or feeling have generally the faculty of thought-reading. One patient who was highly sensitive, and whom I mesmerised for a nervous disorder, could when awake point out immediately whatever part of my head was touched by a third person. If I mesmerised her when I was in spirits, she was in spirits also; if I was grave, she was grave; and I never dared mesmerise her when I was suffering from any annoyance. I did not find that she often had *distinct thoughts* corresponding with my own, even when I tried to impress her by will with them. But she has experienced and shown a *feeling corresponding* with the thoughts I had; and I have often, by the will, made her perform a series of trifling acts; though, when asked why she did them, she has answered that she did them without observing them, and had no distinct wish to do them as far as she was aware. Of community of taste, I have never met with any cases more beautifully distinct than two which I and several friends witnessed last week. One occurred in a patient of Dr. Elliotson, mesmerised by him; the other to Mr. Chandler.\* They were cases I think which must have convinced any *honest enquirer, however incredulous he might have been*. I have tried several experiments on persons not in a mesmeric state,

\* The cases of Captain Peach related in No. XVIII., and that just related in the present number.—*Zoist*.

and on some who had never been mesmerised. I have repeatedly found that I have been able by will to suggest a series of ideas to some persons, which ideas have induced corresponding actions; and again, by fixing my attention upon others and thinking on some particular subject, I have often found them able most accurately to penetrate my thoughts. Neither have I observed that it was always necessary to be near them, or to be in the same room with them, to produce these effects.

On two persons with whom I am acquainted, I have tried the following experiment. They have agreed whenever they felt an inclination to write to me, to do so at the time, or, if that was not possible, to note down the day and the hour when the idea occurred to them, to see that it was at the time that I willed them. When I have fixed my attention upon them, willing them to write, I have found the experiment to succeed generally three times out of four.

Some months ago I was staying at a friend's house, and this subject came under discussion. Two friends had left the house the day before. Neither of them, that I am aware of, had ever been in a mesmeric state: but I knew that to some extent they had this faculty. I proposed to make trial whether I could will them to think I was coming to see them at that moment. I accordingly fixed my attention upon them for some little time. Six weeks elapsed before I saw either of them again: and when we met I had forgotten the circumstance, but one of them soon reminded me of it, by saying, "I have something curious to tell you, and want also to know whether you have ever tried to practise your power of volition upon either of us; for on the evening of the day I left the house where you were staying, I was sitting reading a book in the same room with Mr. ——. My attention was withdrawn from my book, and for some moments I felt as though a third person was in the room, and that feeling shortly after became connected with an idea that you were coming or even then present. This seemed so very absurd, that I tried to banish the idea from my mind. I then observed that Mr. ———'s attention was also drawn from the book which he was reading, and he exclaimed, 'It is positively very ridiculous, but I could have sworn some third person was in the room, and that impression is connected with an idea of Henry Thompson.'"

The next case, though of a somewhat different character, still bears upon the same subject.

A lady in a house where I was staying was seized with very violent spasms, accompanied by great nervous excite-

ment. I saw her, and in a short time was able to soothe the pain, check the spasms, and put her into a calm sleep which lasted for some hours. When awake she begged me, if possible, to come in the evening and again mesmerise her. But finding the *medical men who attended her were extremely averse to mesmerism*,\* I thought, for the patient's sake, it was better, if possible, to avoid any collision with them. I therefore told her, as I found her so sensitive, I thought that I could succeed in putting her to sleep without coming to see her, and that at 10 o'clock p.m., if she would dismiss every one, except the attendant who was to sit up with her, and request that person not to touch her, nor even go near her, I would try to put her to sleep at that hour; but, should I not succeed, if she would then send for me, I would go and see her. She did as I directed, and at 10 o'clock I commenced willing her to go to sleep. In about twenty minutes I went to her room door and asked the attendant whether her mistress slept; the answer was, "Most calmly." She slept without once awaking until 8 a.m., and was much invigorated. When she awoke, *the medical man who was staying in the house congratulated himself, attributing this deep and refreshing sleep to his sleeping potion, which SHE HAD NOT TAKEN.* For some following nights we tried the same experiment with the same success. I was then obliged to leave the house. In spite of the apparent success of the experiments, I could not help suspecting that the whole good had been done the first and only time I personally mesmerised the patient, but thought it as well not to mention my suspicion to her. She was pronounced out of danger, but when I took leave she expressed a fear that the nervous irritability and sleepless nights would return. I promised that she should still have the benefit of my good wishes for good nights' rest. The two following nights I kept my promise. I then omitted the operation of willing at the usual time, thinking that the good which was done must be through the imagination alone. I, however, got a few lines on the fourth day, informing me, that, though she was much improved in strength, she feared the magic power had ceased, or could not be felt at so great a distance; that she had passed two excellent nights after I left, but the two following ones had been restless and uncomfortable. I wrote immediately to say, that I had been trying whether it was only the effect of imagination or whether I really could produce a beneficial effect at that distance, and that consequently I had not fulfilled my promise the last three nights,

\* We wonder whether they would attempt to give a rational or honest reason for this aversion.—*Zoist*.

but I would not be so remiss in future. Before I could obtain an answer to my letter, I received a few lines merely to say that she was glad to find the restless nights she had passed were only accidental, and that calm sleep had again visited her at the usual time.

These narratives may appear strange, and perhaps are both within the possibility of mere coincidence. I find that it is most difficult to write anything entirely satisfactory on this subject; for the more extraordinary phenomena which we observe are too astonishing for recital; so that we cannot adduce sufficient evidence of the facts. I could relate a hundred successful minor experiments upon the more common phenomena, such as Dr. Elliotson witnessed on one of his patients the last morning I was with him, and some which I tried at Lord A——'s; but they are all nearly of the same kind and therefore interesting only as they tend to confirm the truth of the existence of this power. I will therefore quit this subject for the present; and relate two or three cases (as briefly as possible) of the salutary effects of mesmerism, which to my mind are *quite as curious, wonderful, and inexplicable as any of the other phenomena*; but, having become so familiar to us, they cease to astonish us; and fortunately they are so numerous and of such constant occurrence, that we can prove them, any day and every day, in spite of the sneers of the unbelieving, the prejudiced, and the ignorant.

HENRY STAFFORD THOMPSON.

Fairfield House, near York.

\*.\* The cases we shall present in another part of the present number.—*Zoist*.

IV. *On the silent influence of the Will.* By Dr. ASHBURNER.  
Communicated in a letter to Dr. Elliotson.

My dear Dr. Elliotson,—Your request that I should give you my views on the human will is most readily acceded to, but it was not necessary that you should say you would do justice to my ideas. The motives which operated on your mind to impel you to investigate the subject of mesmerism are of too high an order to lead any one to believe you could be guilty of literary or scientific piracy. The head of the thieving animal has combinations very different from those that exist in your brain. It is not that I would not make you welcome to any of my poor speculations, or to the credit

of having made out any of my own facts,—for no man can value less the honour and glory of reputation than I do; but to do you justice, it is well known that you are punctilious in the desire to give to each his own. People imagine sometimes that I care less than I ought to do for external signs of honour. Barring the necessities of keeping up appearances to retain a footing in society, the man who reflects on his position as an unit among the millions in this wide world is rather weak if he does not estimate the opinion of mankind at its real value.—Ignorance, selfishness, and malevolence form so powerful a combination in jobbing the distinctions of professional competitors that no ordinary courage is required to stem the currents which set in against new or original ideas. You ask me for my reflections on the operation of willing. You have heard something of the base slanders distributed in certain circles by the paid agents of parties who suppose they have an immediate interest in backbiting me. It has answered the purpose of some poor wretches to tell falsehoods about me in order to gain the sympathy and sometimes the money of those weak persons who believe in the satanic agency of mesmerism. *Superhuman* power has been ascribed to the human will, and I ought to feel thankful to you for giving me an opportunity of reducing within rational limits the wild exaggerations that have been circulated by some medical men, whose baseness and cowardice are equalled only by their vulgarity, pretension, and ignorance. I feel that it is degrading to belong to a profession some of the leading practitioners of which claim credit for their want of knowledge, and endeavour to retain themselves in their position by tricks and cajolery played off in the board-room of a public hospital upon confiding noblemen and charitably-disposed persons. I feel that it is no honour to be the associate of men who suspect each other of disgraceful underhand proceedings, and who themselves, regardless of all medical ethics, take means to disparage the reputation not only of competitors, but of intimate connexions, to whom they owe the bread which their own stupidity never could have obtained for their gabbling mouths. You may have had occasion to feel disgust at the stolidity or the cunning of physicians who have opposed the progress of knowledge, but I could detail to you facts that relate to a class of practitioners of the healing art that are too melancholy for public attention. I should not have alluded so strongly to this point if it were not for the opportunity it gives me of elucidating the facts relating to the slanderous assertions of those who have ascribed to my will a *superhuman* power. I wish it to be dis-

tinctly understood, that, in the numerous experiments I have made, the numbers who have exhibited a susceptibility to be influenced by the power of the will are comparatively very small. Every one who knows anything of mesmerism is aware that it is very difficult to induce sleep in a large majority of mankind. Of those who do yield to the sleep, very few are obedient to the influence of the will directed upon them, and of those who are thus obedient the varieties in the degree of susceptibility are very great. If these facts be not kept in view, the opportunities for misrepresentation are in proportion to the interesting variety of the curious phenomena belonging to our most engaging subject. Is it not distressing that in this nineteenth century we should be aimed at by the shafts of ignorant medical or obstetrical impostors? That the antecedents of a course of honest life for thirty or forty years should be hustled by dirty competitors, and that the simple effort to widen the boundaries of knowledge should meet with obloquy and hatred?

You tell me you have not fully investigated the phenomena of the will; nevertheless you have done enough in mesmerism to call down upon you the envy of the sordid and of the base, and yet more will you have to endure. With all the industry you have displayed in your profession, with the sound reputation you have acquired for your powers of medical and physiological investigation, for diagnostic skill, for your introduction of the stethoscope, for your pathological researches, for your therapeutical improvements, you will nevertheless be pointed out as one who has dared to meddle with that unholy mesmerism! If it be not satanic, then you are attacked for your liberal opinions. You have no right to think as you like; in vain you may declare, as I have heard you, your fervent admiration of the magnificent doctrines of real Christianity: the bigots will not spare you, for the tendency of your researches is not agreeable to them.

What will they say to my observations, for the facts connected with the operations of the mind, in shedding forth the fluid of the human will, have tendencies that may, in their limited comprehensions, render God's truth a fallacy and the clearest logic unholy. Sects will continue to exist long beyond our time, and the spirit of caste will exclude all who think with due humility on the eternity of time, on the immensity of space, and on the unlimited power that is guiding the universe to good! Do you dare to enquire into the facts respecting the will? Where may they lead you? The humble philosopher knows that investigation is never ending: new facts produce an evolution of new events, and the spirit

of enquiry is the only one calculated to lead man with due humility to "look through nature up to nature's God!" Is that a bad conclusion? The narrow bigot who would limit our enquiries in natural science from the fear of tendencies is a cruel small headed pest, wanting in all the nobler attributes of moral excellence; deficient in intellectual grandeur! He has the cunning perhaps which the love of money or of other wealth may ripen into a character sufficient for the ephemeral distinctions of this life, but the large aspirations of the great mind are not for his enjoyment. You, I fear, are too apt to feel hurt at the envious stings of some of such creatures. Believe me their influence is temporary. Their pretension to exclusive piety is a mere paltriness. They cannot look boldly at facts, the metaphysical bearings of which would, could they but know it, place them on a solid logical base. A bigot may fear a wrong tendency because he has not the enlargement of mind to comprehend that the scientific knowledge he repudiates may lead him to the establishment of the very truth he is anxious to establish. I hold that the prejudices of contracted piety, the hasty judgments of a weak intellect, are awfully mischievous to real sacred development, by which I mean the interest of a true and enlightened religion. Believing in phrenology the true science of the mind, I cannot conceive of any tendencies which a fearless investigation, logically conducted, into the phenomena of mesmerism, and especially into those of the subject of the will, can have prejudicial to the cause of truth. The tendencies must lead to good results; and, though small ideas and bad feelings in combination may for a time arrest the progress of truth, their power is limited and they cannot prevail. I do not pretend in this hurried letter to treat extensively and minutely of the facts that have presented themselves to me in the enquiries I have made. Your kindness has enabled you to know the extent of my serious illness, and by your directions I have relaxed in the pursuit of those investigations which I commenced with full honesty of purpose, without a sordid or an interested motive. I am at present unable to give you more than a mere outline of the facts and observations I have collected on the will.

1. Mr. Thompson of Fairfield first exhibited to me and established in my mind the fact that one human being is capable, by his will, of influencing the organs and consequently the actions of another. I saw him, by the simple effort of his silent will, excite one person, and that person awake, to come towards him, to touch his elbow, to walk back to a chair, and sit down. These things were done repeatedly and the person

acted upon did not appear to be aware of the dependence of her actions on the will of Mr. Thompson. I saw him on another occasion induce a lady, by his silent will, to go to an empty grate in summer weather and hold her hands as if to warm them by the fire. Of course these experiments were made upon persons who were exceedingly impressionable. My first experiments were tried upon persons whom I had mesmerised to sleep. I soon found that among these there was great variety in the readiness with which obedience was yielded to my silent commands. Those were always most difficult to move who had large organs of Firmness, Self-esteem, Concentrativeness, and Combativeness; and generally those, who, having serious disease, slept deeply, were most obstinate or insusceptible: some rose up from their seats and came to me immediately; others shook their heads and appeared to be uncertain for awhile, and then after several efforts to rise finally obeyed, stating that they felt themselves pulled as if by a cord. In those cases where any degree of lucidity was evinced, the individuals spoke of a stream of light coming from my eyes to their foreheads. This stream was said to be of a blue or of a lilac color. One patient said that it was of all the colors of the rainbow. For the most part, when the persons willed were separated from all others, the stream was described to be of a beautiful sky-blue. When asked about the size of the stream of light, there appeared to be a difference,—some saying, it was as thick as the arm,—others, that it was about the size of two ropes filling the eyes and then surrounded by a cloud or vapour which made the whole stream as thick as the arm. Clairvoyants have agreed that, in the act of willing, the stream commences at the back part of the brain and proceeds to the anterior portions, passing out at the eyes.

2. The question arises; If a man be able to influence his fellow man by the simple operation of his will, to what extent can this power be exercised? I believe that, like all our faculties, the will is very limited in its agency. That, according to the organization of the head in each individual, the variety in degree of power is very different. Some have greater power than others, and facts have brought me to the conclusion that the quality of the power differs in different individuals: some are more clear in producing their impressions; some are more powerful and obtunding; some are more soothing and attractive.

3. There are some curious observations to be noted in respect to the recipients of the power. The degree of susceptibility to receive mesmeric impressions is well known to



vary most considerably, and the obedience to the influence of the will varies in the same manner. Those who have large Firmness, Self-esteem, and Combativeness are most difficult to influence, especially if a good Concentrativeness assists these organs. If the individuals willed to be impelled to lift the right arm to the cheeks, or do any similar simple act, be very deficient in the power of clear apprehension and be at the same time of low forehead and large occipital region, the chances are that the fluid of the will acts as a series of mesmeric passes on the patient, and the result is an excitement of the propensities that are most commonly acting upon the thoughts of the individual. I had a case of erotic epilepsy under mesmeric treatment in which the characteristic tendencies were called into play by the mesmeric passes, or by the exercise of the will. The "law of kindness" was in vain invoked, for all human attractive agencies produced these demonstrations, and all repulsive efforts of will brought on epileptic paroxysms. I found it very difficult to obtain sleep until I employed rock crystals, pointed at the face; and these aided by Mr. Road's electro dynamic coil produced the desired effect.

4. Finding that I could produce obedience to my silent will in somnambulists to the extent of inducing some to lift the hand to either cheek—others to get up from a chair and walk across a room towards me—to go back and sit down—to come again to me and touch my right or left shoulder—others to wake up and to go to sleep again as often and as quickly as I chose to alter my thoughts,—I resolved to try if I could influence some of my patients to obey me in the performance of a train of actions. This was education, and this I take it requires the high order of patience to bring to the degree of perfection which we have seen exhibited in the oneiro-mancie of the cook-maid Mlle. Isa Prudence, whose mesmeric education does so much credit to the charming Mlle. Herminie Laurant and her rotund parent. I never succeeded in producing many compound results. I have made two patients get up from a chair, walk to a sideboard, and bring me a book from it. I have repeatedly made one of them select articles from my waistcoat pocket, and produce to a bystander that which we had previously determined upon unknown to the patient. I have repeatedly made this same somnambulist take my pocket handkerchief out of my pocket, and place it on the table or on the sideboard, accordingly as I willed the thing to be done; and each repetition of the act was found so much to facilitate the subsequent practice, that finally the train of ideas became habitual, upon

the repetition of the impulse received from my will. Mr. Baldock, of Chatham, tried several experiments with the same patient, and produced analogous results. The point is to me satisfactorily established, that a somnambulist can be educated to obey even complicated trains of ideas communicated by the will.

5. To what extent may obedience to the will be carried? This is a question important to social morality. A girl who has never been mesmerised goes for the first time in her life with her mother to Vauxhall Gardens. She is induced to stand up in a dance, and the excitement consequent upon the event has led to an intimacy with her partner, which has in a few hours afterwards caused the ruin of the young woman. What has this to do with mesmeric will? The parties were not conscious that the giddiness of the female was the result of a force operating upon her from the brain of the partner. It is to this description of character that we are indebted for the exaggerated statements partly founded on fact, and for the direct falsehoods which have been circulated, on the exercise of the power of the will to a dangerous extent and for the basest purposes. It is of importance that the whole truth should be known, not only as respects the interests of science, but from the high and honourable motive of publishing all that relates to the public happiness. Individuals die, rot, and are forgotten; their malice is more ephemeral than their small amount of virtue; but the truths they leave behind them. Infatuation is an example of the same idea. The word is derived from *Fatua*, the wife of *Faunus*, of whose inspiration we used to read as boys in *Justin*, and who was probably an example of mesmeric prevision.

There is no doubt that there are individuals in the world capable, from their extreme susceptibility of mesmeric impressions, of being willed to do anything which a strong mind may choose to direct; but the persons so constituted I believe to be extremely few. It must be borne in mind that one of the conditions to a perfectly passive obedience to the will of another is a complete absence of those *habits* which are the result of an education of the organ of firmness. No properly educated person yields up at once without resistance the bulwarks of social morality. It follows that the person willed by another to perform a wrong act, however easily influenced, must break through an established barrier, if a previous good education have impressed a virtuous habit of resisting impulse; in which case the submission is a yielding to seduction. If a previous education have not established this habit, the will

acts upon an already passive and abandoned mind. In all cases of great susceptibility, I have found the readiness to obey the silent behests of the will to be in inverse proportion to the force of resistance acquired by the habits of education. Place these in every variety of circumstance, and the proposition still remains true,—that the will of one human being influences the actions of another inversely to the effects produced upon the organization of the brain by the reiterating impressions of education. Man is impelled to action by motive. The motive to the impulse may be the will of his neighbour. If a weak habit allows that impulse to be easily excited, the organ impelled must be wanting in the resistance applied in all well-educated, well-regulated minds, by the counter-balancing organs.

6. Having arrived at the conclusion that even in somnambules the agency of the will of another directed upon them is limited and modified by the action of their cerebral organs, it was an object to know how far persons, not in the mesmeric sleep, could be influenced to action by the will of another. The experiments I have performed have been very numerous; and, in order to avoid sources of fallacy, the greater number has been made upon persons of whom I have known nothing. I have tried while sitting in an omnibus or in a railroad carriage to will the person near me to do some trifling act. In a *very* few cases, out of hundreds, I have succeeded in my object. In some few an uneasy sensation has been evident, but in three instances sleep has been the result of the agency of my will, attended by some very ludicrous circumstances. In one case a gentleman, six feet in height, got into an omnibus at Charing Cross, and he seated himself opposite to a lady, who appeared annoyed at his gaze. Without any intention of putting him to sleep, I began to operate with my will, and he was so susceptible to the influence of the mesmeric fluid, that he fell into a profound sleep in about a minute. I have stated in my paper on a Theory of Sleep, in the July number of *The Zoist*, for 1846, some curious facts on the differences in the power of willing, between our friend Thompson and myself. His will is so much clearer than mine, that when directed to a person awake, the impulse given is obeyed in the waking state. Some of my cases have obeyed in like manner, but the majority of them have fallen asleep. But my will exerted at a distance has not had this effect. I was in the habit of mesmerising a young woman, who lived near the Bloomsbury Bank in Holborn, and, after she had ceased to attend at my house, in Wimpole Street, if I required her to come to me for the pur-

pose of shewing some interesting phenomena to an expected visitor, I had only to think intently upon her and will her to come to me, and she arrived within the hour. This happened on three occasions. My old friend, Professor Mackenzie, of Glasgow, paid me a visit one morning, a few weeks ago, and I shewed him some phenomena, connected with willing, on some good subjects; but they did not satisfy him. Accidentally Captain C. brought his daughter to consult me. She was pretty sure that I could not mesmerise her to sleep. I had never seen this lady before. In a few minutes I put her into a mesmeric sleep. As these people had no objection to the presence of the Professor, I exhibited the case before him, and he could not help being much struck with it, but he was more surprised at the phenomenon which followed. The lady and her father had taken leave of me, had passed through the two rooms leading into my library, and were approaching the hall door to depart: I willed that the lady should return to me, which she did immediately, but she was fast asleep, and I awoke her that she might really depart.

The varieties in degree of susceptibility, even among the easily mesmerizable, appear to myself to be very striking. On Saturday last, the 4th of September, a young woman, aged 23, with dark hair, grey eyes, of short stature, narrow but high prominent forehead, large organs of Benevolence, Imitation and Mirth, good Hope and Conscientiousness, small Veneration and Firmness, and almost wanting in Self-esteem, with a large social group, was brought to me by an old patient. She said she was a complete sceptic on the subject of mesmerism, and defied my power,—laughing immoderately at what she was pleased to call imagination and nonsense. I willed her to sleep in half a minute, and she became a sleep-waker, manifesting the prostration which so often accompanies the excitement of No. 1. Her language was warmly affectionate, but her muscular power was so completely gone, that she sunk on the floor unable to move. I went up to her, and made passes upwards along the spine past the occiput, and she awoke, regaining her strength instantly, though quite unconscious of all that had passed. In this case, the will exerted to induce sleep acted at once on the prominent organs of the brain; and, according to my theory of sleep, the attractive force of the fluid of the human will produced sleep.

6. I make it a rule in all very susceptible patients not to touch the head. Mr. Hands thinks that the excitement of the cerebral organs with the finger is apt to spoil the phenomena of clairvoyance, and I have produced, by making experiments on the organs and willing at the same time, intense

head-ache in such patients. With patients not so susceptible, and in the ordinary state of vigilance, if there be not a powerful set of organs of Concentrativeness, Self-esteem and Firmness, some most remarkable phenomena are exhibited if the experimenter looks steadily into the eyes of the patient, and wills hard and perseveringly, with due concentration of ideas, while certain organs are excited to action by the application of the magnetism of the thumb and finger. I believe that in this manner mischief has been done after the excitement of the brain in females by the administration of intoxicating drinks, without any of the mesmeric manipulations. Weak persons will indulge in frothy indignation at such conduct, and invoke cruel punishments on the heads of the offenders. They would do better to take measures for the universal diffusion of a knowledge of phrenology; the only means by which a conviction can reach the masses of the vital importance of that education which habituates the mind to vigilant self-control. The clergy and the medical profession are grossly ignorant of this subject. Few of them know anything of, and most of them care nothing for, this most important science. Chatter may be indulged in on the philosophy of the mind, but no great practical good can arise for the education of the human race, until the great truth is accepted, that the impelling motives to the conduct of man are forced upon him. The essence of true religion is charity. Real piety without charity is an absurdity. The wide scope of real charity embraces man's pardon for all errors committed under the impulse of a too powerful temptation. Surrounding circumstances operate in producing motives which impel the organs of the brain to manifest their functions, and these result in conduct which might have been different, if a proper self-control had been inculcated by education and practised by habit. These views are logically correct, and their diffusion is retarded only by the sordid money-clutchers who, like trade unionists, take the narrowest views of their own interests, and fear for their professional emoluments. The claims of classes will, in due time, give way; for these truths must prevail, and universal brotherhood be established.

7. Another consideration on the phenomena of will relates to its agency in assisting the ordinary manipulations of mesmerism. The mesmeriser who can concentrate his will in the form of prayer, is much more powerful than he who flippantly skips his ideas from one subject to another. The organ of Veneration, combined in its action with Benevolence, Firmness, Self-esteem and Concentrativeness, is capable of producing great results in mesmerism. On the 4th of December

last I was called to visit Mr. Pereira, an attaché of the Brazilian Legation, who kindly and freely permits me to state his case publicly. He had considerable low fever, accompanying a serious attack of bronchitis. He was treated according to the accepted rules of practice, and became so much better that he was about to leave London on a visit to his friend, Mr. John Abel Smith, in the beginning of January. Several symptoms had led me to infer the existence of a fæcal abscess, for he had at one time a tumor which, after the evacuation of an abundance of fetid purulent matter, had left him with a complexion that indicated the absorption of unhealthy material in his blood, and that produced a relapse of symptoms of typhoid fever, which prevented his visit into Sussex. Additional advice was obtained, and the patient fluctuated a little. On the 14th of January it was found that he had been three nights without sleep, although large doses of opium and other narcotics had been administered. Muttering delirium, and a small thready pulse of 120, jactitation, subsultus tendinum, were his prominent symptoms. His vacant stare and constant picking of the bed-clothes, left no doubt in the minds of his kind friends, Mr. and Mrs. Vanzeller, into whose hospitable house he had been removed, that the fatal termination of the case was at hand. They had called in the ecclesiastics of the Roman Catholic Church, who had, while the patient's senses remained, already administered to him the consoling rites of their religion. I visited my patient at ten o'clock at night, and was asked if I had the slightest hope, for with such delirium and the impossibility of procuring sleep, it was thought idle to expect a favourable change. The scepticism and astonishment of the host and hostess were strikingly manifested when I said, "Will you object to my trying mesmerism?" They thought me at once a fool, but offered no objection, and at half-past ten I commenced making very slow passes from the crown of the head to the pit of the stomach. I continued to work incessantly, without the relaxation of a minute, for three hours and a half, accompanying the toilsome and fatiguing labour by the concentration of my will in a prayer more efficacious, more powerful, and not less holy, than that of the best bigot who ever dared to put his own weak judgment between the will of the Creator and his created. I was successful: the patient slept until past seven in the morning. From that day his principal medicine was mesmerised water, with occasional assistance from a gentle dose of castor oil. A mesmeriser attended him daily for some weeks, during which time his abscess declared itself externally, and Mr. Copeland, who,

with his usual skill attended him and saved him from a serious operation, can testify to the progress which, under the influence of a daily mesmeric sleep, he made towards a complete recovery.

I cannot too much applaud the kind and generous sentiment which actuated Mr. Pereira in desiring his case to be known to the world. It is by the aid of enlarged minds like his that the stupid prejudice against mesmerism must give way.

I shall recapitulate my views on the human will by a confession of faith. I believe in the power of one human being influencing another by the mere effort of the will. I believe that the will of the rattle-snake can charm the bird in such wise as to attract the little creature to its jaws. This is an example of the attractive force. I believe that in man the exercise of the will is determined by the power of the organs of Concentrativeness, Self-esteem and Firmness. I believe this from my having experienced at times considerable heat about the head in those organs when I have for any lengthened time willed intensely. On some occasions I have had the upper and back part of the head bedewed with lymph after intense willing, and this lymph has coagulated into a thin film or layer of cuticular substance, separable into a flake of the size of a crown piece. I believe, from numerous facts, that the will is either attractive or repulsive, according to phrenological circumstances and conditions. I believe that the power of the will may be operative at great distances. I believe that a law exists, limiting the power of the will in all these cases. I believe that the amount of wisdom possessed by any individual, who, never having philosophically examined this subject, would come to the conclusion that the power is dangerous or superhuman, is little greater than that of an ass. I believe too that there are plenty of gobe-mouches who are easily gulled by designing and knavish medical men and lying women of abandoned character to think that certain persons have exercised this power to a dangerous extent for base purposes. The liability to be influenced to action by the power of the will, is, I believe, excepting perhaps in some most rare cases, dependent on reiteration of mesmeric doses. It is a matter of education. Many a person has been mesmerised who has not obeyed the force of the will. Of those who, after many repetitions of the trials of will, have responded to the influence, very few have acquired the habit of a facility of obedience. When this facility of obedience has been established, education, by which I mean repetition of the exercise of obedience, has been requisite in order to faci-

litate the performance of any action that may have been determined upon by the person willing. I believe that Isa Prudence is a somnambulist who in sleep-waking has been educated by the operation of will to assume the exquisite *poses* which she practises. I believe that a prayer and a curse are each examples of intensified human will. The curse heartily given by a bad man is extremely repulsive to a bystander, but a fervent prayer is most attractive. The extent and power of the will is limited by the organs of the brain : the fervour and efficacy of prayer being dependent on the power and intensity of action of the nobler organs of the brain ; so that it is as impossible for a bigot to attain the objects of a large and fervent prayer, as it is for a small brain to compass the holy thoughts of a large organ of Veneration, combined with extensive Benevolence and ample intellect.

To those who doubt the power of the human will, and have in their scepticism to incur the risk of a severe headache, I would propose an experiment which is ascribed to Phenard, and which I have performed with success. The experimenter should have a good organ of Perseverance and of Concentrativeness. The willing must be intense, unvaried and continuous. Two perpendicular glass rods, each nine inches in height, should be fixed into a piece of flat board, at a distance of ten inches from each other ; and another glass rod should be placed so as to rest horizontally upon the two perpendicular rods. The diameter of these should be that of the common laboratory stirring rods, nearly a quarter of an inch. To the horizontal bar of glass should be tied a filament of silk, the finest wove by the silk-worm, in order to suspend in the centre of the space enclosed by the rods, a lady's gold wedding ring. The apparatus thus arranged must be allowed to remain until the gold ring has ceased to oscillate. Then the experimenter being seated at a distance of eighteen inches, must will that the ring shall approach him ; and, if his willing power be sufficiently strong, the experiment will succeed. Sceptics will doubt, but time will establish the fact, that the human will has the power of attracting gold when suspended from glass, from a rod of sealing wax, or from a cedar pencil, arranged in the manner I have recommended.

I wish I had time and health to prepare a better paper of facts and observations on the subject of the will ; but, as I have not just now, I send you this crude and hasty letter instead of it.



With continued respect for your courage and integrity, I remain, my dear Dr. Elliotson,

Yours sincerely,

JOHN ASHBURNER.

65, Grosvenor Street,

9th Sept., 1847.

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V. *Magnetism and Mesmerism in Antiquity.*

Ταυτ' οὐν καὶ περὶ τὰ τοιαῦτα ζήμματα οὐτε ραδίον ὅπως ποτε πέφυκε γήγρωσκειν, οὐτ', εἰ τις ἡγοίη, κείθειν εὐκτετες ἑτέρους.—*Plato Leg. xi.*, p. 933.

IN an essay, published in Nos. X. and XI. of *The Zoist*, numerous traces were collected from the classics of a certain knowledge of mesmerism among the ancients, and of the practice of it as an art and mystery by individuals, castes or classes. Still more rife were found to be the notices of mesmeric phenomena—of those strange facts in human physiology and nature which never cease to excite the wonder and admiration of those most familiar with them, and which an age too proud of scientific achievements to admit of mystery in anything, seems to find it most convenient to disparage or ignore. Such phenomena, it was noticed, come before us in antiquity as spontaneous, or resulting from certain manipulations or other exciting means. Among the latter, the inhalation of gaseous vapours was particularly noticed—these are the words :

“By whatever mechanical or other contrivances assisted, the chief effect in these instances (the oracles of Trophonius) was probably due to a gaseous exhalation of the same kind as that to which we are told by such numerous authorities the prophetic excitement of the Delphic priestess was due. . . . *These instances suggest the question whether experiments may not be advantageously directed to test the efficacy of the gases in inducing mesmeric coma or somnambulism, or influencing it when produced.* The effects of nitrous oxide or laughing gas are very analogous to mesmerism. The presumption in favour of their influence in this way is strongly supported by some statements of Strabo. (The Charonian Cave of Tralles, &c.)”

Recent events furnish the best comment on this passage ; at present let us pass to other relations of the subject.

In the essay referred to I designedly avoided entering on the consideration of ancient traces of mesmeric phenomena as connected with magnetism. The subject led sufficiently far to be treated by itself, and modern investigations had not

yet furnished materials for comparison. Attention however seems now attracted to the subject, and such notes as I have gathered may perhaps help to stimulate enquiry and experiment. It is from enquiry and experiment on all collateral and analogous influences that we must look for the consummation so devoutly to be wished, the power of controlling the agency so potent for human good, but at present so uncertain and precarious, of binding in discipline the power that now too often makes us its sport and butt.

The Byzantine Tzetzes gives the following statement of the influence of the magnet in inducing a state, the analogy of which to mesmerism will be recognized at once.

*Ἡ μαγνης ἡ λίθος μὲν τὸν σιδηρὸν ἐλκεῖ  
 ἢ τὴν ὀλκὴν καὶ τὴν μορθὴν καὶ ἕτερα βραχεὰ  
 καὶ ὡς καθέλκει πρὸς αὐτὴν τὴν φύσιν τοῦ σιδηροῦ  
 πρῶτερον προειρηκόμεν· ἀλλὰ δὲ νῦν ἐρουμέν,  
 τὴν λίθου ταύτην τὴν μαγνησσαν στρωμνὴν τίνος γυναικοῦ  
 λαθρῶ θείεις ὑπὸ δεμνίου τῆ γυναικὶ ἐρωτᾶ,  
 καὶ μὴ πασᾶς εἴπῃ σοὶ ταύτης τὰς ἀμαρτίας  
 ἢ τῆς στρωμνῆς ὡς πρὸς τὴν γῆν ἐξολισθήσῃ ταχέϊ,  
 ἀν δ' ἐστὶν ἀμαρτητός, ἀν δ' ἐστὶ τῶν ἀπταιστων,  
 ἐκτείνει περιβαλοῦσα χεῖρας τῷ σφ τραχηλῷ,  
 οἶδα καὶ ἀλλὰ περισσὰ χηνῶν τε καὶ βατραχῶν  
 ὅσα ποιεῖ καθευδόντας ἀνδρας τε καὶ γυναίκας  
 τοὺς ἐρωτῶσι προσλαλεῖν αὐτῶν τὰ ἐπταισμενα,  
 ἀρκεῖ δὲ τὰ μαγνητιδὸς κ.τ.λ.*

“The magnet stone attracts iron; of its power of attraction and of its form, and how it draws to itself the natural quality of iron, we have already spoken. (iv. 400.) We will now mention other properties. Place this stone, the magnet, secretly beneath the coverlet of the bed of a woman, and interrogate her, and she will declare to you all her frailties, or immediately slip from the couch down upon the ground. But if she be faultless, if she be one of the untripping, she will extend her arms to throw them round your neck. I am also acquainted with other strange properties of geese and frogs, causing men and women when asleep to declare their slips to those who question them; but the instance of the magnet is sufficient,” &c.

In the previous passage to which Tzetzes alludes, he refers to the Orphic Lithica, a poem on the nature of stones, of uncertain date, but certainly containing traditions of very early date; and here we find much the same statement, but in more comfortable metre.

*αὐτὰρ ἐγώ γε  
 σὺν ἀλοχου κελομαι σε δαήμεναι εἰ εἶδεν ἀγνον  
 ἀνδρὸς ἀπ' ἀλλοτριου λεχὸς καὶ σῶμα φυλάσσει,*

ες γαρ μιν κομισας, υπο δεμνια κατ'δεο λαθρη,  
 χειλεσιν αιειδων θελξιμβροτον ατρεμας ωδην,  
 η δε κατακνωσσουσα και ηδεϊ περ μαλ' εν 'υπνω,  
 αμφι σε χειρ' ορεγουσα ποτιπτυσσειν μενεαινει  
 ει δε ε μαχλοσσησιν ελαυνει δι' Αφροδιτη,  
 υφοδεν ες γαιαν τετανυσσεται εκπροπεσουσα. v. 312 sqq.

“But I tell you, to prove your wife whether she preserves her purity; for, taking the magnetic stone, place it secretly beneath the coverlets, chanting gently with your lips a soothing song, and she, although slumbering in sweet sleep, will endeavour to embrace you with her arms; but if divine Aphrodite urges her to infidelities, she will start from the couch and fall extended on the earth.”

The story, if not the secret, was too good to be lost, and we have it next on the unobjectionable authority of Albertus Magnus, who thus averreth :

“Si vis scire utrum mulier tua sit casta accipe lapidem qui magnes vocatur: est autem ferruginei coloris et invenitur in mari Indico et aliquando in partibus Theutonise, in illâ provinciâ quæ Francia Orientalis vocatur. Suppone ergo lapidem hunc capiti mulieris, et si casta est ipsa maritum amplexabitur, si autem non, statim cadet a lecto.” (Albert. Mag. de Virtut. Lapid. Lugduni, 1598.)

The agreement of this witness with Tzetzes is the more curious, as elsewhere he supplies what his predecessor only hints at, as to the employment of frogs, &c., in these laudable arts. (Id. de Mirab. Mundi, p. 223.)

“Ut mulier confiteatur quæ fecerit: ranam aequalē comprehendē vivam, et tolle ejus linguam et remitte illam in aquam: et pone illam linguam super partem cordis fæminæ dormientis, quæ cum interrogetur, vera dicet.”

That is—Catch a live frog, and having taken out its tongue, return it to the water; then place the tongue over the heart of the sleeper, and she will answer truly any questions you may put to her.

And what it will naturally be asked is the value of these stories, and why attach more weight to them than to the countless monstrosities that have been handed down through a chain of credulity and imposture, pure and mixed. Witnesses of much better character than even the Bishop of Ratisbon might be brought to depose to the virtues of the stone *gagates*, from Gagæ in Lycia, of so cold a nature that the eagle of Jove placed it among its eggs, otherwise liable to be cooked by the heat its body contracted from constantly bearing the thunderbolt.

The answer is simply this;—Whatever the stories may be worth in themselves, their circumstances involve remarkable

coincidences and analogies to facts with which we are familiar, and afford a presumption that whether in fact or fallacy one root is common to both. They present the mesmeric phenomena of double consciousness, sympathy and repulsion in a group, (and such coincident collocations of phenomena are not frequently fortuitous), and moreover, in connection with a specific agency—magnetic influence; for the relation of which to mesmeric there are as pregnant intimations as ever existed between electricity and magnetism, before the conclusive experiments demonstrated what for years had been conviction. Magnetism, moreover, comes before us in antiquity, associated in numerous other instances with mesmeric phenomena or a favourite agent in the hands of the classes whose mesmeric proceedings have already attracted our attention, and the consideration of the agreement of these traditions and analogies leaves a strong impression on my mind that modes were known of applying magnetism that whether uniformly or not induced the same states that now result from mesmeric manipulation.

The Egyptian Delta, as we saw in the former essay was a chief seat of ancient mesmerism from long before the age of Æschylus\* to the decline and fall of heathenism in the Roman Empire. It was intimately connected with the worship of Æsculapius and Serapis at Canobus, where insanity in

\* To the illustrative passages already adduced from this poet may be added one in the Eumenides, v. 103. The Ghost of Clytemnestra exhibits her gashes to the sleeping Furies, exclaiming,—

Ορα δε πλῆγας τασδε καρδια σεδεν  
ευδουσα γαρ φρην ομμασιν λαμπρυνεται  
εν ἡμερα δε μοιρ' απροσκοπος βροτων.

“Look upon these wounds with thy heart; for the sleeping mind even of mortals is brightened with eyes, (becomes clear-sighted, clairvoyant) while by daylight there is no foresight of fate.”

These views are elsewhere assigned to the Pythagoreans (Iamblich. in Vil.) and the Peripatetics (Ælian. v., H. 111, c. ii.) who held that the soul released in sleep from its servitude to the body became collected in the region of the thorax and then prescient or prophetic. The seat assigned to this faculty appears in the titles of soothsaying ecstasies, *στερομαντις*, *εγγαστρομαντις* or *εγγαστριμυδος*, whence the translation ventriloquist or belly-talker. Plutarch, def. Oracc., c. 9, notices the childish absurdity of the current idea that the Divinity himself entered into the bodies of these seers and there spoke (*υποφθεγγεσθαι*). They were called in his day, he says, Pythons, *Πυθωνας* (Cf. Act. Apost. xvi., 16). In numerous cases, both mesmeric and spontaneous, (see Bertrand, &c.) the patients have appeared to have their entire sensibility transferred to the region of the stomach, and in some instances it appears as a second centre of consciousness which they address, answer, expostulate, and quarrel with as a distinct personality. The superstition which explained these phenomena by the assumption of demoniacal agency was only one degree more blind than the philosophy that escapes from its perplexity by imputing unlimited and unqualified roguery. *εγγαστριμυδος* is the word employed by the LXX and Josephus in speaking of the woman of Endor and the witches of the Old Testament generally.

particular was treated with particular attention and success (Böttiger, Kleine Schriften). With the Serapeion here was probably connected the Egyptian Serapion, who, according to Dion Cassius, predicted to Caracalla a few days before his death, his assassin and successor; in requital he was thrown to a lion; he pointed his hand to the savage and it refused to touch him, and he was in consequence put to the sword (*λεοντι παραβληθεις, επει δ ουχ ηψατο αυτου, την χειρα μονου, ως φατι, προτειναντος, εφονευθη. Dio. Cass. p. 882.*)

In the Alexandrian Serapeion, the temple renowned for the instinct of remedies acquired by sleeping there, there was, according to the Christian Suidas, an application of magnetism which he styles an instrument of deception and imposture; (*πλανης και κακουργιας μηχανημα*) it was a metal statue suspended from the roof of the temple by the attraction of a powerful magnet (Cedrenus relates the same). This may have been merely a juggle of the Egyptian priests to excite vulgar wonder or superstition; it is not directly connected with the therapeutic powers they professed, but the probability is obvious that their adoption of the agency of magnetism for such a purpose was due to their acquaintance with its powers, accounted for at once by their association with the Æsculapians.

Tricca in Thessaly was regarded as the principal and original seat of the families who claimed descent from Æsculapius, and thence formed settlements in various parts of Greece, cultivating medicine as an hereditary profession. (Strabo). At Tricca the magnet abounded and was particularly employed in affections of the eyes. (Plin. H.N.). It was also found in Thessalian Magnesia, whence its name: modern travellers observe the "magnetic ironstone with beautiful crystals on the sands at Negropont." (Walpole's Memoirs, II., 38). Magnesia was the country of the centaur Cheiron, reputed to be the medical instructor of Æsculapius: his descendants the Cheironidæ were another medical tribe who particularly studied the properties of the salutary roots and herbs with which Mt. Pelion was said to abound. The monument of one of these (Panofka, Heilgötter der Griech.) presents him in a relation to his patient so similar to a modern mesmeric group as to suggest, with other considerations, that the name of Cheiron, the Hand Man, was derived from mesmeric rather than from simple surgical manipulation.

However this may be, we find in connection with Cheiron and his friends a curious group of mesmeric, magnetic, electric, and galvanic details. Weary of life he desired to die,

and like a Rosicrucian of Godwin transferred his immortality to Prometheus, the Lemnian fire god. Prometheus was represented as wearing a ring set with a magnetic stone; later ingenuity explained it as a contrivance of Jove to cheat the devil, to restore Prometheus to freedom yet avoid breaking the oath he had sworn, that he should remain for ever attached to the rock. Lemnos was, however, along with the other islands, Imbros and Samothrace, a chief seat of Cabiric worship, the symbols of which also appear on the coins of Magnesia, and hence the ring of Prometheus seems originally to have been related to the Samothracian rings, so frequently mentioned in connection with the magnet and formed usually of two metals (iron and gold are mentioned Plin. H.N., 33, 1; Artem. 11, 5; Isidor. 19, 32; Cic. de Offic. 3, 38; Lucret. vi., 1041 et ant.) like those which, if we believe the manufacturers, are still "recommended by the faculty."

In the Cabiric initiation\* the novice was seated girt with a purple band, and all the initiated present formed a circle round him, and joining hands danced in a ring, singing hymns, (Schol. Apoll. 1, 9, 7), like the chorus of Comus. The ceremony is evidently of the same class as the *περικαθάρτηρια* with which the idea of purification, whether of body or mind, was connected and as described in a fragment of Menander,—frg., p. 42., Mein. Demosthenes makes allusion to a Lemnian woman, who professed to cure the epileptic by certain charms, apparently by some similar form of the sympathetic cure. (Demosth. in Aristog.)

The Cabiric ceremony was called *θρονωσις* or enthronement, and seems to have produced (with whatever aids) a stupifying effect. Dio Chrysostom XII. alludes to its extraordinary influence. It was evidently due to the suggestiveness of these local customs that Hephaistos (Vulcan), the Lemnian God was fabled to have presented his ungracious mother with a throne from which she found herself unable to rise until it pleased the artificer to reverse the spell.† The same jest returns in another form in the fraudulent couch he contrived to detain Aphrodite and her paramour Ares. Ares and Aphrodite were parents of Harmonia, a member of the Cabiric Triad, and hence I conjecture that it was from some Cabiric fane that Claudian derived his description of the solemn representation of their magnetic marriage.

\* Cf. Welcker Trilogie.

† Theseus and Peirithous descending to Hades to carry off Persephone, sat down on a rock and could not get up from it again. Schol. Apollon. 1, 101. Hence Virgil's,—“Sedet æternumque sedebit, Infelix Theseus.”

Aurati delubra tenent communia templi.  
Effigies non una Deis : sed ferrea Martis  
Forma nitet : Venerem magnetica gemma figurat.  
Illis connubium celebrat de more sacerdos, &c., &c.

Claud. Edit. v.

Hence we may perceive that it was not without that special propriety that governs all the local allusions of Homer that Juno brings the god of sleep to seal the eyes of the Thunderer, from Lemnos and Imbros, and with what gift more appropriate to the locality should she tempt him than a throne and footstool, to be made for him by Hephaistos himself.

The Samothracian initiation was in particular repute with the seafaring, and held to preserve from all dangers of the deep ; it was from the ceremony already described that Homer borrowed the scarf presented by Leucothea to Ulysses in the storm ; she directs him to bind it round him, and then cast himself fearlessly into the waves. The Homeric irony is at least as delicate as that of Socrates ; the prudent hero resolves that it will be time enough to trust in the providence of the goddess when he can no longer retain his hold of the raft. His successors in the navigation of the Greek seas are too apt at the first appearance of a squall to relinquish rudder and sail, and apply to their Virgin in the first instance.

It was as powers protecting the mariner that the Dioscuri were worshipped at Samothrace, their symbolical fires appear on the coins of these islands as well as of Magnesia, and numerous mythologists before me have recognized in them a type of the phenomena of St. Elmos fire, the electrical illuminations so frequent in the storms of these latitudes. Some have even regarded them as personifications of positive and negative electricity.\*

\* The effects ascribed to witchcraft on the human body have an obvious and remarkable resemblance to those that are produced by mesmerism ; so similar are they, that there is little doubt that they who succeeded in exploding witchcraft, *i.e.*, demoniacal agency, as a *vera causa*, blundered grossly and stupidly when they provided no more sufficient and evidenced causes in its place than mere fraud and folly. No conceivable form or degree of fraud and folly can explain away facts supported by evidence in numerous cases, that has all the qualities of the perfect and conclusive. Now to the same power, falsely and unfortunately conceived as it was, to which these physiological phenomena were ascribed, popular prejudice in all ages has been of common consent in ascribing others, the relation of which to magnetism and electricity is now so well known. Storms of thunder and lightning and of hail are of this class, and even the predilection of witches for cats is worth notice. The origin of the combination probably lies in the fact that sensibility to sympathetic influence is not unaffected by electrical crises in nature.

The effects ascribed to witch ointments and perfumes in magic, are also connected with such evidence as to render them worthy of study as matters of natural philosophy.

The name of Iasius, the curer, one of the Cabiri, brother of Electra, intimates a medical legend which was probably brought into connection with the curative properties of the Lemnian earth (*terra Lemnia* or *Sigillata*). Galen. *de simp. med. fac.* ix. 1 ; Plin. xxxv. 13, 6, &c.).

The name of Electra also, the mother of the Cabiri, is remarkable, whether derivable from *ηλεκτρος* as a mixed metal, or, as I think more probable from its connection here, from amber, of which the attracting power was well known to the ancients. The golden necklace of her daughter Harmonia, so renowned in mythology, was decorated with amber drops ; *μετα δ'ηλεκτροισιν εερτο*.

The worship of gods of fire at Lemnos was encouraged not more by the volcanic character of some parts of the island than by its mineral wealth ; and the direction thus given to the industry of its inhabitants had its usual effect on their legends and superstitions. Natural philosophy at the present time takes cognizance of the peculiar electrical phenomena, both of volcanic eruptions and of mines, but the belief or superstitions prevalent among miners of all ages and countries, show that the human body in certain circumstances is sensibly affected by conditions, and apprehends variations, while instruments are yet undevised to exhibit them. Hence wherever we find metallurgy in antiquity, we find the legends of the sympathetic sensibilities of the miner or the smith. Prometheus was honoured as a fire god not only in Lemnos but Attica also, where we find him connected with localities and families, whose names\* have the same relation to his character as the original name of Lemnos, *Aithalia*, (from *αιθεσθαι*.) To one of these families belonged the poet Sophocles, whose father was a sword maker, and who in the drama which celebrates his native Deme (*Ædipus Coloneus*) glorifies the fire god, Titan Prometheus. In such a connection medical and mystical characteristics cannot be far to seek ; the Prometheus of *Æschylus* declares himself the revealer to man of medicine, divinations and metallurgy, arts which are all found in connection with or assigned to his

The uneasiness produced by the conditions of approaching storms among the brute creation is matter of constant observation ; human beings are liable to the same influence, and in particular instances so long beforehand, and with such distinctness, as to gain for them from superstition, or to enable them to arrogate the power not only of foretelling, but of actually producing the natural convulsions that ensue. The same conclusions would be drawn from the observation of those affected sympathetically of the coincidence of the periods of greatest power exercised upon them by the supposed witches, with periods of actual or approaching storms.

\* *Æthalidai*, *Eupuridai*, *Hephaistiadai*.



worshipper, Sophocles. Scholl (Leben Sophokles) even remarks the frequent introductions of *metallic* allusions and mythology in his tragedies. He held the *ερωσυνη* of Halòn, a hero who studied under Cheiròn as a medical student, along with Æsculapius. (This priestly character of the poet, as noticed by Visconti, appears to explain why his busts show him with a fillet round his head, while Euripides is without one, even when their busts are united Hermes-fashion. Cf. Archæolog. Zeitung 38, p. 231, where the distinction is referred to the greater number of his tragic victories.) He wrote a Pæan to Æsculapius, which was said to lull the winds when blowing unseasonably, and thus unfavourably to health; the god himself, according to Plutarch, was called his guest,\* and Philostratus represents him as painted standing with Æsculapius on one side, and the Muse on the other. The Athenians after his death gave him heroic honours, and sacrificed to him every year (Vit. sophist.), an honour which among other Greek poets seems only to have been accorded to Homer, Anacreon, and Sappho. Thus connected with Æsculapian legend and religion, it is a remarkable coincidence that he comes before us as a *clairvoyant*. According to Ieronymus, a golden crown that had been stolen from the Acropolis was discovered through a dream of Sophocles, in which Heracles indicated to him the house in which it was concealed; he received a talent, the proclaimed reward, and with it erected a fane of Heracles the informer; doubtless, as Welcker conjectures, the medical Dactyl Heracles.

To return to the Magnetes, whether of Europe or Asia. Tantalus makes a great figure in their mythology; and after what has been seen of the familiarity of the tribe with the employment of magnets, there are some details in his legend which appear to have been suggested by the same class of ideas. The fruit that in the Homeric mythus constantly receded from his lips reminds of magnetic repulsion, and magnetism seems the most obvious means of making an actual representation of his punishment, as he was painted at Delphi with a huge rock suspended above his head, and at every moment appearing about to fall.

Now when we consider with Panofka the analogy of this group to Atlas and his *polos*, and the disk over the head of a giant on a coin of the Ionian Magnetes, and moreover that Atlas and Tantalus have a common root signifying to bear or suffer, to weigh, to suspend, to balance, there can be little difficulty in assenting to his conclusion, that Atlas and Tantalus are but varied forms of the same original mythical idea.

\* Hence his title Dexion.

Thus in Tantalus we appear to arrive at an ancient recognition of magnetism as a cause having a certain relation to the suspension in space of the heavenly bodies. This may be the meaning of the philosopheme ascribed to Tantalus, and referable to the population he was connected with, that the sun was a stone, (Tzetzes v. 463,) which reminds of the conjectures of Faraday, that the daily aberration of the magnet may perhaps be due to the sun.

Tantalus, it was said, was buried under Mt. Sipylus, rich in metals (Strabo xiv. p. 680), formerly called Ceraunion, not without reference to its tenant, whose father's name is given by Pausanias (ii. 22,) as Brontes; titles these perfectly in harmony with the electro-magnetic character of the Titan. It seems to have been with reference to such speculations, that Claudian in the fragment already referred to, proposes to explain all meteorological and astronomical phenomena by the properties of the magnet.

I may remind here that it was in Magnesia that Pausanias mentions the ancient statue of Apollo, which in some way communicated to the priests of the fane extraordinary strength, enabling them to perform feats of combined strength and agility, which recall the strangely authenticated accounts of the muscular energy and resistance of mesmerised patients.

The renown of the Magnesians also for imitation or pantomimetic talents, (Strabo xiv. i. p. 187; Athenæ. p. 620; i. Xenoph. Exped. Cy.) is a parallelism with some of the most striking phenomena of mesmerism.

Perhaps we have already wandered far enough; a few more notes however not less to the purpose than what have gone before, may preclude the necessity of returning to the subject.

In the early legendary history of Greece, and especially of Samothrace, frequent mention occurs of certain mysterious powers under the titles of Dactyls, Telchins, Sintians, &c., who are also deeply concerned in the mythology of Thrace and the Troad.

To the Dactyls or Finger men are assigned names expressive for the most part of medical influence, Heracles,\* Pæonius, Epimedes, Iasius, Idas or Arcesilas. Their names spoken calmly one after the other were used as charms by frightened persons; they gathered medicinal herbs, healed wounds, prepared medicines, particularly salutary drinks.

\* From the connection of the Dactyls with the Cabiri, I suspect that the Heracles who was said to close the portal of Cabiric Demeter at Mycalessus every night was the dactylic Heracles, and that the secret of the trick was some magnetic arrangement. (Paus. X.) It was from this power that the magnet was also called *Λιδος Ηρακλεια*.

Their numbers are various, and they are variously divided into right and left Dactyls, (or Fingers,) the right dissolving the charms made by the left, and into male and female.

Like other personages of the same class they are closely connected with mines and metallurgy, they discovered iron in Cyprus, made the first statues of the gods, of metal, and the cymbals of the Idæan mother, and in some instances bore the names Kelmis, Damnameneus and Acmon; Smith, Hammer and Anvil.

Gyges of Lydia was son of Dascylos (another form of the name), and the story of his ring by which he could render himself invisible, is perhaps most easily explained by supposing that it arose in consequence of connecting some perplexing cases of what we shall now call *clairvoyance* with the Samothracian ring.

The Telchins, by their names the soothers or charmers, are beings of much the same class; the word was also used as signifying stupor, dizziness, deadly coma, or rigidity.\* They were said to destroy plants and animals by sprinkling them with magic water, and to fascinate with the evil eye. (Ovid. *Metam.* vii.) Like the Dactyls, they were discoverers and workers in brass and iron, and made statues of the gods.

Like the Dactyls also they have but an ill name in legend, yet there are some reasons for doubting how far they originally possessed or deserved it. Some authorities associate the Dactyls with Kronos as beneficent spirits, (Plut. *de fac. lu.*; Strab. x. 726.) and the occurrence of the title Telchinian as appropriated to Apollo, Here and Athene, proves that in some forms it bore a better interpretation.

\* The gentle murmur of a soothing verse *δελξιμβροτον ωδην* is part of the magnetizing formula of Tzetzes already quoted:—

*Καταδελξις*, enchantment, charming by soothing, is a word appropriate to sympathetic cures. (Lucian *Philops.* c. 9.) *των εκ περιουδου πυρετων τας καταδελξεις και βουβωνων ιασεις και ταλλα οσοσα και αι γραες ηδη ποιουσι.* The idea of soothing is remarkably prominent in the practice of the Handman Cheiron *τους μεν μαλακας επαοιδας αμψων.* (Pind. *Pyth.* iii. 51.) The medicaments that Achilles and thence Patroclus had learnt from him are *ηκια φαρμακα* (*Iliad* xi. 830), and yet their mildness appears to be due to the mode of manipulating and applying them; Patroclus yielding to the request of Eurypylos to apply to his wound “the mild medicaments” of Cheiron, throws upon it as a styptic a bitter root, which, however, he having rubbed it in his hands, (reducing it, it is to be supposed, to powder,) assuages the pain besides stanching the blood,

*επι δε ριζαν βαλε πικρην,*

*χερσι διατριψας, οδνηφατον. κ.τ.λ.*

The wound of Odysseus is stanching by a charm such as employed by Cheiron; (*Odys.* xix. 457 *επαοιδη*.) The control of the hæmorrhage is one of the most remarkable characteristics of the effect of mesmerism on patients undergoing operations.

The Telchins were sons of the sea (Diodor. Sic. v. 55 and) Ovid Metam. vii.

Ialysios Telchinas,  
Quorum oculos ipso vitiantes omnia visu  
Jupiter exosas fraternis subdidit undis.

Nonnus names as their father the sea god Poseidon (xxvii. 106) and some legends told how the infant Poseidon was committed to their care by Rhea, (Schol. Apollon. i. 1141) or that in human form he loved their sister Halia (*marina*) who bore him six sons and one daughter Rhodos who gave her name to the island that was most renowned for their traditions; to their art also he owed his trident, (Strabo. xiv. 654.)

These relations indicate allied cults, and may also be connected with the magical operations ascribed to the Telchins by sprinkling with magic water, (Tzetzes Chil. 113, "with their hands," *παλαμαις και χειρσι*, whence their title *Παλαμναιοι* Handmen.

But what is most remarkable is the trace we find of this connection in Homer. Homer nowhere mentions the Telchins, nor the Dactyls either, but the word *ἑλγειν* the root of their name, is frequent in his poems, and constantly expresses magical influence of the same character that is ascribed to the Soothers or Telchins. By such influence (*καταδελξας*) Kirkè transforms the companions of Odysseus into brutes, a power assigned by Diodorus to the Telchins themselves, and such is the influence of the rod, (the golden rod, the metal gold is always recurring in these magical fables) which closes the eyes of mortals in sleep, and rouses them again, (Odys. xxiv. 4.) The same word is used to express the enchantments of the Sirens. It occurs however in connection with Poseidon in a manner the more remarkable from his mythical connection with the Telchins. Indeed in his proceedings in the xiii. Iliad, where he issues from the sea to assist the Greeks during the sleep of Zeus, procured by the deceit of Heré, he appears a proper Telchinian power. Assuming a human form as in his amour with the sister of the Telchins, he appeared now as Calchas, now as Andraimon "in body and voice," encouraged the Greeks, infused strength and elastic vigour into the Ajaces by a blow of his sceptre, and when Alcathoos was opposed to Idomeneus the god subdued him, *charming his beaming eyes* and chained his glorious limbs, he could neither fly backwards or avoid a blow, but as he stood stock still like a pillar or a lofty tree, the hero Idomeneus pierced him in mid-breast with his spear, &c.

εδαμασσε,  
Θελξας οσσε φαεινα, πεδησε δε φαιδιμα γυια,  
ουτε γαρ εξοπισω φυγειν δυνατ' ουδ' αλεασθαι  
αλλ' ωστε στηλην, η δενδρεον υψιπετηλον  
ατρεμας εσταοτ', κ.τ.λ.

These coincidences appear to me to exhibit one of the many indications traceable in Homer of mythic associations which suggested his incidents and illustrations, and which, with his original audience, familiar as they were with current traditions, he intended them, only not too obtrusively, to suggest. The delicacy of taste and tact with which this is managed, may be appreciated to a certain extent by the instances where the undercurrent of irony is detected for a moment at the surface, to relieve, never to encumber the pure flow of poetry, but these recoverable instances serve at the same time to convince us how much of the *Iliad* and *Odyssey*, as heard by a contemporary, is necessarily lost for ever.

But to return to our magical personages, though only to dismiss them. A more minute analysis of their characteristics than is requisite or in place here, confirms the conclusion of Creuzer that the titles Dactyls, Telchins, &c., are only names differing according to place and language, of magical priests and formers of humanity in Asia Minor and Greece; possessors probably of a knowledge of nature beyond what they divulged, and pretenders to theurgic power by proper credulity, it may be, but never without a mixture of calculating imposture. Classes thus characterized have at various stages of the world's progress rendered good service to civilization; their career however is necessarily transient and their fate certain. The demoralization to which by their principles they are liable, brings first discredit and then downfall, and thus it seems to have been that the arts, which at one time commanded the reverence of extensive tribes and upheld, it may be, a proud hierarchy, become objects of general hatred and suspicion, fall back into obscurity, and carry with them into neglect for ages the germs of truth and glimpses of nature's powers and working, that only require to be justly appreciated to set science fairly and happily on its way.

W. WATKISS LLOYD.

77, Snow Hill, London.

VI. *Case of St. Vitus's Dance cured by Mesmerism in less than a Month, after Seven Years of suffering, and upwards of Nine Months passed in several Hospitals.* By MADAME MARIE.

CATHARINE HOGAN was sent to me on the 4th of January, 1847, with a note from my friend, Mr. Briggs, entreating me to try what mesmerism would do for her, and giving me a short account of her case. It appeared that seven years previous, when she was four years of age, she had been frightened on her return from market by a boy snatching her basket of vegetables and running off with it, on which occasion she wandered about the streets for several hours, fearing to return to her mother, who at last discovered her and took her home. Some days afterwards she fell in with a party of boys and girls romping, one of whom laid his stick across her shoulders. The consequence was a fit, that lasted three quarters of an hour; on recovering she was attacked with St. Vitus's Dance, and was taken to University College Hospital, where she became an out-patient under Dr. Davis. She seemed to recover, but two years afterwards, having a severe relapse, she went to the Middlesex Hospital as an in-patient, where she remained four months. They then made her an out-patient, but the distance was too great to permit her attendance. She then was admitted into St. Bartholomew's, and remained there nine weeks: returned to the Middlesex for seven weeks, and University College Hospital for six weeks,—making in all 38 weeks. Middlesex, 16 weeks; Bartholomew's, 9 weeks; Middlesex, 7 weeks; University, 6 weeks.

When Catharine came to me she was about 12 years of age, and I then took down her appearance and symptoms as follows, premising merely that I was encouraged to undertake the case from the late observations of Dr. Elliotson in the January number of *The Zoist*, who there mentioned his success in curing the same disease by mesmerism, though failing in producing sleep.

On the 4th day of last January I began my operations on her, and henceforth shall transcribe from my diary, commencing by the statement of her case and appearance as I first formed my opinion.

Catharine Hogan, age twelve; short, thick-set; temperament sanguineo-lymphatic; hair and eyes dark, the latter expressing idiotcy; much trembling and irregular movements of the limbs; continual fits of hysteric laughter and crying; her hands incapable of holding anything; frightened to be alone or in the dark; suffering from frequent head-aches,

sickness of the stomach, giddiness, palpitation of heart, much pain; bowels costive, not being relieved more than once in ten or fourteen days.

January 4th, 1847. Mesmerised Catharine Hogan for about half an hour, making long passes from the vertex of the head downwards, along the chest, arms, the region of the lungs, down the spine, breathing on the occiput and the shoulders. She complained of faintness and sickness, but felt warm, whereas she was very cold when she came.

5th. C. said she had felt very drowsy after she left me yesterday, and slept at night better than usual.

6th. C. says that on her return home yesterday she slept an hour, and very soundly during the night; she seemed to feel my influence more than usual to day.

7th and 8th. I was prevented mesmerising.

9th. I found it very difficult to fix her attention; she complained that I made her eyes smart, and my passes were like pins and needles pricking her; at last however she went into a sound sleep, and though she did not perceive the entrance of a stranger and his departure, yet she did not lose all consciousness. She is naturally very cold, but a few passes are sufficient to excite warmth, and the trembling of her limbs is quite cured; she can now nurse the baby, and hold anything in her hands; her bowels act daily; she is no longer so nervous; this day on my exciting the organ of Colour, she saw bright light like stars.

10th. Sunday.

11th. Catharine says she went to sleep several times on Saturday, for a quarter of an hour at a time, but was faint and sick yesterday.

13th. Mesmerised her and she slept half an hour.

15th. She felt cold, and her left arm was very painful; a few passes completely warmed her; all her nervous trembling is now imperceptible.

Till the 20th. No perceptible change; on that day she slept profoundly for a long time, and when she went home slept again for four hours. Whenever she experiences great coldness, I breathe on her through muslin, which invariably warms her, and relieves the pain.

February the 2nd. Catharine fell asleep in three minutes by my merely looking at her; she has been so much improved that I now mesmerise her twice a week only; she has not had any trembling since the first week of being mesmerised; she has taken no medicine; her bowels act regularly; her nerves are strengthened, and she does not mind being alone or in the dark indeed she voluntarily visited a friend who had died,

and stayed with the body. The last sign of St. Vitus's Dance was on the 29th of January, this is the 3rd day of September: from the month of February last, that is from the 28th, I did not see her till I sent for her, August 24th; her appearance was very different from what it was last January; she has no pretensions to beauty, but had now the countenance of an intellectual person. Finding her delicate I proposed to resume mesmerism, and she was under my influence immediately.

MARIE.

22, Thayer Street, Manchester Square,  
Sept. 7, 1847.

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VII. *Removal of rigidity of the Neck, debility and dyspeptic disease of the Heart, irritation of the Bladder, and severe Pains.* By Mr. H. S. THOMPSON.

I. *Relaxation of rigidity of the Muscles of the Neck.*

A POOR woman who was severely burnt about the neck and face three years ago, in consequence of which the muscles had become so rigid that she could not raise her head or move it to the right or left, and, from the time of the accident had never been able to masticate any food that was hard or solid, obtained immediate relief from mesmerism: that is, the muscles were all completely relaxed, she could move her head about freely, and could masticate anything. The injury was so severe that pieces of bone are continually exfoliating and working out; the irritation caused by this reproduces to a degree the rigidity of the muscles of the neck, but the operation of mesmerism soon relieves her, and renders her comfortable for days. The relaxation of the muscles was very extraordinary.

II. *Cure of extreme debility and derangement of the Digestive Organs.*

A case of extreme debility was much benefited by the operation of mesmerism. A young man, one of my tenants, became suddenly so weak that he was not able to go about his usual avocations. This debility increased till it was with difficulty that he could walk about. He had constant aching of the limbs from the slightest exertion, a sense of faintness, cold sweats, and loss of appetite, and his evacuations perfectly black. His sister was attacked in a similar way last year, and then died of consumption. It was more than *three months* from the commencement of his illness that I first saw him. He had *run the round* of physic and tonics by the



advice of his medical men, but had only grown the weaker. The first time I mesmerised him he felt stronger, and during the process the aching sensation up his limbs was removed. He rapidly improved. On the *third* day his appetite returned, his evacuations were *natural*, and he was able to *ride eight miles*. I continued to mesmerise him almost daily for *three weeks*, at the end of which time he had *nearly quite recovered his strength*, being able to ride any distance and to walk tolerably well. The only trace of weakness that he complained of was in his legs if he walked any distance. As I left home about that time I sent him to the sea for change of air.

### III. *Wonderful benefit derived from Mesmerism in serious Disease of the Heart.*

The patient had been afflicted several years: but the complaint had advanced rapidly during the few last weeks. When I saw her she had been confined to her bed six weeks, suffering great agony in her head, shoulders and back; constant "palpitation of the heart and fluttering in the chest;" a sense of suffocation so great that she was constantly obliged to be raised; her legs and body had been much swollen for some weeks; she had been unable to use them. She was instantly relieved from her pain, and half an hour sufficed to restore use to her legs; she gradually from that day improved; *in a month she was able to walk daily from her house to mine and back again*, which is rather more than a mile—a thing which she could do with difficulty a year ago. She enjoys herself, can attend to her family, and seems daily to gain strength. This case was pronounced by the profession as incurable from the first; but, as we have already overcome so much that was then pronounced impossible, I hope that in a short time I may be able to add that she is quite returned to health.\*

### IV. *Removal of irritation of the Bladder.*

This is another instance proving the use of mesmerism in inflammation of the bladder. A friend of mine had suffered a very severe attack, from which he was slowly recovering when he was obliged to go to London on business. I chanced to be there at the time. His journey brought back the symptoms, and he wrote to me saying how ill he was. I went to see him; he was suffering from constant irritation,

\* We intreat our readers to compare this case with those in Vol. I., p. 465; and Vol. V., p. 161.—*Zoist*.

great pain, and tenderness of the abdomen; so much so that he could scarcely bear the pressure of the bed-clothes. I asked him to let me try whether I could do him any good. He consented, and *in half an hour the tenderness and pain were removed*. I remained with him two hours, during which time he had no irritation nor pain; though, previously to my visit, the irritation was constant and the pain unvarying. The following day he was so much better that he was able to go out and attend to the business which had brought him to town, and on the day after he was well enough to return home.\*

#### V. *Relief of Pain.*

This is another curious instance of the power of mesmerism to relieve pain. I was told that an *old man* in the village near which I reside was suffering great pain. I went to see him. He is *stone blind*. I found him on his bed, groaning and moaning, and clenching his hands. I asked him what was the matter with him; he said his head was very painful, he could only bear it in one position, and that he had great pain in his legs and arms; and added, "I have not an easy spot about me." He spoke in a most piteous voice. I did not tell him what I was doing, but made passes over him. He very soon said, "Ah, that's nice; the pain is all going." I continued making passes for a few minutes, when I asked him how he felt. He spoke quite *cheerfully*, saying, "Very nicely, thank you, Sir. I have no pain now;" and in a few moments he was in a sound sleep. He has had little or no pain since, and, when it does return, a few wafts of the hand remove it. He cannot live long: he is *very old*, and has a constriction of the œsophagus, but it is pretty certain that he can be spared all pain.

#### VI. *Cure of inflammation of the Eyes, and opacity and prominence of the Cornea.*

The sixth and last case that I shall at present send, is one of inflammation of the eyes and opacity of the cornea: the patient was a lad twelve years of age. From two years old his eyes had been defective. At that age he had serious inflammation in them, which has never entirely left them, being more severe at times. The cornea had become opaque and very convex. The inflammation, in the course of a few times mesmerising, was gone; the eyes began gradually to assume

\* We intreat our readers to compare this with the cures in Vol. IV., pp. 50, 187; and Vol. V., p. 81.—*Zoist*.

a natural and healthy shape, and the only trace of disease at present is the slightest film or spot on each eye, discoverable only in certain lights. The boy declares he is astonished at what he is able to see now. He does not appear in the least short-sighted. He says that he can see clearly and at any distance; whereas before everything was dim, and he could only see objects that were near him. The film seems gradually wearing away.

HENRY STAFFORD THOMPSON.

Fairfield House, near York,  
August, 1847.

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### VIII. *A recent Specimen of Professional Ignorance and Bigotry.*

WHILST perusing the half-yearly abstract of the medical sciences, from January to June, 1847, by Dr. Ranking, of Norwich, we noticed the following:—

“The introduction of a new remedy, or a new means of obviating the many undesirable events contingent upon the practice of medicine and surgery, is always regarded in a different light by different members of the profession. There are some among us, on the one hand, who, contented to move along in the mental ‘jog-trot’ to which they have been long accustomed, look with suspicion or dislike on any innovation upon the ancient opinions with which they have enfolded themselves. There are the men who ridiculed and opposed the introduction of the stethoscope, and who will continue to ridicule and oppose everything which they had not ‘dreamt of in their philosophy,’ and which either threatens to interfere with the usual routine of their thoughts, or necessitates a greater amount of intellectual application than they are capable of devoting to it. There is, on the other hand, another equally mischievous perhaps, but far more interesting class of practitioners, whose imagination is apt to lead them to expect something great of every chimera which a busy age is continually forcing upon the attention. *These men take up mesmerism, homœopathy, and such like vagaries, &c.*”

Now this is written by a gentleman who professes to give his professional brethren the most important and attractive portion of the medical improvements and suggestions of the past six months. He thinks it right and conscientious to sneer at mesmerism and the advocates for its adoption, but he does not think it right to place facts before his readers that they may judge for themselves. He does not quote the “surgical reports” from the Calcutta Hospital, these are beneath his notice,—he does not refer to the long list of surgical operations performed in Europe, Asia, and America,—he does

not in his physiological report notice the inexplicable phenomena presented by the simplest case of mesmeric sleep. All this most important information is not to be found in *The Retrospect*,—why? This is the course which would be followed by the truth-seeker, by the philosopher; but it is not the course to be pursued by the medical trader. The sale of the book is the first consideration, and, to ensure this, the profession must only be taught what is palatable, they must only have offered to them what it is known they will buy. Sir Benjamin Brodie has said mesmerism is “all humbug;” how then could Dr. Ranking presume to refer to a subject tabooed by the surgical luminary?

O! ye men of the world—ye money-traders, ye would be obstructives! a retrospect of philosophical progress proves that science will be more than a match for ye. The profession will become slowly enlightened, and amidst the contents of some future medical retrospect will be found a summary of mesmeric proceedings. We do not despair of Dr. Ranking even. He will open the pages of *his Retrospect* when it is safe, and the exchequer is not likely to suffer. But we have not quite done with Dr. Ranking. In the article from which we have just quoted, he says,

“Pain is one of the greatest evils which the operator has to contend with: mere pain may, by contributing to what we are in the habit of calling ‘shock,’ be the immediate and sole cause of death. As a striking instance of this fact we may mention a case which recently occurred within our own knowledge, that of the application of a ligature for the cure of an erectile tumor of the entire breast. The patient, *a healthy female*, bore the initiatory steps of the operation without a murmur, without failure of pulse, and without change of countenance. *The instant the ligature was tightened, which it was with the full force of two surgeons, she gave a yell of agony, the pulse became imperceptible, the countenance became ghastly pale, and in eighteen hours she was a corpse!*”

Horrible, most horrible! Dr. Ranking says that this operation occurred *recently*. And this is the cause of our complaint against the gentlemen who had charge of the case. Assuredly they ought to have ascertained whether their unfortunate and confiding patient could have been placed in the mesmeric sleep. If she had been, the yell of agony would not have been heard, and we may be almost certain that the system would have calmly borne the shock of the sudden application of the ligature. Let us contrast the above horrible operation with the following description by an eyewitness of three operations at Cherbourg, performed during mesmeric sleep:—

“The remarkable calm, and the astonishment of the patients, who, on awaking as suddenly as they had been sent to sleep, were all surprised at finding a painful operation over, and who had felt nothing, perceived nothing, and been passive and motionless, while the operator forcibly plunged a bistoury into the flesh, dissected away enormous portions of it, and tied the arteries,—was certainly a most extraordinary fact, well calculated to arrest the attention of physiologists more and more.” (See last number of *The Zoist*.)

There is no excuse for the conduct of Dr. Ranking's friends. Many years ago Cloquet amputated the breast of a lady without her being conscious of the slightest pain. In 1838, Dr. Elliotson proved that a seton could be inserted without the knowledge of the patient. Dr. Engledue, in August, 1842, divided the ham-string muscles without the consciousness of the patient. In October, 1842, Mr. Ward, of Wellow, amputated the leg of a man under the same circumstances, and we have by this time a list of upwards of two hundred surgical operations, all performed without suffering; and yet Dr. Ranking, the self-elected editor of a medical Retrospect, tells his brethren that “pain is one of the greatest evils which the operator has to contend with,” and at the same time closes his pages to the description of one of the most important means by which this pain is to be avoided. Dr. Ranking is in a false position, and we have no doubt that he has to thank his *confrère*, Mr. Wakley, for it. There are many medical men who still form their opinion of mesmerism from what they see in the pages of the *Lancet*. We really feel surprised when we hear a person quote the *Lancet* as his authority for disbelieving natural facts. He little knows the polluted source to which he appeals, nor the disgraceful means which are weekly adopted to bolster up the course the unscrupulous editor has followed for so many years. Here is a specimen. Can any of our readers form the least idea to which page of *The Zoist* the writer of the following disreputable paragraph refers?

“M.D. We shall not allow the filthiest of all filthy slanders contained in *The Zoist* to go unwhipped. Of course the parties concerned in this infamous publication are in a state of perpetual mortification at their fallen and degraded position, and therefore they bite and rail. The leper must be taken with his spots.”—*Lancet*, July, 31st, 1847.

This is amongst the notices to correspondents, and similar paragraphs are constantly inserted. The object of the writer is clear. We can quite understand an individual who has never seen *The Zoist*, feeling somewhat sceptical as to the truthfulness of its contents after reading this paragraph; but

then he should have been taught by this time not to go to such a journal for an opinion on disputed scientific subjects. We should just as soon think of recommending our friend to apply to a suspected incendiary to protect his property, as refer him to the pages of the *Lancet* for the purpose of grafting and educating his moral and intellectual faculties.

L.E.G.E.

IX. *Instance of the great power of Mesmerism over Pain.* By Mr. G. H. BARTH. Communicated in a letter to Dr. ELLIOTSON.

Great Parndon, Essex,  
Sept. 5, 1847.

To Dr. Elliotson.

DEAR SIR,—Subjoined are a few cases of the cure or relief of pain by local mesmerism, without the induction of sleep being attempted. They are at your disposal for publication, if deemed worthy a place in *The Zoist*. Miss Wallace's, and similar cases as lately published in that journal, are valuable; they teach how readily and easily human suffering may be alleviated by mesmeric means, and carry a conviction of the utility of the process, which comes home to every unprejudiced understanding. Cases of this class are so simple, that they resolve themselves into a question of fact;—true or not true. If sceptics can detect imposture and falsehood, let all obloquy fall on the heads of the impostors; if they admit the cases but deny the influence, let them teach us what influence it is which effects the cures. Those who will not admit, nor disprove, nor investigate, should hold their tongues quiet as regards mesmerism. Without investigation they are not in a condition to know, and those who prate about a subject of which they know not any thing, are merely garrulous boobies, whose convictions are no more than idle opinions.

Wyniard Fawl, aged 40, single woman, cook in the family of a friend in this parish, asked my advice on December 4th, 1846, respecting an excruciating pain in her left arm and shoulder. It commenced every evening in the middle finger, travelled up the arm, and remained all night, rendering sleep quite impossible. It abated a little in the morning, but sometimes came on early in the day, and was so bad that, though I might "think her childish, she could not help weeping with the pain." Had been thus afflicted seven or eight weeks, and had nearly lost the use of the arm; could not dress herself,—her fellow servant was obliged to lace and

unlace her stays ; feared she could not continue in service, but must try and get into an hospital, as she had no friends who could assist her. I desired her to wait until the pain was exceedingly bad, and then come to me, and I would try what I could do to relieve her. Called on me in the evening of December 6th ; said she had cried nearly all the previous night with the pain, and that the arm was then in great pain. The arm and hand seemed slightly swollen and reddened. When she had removed her bonnet and was seated, I made a pass at two or three inches distance over her head and face ; she described the sensation as a warm wind from my fingers. I tried it down the arm ; she felt it distinctly through the sleeve of her dress, its lining, and some flannel.

A few passes over the head and face told me I might easily have mesmeric sleep ; but as this was not my object, I went to work on the arm, drawing from the shoulder to the extremities of the fingers, and off. The pain gradually decreased, until in twenty minutes it was not felt. She said, "Only a sort of soreness, not any wise troublesome, remained." She left me then, and became so sleepy she could hardly reach home, and had a sound night's rest, the first for many weeks. Three more similar applications of mesmerism rendered the relief permanent. She now resides as cook with James Dobson, Esq., of Harlow, a well-known and long-established medical practitioner. I have not had any communication with her since she quitted Parndon, but feel sure she will verify this statement if asked respecting it.

Anne Shipton, housemaid at the same friend's as the above, got a thorn in her thumb. Inflammation and supuration ensued, and a great portion of the subcutaneous tissue or cushion sloughed away, and is not yet renewed. She consulted a highly respectable surgeon of Harlow, who I have no doubt did all that was proper (except trying mesmerism), according to the established routine of practice. She went to this gentleman several times. On Friday, the 18th of December last, when he saw the thumb, he shook his head, said he was afraid she would lose her thumb, gave her the needful applications and directions, and instructed her to come again on the following Monday or Tuesday, when he would cut it off, or arrange for so doing, if this was necessary. I saw it at her mistress's request on the Sunday morning : the young woman had suffered so much pain, that she had quitted her bed, and walked her room a great part of the previous night. Servants who work hard in the day, don't do this when they can help it. On removing the

poultice, the thumb appeared swollen, black, and gorged with a thick purulent secretion which exuded at the orifice of an opening which had been previously made. I seized the hand, and squeezed out a quantity of thick fetid matter. The pain this caused made the poor girl cry; so, as a matter of course, I mesmerised the thumb: in a few minutes the pain was gone. I requested permission for her to call on me in the evening; and then more matter had formed, and the thumb, hand, and arm were in pain. After squeezing out the matter, I mesmerised the arm and hand half-an-hour. The pain soon quitted, and did not return again. Her medical attendant saw it on the following Tuesday, some forty hours after the mesmeric operation; he was much pleased at its altered appearance; said it was almost well, but he should like to see it once more. Anne did not tell him of the mesmerism; feared I might not wish her to do so, as I had not given any directions about it. I do not claim for mesmerism the credit of saving the thumb, which had good surgical treatment; but it certainly relieved the patient from severe and continuing pain. In fact, for many days afterwards, the thumb was deprived of sensibility; Anne could not feel any difference betwixt a scalding hot poultice and a cold one: she knew her thumb was on, because she could see it; but she did not *feel* any thumb on that hand.

I have met with several instances of the sensibility of a part being entirely obliterated for a long time by continued passes in one direction. I mesmerised a young lady in town last year, and made passes for some twenty minutes over her feet before I obtained the result desired. A month afterwards she assured me she had never felt her feet since; her words were, "I know I have feet because I am standing on them, but I don't feel at all below my ankles, neither heat nor cold: I don't feel as if I had feet."

Susan Dennis, a blunt strapping old woman of sixty-four, keeps a shop at Ty-green, parish of Netteswell. I mesmerise her daughter who has fits, and many other sad afflictions; or I should, perhaps, say *had*; we are doing so well I am not sure that *has* will be correct: and the other troubles have long been consigned to the past. However, I called one morning, and found Mrs. Dennis in great suffering. She said nothing, but looked faint and white. I enquired the cause. A boy, throwing a stone at a cow, missed the cow and hit the woman on the shin, where the bone has very little covering. She had nearly fainted, and described the pain as hardly endurable. The stone was as large as an



ordinary fist. "Pull off your stocking and show me your leg." Leg was red, hot, and very much swelled, considering it had not been hurt more than an hour. Mesmerised it five or six minutes, when she exclaimed, "The pain has gone away;"—stamped her foot on the ground, and said her leg felt quite well, only stiff. Two days afterwards I made my usual visit; "Well, Mrs. Dennis, how is your leg?" "Thank you, Sir, have never felt any pain since you was here: the swelling has gone down, but it looks very black." "Let me see it, I will mesmerise it a few minutes." The front of the leg was discoloured from the foot to the knee: so large a blackened surface surprized me. "You don't mean to tell me, Mrs. Dennis, that you have had no more pain in that leg?" "As true as is the God who made me, I have felt no pain since you did it; why should I say I didn't feel pain if I did all the while?" The leg never gave any more trouble.

January 3rd, 1847. Eliza Pretty, No. 7, Evershalt Street, St. Pancras, severely scalded her foot. Her mistress took me to see her an hour or two after it was done. Found her in bed crying. "Don't cry, my girl, that will do you no good." "I can't help it, Sir, my foot hurts me so." "Poke it out of the bed, and let me see it." It had an application of flour and a soft linen cloth over it. Removed this; the top of the foot was covered nearly by a vesica or blister, distended with fluid, some four inches long by three wide, I should think; two small ones nearer the ankle, and the remaining surface inflamed. Her mistress held a candle; the girl sat up to see what I was going to do to her foot. "Keep your head on the pillow, I am not going to hurt you; never you mind what I do, tell me what you feel." "I feel something warm move over my foot." "What else do you feel?" "Only warm, Sir; it seems like wind, I may be wrong, but I think so." "Well, tell me if you feel anything else presently." I continued passes for four or five minutes, when she laughed heartily and loudly twice, at intervals. Her mistress reproved her, saying, "There was nothing to be laughed at, we were trying to do her good." I explained that she could not help it. This laughter was involuntary, a sort of hysterical manifestation, frequently seen by mesmerists when their subjects feel the influence.

After a few more passes, she said, "I feel my foot cool now; it is like a cool wind." "How is the pain?" I enquired. "I don't know, Sir, I don't feel it." "Is it gone away? Why! What has become of it?" "I am sure, Sir, I don't know; I can't feel it just now." Nor did she feel it any more

at all. The fluid in the vesica was not absorbed in two days afterwards; but she broke it by accident, and let it out. A bit of rag and some simple cerate to keep her stocking from irritating the surface was put to it, and it was well in a week. It never occasioned the slightest pain after that one mesmeric application.

July 22nd, 1847. Paid a visit this evening, and found an amiable friend and neighbour inconvenienced by a burn on her hand; a portion of the external skin as large as a shilling was destroyed, and a watery secretion oozed from the denuded surface. Now, this was but a trifling matter, and yet caused a very uncomfortable sensation. Those who venture to doubt, can burn such a place on their own skins, and try the effect. A few passes totally removed the pain; and a few more covered the wound with a FIRM HEALTHY SCAB. The lady's husband, and a friend stood beside us, and watched the growth of this scab, while I made short passes over the sore place. It commenced at the edge and spread to the centre; somewhat as we see a hot saturated solution of a salt form its pellicle on cooling. This little burn gave no more inconvenience. I do not think it was mesmerised longer than eight minutes. I have seen healthy scabs thrown out very quickly on unhealthy, raw, surfaces, after local mesmerism is applied, in several cases.

July 27th, 1847. Emma Reid, Great Parndon, is mesmerised for a disease of her eyes. Found her this evening with a severe burn on her arm, portion of skin destroyed as large as half-a-crown, and surrounding surface reddened. She declared it gave her pain, and "I believed her." I made a few passes over it, and she said the pain was gone, and I again believed her. "Credulous simpleton!" exclaims some reader of the Wakleyan school. After inducing her customary sleep, at the end of an hour, I awoke her. The burnt place was then protected by a firm scab; the surrounding skin puckered at the edges. It never gave her any more pain.

I might add cases of relief and cure by local mesmerism of gout, painful tumors, neuralgic and rheumatic pains, various other troublesome ailments; and tooth-ache more frequently than I can name, as I make no notes of tooth-aches relieved. But these few may suffice to shew that if mesmerists are, as some *wise people* (?) term them, "humbugs." They are certainly very agreeable, useful, comfortable "humbugs," valuable "humbugs," to all who are afflicted with pain and

suffering; particularly, when they perform their "*mountebank feats*" for love and not money. Whenever I may be afflicted with disease, I pray that I may be able to secure the services of "some healthy and benevolent mesmeric humbug."

I have a patient, John Burton, of Ty-Green, who has allowed me several times to whip his hands and wrists soundly with stinging-nettles; when the redness and small pimples are visible, and the smarting and irritation become uncomfortably perceptible, a few mesmeric movements of my hand have perfectly and permanently removed the disagreeable sensation. I have repeated, *successfully*, on this man, some of your experiments with metals; and yet, though I mesmerised him daily for five months, I could not put him to asleep.

I must not omit, dear Sir, thanking you for kindly seeing Miss Mary Markwell, and advising gratuitously in her case, (one of fits.) In accordance with your advice I persevered with mesmerism. She was mesmerised twice daily for sixteen months, and then once a day for eight months. She certainly derived benefit from the treatment; her fits, though they occurred as frequently as ever, were so slight as to be hardly worth naming, and never attacked her excepting when in bed at night, and then left no subsequent ill effects. She never bit her tongue or lips but once, after being subjected to mesmeric treatment. She got rid of many nervous fancies, and could sleep soundly at night, which she had not done previously.

Nevertheless, I could not, or did not, cure her; for if she was worried or put into a passion in the day, a fit came at night. So commonly did this occur that it appeared as cause and effect. "I had a fit last night, Sir;" "then you have been in a passion, Mary;" and so it always proved. As neither advice, nor reproof, could abate the folly, (to use a mild term) of those who irritated her; I threw the case up in disgust, after mesmerising faithfully, and earnestly, and gratuitously for two years. It is probable, that in cases of nervous disease when yielding to mesmerism, the cure is retarded by the injudicious treatment of patient's friends, more frequently than the mesmerist suspects.

As a humble disciple of that good cause, which you have so nobly and successfully maintained against cruel calumny and ignorant and bigotted opposition, I joyfully congratulate you on the now almost universal acknowledgment of its truth; and am, dear Sir, with warm admiration and respect,

Your obedient servant,

G. H. BARTH.

X. *Cure of Hypochondriasis, Tic Douloureux, Inflammation of the Eyes, Loss of Voice and Loss of Sight.* By Dr. STORER, of Bristol.

TO THE EDITOR OF THE ZOIST.

SIR,—In my previous reports of cases, I selected those which afforded the best opportunity of testing the power of mesmerism as a medical agent both in surgery and distressing diseases. They have consisted of painless operations, epilepsy, tic douloureux, and other severe affections of the nervous system. I now enclose a few cases which may prove interesting, inasmuch as each presents some different variety of mesmeric phenomena, and thus tends to confirm the general truths so fully illustrated in your valuable journal and elsewhere.

I am, Sir, yours obediently,  
29, Park Street, Bristol. HENRY STORER, M.D.

I. *Case of severe Mental Depression—application of Phrenology.*

I was consulted in January last by Mrs. D, the wife of a respectable tradesman living in this city. The statement made to me was, that she had been out of health for a long time past; had suffered extremely from lowness of spirits, amounting at times to despair; could procure no sleep at night; had no appetite; but great general debility. She was also subject to acute pains in the chest and side. For these and other ailments she had sought relief from her ordinary medical attendant without any effect, though she had been leeches, blistered, and had taken large quantities of medicine. She attributed her present state to being too greatly reduced: and this appeared to me too near the truth. I attended her for about a month. She became easily affected after the third sitting, so that I could produce coma in less than five minutes. I generally kept her in this state from half an hour to an hour, and should have left her asleep had she not objected.

In less than one week there was an evident improvement. Comfortable rest at nights was procured: her appetite began to improve; and she had less anxiety and lassitude during the day. After the second week I tried the effect of mesmerising distinct cerebral organs, and found that I could excite the greater number I tried upon. In those most likely to antagonize her dejection, viz., Mirthfulness, Benevolence, Hope and Firmness, the results were highly satisfactory. On being mesmerised, she expressed herself as feeling more elastic in

mind and stronger in body, and had lost that lowness or sinking sensation which had so distressed her. This improved state generally lasted during the day. If I missed calling for a day or two, there was a slight remission of the good; but, by my continuing mesmerism for three weeks regularly, she found herself so well as to require it only occasionally. By the end of the month she considered herself quite well; and, though eight months have now elapsed since my attendance, she assured me very lately that she had not been so well for years. Her looks fully confirm this report.

II. *Case of Tic Douloureux, with great irregularity of the Constitution—Lucidity.*

I was called in, some months since, to see a young lady residing at Clifton, who had long suffered from what was termed a severe nervous affection, attacking chiefly her face and temples. I was also informed that there had been no regularity of system during the last few months. She had been under the care of two medical gentlemen, but did not improve. Her friends wished a trial of mesmerism. The young lady did not object, and I found her very susceptible of its influence. In her sleep-waking state she was quite lucid, describing everything that was passing in her family. I took advantage of this state to question her respecting herself. She described most minutely her sufferings, the apparent cause, and what was most likely to benefit her. Her diagnosis was quite correct, and the means suggested by herself with mesmerism were adopted with perfect success. In three weeks her pains had entirely ceased, and in another fortnight she was quite well.

*Local Affections cured by Mesmerism.*

I have seen so many facts of this nature, that no doubt is left in my own mind as regards the successful application of local mesmerism. In the first cases I witnessed, I was rather incredulous of the fact, the relief being so sudden; but, finding so much corroboration from further experience, I could no longer resist the evidence of my senses. The following are illustrations.

III. *Case of Ophthalmia.*

During my attendance in a family, a member of which was afflicted with severe epileptic fits, I was requested by the mother to see her son—a young man, who was suffering from severe inflammation of the eyes. There was great pain and

sensibility to light. Under ordinary circumstances I should have ordered leeches with fomentations, &c., but, being asked respecting the efficacy of mesmerism, I resolved to try it. I made, for about half an hour, passes from the head downwards, particularly over the eyes, which were closed. I then asked the young man how he felt. He replied, "A little drowsy, but as regards the eyes they feel decidedly easier, the sensation of sand being much lessened. On looking at the eyes, his mother and other parties present with myself were equally surprised to see the change: the redness was considerably abated, and so was the pain. I made a few more passes; he was mesmerised again that evening and the following day; after which there remained no appearances of inflammation, and the young man was enabled to resume his usual duties.

#### IV. *Total Loss of Voice.*

The daughter in a respectable family residing in Princes Street in this city entirely lost her voice, so that she could not be heard to speak even in a whisper. She remained in this state for a week without any relief. A gentleman hearing of the case, and knowing the power of mesmerism, urged its trial. The young lady assented, and soon became slightly influenced, but not to lose consciousness. In this state passes were applied particularly to the throat and neck; and, by the end of the first sitting, she was enabled to speak so as to be heard, and by the repetition of mesmerism for a few times her voice was fully restored.

#### V. *Loss of Sight.*

A little girl, residing as servant in the same house, was becoming so afflicted in her sight that her mistress was about sending her home, being unable to keep her longer, as she broke almost everything she laid her hands on, besides being unable to do her usual work. Mesmerism was also recommended and applied in this case. A few sittings were sufficient to recover the sight, which had become so affected, and in a very short time she was enabled to follow her ordinary duties, with other work to which she was quite unequal before mesmerism had been applied.

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## XI. *Cure of a singular Twisting of the Head in a young man.*

By Dr. ELLIOTSON.

"The world has had its laugh at mesmerism. Its mysteries and miracles are nearly forgotten."—Mr. Douglas Jerrold. His Weekly Newspaper, Sept. 11, 1847.

Mr. DOUGLAS JERROLD is a daring man. He snaps his fingers at our steady and abundant issue of solid facts every quarter, for some years, *to his knowledge.*

On the 2nd of last December I was consulted by a young man, thirty-two years of age, occupied in a city banking-house, on account of a complaint which had existed seven months and had gradually come upon him. It was a slow but powerful *involuntary movement of his head over to the left side, till the face came nearly above the left shoulder*, in writing, in brushing his hat or coat, and particularly in taking his meals,—all acts requiring a little stooping and motion of his hand and arm. He could read without this annoyance because neither of these two things is necessary at that time. He began to write at my request that I might observe the phenomenon. His face almost immediately turned slowly round to the left, so that at length he was looking at the paper with the right eye only. The moment he left off writing, he could move it back to its original position.

If watched by others at the time, or excited by any cause, the head turned, he said, the more quickly and forcibly to the left. If he persevered in what he was attempting, the head at length trembled. If he merely raised his hand towards his head, this was inclined to move to the left. In handing a paper to another person, the head turned. If he looked steadfastly at another person, and was at all excited, though his hands were motionless before him, his head would turn: but not if he held them tightly behind his back.

He was naturally nervous, but he looked remarkably well; and indeed his general health had improved of late, though, from the time his complaint began, he had felt, and still felt, somewhat heavy after dinner, as well as in the morning before rising, but no longer than he was in bed. The exciting cause had been fatigue and anxiety.

He tried Brighton a month: and Ramsgate six weeks; and, though better while there, was as bad as ever on his return. He had been galvanized for a month and found great benefit for the first three days, but no longer. He had been under a consulting surgeon in the city, who sent him into the country: and under a physician who gave him slight aperients which reduced him, and then bitter tonics. I con-

sidered that tonics were the most suitable medicines and iron the most suitable of tonics. But he took it in vain. Mesmerism was substituted. He brought a friend whom I instructed in two minutes how to proceed, just as I instructed Mrs. Snewing: this friend after a fortnight instructed the father, sixty-five years of age, who mesmerised him regularly and *cured him*. None of the parties had seen anything, or indeed known anything, of mesmerism.

I lately begged him to write me out an account, and it is as follows :

“ Clapham, Surrey,  
“ 30th August, 1847.

“ In the beginning of the summer of 1846 I was attacked with a violent nervous affection in my head, which prevented me applying myself to anything requiring my head to be steady. It gradually increased until I was compelled to resign for a time my usual duties. It produced an involuntary motion of my head, particularly when writing, which was my daily occupation. It almost prevented me from cutting my own food, and, whenever I used my hands, it became worse, until I could scarcely sign my name without supporting my head with my left hand. I believe it to have been brought on by over-excitement and fatigue, together with being employed in a confined office; my constitution not being very strong, my nervous system gave way under it.

“ I first applied to a surgeon in ———, who told me all I wanted was rest and change of air: he recommended me to have a shower bath every morning, and he had no doubt but by a *long* relaxation from business I should be once more restored to perfect health: he gave some pills to take occasionally, and said he could do nothing more for me. I then made arrangements for going in the country, previously to which I applied to Dr. ———, who quite agreed with all my previous medical adviser had done: he also said it would be a very long time before I got quite well again. I then went to Ramsgate, and bathed every morning for the space of six weeks; when out of doors in the air I felt quite well, but immediately on attempting to write or use my hands in any way, the affection in my head returned. I was induced after spending a week at Ramsgate to apply to a medical man of that place (who I believe is highly spoken of in his profession) for advice: but he likewise seemed to think nothing could be done for me: he gave some medicine to take daily, but was of opinion that nothing but time and change of air would restore me. After six weeks stay at Ramsgate, and



being very little better, I began to despair of my recovery. I returned to London and to business, thinking that employing my mind a few hours in the day would prove beneficial to me. But after having been at business a month, (the weather at the time was very hot and of course very trying to me,) I was compelled once more to resign my duties for a time : the complaint returned much worse than before. I then went to my physician again, who told me I must not think of remaining in business for at least four or five months, but must remain quiet at home, as rest was the only chance I had of recovery.

“I then tried galvanism ; was operated upon every morning, Sundays excepted, for a month. The first week I was quite cheered at the effect, it seemed to make my head steadier, and certainly the improvement was quite apparent to myself and friends. But, alas ! from that time the improvement ceased, and the complaint gradually returned to its former obstinate position. I then again began to despair, thinking I never should recover : but was again recommended to try once more what sea bathing would do for me. I went to Brighton in the commencement of October, took a great deal of exercise, dieted myself according to my medical man’s advice, and used all the means in my power which I thought conducive to my recovery. After spending a month at Brighton, I returned to London, much better in my general health, although still suffering from the affection in my head on applying myself to write or use my hands in any way.

“I again consulted my physician, as to whether he thought it advisable for me to return to business in the state my health then was. He recommended me to do so, but he thought a few hours a day would be all I should at present undertake. My employers very kindly allowed me to remain at business as long as I thought convenient to myself, but all was of no avail : I continued getting worse until the end of November, 1846. A friend of mine advised me to have further advice. He recommended me to apply to Dr. Elliotson, who he said he knew to be very clever in his profession, but was much afraid he would want to mesmerise me. I said Dr. Elliotson might do with me what he thought fit ; that if I went to him, I should place myself entirely at his disposal. After a fortnight’s delay, being quite low spirited at having tried so many remedies without success, I went to Dr. E., who very kindly took great interest in my case. After explaining to him the nature of my complaint and the means I had used without success, he prescribed for me, but in vain. *Mesmerism* was now suggested, and Dr. Elliotson offered to shew

a friend of mine, who kindly consented to sacrifice an hour every evening for that purpose. I tried it for a fortnight and was certainly a little better; but thought, as the effect produced was so slight, and as I slept but little during that time, that my friend did not perform the operation properly. I went to Dr. E. to enquire if he thought I should continue it. He told me by all means go on with it at least for three months. I did; was operated upon every evening by my father for half an hour, when in less than a month the change was apparent to myself and all around me. I again went to Dr. E. to inform him of the result, when he again urged me to continue with it lest the complaint should return: and from that time till the middle of May in this year, I seldom failed being operated upon every evening, and am thankful to say am now *quite restored to my wonted health and strength*. The effect it produced was sometimes scarcely visible, occasionally it produced sleep; but at all times it so rested me that for a time after I felt quite refreshed, but not at all to interfere with my sleeping at night in bed. I do entirely attribute my cure to mesmerism, and bless God in his providence that I was ever persuaded to try it."

All this time he took no medicine: and resided at home, *going daily to business*.

The sensible effect of the process was a heaviness and unwillingness to move: without unconsciousness: though for a moment perhaps just forgetting himself. This occurred after the first few days, increasing for a short time, but at length no farther, and was never followed by anything more. It always began in about a quarter of an hour, and lasted half an hour after the mesmerisation was finished. The great effect noticeable was the invigoration he always experienced when the heaviness had gone off.

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XII. *Cure of severe Head-ache of Seven Years' standing; with Cerebral Sympathy, Mesmeric Excitement of Cerebral Organs, and Clairvoyance.* By Mr. HOCKLEY. Communicated in a letter to Mr. Chandler.

16, Great James Street, Hoxton,  
27th August, 1847.

DEAR SIR,—Agreeably to your request I beg to forward you a short statement, the daily notes of which I also enclose, of the case of Elizabeth Troth, of Sidemore, near Bromsgrove, aged 22, who had from the age of 15 suffered (though in

other respects in robust health) most severely from attacks of head-ache, which becoming gradually worse (latterly lasting two or three days in each week) had compelled her to leave all her situations. On the 15th Feb., 1846, she having suffered much from head-ache on that day, I commenced magnetizing her, and continued about an hour and twenty minutes with scarcely any effect, she merely going into a dozing state and waking upon the slightest questioning. I repeated the operation on the 16th, 17th, and 18th, for about an hour each evening; she still, however, only went into a doze and woke whenever interrogated, but her head-ache had become *much easier*. On the 19th, she having had the head-ache all day, I commenced at ten minutes past 8 p.m. to magnetize her: in three or four minutes she fell into a doze, her countenance brightened, she said she was "easy and very nicely," but woke upon being further questioned. I made a few passes and she went again into a doze; she said she felt much easier, especially the right side of her head was very comfortable, and she appeared very unwilling to be disturbed. At a quarter past nine I awoke her; her head-ache had entirely ceased. I continued the operation every evening for about an hour until the 13th of March; but she did not experience from the 19th Feb. up to the 26th June, when she left us to return home, the slightest tendency to head-ache. *Her cure was complete.*

As my motive in subjecting her to the magnetic influence was to alleviate her pain, I had but little desire to place her in any danger of a relapse by making (to myself) useless experiments. It was not until the eighth time of magnetizing her that she passed into the magnetic sleep, when she at once became to a considerable degree clairvoyant and supersentient, (as you will perceive by the statement herewith). On 27th Feb., having two friends with me, Mr. W. G. Dixon and Mr. Walmsley, both of Haudsworth, and exceedingly sceptical, I, shortly after placing my patient in magnetic sleep, brought Mr. Dixon *en rapport* with her, and to prove to him the reciprocity of taste, Mrs. H. put into Mr. D.'s mouth some vinegar. The patient immediately began tasting, and upon being questioned, said, "It was sour and she did not like it;" upon his taking some more she again said it was sour, and by countenance shewed her repugnance to it. Mrs. H. then gave him some sugared milk and water. She said it was nice, it was sour and sweet; Mr. Dixon immediately said that was precisely what he felt, having some of the vinegar still in his mouth. I took a pinch of snuff. She said she "did not like it; did not know what it was; wouldn't have any more of it." Tried her lucidity; asked what was on the table, which was

entirely hidden from her. She described the candlestick, book, snuffers. I asked what else. She said, "Something round; thought it was money: said it was gold." I told her it was silver, not thinking there was anything at all of the kind. She said, "No, it was not; it was gold." It proved, to my surprize, to be Mrs. H.'s gold ring. And upon closely pressing her she became very irritable. I tried to excite Benevolence, which I could do but slightly. Tried Mirthfulness and Tune, and pressed her to sing. She smiled and said, "No, we should laugh at her:" then said she would, and began, "Young Colin," &c. I asked her if she was asleep: she said, "Yes." I told her I thought she was dreaming. She said, "No, I am not dreaming;" and her face assumed a peculiarly mirthful incredulous smile. I asked her how much longer she would sleep. She said, "Fifteen minutes." We then left her alone and quiet. Mr. Walmesley immediately looked at his watch. At the thirteen minutes she said, "I'm coming, I'm coming;" and in two minutes more, "I'm coming, Sir," and began to get up, which woke her. Mr. W. said she was precise to a minute.

Both Mr. Dixon and Mr. Walmesley expressed themselves convinced of the mesmeric influence exhibited.

It is most curious that, although she had been so long and so severely afflicted, she expressed but little surprise at being relieved; and when questioned by any one about it, merely replied that "it was a good job master had slept it away."

I am, Sir, yours most obediently,

Thos. Chandler, Esq.,  
&c., &c., &c.

FRED. HOCKLEY.

XIII. *Clairvoyance in the case of Master Chapman recorded by Dr. Storer, in No. XVI. of The Zoist; and Mesmeric Phenomena in a young lady.* By LIEUT. HARE, R.N. Communicated in a letter to Dr. Elliotson.

6, Somerset Place, Bath,  
Sept. 2, 1847.

SIR,—Knowing how justly you advocate mesmerism, I take the liberty of communicating the results of a few experiments I have made. Before Dr. Storer left Bath, he frequently invited me to see his patients under the influence of mesmerism; one of these, (whose case is given by him in the January number for this year, p. 449 of *The Zoist*,) Edward Chapman, interested me much. His parents confirm Dr

Storer's account of his malady and cure by mesmerism. After Dr. S. left Bath, he felt sometimes a little faint, and by the wish of his father and mother I frequently mesmerised him. He went readily into the sleep-waking in periods varying from five minutes to ten seconds, exhibiting the change from his natural shyness in the presence of strangers to bold and unreserved loquacity, making fun of persons present, and ridiculing any peculiarity of appearance or manner he noticed in those about him: but upon being awakened he seemed unconscious of what he had done or said. A proof of this occurred on one occasion when I gave him a sixpence, which he placed in his pocket. Upon awaking, his sisters asked him to buy some trifle for them in the town, slipping two fourpenny-pieces into his pocket. He purchased the article, and gave the change, and also the sixpence I had given him, seeming quite unaware of having had any money given to him. But the next time he was in the mesmeric sleep he related to me the trick his sisters had played him, asking at the same time that the sixpence should be returned to him.

I could readily make his arms rigid by will, or by passes made at distances varying from one to forty feet, and could produce the same effect from a room above or below the one in which he might be. Upon these occasions the arm suddenly appeared elongated with a start as if electrified. Upon placing round rulers in each of his hands, and making the latter clasp them firmly, I could relax either by gazing intently at it for a short time. I varied these experiments in the presence of friends who, though at *first* sceptical, confessed the power of mesmerism.

On the 8th of last June, Chapman, whilst in the sleep, predicted that on the following Friday he should soon after 8 a.m. be very ill, have an attack, be unconscious, and that during the time it lasted it would be necessary to hold him and keep things out of his reach or he might do mischief, and that he should have a second and third attack: but he begged his mother not to be alarmed, as he should recover and be in better health than before. I called on Mrs. Chapman on the Friday, and learned from her that her son had been attacked precisely in the manner he described, first soon after 8 a.m., and a second time during the morning; that he was delirious, and attempted to get hold of things near him. These left him very weak, and he wished me to mesmerise him the next day, which I did. In the sleep there was a convulsive movement of the limbs, which he extended; the attack was very slight. His mother suggested his being awakened; but, upon my commencing reverse passes, he

pushed me back, and in a low voice asked me to "send him deeper," which I did. He told us this was the third and last attack, consoling his mother by telling her he should be better than ever. It is only fair to mention that his two sisters were staying with his mother, and that they left on the Friday morning early, which may have made him expect to be excited and distressed at their leaving; but this does not account for the accuracy (as to time and number of the attacks) with which he predicted what would happen to him, that he would be delirious, inclined to do mischief, &c. After this he became better: and when I left Bath did not complain of anything but being a little faint in hot weather.

A young lady whom I frequently mesmerised for debility, nervousness, and pain in the side, occasionally came with Mrs. Chapman and her son. She was far more sensitive; a look at her hand was at any time enough to make it rigid, and a few seconds' gaze would relax it. I could produce the same effect from another room by will or passes. I could also deprive her for a time of the power of speech; sometimes whilst speaking to another person. She never spoke unless I touched her, or I addressed my voice to her *hand*, when a whisper was sufficient to make her hear and respond: but no other person could make her speak. This young lady was thrown into the sleep with a few passes, but it was always difficult to waken her. One thing I have noticed in many cases, viz., that there is a sympathy existing between the corresponding nerves of the mesmeriser and patient. Thus this young lady whom I could not awaken for many minutes by either transverse or reverse passes or by fanning, would upon my shutting my eyes opposite to her and opening them once or twice, open her's and awake.

If any of the above experiments are worth insertion in *The Zoist* they are at your service. I was requested by a scientific friend to communicate them, for he observed that, coming from a gentleman who has no interest to serve, who is an amateur only, and who can have no object in practising deception, the communication of facts he has witnessed would not excite suspicion. I am aware there is nothing new in what I relate, at least to a mesmerist.

Trusting you will pardon the liberty I take in writing to you,

I am, Sir, yours very faithfully,

To. Dr. Elliotson.

RICHARD HARE, Lieut. R.N.

XIV. *Apparent Clairvoyance independent of Mesmerism, but connected with Insanity.* Communicated in a letter to Dr. Elliotson.

THE following particulars were sent me by a medical gentleman who has already contributed with his name to *The Zoist*, but begs his name not to be disclosed on the present occasion: though I am at liberty to mention it to any person privately.

JOHN ELLIOTSON.

Dear Sir,—The perusal of your curious cases of “double consciousness” in some numbers of that most instructive periodical, *The Zoist*, has greatly interested me, as has also that communicated by Mr. Clark, in p. 30, No. XVII., for April, 1847. I have some personal analogous experience. It is nearly nine years since I took the immediate charge of a gentleman of deranged intellect, with whom I reside in intimate association as friend. I have often, particularly in the earlier years of my charge, been thoroughly puzzled to account for his knowledge of circumstances, perhaps mere trifles, with which we did not wish him to become acquainted. I did not deem them worthy of note at the time; that is, I did not make any memorandum of them; and would not now like to trust my memory as to particulars, nor would they be clearly apprehended without entering into tedious, prosy details. Suffice it that long before I read *The Zoist*, I had expressed to the able medical gentleman who regularly visits us, an opinion that “our friend seemed to know things as if a spiritual intelligence was at his elbow and whispered in his ear;” “formerly they would have said he had a familiar spirit;” “know he certainly does, but how, I can’t make out;” and such like remarks, showing my impression at the time. Our patient’s mental condition has greatly improved, and I do not now often observe these curious perceptions, or they are not so singular or strongly marked as to preclude the possibility of their being matters of accidental coincidence.

About three years since, for a few evenings, this perceptive power was wonderfully acute; he was in an argumentative and quarrelsome humour at the time. We sat together by the fire-side while our tea was infusing, seemingly both engaged in thought, when my friend exclaimed, “I don’t think that, Sir; I don’t think that.” “I don’t believe it.” “I say I don’t believe it.” I replied quietly, “Don’t believe what Mr. —? I have not spoken; what do you allude

to?" He immediately, without noticing my remark that I had not spoken, referred to the precise subject of which I had been just thinking, and began to contradict me respecting it. Had this occurred but once it might be said I was "unconsciously thinking aloud," but several similar manifestations of perceptive power took place about this time; and as I was on my guard I can certainly state, with as firm a conviction of the truth of my averment as any one who confides in his senses and memory can feel, that I *did not speak* my thoughts, but that there was a clairvoyant perception of them, or perception in some unaccountable manner. Another instance is well marked and caused as much interest and wonder at the time.

Four and a half years since it became necessary that M——, our house-steward and butler, should be discharged. As he was an old family servant, and his dismissal might irritate our patient, it was deemed advisable that we should pay a visit to the sea-side for a month, and his removal be effected during our absence. This was exceedingly well managed, the secret well kept. Without tedious explanation I cannot convey the grounds of my conviction, but surely convinced am I that our poor friend neither did nor could know any thing of the contemplated change until the day preceding that of our return home. He was then informed by letter that M—— had, for certain reasons, been sent away, and a very comfortable, respectable elderly person, a Mrs. T——, installed in his place. We were at breakfast when the letter was delivered; he perused and handed it to me; enquired why M—— was gone; supposed he would "turn up again some day;" and made such remarks as would naturally occur on being for the first time apprised of the circumstance. Next morning we started for home, a distance of sixty miles. Whilst the horses were being changed for the last stage, our friend, who wanted his dinner, (having declined refreshment on the road,) expressed his hope that we should find something good when we got home. I explained that as the time of our arrival was uncertain, a cold dinner would be on the table waiting us; that we might be sure our new housekeeper, Mrs. T——, would take care to make us comfortable; that she was a very respectable person—that we would not consider her a common servant, but call her our lady housekeeper, &c., &c.: in the same strain, trying to impress that she was a very superior person to the one she had succeeded. As I finished we started; my friend threw himself back in the carriage and did not speak for eight or ten minutes, and then said, "I don't see that, Mr. ——, (addressing me,) I



don't see that; I don't believe it. M—— kept a *grocer's shop* before he came; Mrs. T—— kept a *grocer's shop* before she came; one grocer is as good as another; both shopkeepers; no difference in respectability I think." This was strictly true; and the enquiries which I made to discover how our friend knew it only tended to puzzle me, as the attendants whose casual remarks might have been overheard, declared that they did not know Mrs. T—— was a grocer until I named it; and other sources of information there were not.

If those who have the opportunity would take the trouble to notice and communicate, some curious matter of the above kind might, I think, be educed; such communications could not be otherwise than interesting to all who are engaged in the study of the phenomena of mind, or treatment of diseased mental functions.

Your most obedient servant,

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It has frequently happened that these highest forms of clairvoyance were connected with insanity.\* Such high powers may be more readily called forth when the brain is in an excited and disordered state, and perhaps exist more readily with a disposition to disorder of the brain. "Great wit to madness nearly is allied." Indeed the greater part of alleged clairvoyants whom we hear of around us talk at times great nonsense. We cannot be too careful in attempting to distinguish between their clairvoyant moments and their periods of wildness.

JOHN ELLIOTSON.

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#### XV. "*The Christian Remembrancer*," or *Arrogance unmasked*.

WE are not in the habit of devoting our leisure to the perusal of the periodicals emanating from the religious sects of this country, but our attention has been specially directed to an article in the *Christian Remembrancer* for April, 1847, and after reading it, we feel bound to make a few remarks. It has been our misfortune to wade through many articles written for the avowed purpose of *crushing* mesmeric truths, —to read many articles so weak and ridiculous that they might be safely left without a word of comment to the judgment of the most superficial thinker; but we certainly did

\* Such were the cases related in the last number but one of *The Zoist*, p. 30, occurring in several members of the same family.

not expect in the middle of the nineteenth century to be compelled to read the proclamation of a species of religious crusade against a small knot of natural philosophers,—men, whose lives are devoted to the searching after new methods and appliances for the purpose of alleviating the miseries of suffering humanity. Our readers will be astonished to hear that the attempt to open an institution for the application of mesmeric treatment has attracted the attention, and aroused that innate desire for domination, so evident through all time amongst many of the paid professors of religious doctrines; and we are sorry to say that the article we shall now refer to has been written for the sole purpose of slyly putting forth "*a feeler*" as to the necessity for the clergy becoming the managers of the proposed hospital, and the expediency of obtaining this end by detracting from the character of their lay brethren. Let us at once, *in limine*, state that we respect the clergy as long as they keep within the limits their profession prescribes for them. We have the pleasure of intimately knowing and we may add of living on terms of friendship with many members of this profession, and we know that a considerable number to whom we have spoken on this subject regret the publication of the language in the *Christian Remembrancer*. What we are about to write, therefore, refers only to those who interfere with the right of thought of their neighbours, and who are constantly detracting from the trustworthiness and moral character of men who they *suppose* do not *think* precisely as they *think*, and who are, therefore, according to their narrow views incapacitated from fulfilling the common duties of citizenship.

Here are the opinions of the writer in the *Christian Remembrancer*.

"Nothing is more to be deprecated than that any great instrument should be left in *evil hands*. Such cannot but use it for *evil purposes*. Has it ever happened that medicine has been left in the hands of unbelievers without signal injury to the faith? Has no harm been done, when science has been left in the possession of those who longed to employ it against God and his church? Has any good come of the abandonment of history during the last century to the infidel party? And if we see all this clearly, *as we now do*, shall we not also see that to leave a great instrument of mitigating human sufferings, and powerful medical agent, in the hands of irreligious men, will be an act of great responsibility. Much more when, as in this instance, there is much in it which is not only useful but exciting; many curious facts of psychology, many unexpected results, and ensnaring speculations. Neither is this an imaginary evil. Animal magnetism, indeed, has no necessary or even natural connexion with unbelief. But it is equally true that some of

its ablest advocates in this country are evidently unbelievers, *and desirous* of using it as an instrument against Christianity. Under these circumstances, is it wisest to leave it in their hands, or to employ it ourselves?

“We earnestly trust, that religious men, and churchmen, will come forward to take upon themselves the management and direction of the proposed mesmeric infirmary. It is to be established. It will assuredly lead to many cases of cure; it will, therefore, be lamentable if the patients are left to attach themselves by gratitude for benefits received there, to irreligious men or false guides, because others would not undertake the direction.”

The arrogance displayed in these passages is really almost beyond criticism. This writer, and those with whom he is associated, are surely not the only men who are to be considered to entertain correct opinions. “Evil hands” indeed! Are all then who live and think beyond the confines of his meagre intelligence to be denounced, and none considered good but those who applaud the doings of his party, and fetter themselves to thoughts stereotyped in an age when liberty was crushed and men dared not speak but according to prescribed rules and formulæ? And we should wish to enquire, when and where has any English mesmeric writer attempted to interfere with Christian doctrines? When and where has it been attempted to use mesmerism “as an instrument against Christianity?” We demand an answer to this simple question. We have a right to ask for the authority which the Rev. H. Wilberforce\* possesses for making this statement. We challenge him to the proof and we await the result. “Has any good ever come of the abandonment” of truth? Surely “religious men and churchmen” should have some little consideration for its value!†

Every body knows who the writer means by the “ablest advocates in this country,”—every body knows who has suffered most in asserting the truth on the subject of mesmerism, —every body knows who were the movers in the attempt to establish this hospital, and therefore this very religious writer

\* The Rev. H. Wilberforce is said to have written this article, and to have been prompted to do so by Mr. Newnham, of Farnham, a very weak man, who has been afflicted for many years with the *cacoethes scribendi*. His writings are of no value, but they serve HIS PURPOSE.

† The unbelieving Athenians understood the high value of truth. So great was their love of this virtue, that they would not sanction even in their theatrical displays a single word or sentence that could by any possibility be construed into an attempt at its perversion. To such an extent was this carried, that during the performance of a play written by the great tragic poet, Euripides, when the following sentence was uttered, “*I swore with my mouth, but not with my heart,*” a great tumult arose amongst the audience, and they were not satisfied till the poet had been publicly tried for corrupting the morals of his countrymen.

has no right to arouse the hostile feelings of the religious sects of this sectarian land, by denouncing certain members of the medical profession as unfit to carry out the benevolent measures they think it right to adopt. We have never in the pages of this journal entered upon any other discussion than such as was our legitimate duty,—we have distinctly confined ourselves to scientific subjects,—we have never encroached on the domain of this writer, and most assuredly we are not now about to offer any remarks on supernaturalism or any of its numerous offshoots. The advocates of mesmerism as far as we know them have never written on religious subjects; they may or may not entertain orthodox opinions on supernatural doctrines—we have nothing to do with a man's private thoughts,—but surely a man's belief, be it good, bad, or indifferent, tested by the latitude and longitude in which he happens to have been born, or in any other way more consonant with the views of this very liberal critic, is not to be made the gauge by which his power of doing good is to be estimated. What possible connection can there be between the wish or the power to do good, and the opinions a man may entertain regarding religious disputes and doctrines? What right has any one to demand that a man's private opinions shall be made the test for the due performance of his public and philanthropic duties? Are orthodox divines on all occasions the men who have shewn themselves the most inclined to carry out in a conscientious manner the duties they have been entrusted with? Look at the long list of charitable funds perverted from their proper course. Reflect on the exposure which Lord Brougham made some years since. And as to character—if religious opinions are to be made the test of character, why the daily police sheets, to say nothing of the trials for "breach of promise," or the recent disgraceful proceedings in the diocese of the Bishop of London, will indicate on the part of the clergy how very fallacious it is to take the mere belief in any particular doctrine as a guarantee for correct conduct.

We write strongly on this point, because we think it necessary. We care not who it is who advances the doctrine that the avowal of a certain belief is essential to the conscientious performance of a certain duty—we think the doctrine infamous, and we consider the author to be regardless of social peace, a nourisher of the demon of discord, and an enemy to the progress of humanity. We know perfectly well that with rational men such doctrine is viewed in its true light, but then we have to consider the immense number of persons who never think, who have been drilled into a certain

belief, and who consider it wrong to doubt the correctness of the notions they have acquired, or to reflect on the possibility of any individual being right but themselves. Unfortunately they have been taught also that there is merit due when the intellectual faculties arrive at certain conclusions, and demerit when they do not, and they forthwith consider that they are performing a great public duty by attempting to induce a species of uniformity; and if they fail in accomplishing this, then the character of those they have endeavoured to coerce is at a discount,—if a life has been ever so blameless and a career such as ought to be considered a model for the rising generation, it counts as nothing in the supernatural-belief balance—forms of faith and not character, professions and not actions, appear to be the grand requisites. The question appears to be, not whether a certain individual be a good man and true, but *is he one of us?* *We* constitute the standard by which men are to be judged, albeit we profess to believe in the command, “Judge not lest ye be judged;” *we* alone are capable of arbitrating as to his trustworthiness, notwithstanding we have daily before us the most glaring examples of dozens of *our professors* privately doing what they publicly declare to be a great crime and worthy of condign punishment.

Can any man who reflects for a moment avoid deploring such a state of social intercourse? Can any philanthropist—not the man of mere impulse, but the man whose philanthropic aspirations are the result of enlightened intellect and moral training—avoid perceiving that the incessant inculcation of the necessity of a belief in certain tenets, instead of encouraging by every means at our disposal a yearning after the highest virtue, must, as we unhappily every day perceive, depreciate the standard of morality, and loosen the only safe bonds which can strengthen and consolidate the social fabric? As the system is now worked, it must be considered a gigantic plan for the destruction of the sincerity of our fellow beings, and therefore a cruel attempt to make the weak, the selfish, and the imbecile in morals, offer professions and advance statements directly opposed to their real opinions and conscientious convictions. We venture to ask, is this the task which the writer in the *Christian Remembrancer* has given himself? Tractarian as he is, and led away as he may be by his efforts to substitute a seductive mannerism for increasing intelligence, he surely does not inculcate the doctrine that a return to the antiquated absurdities of our forefathers is advisable, and that before an individual can be considered competent to take charge of the health of his neighbours, he shall

be made to subscribe to certain abstract propositions. In the days we are referring to, the stake, the faggot, the torch, and the pitch-barrel were the alternatives offered to those who refused their assent,—these days, we in our advanced stage of civilization are in the habit of designating "the days of barbarism;" but in how much has the barbarism diminished, when it is apparent that we have only changed the kind of persecution, and by a species of refinement, which we shall always hold up to reprobation, the slow suffocation and the frying of the flesh have been discontinued, and the far more cruel, because indefinitely prolonged persecution of private and public slander, substituted.

We have already given the name of the author of the paper we are referring to, but we wish it to be understood that we are not fighting with individuals,—we attack the sin but not the sinner; we are contending against a great public abuse, nay, a great crime, for it is a crime to set man against man for what must continue to be a matter of opinion. But it is necessary in this instance to enter into particulars, and to point out the secret springs which moved the author, and prompted him to indulge in such offensive observations. If our readers will refer to a former number of our journal, they will remember reading an article, entitled "Fact against Fancy." Respect for truth made us on that occasion enter fully into a consideration of the qualifications which Mr. Newnham possessed, and which would authorize him in becoming a public instructor. We found him to be lamentably deficient, and we were compelled to come to the conclusion that no conscientious individual would have written an octavo volume on what must be considered a most difficult problem, without having *some little* experience in the matter under discussion. A glance at one case we considered not sufficient to warrant him in authoritatively discussing mesmeric phenomena. There are acute thinkers who have been engaged for years in continued observation, and yet they do not feel justified in doing this. The power to look through a telescope does not necessarily constitute an astronomer, neither does the ability to work out an algebraic equation confer the power of rivalling the achievements of our ill-used countryman, Mr. Adams.

There is a list of *twelve* works prefixed to the article in the *Christian Remembrancer*, but *The Zoist*, a quarterly journal now in its *fifth* year, is not mentioned. Mesmerisers in all parts of the world have recorded their facts in this periodical; it is quoted on all occasions when mesmerism is the topic discussed—men who have investigated mesmerism for the last

twelve years write in it, and their views, their facts, and their investigations, appear to be of no value in the opinion of this candid critic. He seems to have no affection for *The Zoist*, where then does he place his affections? Who is his authority? He evidently knows nothing about the matter himself; who has attempted to enlighten him? When the blind lead the blind both parties fall together into the ditch, and assuredly Messrs. Newnham and Wilberforce are in the same predicament. When Mr. Newnham compiled his huge volume of other men's experience and experiments, he had never seen but one case of mesmeric sleep. He commenced his career by sneering at what he did not understand, and when he began to investigate, not by experiment as one anxious for the truth would have done, but by reading the works of others, he suddenly became convinced that his opposition had been senseless, and forthwith published a work brim-full of the most absurd statements and undigested crudities, and which of course has done no good because it was not based on a personal examination of natural facts. The Rev. H. Wilberforce is so enamoured with this sudden Jem Crow evolution, with this vast display of worldly candour, that he adopts Mr. Newnham for his monitor and lauds him in the highest degree, but never mentions, except once in an incidental manner amongst the list of writers, the name of him who has suffered more than any man living for the advocacy of a great truth. What colour of justice is there in exalting the man who was not so dishonest as to stifle the verdict returned by his intellectual faculties after years of neglect, and when all fear from popular prejudice had passed away, whilst he, who has always stood foremost in the cause of truth, is treated with the most contemptuous neglect? To our view the man who gives an opinion on any subject without careful examination should be disqualified from becoming a leader on any philosophical subject, and so far from quoting such an individual as an authority, he should be considered unsafe and reckless, and probably dishonest.

Mr. Newnham not only prompted the Rev. H. Wilberforce to write the article, but he dictated the manner of its construction, and writhing under the stripes which we inflicted in a previous number, he suggested the advisability of suppressing all reference to the labours of Dr. Elliotson, and sly fellow! requested as a particular favour that the name of *The Zoist*, the only journal on mesmerism published in this country, might be altogether left out of the list of mesmeric works. From previous experience we were well acquainted with the uncharitable feelings of Mr. Newnham, but what

are we to say regarding the writer in the *Christian Remembrancer*? Here is a paid teacher of the people, a bishop's brother, a writer by choice in the journal of the high church party, a journal whose title proclaims that it is intended to teach men the path of duty—to teach them "to live in charity with all men," "to give every man his due," "to render unto Cæsar the things which are Cæsar's,"—here is this man, we say, at the suggestion of one more cunning than himself, committing a gross act of literary dishonesty, and voluntarily falsifying the data on which his readers were to judge of the progress of what he himself considers to be "a great truth," and worthy of the recognition of the church! *O! tempora. O! mores.\**

Now, when a man puts himself forward as a religious and moral character, *par excellence*, proclaiming, like the Pharisee of the olden times, his own goodness, and criticizing the belief of his neighbours, it is not only becoming, but a matter of necessity to ascertain how far he deserves to retain his self-elected position. Candour is always considered one of the attributes of a moral character. Many persons would have presumed, *à priori*, that a writer in the *Christian Remembrancer*, and a public censor, would have been particularly careful to place before his readers all the facts necessary to the elucidation of his subject, and if this were impossible, as it would have been, at any rate to furnish a reference to the only repertory for facts published in this country. We say that a strictly conscientious man would have done so, but then we are fastidious, we hold the unpopular and foolish doctrine that the truth however unpalatable should be spoken,—we advocate the unceasing inculcation on all occasions of the importance to be attached to, and the vast benefit which must accrue from, a judicious collection of facts, and we care not so much for what can be proved, *as for what can be proved to be true*. As the eloquent Dr. Channing has said, "The love of truth, a deep thirst for it, a deliberate purpose to seek and hold it fast, may be considered as the very foundation of human culture and dignity." The man who suppresses a series of facts, is as deserving of reprobation as the man who

\* There seems to be a desire with some Englishmen to treat with neglect, or to damage the reputation of those amongst their countrymen who step beyond them in the race of intellect. Thus, as a recent illustration of this statement, we have now before us the proof, that the astronomer royal, Mr. Airy, so far forgot his duty to truth, to science, and to his countryman, as to write to M. Le Versier these words, "You ought, without any doubt, to be considered as the person who has really predicted the position of the planet," when it is a notorious fact that Mr. Airy had in his possession *seven months* before, the calculations of Mr. Adams, predicting the very position of the planet which it was afterwards found to occupy!



suggests a false explanation of them, merely to make them for a time suit his own purpose and tally with his preconceived theories and fancies. A philosophical writer should be like Cæsar's wife, above the breath of suspicion. There should be no attempt at a suppression of facts, no perversion of facts, no exaggeration of the true value of facts, all should be clearly stated, lucidly arranged, and labelled as far as our knowledge will permit with their proper value. We can quite understand, although we by no means countenance the practice, a barrister keeping back all the facts hostile to the view he wishes those before whom he is pleading to take of his cause; but we cannot understand a philosopher and a moralist, whose object is the ascertainment of truth, and who should be perpetually striving after the acquisition and elucidation of principles and laws necessary for the elevation, the happiness, and the onward movements of society, keeping back aught that can be considered essential to the correct appreciation of a disputed topic. It is the work of a trickster—a sophist—a man striving merely for victory, regardless of the means by which it is obtained, and not the course likely to be pursued by a man whose aspirations are in accordance with the principles which we have above enumerated. The vulgar and illiterate may attempt such a course, but "the chief part of a philosopher's life must be spent in unlearning the errors of the crowd."

L. E. G. E.

#### NOTICES TO CORRESPONDENTS.

*Last Mesmeric Surgical Operations at Cherbourg.*—"An obscure and not a hospital surgeon" is informed that the two surgical operations rendered painless at Cherbourg by mesmerism, and only referred to in our last number, were perfectly similar, we understand, to that which was fully detailed. On this account no details were published by M. Durand.

*The Rev. Dr. Cumming.*—We thank "Ignotus" for pointing out this teacher in Israel's attack upon "*Infidel Craniologists.*" A true Christian is not puffed up, does not behave himself unseemly, estimates no man for his opinions upon difficult matters which it requires a course of hard study to judge of: but he looks to the hearts of others, and at the same time strikes upon his own heart and exclaims, "God be merciful to me a sinner."

*Transference of Disease.*—"Selwyn" is informed that it is not likely that such a disease would be transferred. Should the occurrence, however, take place, the transferred affection would probably be slight and temporary: and at any rate might be dissipated by a second mesmeriser, who would have no chance of taking it. The enquirer is referred to p. 246 of the present number, and p. 330 of Vol. III.

*Dr. Pickford, of Brighton.*—We cannot inform "A Brighton Apothecary", who Dr. Pickford is. We saw his wise letter in the papers, telling the world that,

"Pain during operations is, in the majority of cases, even desirable; its prevention or annihilation is, for the most part, hazardous to the patient. In the lying-in chamber nothing is more true than this: pain is the mother's safety, its

absence her destruction. Yet are there those bold enough to administer the vapour of ether even at this critical juncture, forgetting it has been ordered that 'in sorrow shall she bring forth.'

"I have the honour to be, Sir,

"Your obedient servant,

"JAMES H. PICKFORD, M.D.

"1, Cavendish Place, Brighton,  
"29th May, 1847."

We ask this doctor what sort of cases they are, forming not the whole, but the majority, in which pain is desirable, and what those in which pain is not desirable? We ask this doctor what he says to the operations by Dr. Esdaile and all the others recorded in *The Zoist*, exceeding two hundred, performed without pain, and *all ending most successfully*? We ask him what he thinks of the horrible affair related at page 292 of the present number; whether the pain was "even desirable" and the poor female would have suffered any hazard if she had felt no pain, but wakened tranquilly and been happily astonished at finding the operation all over? We ask him also what he thinks of those semi-barbarous women who suffer so little from parturition, that as soon as their offspring is born they proceed on their journey and go to work? The Indian women of South America, if on a journey, retire to a thicket, bring forth, wash with water or melted snow, take up their load again, weighing perhaps 80 pounds, put their child wrapped in skins on the top of it, and rejoin their companions. Do those recover better who have severe and long agony for days, or those with whom it is no great matter and the business of but half an hour? We once heard a lady, whose husband was a man of fortune, contend that she would not forego the pain by means of mesmerism or ether because God had ordained it: on which Dr. Elliotson asked her how then she could reconcile it to her conscience to allow her husband to pass a life of ease, when God had commanded man to live by the sweat of his brow: he asked her if consistency would not require that she should compel her spouse to work hard daily and make his brow sweat.

*Mr. Braid and the Lancet.*—"Justice" is informed that we, like himself, are not aware that this practitioner has yet denied the false insinuation of the *Lancet*, referred to at p. 207 of our last number. If he has not, and has seen that insinuation, his conduct is *very bad*: if he has denied it, we shall be happy to extract his denial from any publication in which it may have appeared.

#### BOOKS RECEIVED.

The True Cure for Ireland, the development of her Industry; being a letter addressed to Lord John Russell; by the Rev. G. H. Stoddart: with a notice of the Irish Amelioration Society, as organized upon the plan of Mr. Jasper Rogers, C.C. London, 1847.

The Edinburgh Phrenological Journal, July, 1847.

The Scotsman Newspaper of Sept. 15.

#### LITERARY INTELLIGENCE.

The Rev. George Sandby is preparing for publication a cheap and considerably enlarged edition of his work, entitled, *Mesmerism and its Opponents*, with a Preface, &c.

#### ERRATA IN No. XVIII.

In Mr. Topham's paper, p. 123, line 3 from bottom, for "*Middleton*," read *Middleham*.

p. 125, line 28, for "*resting*," read *fasting*.

p. 125, line 36, for "*the following April*," read *the second following April*.

In the present Number, p. 288, line 14, for "*Dyspeptic Diseases of the Heart*," read *Dyspepsia, Diseases of the Heart*.

# THE ZOIST.

No. XX.

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JANUARY, 1848.

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I. *Facts illustrating the silent power of the Will.* By the  
Rev. L. LEWIS.

TO THE EDITOR OF THE ZOIST.

SIR,—In the last number of *The Zoist*, I read with much interest some excellent philosophical observations on the “Silent influence of the Will.” They were made in the usual spirit of the journal, a spirit of dauntless freedom, and with a heart single but earnest in its aim in the pursuit of truth.

The business of the philanthropist, as of the philosopher, is with the knowledge of facts, not with the fears of their apprehended consequences. The timid and the bigot would *limit* enquiry in the province both of science and of religion; and, when the sun of knowledge presents its full orb above the horizon of ignorance, would rather “hide their diminished heads” in their fancied blissful shades, than welcome the healing beams which throw such light on hitherto obscure portions of God’s mysterious creation. Hoping that Dr. Ashburner’s remarks on the influence of the will, especially in mesmeric sleep, may in some degree be illustrated by an account of a few experiments, I send you the following.

My son, having read that a person when magnetized might be made to fancy himself any inanimate object by the will of the magnetizer, resolved to try the experiment on E. C., whom he had frequently sent into the sleep-waking. The girl being gone into the sleep, the first thing that occurred to him was, that she should imagine herself a camphine lamp, which was then burning on the table. He wrote down the words, which were not uttered by any one, and were handed to the company; then, without speaking, he strongly *willed* that she should be a lamp, making over her head the usual magnetic passes. E. C. was in a few minutes perfectly immoveable, and not a word could be elicited from her. When

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she had continued in this strange state for some time, he dissipated the illusion by his *will*, without awaking her, when she immediately found her tongue again; and being asked how she had felt when she would not speak, she replied, "Very hot, and full of naphtha."

Soon after it was suggested again on paper, by one of the company, that she should become a cat. When the magnetizer made passes with that intention, and without speaking a word, and not a syllable having been breathed about a cat by any one in the room, E. C. became stupidly mute, and sat with her head a little crouched between her shoulders, as if intently looking before her with a sort of vacant stare.

On another evening at a friend's house, and in the presence of several spectators, E. C. was put into the sleep, when I suggested to the magnetizer that he should attempt inducing *personation*, that is, making the magnetized person assume different characters by means of the will and passes alone.

The first individual silently agreed upon was myself, with whom E. C. was well acquainted, and my name was given to the magnetizer on paper. After a few passes having been made by him over E. C., she assumed rather a dictatorial tone, complaining of interruption when spoken to, as it was Saturday night when she was busy writing. I shall draw a curtain over my other frailties, and proceed to the mention of characters well known in the world, but whom E. C. had never seen.

The first of these was Queen Victoria. With regard to this name the company observed the same silence as before by only writing it on paper, and the magnetizer pursued the same method also with E. C. But the dignity which she very soon assumed, the lofty tone with which she asked questions, so contrary to her usual disposition, the orders she issued to various persons of the household, and especially her conversation with Prince Albert, (whose person the magnetizer had assumed,) her remonstrances at his staying so long from the castle contrary to her express commands, and her threats that he should not be permitted to leave again, excited instantly peals of laughter, and, on reflexion, the most intense astonishment.

The name of Sir Robert Peel was then written by one of the company, and given to the magnetizer. He then magnetized her, and she soon gave unequivocal proofs of her personating the noble baronet by conversations with the queen on the state of the country, and answering several political questions in accordance with his well-known sentiments.

From conservatism it was thought the best step next to

take was liberalism, and the name of Daniel O'Connell was handed to the magnetizer. Now E. C.'s replies were of a different nature, whether political or religious; but there was one question which she answered in a peculiar manner, yet whether in unison with the views of the late celebrated "Liberator," I know not. When the magnetizer asked her what she thought of the English church establishment, she replied that the "establishment was already on crutches, and would soon be down."

The last personation was that of a young lady whom E. C. had never seen or heard of, and who was then more than one hundred miles distant, but her mother and sisters were present. The same mode of secrecy was adopted in this as well as in all other instances, so that it was impossible E. C. should have been able to guess the name. The absent person was the daughter of the lady at whose house these experiments were made. When E. C. was willed to personate the proposed character, the first thing she uttered was an exclamation of surprise at finding herself suddenly at home. Being asked her name, she ridiculed the idea of such a question being put in the presence of her family, but being pressed by her magnetizer to pronounce it, and promised not to be troubled with any further questions, she ingeniously said, and with somewhat of an arch look, that it began with the third letter in the alphabet. On being told that she had not given a direct reply, she rather pettishly answered, "Well then, it is CLARA." *This was the fact.*

Except in the precise order in which these cases occurred, I can vouch for their correctness, having been present when they happened.

L. LEWIS.

Gateacre, Oct., 1847.

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## II. *Instances of Sympathetic Influence.* By Mr. REYNOLDSON.

TO THE EDITOR OF THE ZOIST.

Bootle, near Liverpool,  
Nov. 8, 1847.

SIR,—The very important papers published in your last number, "On the silent influence of the Will," lead me to offer you a few observations on sympathetic influences, that I have been noting for three years, without daring to communicate, lest my veracity or sanity should be violently impugned.

Allow me to premise that, having for several years devoted

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myself entirely to the cure of disease by mesmeric action alone, I have been daily, and often hourly, conscious of sympathetic pain when mesmerising a patient; and I notice this pain to occur the same minute that the correspondent pain leaves the sufferer. If this occur from the "fluid of the human will" being attracted from my frame in considerable quantity to that particular point of the patient's frame, and just at the moment when supplied to the sufferer, we shall expect the mesmeriser's pain to remain a longer or shorter period, in proportion to the severity of the disease attacked. And such is my experience: the pain generally passing away in a few moments or minutes, but occasionally continuing with much severity for some hours, and once it continued about the diaphragm for eight days, and was then relieved by a clergyman's right hand.

In the summer of 1844, an interesting case came under my notice. A young lady was then staying at No. 2, Marine Crescent, Waterloo. I mesmerised her twice, and found the highest degree of susceptibility to the slightest pass or action of my hand placed upon her's, that I had yet met with in any human being. My efforts at both visits were directed to reduce the palpitation of her heart, an object which was accomplished by taking the patient's left hand in my left hand; treating the left hand as her negative pole. I had at first taken it in my right. She complained of "fulness in the vessels at the back of her neck." I made two passes down the spine: she fell forward in the chair, and described her feelings as being that "all the inflammation had been taken away, and all the strength with it." In a few minutes she rallied: her sisters who were present retained their self-possession very well, and I ventured no more action that day. After a night's reflection I tried my left hand upon her left, which relieved the palpitation of her heart without any excitement. In other portions of the frame, and in asthma always, I adopt this mode of treatment at first, and during a paroxysm I have met with none that did not yield in ten minutes on the first application.\* I have found downward passes from the cerebellum dispel the sleepy sensation consequent upon a restless night, as well as the tendency to it produced by passes in front.

At this time I was residing next door to the chapel at Waterloo, a distance of four hundred to five hundred yards from her.

On Saturday night, after having retired to bed perhaps an hour, my mind was strongly occupied with this lady's

\* We fear this experience is limited.—*Zoist*.

case. I was thinking of her, but not *consciously willing*, when a severe pain struck me in the back. Next morning I was gratified to hear of the lady being better, and I took the earliest opportunity of ascertaining from herself that the exact point in which I felt pain was the exact point in which she had been suffering in her back—a fact which had never been communicated to me in any other way.

In April, E. Simpson Samuell, Esq., had invited me to take tea at his residence in Canning Street. There were four gentlemen and one lady (his sister) in the room, when I became conscious of a dull aching pain in the left side, just below the third rib, for fully ten minutes. The lady had left the room when I communicated this circumstance to those who remained. I obtained no explanation of the phenomenon until the next morning, when I learned from the lady herself that she suffered much from the kind of pain I had described, and in the exact point indicated. There was nothing to lead my mind to such a supposition: nor was I aware till she made this communication to which member of the party I was indebted for the pain. It may be necessary to state that we had never met before, that I did not at all suppose the lady to be an invalid, and that we remained apart, being at opposite sides of a large room.

In a very severe case of spasmodic asthma, successfully treated last year, the morbid sympathy became so intense that at three miles distance I could trace the progress of a severe attack, and upon one occasion, January 17th, 1847, at 8½ p.m., experienced severe sympathetic pain when at Manchester, a distance of thirty-five miles, from the sufferer. I verified this by informing Dr. Chapman, who was then in attendance upon her, of the date of the invasion of the paroxysm and hour of its relief, and learning from him that they corresponded. This occurred nearly three weeks after my direct mesmeric action upon the lady had been discontinued.

Dr. Elliotson's invaluable researches illustrative of the power of sympathy, at p. 234 of last *Zoist*, will throw a flood of light upon this subject: and the laws of sympathy, once recognized and elucidated, will explain the necessity for the continuation of a mesmeric course of treatment until the cure be complete, *for the safety of the mesmerist*, who in a very severe case has intensely sympathized with a sufferer, for whose benefit he has made very strenuous efforts. If in the ordinary intercourse of life a person can influence the brain of "a certain other absent person, however distant," this power is much increased by a mesmeric action or rela-

tion having been established between the parties. At p. 260 of last *Zoist*, Mr. Thompson justly observes, "We cannot adduce sufficient evidence of the facts." But, in my practice here, upon two occasions I have been banished from my patient in fever by the advice of physicians. The one patient turned dark in typhus fever and recovered: the other soon recovered: but my nights were sleepless for hours during the progress of each case, and I can testify from most painful experience that intense suffering may be inflicted upon the mesmerist, who, after establishing a strong sympathy with his patient, is not allowed to continue to manipulate during the severe stages of disease.

The greatest amount of suffering from this cause was always recognized by me when in a recumbent posture. In the case of spasmodic asthma, above referred to, I suffered very severely whenever I was induced to spend the night under the same roof. This was done four or five times, and on each occasion the prostrating effect upon my frame was apparent to every friendly observer. "Have you been ill?" a person whom I met in the street would say. I dare not therefore mesmerise for a heavy chronic complaint one who sleeps under the same roof. Do not the cases of Mr. and Mrs. Snewing give us another significant indication of this danger?

I remain, Sir, yours, &c.,  
WM. REYNOLDSON.

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III. *Mesmeric Cure of a Case pronounced by different Physicians to be Consumption, Dropsy, and Disease of the Kidneys, with numerous instances of Clairvoyance that appeared in it.* By Mr. JOSEPH HANDS, Surgeon.

FRANCES GORMAN, residing at No. 12, Union Place, Harper street, New Kent Road, after cutting her first teeth, became sickly, and was in her fifth year subject to leucorrhœa, and had inflammation of the bowels. After the production of her second set of teeth, her ailments increased. At 16, she was seized with typhus fever, which greatly reduced her strength. The catamenia were retarded until her 18th year, and were always irregular; and the leucorrhœa continued.

On one occasion, being very ill, she went to the Surrey Dispensary and was placed under the care of Dr. Birkett. She continued to attend there until too weak to walk the distance, when she was visited by the doctor at her mother's, and he prescribed for her there for twelve months. Subse-



quently she lost the use of her right arm and leg, and was taken to Dr. Barlow, who, on examining her, shook his head and said the brain and spine were affected, and he feared he could do but little for her. She was desired to go to Guy's Hospital, where she underwent a second examination, on which Dr. Barlow stated that she had tubercles in the lungs, and afterwards pronounced that there existed also disease of the kidneys and liver. He placed her under Dr. Golding Bird, who confirmed Dr. Barlow's opinion that she was the subject of decided consumption, and that they could do her no good. He however tried a generous diet and wine, which treatment brought on delirium. Shortly after, she began to swell very much and was again attended by Dr. Barlow, who said he thought she was dropsical, and requested Dr. Lever, the accoucheur physician, to examine her; Dr. Lever did so with the speculum and pronounced it a hopeless case: she had fainted during his manipulations, in fact she did so mostly upon being moved about. Whilst under treatment, she was salivated twice, blistered on her back and chest, and had many leeches on the abdomen near the right hip and over a tumour which they said she had. After being in the hospital five months she was turned out as incurable, and again became the patient of Dr. Birkett for an attack of rheumatic fever, which confined her for three weeks to her bed. Dr. Birkett continued to attend her up to the time I saw her in October, 1845. I received these particulars from her mother and herself. The mother was persuaded to apply to me by the maid of a lady whom I had cured by mesmerism of bleeding from the bowels of 10 years duration.

When Mrs. Gorman brought her daughter to my house, I had her presented to Ellen Dawson, (whose clairvoyance has been published in Vol. III., No. X., of *The Zoist*), and I put Ellen into the deep sleep, from which in a few minutes she passed into the sleep-waking condition, and, being requested to try if she could discern the malady Frances laboured under, gently took her hand and after a short time exclaimed, "Your liver is twice the size it ought to be, and the great side of it is black and smells very badly." This is a frequent expression with clairvoyants, and the odours in disease often annoy them. "You have taken mercury; I can see it on all your bones; that is one of the causes of your present state. I see black spots on the left lung the size of a shilling;" (from the deposition of carbon or charcoal,) "there are two dark patches on the marrow of the back the colour of lead, one above the other below;" (these of course were congested portions of the spinal chord,) "they have been thicker than they

are now. Did you not once lose the use of your right side?" Answer, "Yes." "Do you not find pain here?" placing her finger over the right kidney. Answer, "Yes." "I see it does not act; the liver squeezes it and it is smaller than it ought to be, and the water cannot pass through those threads," (*tubuli uriniferi*). Ellen now became silent for a short time, and presently exclaimed, "You will get well;" then, turning towards the mother, told her "not to fret, for that her daughter would be restored to health in *six months*;" adding, "but the only thing that will cure her is mesmerism.

Oct. 28th. Frances Gorman came by appointment to be mesmerised, accompanied by her mother and a young friend. Having placed her in the chair, I applied the tips of my thumbs to the points of her own, and gazed steadily at one of her eyes. In a few minutes they both closed, and shortly afterwards the head fell towards the window near which she was sitting. Allowing some time to elapse, I addressed her to try if she could speak, but she remained silent. On waking her in the usual way, she began to describe with delight all she had seen whilst reposing. Frances, up to the present day, recollects everything that has occurred, or that she has seen or felt, in the mesmeric sleep; the only person I have met with who can do this. She related that she saw me rise and ring the bell, and then go to the door and receive the lamp, place it on the table, and smiling observed that the maid had slipped on and very old ones too, (Frances had not seen her before, for the servant boy let the party in); she also said she saw a lady in the drawing-room with a black cap on, talking to a stout gentleman whom she described, (it was Dr. Jenner); she likewise perceived, she said, a tall thin person enter from the street and that he had a large blue cloak on, she had heard him cough and said his lungs were very bad, and she thought he would not live long, (it was Mr. Charles, another medical gentleman who since died of consumption). After Frances had left, I found all these particulars were correct. I requested the maid to be sent for and asked her to let us see her shoes: the girl blushed and could not be prevailed upon to show them; but the lady followed her out and returned to us stating that the girl had on an old pair of shoes as described, which she said, she "had slipped on to ease her corns." These circumstances proved that Frances was clairvoyant.

Oct. 30th. Put Frances to sleep and addressed her as before; found she could now converse with me. I led her attention to her own case; at first she appeared frightened and shuddered. All my patients have a great horror of look-

ing at the internal organs, until they get interested; and then, either to gratify their curiosity and wonder, or to learn some of the arcana of nature, or please their magnetizer, they proceed to contemplate the state (hid from us in the common condition) of the different viscera. What a strange new world they must see! what a different aspect objects must wear! how curious the animal economy must seem to them! how different organs must appear, whilst that property called *life* pervades them! what a thousand wonders must the interior present, whilst animated! and how altered when the *quick blood* has ceased to pulsate through them, and the life-engendering electricity generated in the lungs during the combustion of carbon, and conveyed by the nerves to their inmost recesses, has ceased to stimulate them! In the normal state we have only seen them after death has put his dark seal upon them, and then can only discern their exterior; and when we have laid all the viscera open, still it is but the exterior that is presented to our senses. Of the effects of the principles and laws they obeyed, or that act upon, through, and around them during life, and after death, we have no conception. But clairvoyants seem to feel and perceive them all, and these no doubt give rise to strange sensations in them, which induce those curious gesticulations and strange combination of words, which to us appear foreign to the subject, but to them may be a tongue, to image the new actions perceived, and the new feelings to which they give rise. For it is always found that new things, and the effects of nature's principles on those things, require new names and long association, before we can so describe them as to awaken an adequate sense, and enable those we converse with to appreciate and form a just estimate of our impressions.

But to return. Frances's alarm being soothed, she overcame her repugnance, and proceeded to examine herself; after a time she exclaimed, "Oh, how happy I am! I shall soon get well. The doctors said my *left* kidney was decayed, but it is not; one of them is smaller than the other, and it is the *right*, and that will soon be restored. Gracious, what a size my liver is. It was the nasty drugs that did that: how they have poisoned me! But never mind, I shall be well in six weeks." I asked if she was certain. She said, "Yes;" but that she must be mesmerised now and then for six months. I ought not to omit that Frances was brought to my house in a cab for the consultation, and also when she was first mesmerised; after which she felt so much better, and so greatly relieved, that the next visit was made on foot, a distance of three miles. In a fortnight's time, the catamenia, which had

left her for a very long period, returned regularly; she ate and slept well, and to all appearance seemed recovered. She thought herself so when awake, but in her sleep would tell me she must continue to be mesmerised or she should be ill again. Each time she directed or gave instructions in what way I should proceed whilst mesmerising her. Thus improving, she gained flesh, and the red blood was no longer a stranger to her lip and cheek. Since her cure, she has never ailed anything, except two or three casualties, which I will proceed to mention. She one day presented herself, possessed of a dreadful tooth-ache and swollen face, of which in ten minutes, by making a few passes, I relieved her. She is one of those patients who feel in their sleep. Some are more sensible to pain and touch during the sleep-waking state, than when in the common condition; but generally they are insensible to the mechanical infliction of pain, and always so in the dead sleep. When she arrived home, the tumefaction had so greatly diminished that her mother could not distinguish any difference in the size of the cheeks.\* At another period, she suffered from inflammation of the chest, and was attended by a Mr. Rathbone for three weeks, and, when brought to me, she appeared the ghost of what I had last seen her. Having put her to sleep, and mesmerised her in the way she directed for half an hour, I was astonished at the effect produced; and she actually walked home, which of course was wrong.

On a subsequent occasion she caught cold, and could not move her arm without acute pain; the head was turned to one side (cricked necked), and it gave her torture to place it in any other position; she had been thus for three days. Having sent her to sleep and made her rigid, in a few minutes she was *well!* When she arrived home, her father declared I dealt in magic.

In June last, during those very warm days and nights, she had, after a long walk, thrown off her flannels and slept with the window up; in consequence of which the lungs became congested. By congestion, we mean that state of the vascular system, in which the part, being robbed of the healthy or natural nervous influence, loses some of its irritability and contractility; the vessels consequently become gorged with blood, which blood nature, if left to herself, will sometimes get rid of by the process termed inflammation, in which the momentum of the blood is augmented and the temperature raised: thus restoring the irritability of the blood-vessels, and causing them to contract upon their contents. When

\* See a case as rapidly cured by one of the highest dignitaries of the church, in *Zoist*, Vol. III., p. 514.—*Zoist*.

this is effected, a state of quietude ensues. We produce the same result by the mesmeric agency. Frances was so alarmingly ill that her mother sent for me. On arriving, I found she had gone through the first stage of congestion and depression, and was now entering into that of excitement: the air did not permeate half the substance of the lungs, the lips were of a chocolate colour, the cheeks of a leaden hue. This arises from the stagnation of the blood, and from its not being decarbonized, through the absence of the nervous influence, and is also owing to the mucus on the lining membrane of the air-cells having increased and become viscid, thus preventing the oxygen of the air uniting with the charcoal of the blood, and passing off in the state of carbonic acid. The alæ or wings of the nose were playing like those of a horse after a race, there was a physical brightness with an intellectual dulness about the expression of the eyes, (from the brain being disturbed by the circulation of the black blood through it;) the cough was continuous, accompanied with a deep pain in the chest, and the sound on percussion was dull; on auscultation the vesicular respiration or pulmonary murmur could only be heard in parts, and that high up; the pulse was hard and quick, and she was lying prostrate on the back. After examination, I paused to reflect what course to pursue, and, in contemplating the countenance, came to the conclusion, that as disorder and disease are communicable from one to the other, so also must be health; and as my lungs were sound and playing in all the harmony of freedom from malady, I decided to try what the undulations from them, conveyed through the points of my fingers, would effect; and, on placing my hand on her head, she soon passed into the mesmeric sleep. I now glided my fingers over the throat and down the chest, and after a few minutes recognized that she began to breathe more freely; continuing the process, I perceived her take a long, deep inspiration, and then she sank into a soft sweet sleep, as hush as an infant's, and presently a happy smile spread over her countenance, like a child's dream, unmixed with care. Her mother, who was present, regarded me with a look of wonder and gratitude, for she remembered previous attacks, and the many restless hours she had passed; and she exclaimed, "God bless me, how wonderful!" In about forty minutes Frances passed into the sleep-waking state, and cried out, "Oh, beautiful, the blackness of my lungs is all gone, and I can breathe so nicely. I feel quite well." I woke and then left her; two days after she presented herself at my house, quite recovered.\*

\* See Mr. Snewing's similar cure of his own child, in the last *Zoist*, No.

I will now proceed to relate some of Frances's feats in clairvoyance. One day, during her recovery, Mrs. Gorman (who, by the bye, is like Ellen Dawson's mother styled a fatal *dreamer*, that is, one of those whose dreams are said always to come true) accompanied her daughter, and told me her object was to discover if possible where a certain deed was belonging to her son, I having on a former occasion mentioned to her the powers some have in the mesmeric sleep. Her son had married a woman of some property, who was of a strange temper, and very shortly after her marriage had quarrelled with her husband's friends, and would never hold any communication with them. This woman had secreted the lease of the house, and her husband, who wanted it in order to consult his lawyer respecting some alterations, demanded the deed; but the wife would never give it up, and even told him she had lost it, and finally that she had burnt it. He being a quiet, peaceable man, put up with this; but frequently, during his wife's absence from home, would hunt in all the drawers and boxes, yet notwithstanding all his pains, he could never meet with the document, and gave it up as lost. He sometimes complained to his mother stealthily (for his wife used to threaten him with dire vengeance if he ever had any intercourse with his friends) of the disadvantages he laboured under in consequence of the loss of the deed: and this induced Mrs. Gorman to try if her daughter could discover where it was concealed. Having sent Frances to sleep, I requested her to go to her brother's residence, Paragon Mews, New Kent Road. Presently she exclaimed, "Here is the house, but she won't let us in you know, for she never speaks to us, and would kill me if I entered." It must be mentioned that in her sleep-waking she always mistook me for a friend named Clara. I said, "Never mind, let us knock at the door." Frances cried out, "There she is, sitting down; she will see us." I now quieted her fears, and coaxed her to pass by her sister-in-law, through the sitting-room, and in imagination we entered the bed-room. After resting a few seconds, as if in contemplating something, she suddenly exclaimed, "I see it in that large black box under the bed; there are three boxes; it is the middle one, which is lined with blue-spotted paper." I said, "Let us pull it out and look in it." "Oh," she observed, "how hard it is to come out: (the bed rested on it, I afterwards learnt:) there it is in that paper under the books

XIX., p. 252; and Mr. Thompson's case, in Vol. III, p. 520. Bleeding, and mercury, antimony, or similar anti-inflammatory drugs, with blisters, &c., would, without mesmerism, have been judged indispensable, and the cure protracted.—*Zoist.*

on the left-hand side;" and added, "how cunning; she thought no one would ever suspect it was there." I told her to look at the lease, and she put out her hand as though to take hold of it, saying, "I can see John Shepperd, Esq., to —, I cannot make out the next word. Oh, now I see, M-e-ss-rs. Thos. and Wm. Grenstone, Lease, Nov. 1834." I asked if she could read anything inside. She replied, "I can see, *house and stables*;" and she read some more which is immaterial. She noticed in the room a new chest of drawers and many other things, and said she wondered her brother had never mentioned them. I awoke her, and they left me. I should state that Frances had never been into the house but once, and that was shortly after her brother's marriage, and then she only entered the front-room.

I was not at all surprised, when next I saw them, to hear that all Frances had stated was correct. I have seen long paragraphs read many times by different patients, out of the room in which they were asleep. Mrs. Gorman told me she mentioned to her son that his sister in her sleep had seen where the deed was, at which he merely laughed, and said that he had looked in all the boxes many times and it was not there; but when she mentioned the chest of drawers and the other things, he began to stare and wonder, and said at all events he would go and look again, and the next day persuaded his wife to call on a friend at a distance. When she was gone, he opened the box, and found the deed exactly in the position as related.

Some persons do not attach much merit to, or rather do not wonder at, the power which clairvoyants have of seeing into places at a distance, though they do to reading words and sentences *par excellence* in boxes; so I give the following facts. On the evening of April the 9th, 1846, Frances was sent to sleep in my drawing room, (there were many present,) and on the table were lying some hundreds of pieces of paper, from which four were taken up at random, and placed in a box. At first she said, "I do not think I can read them." She was told to try, and after an effort succeeded in reading the word "praise;" then the monosyllable, "two;" the sentence, "in the metropolis;" and lastly, "industry." Often whilst deciphering these words, she exclaimed, "They will not keep still, they all dance about." This is no doubt from some electrical effect; or perhaps at times the brain cannot create enough intensity to throw the desired light on or into the object they wish to examine, or the subject in question may not throw off its undulatory rays with sufficient power, so as to excite the sensorium into action. Again, the

organs in the head at times may not be so sensible to delicate impressions as at others, and the inherent electricity of bodies often varies in character. They can see very well when things are imbued with the animal magnetism of one person, whilst not with that of another; as the touch of one individual will make all objects dark, another's rendering them quite luminous and clear. On one occasion a gentleman put a word into a box, and requested Frances to read it. She said she was sure she could not. She has a great dislike at any time to make the attempt, because it always gives her head-ache: however, she commenced the trial, and in doing so again complained that the letters would not remain at rest. "It is a short word: no, I cannot read it." She now became quiet for a time, and then all of a sudden the word, "The," burst from her lips, and she added, "I saw the word long ago, but I could not pronounce it: I have been trying all this time to utter it." Frances is not, like many of my patients, apt in reading in boxes. I have some that will decipher any number of scraps, and often without an effort, in fact, rather with pleasure; and to shew it is not merely cerebral sympathy, the persons in putting them into the receptacle have turned their faces away from the heap lying on the table at the time of selection, and yet the words have been read by the *somnambule*. Some of these papers contained paragraphs of 70, 80, and 100 words; and different colours of papers and print, as yellow upon green, blue upon white &c., &c. In some cases we placed four or five sentences in a box whilst they were asleep, and requested these to be read on awaking, and this has been done with equal facility, only the sentences were uttered with intense *rapidity*, so as often to create mirth, and a few minutes after, neither patients nor ourselves could perhaps repeat one of these scraps correctly.

Individuals in the mesmeric sleep perceive characters and objects through and by the same means as persons in the normal state, but, without the addition or aid of the stimulus of our *common* light, they imbibe their quality by *feeling*; (a term we propose to use for all senses,) the sensorium receives the undulations from the letters as they do those of other objects, and it is in this way we in the common condition are made conscious of the presence of bodies; we never see or rather *feel* them, upside down, yet this is the effect that light produces, when it is reflected from objects into the eye, and, if nothing but these rays were thrown off from substances, that would be light still, and not the qualities appertaining to those things that surround us. *The effect of light merely increases the intensity of the undulations always coming*



*off from substances.* Each single object is doubled by the two eyes, yet the brain is only conscious of one. Persons are amazed at the distance things are sometimes discerned. I myself with many others have known inscriptions read hundreds of miles distant. The sun acts on the earth though ninety-five millions of miles off, and also the stars though hundreds of times more distant; an extension so vast, that even an astronomer's brain cannot imagine it, though by the aid of light, his instruments, and the language which figures and other characters convey, he is convinced that the space said to be between them is correct. The sun acting on the earth as a mass, must act on every atom in it, and they again react on the sun, and also on each other. When bodies are at sensible distances, we can demonstrate by inanimate matter, in the shape of instruments, the influence their properties exert on each other, even to a shade of change; and these are the only tests the schools employ, for living matter has not been employed. But let us use the brain as an electrometer, and we shall find it not only can do this, but can also be employed as a test of actions and changes taking place between substances at insensible distances, that their apparatus do not tell of. We shall one day find, that by a *judicious* application of its powers, it will unravel all the arcana of nature. Its capacity is immense, even to recall the causes with the effects that played in and upon bodies in times past, and rip up again the occurrences of bygone ages; and when all is in *tune*, and the brain is pulsating in *unison* with surrounding nature, it can then also look into the future, and have prevision of coming events. If the sun influences at such an immense inconceivable remoteness the pen between my fingers (which in many ways philosophers can shew), the difficulty is not great to concede that we can feel the waves coming off from an apple placed at the antipodes. It is a fact that *brain-matter* under certain circumstances can and does appreciate these undulations, and animals having the power to communicate what they feel, either by natural or artificial language, can relate to each other, the character, state, position, and changes momentarily taking place in and upon substances a long way off. Some men formerly, (as now,) were so crude in their composition that, to act on their vision, objects must be as evident as a church on a hill, and to make an impression on their obtuse feelings, you must "knock them down" or they could not estimate the qualities of the things they were in relation with: and thus many of the properties of matter escaped their senses. They looked so to mass, and the quantity of an action, and not to intensity; never considered

nature relatively, or examined things by analogy, and thus their instruments were coarse and heavy, not calculated, as now, to dissect a ray of light, or detect slight undulations of electricity in a few pulsations of heat. Education has heightened our feelings, and we are become more sensible to impressions, and have now constructed apparatus so delicate in their action, that we can demonstrate the distance of a planet by a pencil of light, and the electrical effect of the heat escaping from a fly, as it alights on Melloni's thermo-electric battery, through thousands of feet of wire. By the dissolution of a single grain of zinc in sulphuric acid, we could hold converse with our friends, though placed at opposite sides of the earth. And the time is not distant perhaps, when we shall be able to change the galvanic into electrical waves, (as we do at present into waves of light,) and so by dilution, as it were, or by this change altering their shape, thus increasing their intensity, throw the fluid into that dynamic state, in which some of its powers of action are tremendously increased, though its quantity remains the same; for by employing a like proportion of metal and acid, we elicit as much galvanic fluid in quantity as is equal to the electricity contained in the largest thunder-cloud that ever floated over our planet, as seen on comparing separately the power the two have in deflecting the needle, or as oxydising or deoxydising agents. By our present mode of employing galvanism we can effect but little, and the power appears small; but when we have arrived at nature's process, to be capable of changing the condition of one into that of the other, (for they are both the same principle, only differing in states,) we shall be able to rend the tree, crumble the building, and tear asunder the crusts of the earth.

Among our notions of the phenomena developed during the magnetic sleep, we must not forget the extraordinary power possessed by *some* of feeling the ailments of others: but this, like clairvoyance, is not always present, and here is the *difficulty*. Some do not like to confess the periods when the lucidity has left them, for I find them to be the same in *character*, asleep as when awake, and ruled or excited by their organization and by passing events, and it is difficult in this world to distinguish the honest from the dishonest. Some (and these chiefly among the educated) always frankly confess they cannot feel or perceive the object in question at that time, whilst others will try and blunder at any thing. Sometimes they require to be coaxed to exert their efforts, and in this way often excel. One point must not be forgotten, that they are often correct in the things they are portraying, but it is

foreign to the personal subject required, and they often describe things past which we imagine to represent things present, and thus misconstrue their statements although correct. This must be guarded against by close interrogation. For instance, a lady was enquiring respecting her sister's disorder, and the description given was minutely that of a friend of hers; and why the sympathy of the somnambule should be led to her companion, instead of the person she was anxious about, we cannot tell; we only know the brain is acted upon by some external objects in preference to others and quite independently of our will or that of others present: all that we can do is to bear in mind previous facts and not forget that they often effect the desired object, if the persons questioning them are intent upon the subject and present themselves with the feelings they possessed when they went first to school, that is, with a wish to be taught, to acquire knowledge and to place confidence in their teachers. The clairvoyant powers often vary in different individuals; one is capable of taking up the sufferings or pains of those presented to them: others of sometimes suggesting remedies, and this unsolicited, and this occurs to the ignorant as well as the educated. This power of prescribing for themselves belongs to all animals in their wild and natural state, and they often lead their offspring to partake of certain remedies in certain disorders, as I shall prove in a future paper. If nature bestow this economy on the lower animals, why not on man? and she does, and every physician must have noticed at times the *longing* of his patients in certain states for some one thing, which if administered does the individual good; and many a nurse, after the retiring of the doctor, has gained credit for giving the sick person the forbidden substance that his or her *feelings* had craved after. Some are best adapted to mental travelling and describing scenes and houses with their contents. Many excel in reading printed or written characters. A fourth set go back into the past, and relate like a tale the passages in persons' lives. But the rarest of all are those who can place before the hearer the future. Again, all these vary according to the person they are placed *en rapport* with. I have seen some throw away a lock of hair as if they had been bitten by it, and they have afterwards described with the greatest contempt the feelings and opinions of the person by whom it was sent. At other times I have seen it rejected as if some horrid contagion rested upon it, and yet they have pictured most minutely the diseases the owner laboured under. On being presented to some individuals, the approach of these is noticed with repugnance, and this *often of their dearest friends*, and

the hand that touches them is repelled or thrown off; with others the reverse is observed, and the actions are beautiful to contemplate. It is nature radiant in all that is innocent and truthful, divested of every art. It is Niobe mourning her children. It is the mother regarding and feeling the sighs of her firstborn. There is a *sympathy* awakened, and the countenance assumes that of care and anxiety for the welfare of their friend or the patient, and then they proceed to name each feature of the ailment and its cause; and this often extends a long way back, so that the person has forgotten the accident, and only recalls it by an effort of the memory, or by being reminded of the surrounding circumstances at the time of exposure. Sometimes they suggest a nostrum immediately; at others they state a future period, when they shall see or *feel* a remedy. I have observed before now a tremour and paleness pass over them at the touch of a piece of hair, or of the hand, should the person be present; and from this I augur the case is hopeless. They never alarm the patient, but on their departure they will tell you, "Nothing will cure, him or her:" "they may be soothed, but the case is gone too far:" "*I smell death!*" and sometimes they predict the period of dissolution, as in Mr. Flower's case. On the other hand, they will with a burst of delight exclaim, "They will get well," and dictate the means to be used. In their sleep they appear to feel where and when to apply the magnetic fluid, and if it should be left in or taken out; they can perceive when the patient is receiving the fluid or rejecting it, also the period when to leave off; for after a time we receive back the principle we had been giving, and return that which we had acquired,—there is an interchange. There is always a great desire in patients to go to sleep, and a great deal of time is wasted in mesmerising the brain, instead of the part affected; this sleep of itself will not effect all, for the patient in the somnolent condition, when ailing anything, will ask to be mesmerised in a certain way and for a certain period, which would not be the case if the magnetic sleep was to do everything. We should yield ourselves up to their manipulations and suggestions, and have faith, as it is called, or, in other words, *will*, that their efforts should be successful; and now, like the animals we encourage in the chase, they increase their efforts, and exert more happily their powers, and arrive more certainly at the wished-for result. And this is the state of feeling people if possible should assume, when they present themselves to test clairvoyance; they should believe that the *somnambule* can do this or that, or they should *will* them to do it, and now their efforts will

be crowned with success ; but generally it is the opposite course which persons adopt, and thus they meet with disappointment. We should always pursue the means to obtain the end. They disturb the instrument, or put it out of order, and then expect it will answer equally well in this deranged state. Will not the touch of the hand, the loud noise, a little damp air or breath, put the musical apparatus out of tune, and often prevent our shewing many electrical experiments? Will not the rude cold wind check the developing effort of the plant, whilst the wooing warm breeze will excite it to put forth its leaves? Could the poet write, the painter compose, or the player act, if those near them interfered with their feelings? No. Nor can the *somnambule* enact the part or effect the object when their senses are disturbed by the presence of anything that is not congenial.

And now a word to the sceptics. In what an unfortunate position the doubters of everything which they cannot comprehend or measure, are placed : how they allow prejudice to blind them : how many pleasures do they lose by suffering their senses to remain thus chained : how strange to become the slaves of opinion and ignorance, leaving their inferiors to become acquainted with beautiful physiological facts which through their inaptness have escaped their notice : and thus they bear and hug their mental fetters, sightless to themselves, but very evident to those who, having lifted the curtain of the penetralia, have been bold enough to enter, casting aside all trammels, and have dared to see and think for themselves. How long will they, like their forefathers, refuse to look at things but through their own glasses?—oh! that they could discern how badly constructed these are, and how they distort the objects they regard. I would implore them to forsake the mode that schools and colleges in times gone by have pursued ; seldom, if ever, was the *great first link* of a science or art discovered or made among them. It was always without the pale, that anything to benefit the human race has been made known, and on its presentation it has generally been rejected and treated with contempt ; but after it has become too evident and too general to be denied, then they have taken up the subject, and perhaps made improvements, or perchance added to it, because they had the means ; whilst the unfortunate developer lay in obscurity, buried, or was driven mad by the world's obloquy. To instance a few in modern times. Newton, who called "philosophy an impertinent litigious lady," was made insane, although he always kept aloof from their circle, and his *Principia* were very nearly lost to the world ; the manuscript lay idle for ten years in the hands of Flamsteed

the great astronomer, and was brought into notice by mere accident, and after many years of rejection was introduced first into France by a lady. Electricity was made known by Franklin, a poor printer, who in many ways was ill-used by the world. The learned Sir John Pringle, who advocated Franklin's *pointed* lightning conductors in opposition to those terminating with a *knob*, was obliged to vacate his seat as president of the Royal Society, after having told that body with George the Third at their head, "that the laws of nature were unalterable at royal pleasure."\* Watt, a peasant, linked steam to his car, and shewed how to saddle and bridle its power so as to make it subservient to our will. Priestley, who presented to us the knowledge of the gases, was a cloth-dresser's son, and himself a poor Unitarian parson; was obliged to fly his country, and prosecuted his pursuits on the poor pittance of £15 a year, subscribed by some private gentlemen; the document of which agreement so to do, was presented some years ago to the University of Glasgow, by Dr. Ashburner. Galvanism was discovered by a lady,† and her husband's experiments proved there was such a thing as animal magnetism in muscles and nerves. But the *schools* rejected this until last year, when it became too evident for them to be silent any longer. Sir H. Davy laughed at poor Winsor's suggestions and experiments on coal gas for illumination, and observed we might as well try to light London with a slice of the moon. We perceive they are in the same mood at the present hour, and will be until the pressure without forces them to yield. It often creates our mirth when they tell us we *imagine* the results of our experiments,—then surely we must be *insane*: some conjecture we are *deceived*,—then without doubt we are *dupes*—the dupes of the young and simple, and also of ourselves. Others, when listening to the relations so placed and described, that the two former observations cannot apply, shrug their shoulders, and by an incredulous smile politely express their *disbelief* of our assertions. Surely they deserve a great deal of credit, for it is a bold thing to stand up and contradict the evidence of so many thousands, coming from all parts of the world, who have arrived at the same conclusions by the same processes: these facts have been attested by the most learned, by persons accustomed to examine carefully all the things presented to their senses. But our subject is not common or general enough to attract the attention of the *schools*! the present occupiers of these large buildings will live and die in their

\* *Penny Cyclopædia*, article "Pringle."

† *Vide Penny Cyclopædia*, vol. ii., p. 54.

ignorance; and it would be well for the good of mankind if an inscription could be placed on their monuments, stating that they disbelieved in the attested facts resulting from animal magnetism, in order that posterity may read it and smile as they read.

I intend giving a series of papers on motion, sound, odours, gravitation, light, heat, electricity and galvanism, which will lead on to the *part* that masses of matter at *rest* play upon each other, and the changes they excite as they act and are reacted upon by surrounding bodies, comprehending magnetism as connected with inanimate substances, and then magnetism as associated with living beings, also the sympathies existing in and among organized things. I shall then regard the *oneness* or unity of all these principles, and observe the part they play on our external senses, which senses I purpose examining into, so as to appreciate them after a different mode to what is at present adopted. By these means we shall be led to develop the origin of ghosts, vampires, witchcraft, dreams, second-sight, the predictions of astrologers and fortune-tellers, with the whole host of hitherto inexplicable things. This will bring us to clairvoyance, *the results of which to us are as referable to common causes as any of the other observed phenomena appertaining to the powers in nature*. I shall also demonstrate, that there are no results in mesmerism that do not occur every twenty-four hours naturally and commonly in and among the race of animated beings, if we take the world as the field for our observation; they will not all of them be found in a village, and there must be many living subjects examined to find a few of the cases. No two persons in the magnetic sleep are alike, their powers vary; one can effect this, another that: the results will also alter according to the mesmeriser, and in the same patient at different times. We merely shew by our manipulations that we have learnt how to command, manage, and use some of these results, as others have those of electricity and steam, &c., &c.

JOSEPH HANDS.

23, Duke Street, Grosvenor Square.

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IV. *Goethe's Grandfather's Clairvoyance, independent of Mesmerism.* By MR. T. S. PRIDEAUX.

TO THE EDITOR OF THE ZOIST.

SIR,—Perusing Goethe's *Warheit und Dichtung*, a few days since, I met with a curious anecdote relating to the possession by his grandfather of a power of foreseeing future events. As all such cases appear to me to possess an interest in connection with the well-known fact of the occasional development of such a power during the mesmeric state, I enclose a free translation for insertion in *The Zoist* should you deem it deserving.

Speaking of his grandfather, Goethe says, "What, however, increased to the highest degree the reverence we felt for the venerable old man was the conviction of his being possessed of the gift of foreseeing future events, especially such as related to himself and his destiny. Although, it is true, he did not express himself decidedly and circumstantially on these topics to any one but our grandmother, yet we all knew that he obtained information through significant dreams. Thus, during the time of his being one of the junior aldermen, he assured his wife that he should obtain the next vacancy on the bench of justices. Soon afterwards one of the justices died of apoplexy; and on the day of the ballot and election he ordered that everything should be silently prepared at home for the guests: and in reality the decisive golden ball fell to him. The simple dream which gave him this information he confided to his wife as follows;—he had seen himself in the assemblage of the full council where everything had happened in the usual way: all at once, the alderman lately deceased had risen from his seat, descended, and in an obliging manner beckoned to him to occupy the vacant seat, and then gone out at the door.

"Something similar happened at the death of the mayor. In such a case no time is lost in appointing his successor, through fear lest the emperor should revive his old right of making the appointment. On this occasion an extraordinary session was announced by special summons at midnight for the following morning. The messenger, whose light was nearly out, asked for a candle-end to enable him to see his way. 'Give him a whole one,' cried our grandfather to his wife, 'he has the trouble on my account.' A successful result corresponded also to this information, and he became really mayor. One circumstance connected with his election was yet more particularly remarkable, viz., that, though his representative had to draw in the third and last place, the two silver balls came



out at first, and consequently the golden one remained for him at the bottom of the bag.

“Entirely prosaic, plain, and without any trace of the fantastic or miraculous, were the other dreams which were made known to us. As a boy, I recollect that rummaging amongst his books and writing materials I found amongst some remarks relating to gardening such memoranda as follow, ‘This night came N. N. to me and said, . . .’ here the name and revelation would be written in ciphers; or ‘This night I saw . . .’ with the remainder in ciphers as before.”

T. S. PRIDEAUX.

Southampton, November, 1847.

V. *Swedenborg on Trance*. Communicated by Mr. J. J. G. WILKINSON, Surgeon, in a letter to Dr. ELLIOTSON.

25, Church Row, Hampstead,  
Sept. 10, 1847.

DEAR Dr. Elliotson.—Feeling a deep interest in the subject of mesmerism, and having a thorough knowledge of the truth of many of its least credible manifestations, I beg to hand you the following short extract from a posthumous work of Swedenborg lately edited by me, and which is curious, as indicating the wide geographical and historical basis on which mesmeric relations stand; for the pages of *The Zoist* have already furnished parallel passages (and passes) to mesmerism from the ancient world, and from all quarters of the globe.

Swedenborg’s work\* was probably written about 1740, and it may be inferred that he had travelled himself in Lapland, (to which country he doubtless alludes) from the graphic description of the Laps contained in his early poems. But I have heard that a similar assertion to that contained in the following extract, is also made in Scheffer’s *History of Lapland*, a work which has been translated into English, though I have not been fortunate enough to meet with it.

“Ecstasy or trance,” says Swedenborg, “is a state of separation between the body and the soul, while the life still continues; and at such times the soul is believed to have left the body, or, if it remains, the connexion between the two is supposed to be broken. Some persons fall into trance before the agony of death, and their souls are raised in a manner out of

\* “Emanuelis Swedenborgii *Œconomia Regni Animalis in Transactiones divisa, quarum hæc tertia de Fibra, de Tunica Arachnoidea, et de Morbis Fibrarum agit; anatomice, physice, et philosophice perlustrata. Ex autographo ejus in Bibliotheca Academiae Regiæ Holmiensis asservato, nunc primum edidit* Jac. Jo. Garth Wilkinson. London, Newbery, 1847.

the world, but afterwards they again return into their mortal tenement or prison. Some authors are accustomed to call the state of suspended animation from drowning, ecstasy, in which, when the body is taken out of the water, the whole frame and the face are livid, and there are the usual appearances of death ; but, the water being disgorged and heat applied, the former condition of life returns. Cases of suffocation and obstruction of the gullet, in which the patients are put upon the bier, or even buried, and afterwards come to life again, also come under the designation of trance. Some species of animals, as swallows, bears, and the like, pass the winter in a sort of death, neither taking food nor drawing breath ; nor are there wanting cases of the same thing in the human species ; and this mode of life is also regarded as entranced. In the northern latitudes there are certain reputed magicians who have the power of passing spontaneously into the state of trance, during which they are deprived of the external senses and of motion altogether, and are simply attentive or alive to the operations of the soul ; and this to the end that, after they are wakened up again, they may disclose the particulars of thefts that have been committed, and in general gain a knowledge of any secrets desired to be ascertained. It appears then that there are several different kinds of trance, but which all agree in the fact, that the entranced subjects lie like dead persons, but their inner life continues.

\* \* \* \* "A peculiar disposition [of structure] is required in persons leading the ecstatic life. \* \* \* \* The causes of trance are numerous, viz., as we said above, suffocation of the gullet, of the windpipe, of the bronchia in angina, of the lungs and stomach by water swallowed during immersion, also by air itself, by rush of blood from the arteries into the veins during the agony of death, when the supply of animal spirits fails. *Nor would it be quite contrary to reason to aver, that there are persons who can throw themselves into trance by natural means ; whence the belief in magic.*"

Such, my dear Doctor, is the extract from the despised, visionary Swedenborg, whose *case*, however, demands the serious study of all mesmerists, and furnishes, I am bold to say, many points which before your valuable crusade in the name of truth and humanity, must have seemed *bizarre*, and alien to all our knowledge, but now, through your labours, take rank as likely, nay among common, facts. I allude particularly to the biographical particulars of Swedenborg's *clear-seeing*, and which are as well attested, (and I can say no more,) as the most solid cases in the pages of *The Zoist*. These par-

ticulars, nearly all of them, may be seen in Smithson's Translation of Tafel's *Documents concerning Swedenborg*, and I beg respectfully to invite your attention to them.

As to the above extract, I believe there is no one more sure than yourself to make all allowance for difference and antiquity of phraseology, or to be practically more generous to one who adopts so different a theory of first principles from your own, as Swedenborg.

I am, my dear Dr. Elliotson,  
Always your obliged and obedient,  
J. J. G. WILKINSON.\*

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VI. *Swedenborg's Clairvoyance independent of Mesmerism.*  
By Mr. ROFFE.

TO THE EDITOR OF THE ZOIST.

SIR,—In *The Zoist* for July, 1847, I perceive a communication of an extract from Mr. Forbes's *Oriental Memoirs*, containing a remarkable case of *prospective power* displayed by a Brahmin, and which your correspondent notes as a striking contrast to the *retrospective power* shown by Zschokke. It occurs to me that the following instance of *simultaneous power* may not be without interest, as tending to illustrate Dr. Elliotson's remark, "that nothing is produced in the mesmeric state, that does not occur spontaneously and independently of it." It relates to the Swedish philosopher and theologian, Emanuel Swedenborg, and is narrated by the celebrated Kant,

\* As I have made a free translation, I subjoin the passage in the original :—  
"Exstasis varie accipitur, est quasi status separati corporis et animæ, dum adhuc vivitur; et creditur anima corpore interea emigrata, vel licet remaneat; vinculum esse disruptum. Quidam ante agonem mortis in exstasin solent labi, et anima tenus quasi extra mundum elevari, sed iterum in suam casam seu carcerem redire. Quidam etiam statum semixstinctum naufragorum exstasin vocant, qui scilicet undis immersi, extrahuntur, corpore et facie lividi, tanquam mortui, sed evomita ferali unda, et calore foti in pristinam suam vitam redeunt. Tum etiam qui suffocati, et gula obstructi sæpe lecticis suis et sepulcris inferuntur, et tamen reviviscunt. Quædam animalium species hyemem in quadam morte sine victu et respiratu traducunt, ut hirundines, ursæ et aliæ; etiam hominum dantur exempla; hanc vitam etiam exstaticam vocant. In regionibus septentrionalibus creduntur aliqui magicæ artis periti sponte in quandam exstasin posse labi, ac sensibus externis omnique motu privari, ac interea operationibus solius animæ vacare, ut resuscitati deinceps furta reveleat, et desiderata arcana nuntient. Ita apparet, quod plures exstasium species sint, inque eo convenient, quod corpore quasi extincti jaceant, superstitute vita interiore.

\* \* \* "requiritur dispositio peculiaris ad vitam exstaticam ducendam : \* \* \*  
"Causæ sunt plures, scilicet ut dictum est, suffocatio gulæ, tracheæ, bronchiorum per anginam, pulmonum et ventriculi per aquam naufragam, perque aerem: per sanguinis eruptionem ab arteriis in venas, spiritu deficiente animali, in agonizaturis. Nec rationi prorsus contrarium foret adstruere, quosdam etiam se in exstasin modis naturalibus posse præcipitare, unde fides magicæ."

in a letter to a lady of quality, Charlotte de Knoblock (afterwards widow of Lieutenant General de Klingsporn).

The letter is in the collection of Kant's Works, and was first published in 1804. Dr. Tafel (now Librarian of the University at Tubingen) having inserted it in his documents concerning Swedenborg, has, from a minute historical examination, corrected certain erroneous dates in Kant's letter, such as 1756 for 1759, &c. : the dates are therefore taken from the Doctor's rectification.

ALFRED ROFFE.

48, Ossulston Street, Somers Town.

*Extracts from Kant's Letter.*

"I would not have deprived myself so long of the honour and pleasure of obeying the request of a lady who is the ornament of her sex, in communicating the desired information, if I had not deemed it necessary previously to inform myself thoroughly concerning the subject of your request. Permit me, gracious lady, to justify my proceedings in this matter, inasmuch as it might appear that an erroneous opinion had induced me to credit the various relations concerning it without careful examination. I am not aware that anybody has ever perceived in me an inclination to the marvellous, or a weakness approaching to credulity. So much is certain, that notwithstanding all the narrations of apparitions and visions concerning the spiritual world, of which a great number of the most probable are known to me, I have always considered it to be most in agreement with the rule of sound reason to incline to the negative side ; not as if I had imagined such a case to be impossible, although we know but very little concerning the nature of a spirit, but because the instances are not in general sufficiently proved. There arise, moreover, from the incomprehensibility and inutility of this sort of phenomena, too many difficulties ; and there are, on the other hand, so many proofs of deception, that I have never considered it necessary to suffer fear or dread to come upon me, either in the cemeteries of the dead, or in the darkness of night. This is the position in which my mind stood for a long time until the accounts of Swedenborg came to my notice. . . . ."

"In order, gracious lady, to give you two proofs, of which the present existing public is a witness, and which the person who related them to me had the opportunity of investigating at the very place where they occurred, I will relate to you the two following occurrences ;—"

Kant then gives a relation concerning a Madame Von Marseville, and continues thus,—

“ But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1759, when M. de Swedenborg, towards the end of February, on Saturday, at 4 o'clock, p.m., arrived at Gottenburg from England, Mr. William Costel invited him to his house, together with a party of fifteen persons. About 6 o'clock M. de Swedenborg went out, and after a short interval returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm, (Gottenburg is about three hundred miles from Stockholm) and that it was spreading very fast. He was restless and went out often: he said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At 8 o'clock, after he had been out again, he joyfully exclaimed, ‘Thank God! the fire is extinguished the third door from my house.’ This news occasioned great commotion through the whole city, and particularly amongst the company in which he was. It was announced to the Governor the same evening. On the Sunday morning, Swedenborg was sent for by the Governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the Governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster.

“ On the Monday evening a messenger arrived at Gottenburg, who was despatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately after it had ceased, for the fire was extinguished at 8 o'clock.

“ What can be brought forward against the authenticity of this occurrence? My friend, who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also about two months ago, at Gottenburg, where he is acquainted with the most respectable

houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants who are still alive were witnesses to the memorable occurrence.

“I am, with profound reverence, &c.,  
“Kœnigsburg, Aug. 10, 1768.” “EMANUEL KANT.

\*.\* Whoever has had the most ample experience of the truth of clairvoyance must be convinced that those who are gifted with it talk frequently great nonsense. The power does not always glow in them when they fancy or would have you believe that it is present. No faculty is always in full vigour, no intellectual discernment is never at fault: and it is with clairvoyance as with all others. Clairvoyants are probably sometimes deceived,—erroneously conceive that they are not on the particular occasion destitute of the power. But sometimes, through the desire of pleasing or of showing off, they rashly make a false pretence to it. The clairvoyance and cerebral sympathy of Ellen Dawson seem established: yet we learn that Dr. Elliotson found her completely fail every time, and the times were no fewer than eight, that a trial was made of her clairvoyance in his presence: and that Fanny Gorman as completely failed when he went to witness her clairvoyance, as well as upon other occasions.

Even on occasions of real clairvoyance, the faculty is not unfrequently unsteady, and nonsense may be mixed with astounding clairvoyance. In both these circumstances the parties may pour forth the mere opinions and ignorant prejudices of their waking state, and talk about even supernatural matters, precisely in accordance with what they have learnt from those with whom they have lived, and with what they are known to believe. However much they may pour forth upon the supernatural they are safe, they cannot be refuted; for experience and proof are concerned with nature only. Neither let it be forgotten, that delirium is often mixed up with clairvoyance in those whose intellect and feelings are sound in their habitual state: and that mad persons are occasionally clairvoyant; of which latter fact instances have been presented to our readers in the two preceding numbers.

The learned and virtuous Swedenborg we doubt not was actually sometimes clairvoyant: but the majority of persons see proofs enough of a strong mixture of innocent partial insanity having affected him for at least thirty years of his life. Pascal believed that a yawning gulf was open before him, and, while working the problem of the cycloidal curve, would be tied in his chair lest he should be swallowed up in it.—*Zoist*.

VII. *On the Physics of the Nervous System.* By Dr. JACOBY, of Königsberg. Translated from the German and presented to *The Zoist* for publication by Mr. R. R. NOEL.

SUCH is the progress, which has been made of late years, in the knowledge of the structure and mechanism of the nervous system, that the time seems to have arrived when it behoves us to examine how far our insight into the real nature of nervous action itself has been advanced. Tired with the fruitless dreams of philosophic schools, more given to playing with words than dealing with realities, physiologists have latterly again turned their attention to the strict observation of nature; and with the aid of experiments and the microscope they have collected a not unimportant treasure of empirical facts. But man cannot long remain satisfied with this kind of knowledge only. However often repulsed, he strives again and again to obtain an explanation of the cause of the phenomena and the laws which he observes; thus proving that the cause he seeks lies within himself, and that its discovery is necessary to him before he can gain a *full consciousness of his own nature*. All knowledge of things is in fact but man's self-knowledge, and therefore no faith is more justifiable than the faith in the unlimited power of the human mind.

Amongst the departments of science in which speculation, long repressed, has latterly again been active, must be numbered physiology. Hitherto the current coin in this science has consisted almost exclusively of experiments and facts of direct observation; but we now find that questions concerning *vitality*, the *nervous principle*, and such like, which had been long out of fashion, are becoming more and more frequently examined. With this new awakened thirst for theoretical inquiries, the old dispute about materialism and idealism has again come forth; and if the newer philosophy, with its supposed identity of being and thought (*sein und denken*), apparently acts as a mediator between these two opposing doctrines, still it perhaps remains for physiology to bring the contest to a satisfactory conclusion with those weapons which it alone has at command.

Have those things only a real existence which either are cognizable to our senses, or which, if they escape our perception, nevertheless, in their peculiar being (*wesen*) agree with such things as *are* cognizable to the senses? or do things exist, the essence (*wesen*) of which is qualitatively different from the nature of all sensible objects?

The materialist asserts the first, the idealist the second.

The former explains the non-perception of many things which exist, through the want of sufficient acuteness and attention of the senses; the latter finds it to arise from the immateriality of the things themselves.

Let us make this clear by a few examples.

That there are great, beautiful, and virtuous men, and yet that greatness, beauty, and virtue are not actual existences, but are merely conceptions of our reasoning faculties, every one will allow. Still with what eagerness does the idealist enter his protest, if doubts are expressed of the real existence of a *higher* order of things, or of the spirit, the soul, &c.; and yet these, too, are but mere conceptions of the reasoning faculties, for real existence belongs only to the order of things in the universe,—to man endowed with certain qualities, to the body, &c.

The idealist even goes further. Not only does he attribute existence to his imperceptible (immaterial) beings, but he considers them to be the cause of the things which are cognizable to the senses—to be the *creative, motive, and preserving* principle in the same. Thus it is the soul which constructs its own organism; it is the mind which sets the body in motion, and which continues to *be* independently after death. But how is it to be imagined, that an unexpansive, immaterial, and formless essence (*wesen*) can produce a body? How can such an essence (*wesen*), when there is a complete absence of every point of contact, of every relation, determine the body to a change of place? The vast chasm which lies between matter and “spirit,” cannot escape the idealist; “pre-established harmony,” “absolute negation,” “self-abnegation,” &c., are words with which he seeks to fill up this chasm, however poor the bridge they afford. No one has better described this permutation of conceptions of the reasoning faculties and actual things, than T. G. Hamann in his letters to Jacobi.

“The question with me,” he says, “is not so much *what is reason*, as what is language; and in this I see the cause of all those paralogisms and antinomies which we attribute to the first. Defend me from your refined, abstract, empty words; these I avoid like stagnant water and very thin ice.\* Our whole philosophy consists more of words than of reasoning, and the misconceptions of numberless words, the propopœias of the most arbitrary abstractions, yes, even of the most usual figures of speech of the *sensus communis*, have given rise to a whole world of questions as groundlessly started as replied to.”

\* In English called cats' ice.—*Zoist*.



The *MAGUS* of the north is in the right! *prosopopœias*, personifications of the most arbitrary abstractions, in this lies the fundamental error, from which the new philosophy, aiming as it does at being nothing else than anthropology, is now endeavouring to free itself.

The word *power*, which is constantly used in physics and physiology, belongs to those refined, abstract, empty words, which Hamann recommends us to avoid like stagnant water and very thin ice.

It is not the aim of this essay to point out the abuses which natural philosophers of former ages have committed with the word just mentioned. At the present day they still speak, it is true, of mechanical and chemical powers, of electricity, galvanism, of the power of attraction and of that of the lever; the physical enquirer knows, however, that all these powers are not real, independent things, separable from material substances. Power is not in the eyes of a natural philosopher a reality, but merely an abstraction of certain actual changes which take place in sensible objects. When we say courage, virtue, produce great results, this is but a mere figure of speech of the *sensus communis*. In thus speaking we are perfectly conscious that courageous and virtuous men are to be understood. In like manner, the natural philosophers speak of the effects of a power, without forgetting for a moment that it is the bodies themselves only which produce effects. Thus it is not the *power* of the lever which moves a heavy body, but another body, which is brought into a particular relation with the weighty one. And lastly, as an effect upon any particular body, be it shewn either in change of place or of condition, is never possible without another body, we plainly see that whenever in physics a power is mentioned, two bodies at least must be present. In short, it is only to the relation between two bodies, that we apply the term power.

We have not unintentionally dwelt thus long on a well-known subject. The disregard of the meaning of words has in physiology, unfortunately, given rise to numerous misconceptions and to a confusion which has lasted to the present day.

Vital power, nervous power, irritability, power of self-conservation, power of assimilation, power of the soul, (which Ritzen again divides into body-forming, form-forming, and self-forming powers,) motive power, (to which Ritzen even opposes a power of repose,) power of the will, power of conception, power of imagination; these are some of those *efficient* powers to be met with in our physiological text-books,

to enumerate all which would be a task of no little difficulty. To distinguish these powers from the physical ones, they are called organic or vital, and it is this very designation which has led physiologists to form the most erroneous ideas. If we had been satisfied to use the word power to imply particular relations between bodies, the so-called vital powers would then neither have been supposed to have an independent being, free from the relations of space, nor to possess self-action, a thing of which we have no proof in the whole range of phenomena. Spirit, as an abstract conception, the sum of all the vital powers, is still considered by the greater number of physiologists to be an incorporeal essence, penetrating the organisms, and thus the effective cause of the physiological processes. That a power, as an expression for a mere relation, may be the proximate cause (*grund*) of a phenomenon, but never the ultimate cause (*ursache*), has troubled physiologists but little; for they consider it to be their duty—in the teeth of all logic—"to vindicate the supremacy of spirit." When the follower of physical science speaks of the electrical or chemical power of a single body, he means its relation to other bodies, or, in the sense of electro-chemistry, the relation of its own atoms to one another; he does not, however, one-sidedly attribute either a power or an effect to the single body *per se*. But the physiologist acts very differently. In his eyes, for instance, *nervous power* is a power belonging exclusively to the *nervous substance*, and it is even that which is properly *efficient* in it; when a muscular fibre contracts, the contraction is said to be produced by the peculiar motive power of the nerve. The natural philosopher would say, in such a case, when muscular fibre and nerve, under certain conditions, enter into a relation to one another, the phenomenon of motion takes place. We have not to do here merely with a better form of expression; the point in question is of decided influence on the progress of the investigation. The natural philosopher (*physiker*) cannot rest satisfied whilst the physiologist of the idealist school admits an active moving power in the nerves to be the ultimate cause (*letzter erklärungsgrund*) of motion. The former knows that no one body can produce a change in another, without at the same time experiencing a reaction itself; that, for instance, a cannon-ball cannot be fired off without at the same time causing the cannon to recoil. According to this universal law, not only the muscle, but likewise the nerve, must experience a change during the phenomenon of motion. When the natural philosopher has discovered the laws, according to which the changes in muscle

and nerve mutually condition each other, he will then, and not till then, come to a conclusion about the relation of both, and form the conception of a power in a physical sense.

In like manner as the idea of a power, rightly conceived, has promoted the progress of physics, has the admission of "powers in an objective sense" brought uncertainty and confusion into physiology. Reil was one of the first to warn us against the mischievous influence of these imaginary beings (*wesen*), and yet even the most distinguished physiologists of our times have not quite been able to emancipate themselves from them. Thus, for instance, Johannes Müller says: "Although the clearness and distinctness of our conceptions and thoughts and the depths of our sufferings can be *changed* by *material* alterations of the brain, and although the integrity of the brain is decidedly necessary for consciousness, still our *psychical life (seelenleben) cannot be explained by MATERIAL changes of the brain*, and this psychical life must be considered as [an aggregate of] actions (*eine thätigkeit*) in their nature (*wesen*) entirely independent of the conditions of space." Müller here admits, in plain terms, an *immaterial* soul. And what has led him to this conclusion? Because "certain phenomena cannot be explained as material changes." Now, this may depend on the impossibility of such an explanation; it may, however, result from our deficient knowledge of material processes. As long as Müller cannot prove the explanation to be impossible, the acknowledgment of our ignorance is, in every case, far better than the arbitrary assumption of an immaterial soul. Or is perhaps *something* explained by the hypothesis of "actions independent of conditions of space?" How are these actions to be at once "*independent*" of matter, and yet be influenced by material alterations of the brain? Müller calls the attempt to deduce conception and thought (*vorstellen und denken*) from reciprocal actions of intimately connected ganglionic bodies, "a vague and entirely unfounded hypothesis." We ask, however, if his assumed soul, with its irreconcilable contradictions, which he first creates to *explain* certain phenomena, and then receives as their *cause*, is anything more than "a vague and entirely unfounded hypothesis?" By means of his hypothesis, is the way in which the so-called mental actions (*seelenthätigkeiten*) take place, better understood, than when we regard them as the result of changes as yet not sufficiently known? The phenomena of *reflex-actions* were known much earlier than their *cause (grund)*. Accordingly, the physiologists before Bell (Prochaska) ought to have reasoned thus: "because these appearances cannot be *explained as material*

changes, their cause must be acknowledged to consist in *some action entirely independent of the conditions of space.*"

We find the very same grounds, which J. Müller adduces for the existence of an immaterial soul, brought forward by the earlier physical enquirers, who attributed to each body, even to the *inorganic*, an *especial soul*; we find them advanced by many of the earlier physicians, who explained the origin of diseases through the influence of *Satan and demons*; and we meet with them again amongst the astronomers *before* Newton, who deduced the course of the heavenly bodies from the principle of their *possessing souls*.

The history of science teaches that the idealist views, which seek the causes of phenomena in something else than the bodies themselves, have never led to the discovery of a single truth; whereas materialism, as even its opponents confess, urges us on, at least, to incessant investigation.

In physiology, as in physics, we have to deal exclusively with sensible objects. We divide their relations into such as we have gained a knowledge of, and into such as are yet unknown. Let us never assume incorporeal and metaphysical creations of our imagination to be the cause of the latter, but, discarding this cloak for our ignorance, honestly continue our investigations, bearing in mind the physical axiom that a *body* only, and not a *power*, can produce effects upon another *body*.

Against the materialist school in physiology, opposition has been raised on various sides. The objections derived from theology and morals, we may be allowed here to pass in silence. As natural philosophers we are permitted, as is known, "to penetrate as deep as we can." If the materialist views are the true ones, we may take for granted that morals and theology will in the end be found to agree with them, or they must accommodate themselves to them. We have here to speak only of *scientific* objections.

But it is far from our purpose to enumerate and refute all these, particularly as we consider the foregoing explanations applicable to the main question. We shall confine ourselves, therefore, to a few remarks.

1. Burdach in his *Sketch of a Physiology of the Nervous System*, written professedly in defence of idealism, has the following words: "The comparison of the structure of the nerves with the phenomena of life convinces us that a mechanical view of the nerves as conductors is absolutely untenable. Sensation enables us to *distinguish* the impressions which are made on two *proximate points* of the skin. If this should be the result of each impression touching a particular

nervous fibre, which thus, in its speciality, conveys the impression to the sensorium, then there must be the *end-point* of a nervous fibre at every part of the skin. *But such end-points do not exist*, for the fibres at the peripheral ends of the nerves spread themselves out on the *surface* and *form loops*, so that two impressions, although sensation distinguishes them as such, nevertheless touch *one and the same fibre*, only at two different points."

We might reply, that this fact, at the most, only proves our yet deficient knowledge of *the material causes of sensation*, and by no means the necessity of an *ideal* explanation. We have not cited this objection, however, to refute it, but rather to call attention to a new and important discovery as regards the nerves.

*Johannes Müller* and *Brücke*, in a series of observations made on the muscle of the eye of pikes, saw nervous tubes actually become divided into two. According to *Savi*, the *primitive threads* (*primitivfäden*) of the nerves do not only become divided on the laminæ of the electrical organs of the torpedo, but form a connected net. "It becomes a question," Müller remarks, "whether these nervous tubes do not give out still finer elements, which have hitherto escaped observation, whether these consist of finer tubes, or of the central threads contained in the nervous tubes. The *nervous tubes* may be called thick in comparison with the *muscular fibres*, and in comparison with the greater number of the elementary tissues, and are certainly complex parts." Schwann saw a great many delicate fibres arise from the so-called primitive fibres, which here and there formed small knots, from whence several branches spread out. In like manner *Hannover* found, besides the loops (*bogen*), also *free ends* of the nervous threads, and he remarks that the *loops* may possibly find their end at another spot; so that he considers a division of the nervous fibres into more delicate and *free ends*, to be the manner in which the *nerves of the skin* end. We recall to mind here, too, the free-ending nervous fibres in the parts discovered by *Parini* (*Parinischen Körperchen*).\*

\* "The hypothesis of the absolute continuity of the nervous fibres has latterly been brought forward with a degree of assurance, generally accorded only to well certified facts. But the anatomists who adhere to it have always been but few in number, and few indeed are the grounds on which their arguments are based," (Article "Physiology of the Nerves," by Prof. Volkmann, in *Wager's Handwörterbuch der Physiologie*.) This article contains an admirable critique of the "Hypothesis of the nervous loops, originally started by Valentin, and a favorite hobby of Carus." Volkmann has brought considerable powers of discrimination and combination and logical reasoning to bear on the physiology of the nerves, the results of experiments and other investigations. Without losing sight of the connexion of the nervous system as a whole, he demonstrates the

2. In another part of his essay, Burdach says, under the title, "Sensation without nerves,"—"In consequence of the discovery that when nerves had been cut through or ligatured (*unterbunden*), sensation ceases, it has been concluded that sensation is only possible by means of the *nerves*; therefore a part which, in a healthy or diseased state, may be the seat of *pain*, *must* have *nerves*, even when they are not *visible*. A really exact physiology can hardly allow such a hazardous conclusion. Organic substance, newly formed to replace what is lost by waste, although it may not contain nerves, is nevertheless particularly sensible of impressions, and indeed in an equal degree, whether it is destined to restore bony substance, or parts *rich in nerves*, even if the *nerves which go to these parts have been cut through*."

To this we may reply, if the nerves which go to such a part are really cut through, the sensibility of the *nervous substance* is certainly incomprehensible; for in this case, as we learn by experiments, insensibility would be the result, even when *visible* nerves are present. If, however, the nerves going to the part remain in *undisturbed connexion with the brain*, the explanation of the phenomena observed is not difficult. The substance of the cicatrice, being touched, will cause a pressure on the *neighbouring* parts and their nervous trunks (*nervenstämme*), and, according to the laws of eccentric motions, the impression will be felt especially in that part where the nerves ended before the wound was made, and *therefore on the scar*. Thus, on this hand, the assumption of "sensation without nerves" can hardly be maintained.

3. As a proof that "organic *power* and organic *matter* are two different things," Johannes Müller appeals to the fact, that "the vital organic matter enters into inorganic combinations, as soon as the cause of the organic appearances—the power of life—ceases." Here we again meet with the same erroneous idea of power amongst the physiologists, which we have already had occasion to find fault with. The power of life is not only made the cause of the organic appearances, but is likewise separable from organic matter in death. There is no doubt that the body enters into inorganic combinations after death. This does not take place, however,

speciality and independence of various parts, and upsets completely, I think, the arguments for the "absolute *continuity* and *oneness* of nervous fibre."

As certain physiologists of the idealist school have supposed the continuity of nervous fibre to corroborate beautifully their spiritualist doctrines and views of the oneness of the mind, and as these again have been made a foundation for attacks on phrenology, the adherents of this science may derive many important arguments from the article in question—far more than the author, who repudiates phrenology, is aware of.—(*Translator*.)

because an abstract being, the so-called vital power, ceases, but rather because the state of the life—capable or vivifiable organic matter—changes in such a manner in death, that it becomes adapted for inorganic combinations, and consequently the results of organic matter, the phenomena of life, must cease. Do not, for instance, the phenomena of fire last only as long as those combinations and separations necessary to burning take place? and we cannot say that these combinations and separations cease, because the fire goes out.

In many other places of Müller's physiology, particularly in his explanation of the functions of the *senses*,\* is this arbitrary and nothing-explaining idea of *power* introduced. It is the same idea—in *a modern dress only*—as contained in the belief of the ancients, that spirits move up and down in the nerves.

4. In vindication of his idea of power, Müller even appeals to physics. "There are," he says, "powers of nature or imponderable substances, as *light, electricity, and magnetism*, which, if they do not depend upon matter, yet, *without a change taking place in the material condition of the body*, leave one kind of matter and pass over to another. The existence of these principles, their appearance in bodies, and their transience from one body to another, show us clearly that *that materialism* which will acknowledge nothing but the powers of atoms is without *foundation*; and without in the least meaning to compare the *life-principle* and the *psychical-principle* with these imponderable substances or powers, we see at least that there is nothing in the facts of physics which removes the *possibility* of there being an efficient immaterial principle, independent of matter, although it operates in organic bodies and in matter."

So far Müller! The *entia rationis* are taken here again for *realia*, *power* and *immaterial* principle are classed together with *imponderable* substances. In fact, this and the following passage form an admirable specimen of the physiologico-mystical confusion of language.

The instances which Müller borrows from physics, are not very happily chosen, for, in opposition to his own views,

\* Müller's theory of the "*specifically* different functions of the senses" is entirely repudiated, and justly so, it seems, by many of the later physiological writers, as Valentin, Volkmann, Spiess, Lotze. Volkmann, in the article cited above, where speaking of the one-sided and narrow views concerning the functions of the nerves and the possibility of vicarious sensations (*vicariirender empfindungen*), says, "If, according to the assertions of magnetizers (mesmerists), the points of the fingers and the region of the stomach are sensible to light, we can only say that their statements may not be sufficiently proved, but we cannot reject them as absurd in themselves." A trifling concession from a professional physiologist.—*Translator*.

they prove that the natural philosophers, wherever they do not *perceive* material causes of phenomena, out of timid respect for *immaterial* principles think themselves in duty bound to assume them *hypothetically*. As regards the assertion, that "light, electricity, and magnetism, *without* any change in the material condition of bodies, *leave* them and *pass over* to others;" the physical enquirers will hardly be of the same opinion as Müller.

5. The opponents of the materialist school in physiology, take most particular pains to prove the difference between the so-called *dead* powers of nature and the powers of life, especially between electricity and nervous action. But how this is to show the incorrectness of the materialist views, and even the *incorporeity* of the soul, is difficult to understand. Even if they had themselves succeeded in demonstrating this difference, still this would only have taught us that the phenomena of life depend on *other* causes, distinguishable, to be sure, from electricity, but still on material causes.

However, up to this hour, our opponents are far from their goal. At present we will not assert the identity of both phenomena,—as Sauvages, de Haen, Prochaska, and others maintain,—neither will we deny it. Thus much appears to us, however, to be fully established; that the grounds which have hitherto been brought forward to refute the identity, are by no means tenable.

The physiologists have laid particular stress upon the following points. 1. That the nerves in their entire course are surrounded by moist parts, which are therefore perfect conductors of electricity, and that the nerves themselves are worse conductors than the cellular tissues of which their sheaths are formed. Accordingly, the entirely isolated action of the several nervous fibres, showing itself, as it does, exclusively at the peripheral and central ends, could not take place, if this action were of an electrical nature, since, the nerves being surrounded by a moist substance, a lateral *diversion* of the electricity must everywhere obtain.

A short time ago, this objection must doubtless have appeared to be of great importance; whether it is so now, the following fact will best show.

The microscope teaches us, as is well known, that each primitive nervous fibre consists of a cylindrical transparent tube and medullary matter; further that, in this medullary matter a central streak may be remarked (called by Purkinje the axis-cylinder, by Remak the primitive cord, and by Müller the central-thread). It was formerly believed that the central-thread was nothing more than the firmer part of



the medullary matter arising from coagulation. But this is not the case; for if the medullary matter be extracted by boiling the nerves in spirits of wine, the central-thread remains and is visible through the transparent skin of the cylinder. Schwann and Purkinje find the medullary matter surrounding the central-thread to be distinguishable from the extraordinarily delicate skin of the nervous cylinder, in which, therefore, both medullary matter and central-thread are enclosed. The medullary matter is of an adipose nature, and consequently, like all fatty substances, isolating electricity. It results, therefore, from these discoveries, that *the central thread of each primitive fibre is surrounded by an insulating substance* (as to electricity). This fact is of great importance, and Johannes Müller himself, who at the time he first published his physiological work (1834) belonged to the decided opponents of the doctrine of identity, has found himself obliged to make considerable concessions in his late edition (1844).

“We must acknowledge,” he says, “that the identity of the nervous principle and electricity is far from being proved, but we can say no more. A deeper still unknown connexion between these phenomena, analogous to that *between electricity and magnetism*, may exist. The methodical progression of science forbids us, however, from making use of a supposition as a basis for scientific systems.”

No one can refuse assent to this last remark; still in every case the above cited objection to the identity is upset by the experience already gained.

2. Another objection is based on a well-known experiment. If a nerve is cut through in several places, but in such a manner that the cut ends remain in immediate contact with each other, or if a nerve is surrounded with a tightly-drawn thread (*unterbindungsfaden*), mechanical and chemical irritation can no longer stimulate this nerve to action; the passage of the so-called “nervous power” is cut off. Nevertheless nerves thus cut through or tied, if the part lie between two armatures, are as good conductors of electricity as uninjured nerves.

We could reply to this objection with effect by appealing to our experience, that thermo-electricity likewise is checked by every interruption of the conducting wire, but that on this account no one has ever asserted that *thermo-electricity is no electricity*.

However, the apparent contradiction in the two experiments can be explained otherwise than by mere analogy,

when we consider that animal electricity operates only in the *insulated central-thread* of the nerve.

If the entire nerve be tied or cut through, animal electricity cannot pass over the injured spot; in the first instance, because the ligature at once surrounds the central-thread and the adipose substance which causes its insulation; in the second instance, because the divided ends of the central-thread shrink back in the tubes of the primitive fibres, and these tubes contract and close themselves.

Electricity, on the other hand, when introduced from without, can very easily be transmitted through the moist ligature or through the watery vapour lying between the divided nerves, and then, beneath the tied or cut point, penetrate the insulating medullary matter, and thus operate on the uninjured central-thread below. For electrical currents which are cut off from conductors by insulators, effectuate nevertheless currents in such conductors through *induction*.

Lastly, the opponents of the doctrine of identity attach great weight to the experiment, that, when the nerves are examined during their action by means of the galvanometer, no variation of the magnetic needle, or only the most trifling deviation, takes place. Amongst experiments cited are those of Bischof on frogs (Müller's *Archiv.*, 1841), which led this physiologist to the conclusion that no electric current exists in the nerves.

Again; according to the observations of Matteucci, a galvanometer in connexion with the insulated nerves of the electrical organ of the torpedo displayed no deviation.

But the observations of Bischof, supposing them to be correct, do not justify the deductions he draws from them.

Even Johannes Müller now objects, that the primitive or central-thread in the interior of its nervous tube is surrounded with a layer of insulating adipose substance, and consequently that its own current is purely lengthwise; and further, that the action of the nerves on the galvanometer is arrested by the approximation of centrifugal and centripetal currents in different fibres of one and the same nerve.

But against Bischof's experiments on frogs other experiments may be brought to bear, and, in conclusion, we will mention what has been observed by Nobili and Matteucci (Paris, 1840).

These experimenters mutilated a frog in such a manner that nothing but the lower part of the spine and the hind legs remained, and with no other connexion between the two than that formed by the nerves. On the lower spinal portion,

with part of the nerves, being placed in a vessel containing a solution of common salt, and the legs in another, filled in like manner, and on the wire-ends of a galvanometer being brought in connexion with the solutions, a declination of the magnetic needle of several degrees was the result. In this case, therefore, an electrical current from the feet towards the head must have taken place.

All these experiments show at least, that, up to the present time, the views of the identity of nervous action with the phenomena of electricity are not controverted, and that even if this should ever take place, still the correctness of the materialist doctrines would, on this account, by no means be disproved.

R. R. NOEL, (*Transl.*)

Rosawitz, Bohemia, Dec., 1847.

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\*.\* We think it right to state that the experiments which Professor Matteucci has adopted for the purpose of ascertaining whether there exists an electric current in nerves which are exciting muscles to vigorous contraction, *seem* to prove that such is not the case, for in no one instance has he been able to obtain the least indication of such a current. He considers nervous force and electricity to be two distinct agencies, but at the same time allows that there is a close analogy between them. He believes the phenomena of contraction induced in muscles by the simple contact of their nerves with another muscle in the act of contracting, as a phenomenon altogether *sui generis*, and as indicating that the action of the nervous power produces a peculiar condition in the latter, which is capable in its turn of inducing a state of nervous excitation in the trunk of a nerve brought into simple contact with it. He attributes great weight to the following phenomena of *induced contraction*. If we lay the nerve of a galvanoscopic frog upon the exposed muscles of one or both thighs of a frog prepared in the ordinary manner, and cause the latter to contract by an irritation of any kind applied to the nerves or to the spinal cord, the muscles of the leg of the galvanoscopic frog are also thrown into contraction. The experiment is made still more striking by arranging three or four galvanoscopic frogs in such a manner that the nerve of the second shall lie upon the muscle of the first, the nerve of the third upon the muscle of the second, and that of the fourth upon the muscle of the third. Upon irritating the nerve of the first, and throwing its muscles into contraction, the muscles of the second, third, and fourth will

also be thrown into contraction, each having its action *induced* by that which precedes, and *inducing* the action in that which follows; just as in a succession of bodies, the first of which is subjected to a disturbance of its electric equilibrium. If the nerve of the galvanoscopic frog be laid, not upon the muscle but upon the nerve of that which precedes it, no contraction is induced. And if the irritation of the nerve does not produce muscular contraction in the first animal (it is not essential that *frogs* should be employed), no action is induced in the succeeding. Now as the induced contraction takes place as well when the nerves of the first animal are excited by any other stimulus, as by electricity, it is obvious that the induction in the second cannot be explained by the passage of electricity from the first, unless that electricity be generated either in the action of the nerve or in that of the muscle. The experiments already cited prove that the action of the nerve cannot be concerned, and by a long series of experiments, in which particular care was necessary to avoid the sources of fallacy occasioned by the muscular current, Professor Matteucci has satisfied himself that no electricity is generated by muscular contraction. Moreover he found that by interposing a thin layer of Venetian turpentine between the thighs of the inducing frog and the nerve of the galvanoscopic frog laid upon them, he could prevent the passage of an electric current, without interfering with the action induced from the muscle to the nerve. Such of our readers as wish to investigate this subject more completely, we refer to *Lectures on the Physical Phenomena of Living Beings*, by C. Matteucci, and to a review of the same in the *British and Foreign Medical Review*, No. 46, from which we have borrowed the above remarks.—*Zoist*.

VIII. *Further Particulars of Mr. Snewing's Case.*  
By Himself.

TO THE EDITOR OF THE ZOIST.

77, Wells Street,  
Dec. 22nd, 1847.

SIR,—When the truth is misrepresented by ignorance, distorted by prejudice, aspersed by envy, and denied by evil, it becomes not a matter of choice but an absolute duty, that they who know the certainty of its existence, should battle boldly, firmly, unflinchingly, in its dear behalf. The truth smothered to day may plunge generations in ignorance, and

a professional burking of a healing agent may fling the shadow of death over thousands of hearths, where the domestic affections might have flourished with the hue of health and happiness for years. No testimony, however trifling, should be deemed unimportant; no FACT, however small, useless, when it tends to demonstrate THE TRUTH. Prejudice, however stubborn, must bow beneath the accumulated weight of well-attested evidence; and every one who can speak from experience should add his testimony, however humble, to the mass; in the hope that his *fact*, coming at the right time, may help to free mesmeric truth from the trammels which bigotry, ignorance, and a feeling worse if possible than either, have cast around its usefulness, by poisoning the minds of thousands against its health-restoring influence. At least it ought to be expected of us, who have benefited in health by mesmerism, that we should endeavour to cause a diversion, and by procuring a portion of the filth which is hurled about to be directed at us, save our benefactors from bearing the whole shower of nasty vituperation. I write warmly and earnestly upon this matter, because my heart swells with indignation against those who seek to stifle the truth, and bleeds with pity for those who are deterred by them from seeking its healing powers. How many poor creatures are as I was, who might be as I am! Oh! could I but persuade one to cast aside prejudice and be well, how should I rejoice. It is the cherished hope of accomplishing this, and not an itching to see my name in print, which impels me to send you this second narrative of my cure. My first was written too much at the impulse of the moment, when the pleasure of my task led me from particularizing to a more general statement. Those who read would readily perceive that I had been ill and was well; but perhaps had I been more particular in stating my case, those suffering from similar affections might have been more powerfully moved to follow my example. From what cause it originated I know not, but I was always, as long as I remember, what is generally termed sickly. A little of what others might do with impunity, was sure to bring chastisement to me. The stomach, the brain, the limbs, not only rebelled against excess, but seemed to set themselves against all work; and for their compulsory allegiance, visited me with head-ache, indigestion, and lassitude. With years came no remission of these symptoms, and at the age of 22 I was a being "used up" (except under excitement), without having satiated myself with those "pleasant vices" which is the usual prelude to that unenviable state. Dr. Macleod, of St. George's Hospital, whom my family consulted, recommended

my removal to Madeira, considering me in a consumption. I did not, however, like the idea of transportation, and remained to die at home. I did not die, however; and Dr. Wake, of Warwick, whom I afterwards consulted, assured me that I was not in that state, but diseased in the liver. After a time the danger of a very premature exit from this busy scene seemed remote. I myself could not see or feel that I carried within me anything likely to be immediately fatal to life, and I was sorry for it. Yes, however strange it may appear to the healthy, with a keen perception of the beautiful in the physical and moral world, I yet longed for that "bourn from whence no traveller returns." I was so nervous, so irritable, that the least excitement, the least untoward circumstance, would cause my pulse not "temperately to keep time," but my "bosom's lord" to flutter like a maiden's heart at the first breath of love, but with far different emotions. Time, however, wore on, and with the use of medicines and leeches occasionally, when the pain in the head became agonizing, I contrived to live—save the mark—through two or three more winters. But with the increase of years came the increase of duties. In the arena of life I was called on—'tis the lot of man—to do and to suffer. I felt myself giving way under the effort. I flung myself into the arms of the profession, resolved to leave no means unsought, which promised health; and I really believe that all which medical skill could do for me was done. I had no alleviation of pain, however, except under the direct action of medicine, and several times have I declared myself well that I might suffer undisturbed. I remember on one occasion telling my medical man that I felt myself well: "Well!" he exclaimed, "your lips are trembling with emotion and denying your assertion." I had an issue in my arm; I was denuded of my hair; I was leeches; I was purged; I was calmed by soothing medicines; I was roused by stimulants; I lived well; I was starved; I drank wine; I drank beer; I drank water; I was deluged by it in shower-baths; but if relief came it was too evanescent to be called such. I left the profession and went to the Rev. Dr. Moseley. My wig-crowned head favoured his mode of action, which consisted of mixing a powder and a liquid in water and pouring it upon the head and down the spine; but he was as unsuccessful as his more orthodox brethren. I think that were they who attended me to speak honestly, they would confess that they directed the whole battery of medicine against my relentless enemy without avail; and their failure I ascribe, not to want of skill in their profession, but to the obstinate and hidden nature of the disease. I blame them not, that

they failed in their attempt, but I do hold that they are culpable in this, that, knowing what they failed in has been accomplished by another agent, they yet stand aloof from enquiry, when that enquiry might be made under such favourable auspices ; thus jeopardizing the health and happiness of those who seek their assistance in similar affections to that under which I suffered. Were they to do their *duty*, I repeat it, their *duty*, they would perfectly investigate my case. They might still treat their patients according to the *authorized* mode ; if with success, well ; but if that failed, they might then, from experience, recommend another which *might not fail*, which I am morally certain would never fail in a case like my own. So much for that. I now went to Dr. Elliotson, not to be mesmerised, but because I believed from what I had heard of him, that he was not a man to be chained to any particular mode of action, but one who would boldly venture into regions new if he found not what he wanted in the old, and that, therefore, there was yet a hope of my recovery. I was not deceived when I imagined some fresh remedy would be employed ; the medicine he prescribed was unlike any other I had ever taken, and when that also failed, the last tints of the rainbow of hope faded, I thought, for ever. I abandoned medicine. I found it was my life : I took to it again. When I look back at what I have suffered, I shudder. I have had the head-ache until my limbs have become almost insensible to feeling, and the whole power of suffering seemed centred in the brain. And then the mental torture, the dejection, the morbid fancy which gives all things the aspect of hell, the want of power to laugh, the sad heart that never rejoices, the cheerless past, the embittered present, the hopeless future, the consciousness that you are performing the office of a demon, making a desert of your own life, and blasting the happiness of others without the power to avoid it, the dread (hell to every one it must be) of becoming a suicide ; why need I enumerate the several sensations which, as a whole, is a doom the most horrible to which the most awful depravity could plunge the object of its hate. I was incapable of all continued mental exertion. Milton, Spenser, Pope, Shakspeare, Byron, Scott, Cervantes, in whose beautiful creations I had so often found solace and forgetfulness, became forbidden things. Twice I commenced the study of Latin, more for pastime than any other purpose, with an interval of twelve months between each attempt, and was compelled to relinquish it each time in less than a month ; not that the study was beyond my capacity,—I do not say this from vanity, I write for the truth,—I was intellectually more than equal to it, but because

the dreadful state I was in put it beyond me. I lost a gold watch and chain, and when I sent for the police to search my house, I was compelled to request a friend to superintend the matter, and go into the country until it was settled; had I remained, a severe fit of illness would have been the result. I was sometimes compelled to preside at meetings at my house convened for convivial purposes: My God! what agonies I have experienced upon those occasions. I was advised to sleep out of town, and ride to and fro. I confess that from sheer cowardice I did not do it: I could not do it; my heart would have been in my mouth every step, and I should have imagined all London laughing at my jockeyship. My infirmity caused me to suffer severely in my business, both from pain and in a pecuniary point of view. When I stooped for a few moments, the vessels of my face and brain seemed bursting, and on rising I could scarcely see. The smell of the spirits when I drew them from the vats in the cellar to fill the casks in the bar had always the same effect, followed by a distressing head-ache; as for serving in the bar, I could not think of it, my irritable temper and morbid feelings causing me to offend almost every one I had any dealings with. It was in the midst of this intensity of mental and bodily suffering that I had recourse to mesmerism, with the results narrated in the last number of *The Zoist*. I do not consider that my cure was in any way advanced by or dependent upon faith or the imagination, but it entirely resulted from mesmerism, simply and alone; for although I had faith at the commencement, the apparent want of success, (neither sleep nor any other visible effect being produced for a month,) completely banished it. Yet relief was found; all the bad symptoms of my complaint diminished, and, although the cure became more rapid when the sleep was produced, I am confident it was commenced, and would have been completed had not the prospect of success enlisted my faith and imagination in the work. I purposely avoid giving any opinion as to the nature of the mysterious power called mesmerism. Doubtless those qualified for the task are perseveringly and philosophically noting the different phases in which it presents itself to us, and may yet be enabled to tell its opponents, bigoted, selfish, or ignorant, what it is; sufficient for me is the fact that, be it what it may, it has healing powers, for which I in all thankfulness express my gratitude to God.

A word in conclusion respecting the agency of Satan, which is by some alleged to be the polluted source from whence the waters of mesmerism flow. As a sincere and trusting believer in Revelation, as a member of that church under



whose guidance Catholic England sought and I trust found salvation, I utterly and unconditionally disavow all intention or the remotest thought of seeking health from the hands of the ministers of evil. Mesmerists did not profess to be in possession of any *supernatural* or *miraculous* powers, but declared their cures to be the result of natural causes. Such I believed them to be, and such I am confident from experience they are; and until the assertors of the contrary are prepared to avow that a more firmly anchored faith in God, and an enlarged charity towards man are the fruits of Satanic agency, I shall as heretofore offer my thanksgivings for recovery to Him from whom the blessings of mesmerism, and all other blessings flow, boldly asserting it to be a more Christian-like vision which, in acts of benevolence and charity, sees the finger of God rather than the cloven-hoof of the demon: for although Satan may assume the likeness of an angel of light, I never yet heard of his performing the ministration of one.

I am, Sir,

Your obedient servant,

WILLIAM SNEWING.

P.S. I think it proper to state, that since the date of my letter in the last number of *The Zoist*, I have never felt the slightest symptoms of my old affliction. A most severe bowel complaint, which rapidly reduced me to such a state of weakness that I could scarcely stand, was by the kindness of Dr. Elliotson cured in a few days by mesmerism without any medicine; the pain ceasing almost entirely the first time I was mesmerised, and my strength being restored by the same means. I, during nearly the whole of yesterday, had a violent pain in the side, which about half-past 9 in the evening became most intense. I went up stairs for the purpose of going to bed and having a mustard poultice on. As the old women say, I was *drawn up all of a heap*. I took off my coat and waistcoat, and lying in a *heap* upon the bed with my knees to my mouth, desired Mrs. Snewing to make a few passes down my side prior to resorting to the mustard; and in a few seconds I felt the pain leaving me; in a few minutes I had my coat on again, enjoying a cigar with some friends in my public room.

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*Appendix to Mr. Snewing's case.*

A colleague of the physician of St. George's Hospital, who considered Mr. Snewing in a consumption and ordered him to Madeira, not only never uses the stethoscope, but has been

ridiculing for above twenty years all who use the ear in pectoral diseases; although it is a matter of absolute necessity that the various sounds of the chest are altered in certain ways in different diseases of the chest, and thus give us great information of its condition.\*

He also ridicules mesmerism as strongly as he does the use of the ear in diseases of the chest. He shall speak for himself, under examination by a committee of the House of Commons upon Mr. Wakley's Registration Bill, June 18, 1847.

"*Mr. Macaulay.* You mentioned as a remarkable instance that a person of great rank in the state was a patron of the mesmeric hospital.—*Dr. Seymour.* Yes. I have seen a proposal going round with his name at the end of it.

"*Mr. M.* Do you conceive that in patronizing the mesmeric hospital, he shewed a disregard to the College of Physicians?—*Dr. S.* I think he shewed a great disregard to *our* acquirements, to common sense, and to *everything else!*

"*Mr. M.* Is not the principal of the mesmeric hospital a fellow of the Royal College of Physicians?—*Dr. S.* That I cannot help. He became a fellow *before he took up his apostolic mission.*

"*Mr. M.* Has he been allowed by the college to make a public appearance upon an occasion of great interest?†—*Dr. S.* He was not passed over: that was all. I think it was a bad measure, but I cannot help it." (*Report from the Select Committee on Medical Registration; together with the Minutes of Evidence.* pp. 1300—1303.)

In the index this rich evidence is referred to under the word *quackery.*

*Zoist.*

IX. *Perfect mesmeric Cure of a Twisted Neck.* By  
Mr. COLLINS.

To Dr. Elliotson.

19, Breck Road, Everton, Liverpool,  
3rd Dec., 1847.

DEAR SIR,—I take the liberty of forwarding to you the following case of perfect cure of a twisted neck, and of restoration to health of a lady, by mesmerism, and shall feel greatly obliged by your kindly sending it to the Editor of *The Zoist*, if you think, with me, that it possesses sufficient interest to be laid before the public. I am the more desirous

\* A frightfully severe, but most merited, castigation of this contempt of science, &c., &c., will be found in *The Brit. and For. Med. Review* for October last.

† The delivery of the Harveian Oration.—*Zoist.*

of making the communication through you, as it was your kind advice and encouragement that gave us heart to proceed in a most obstinate, and what appeared to be, a hopeless case.

I am, dear Sir,

Your ever obliged and faithful Servant,

JAMES COLLINS.

On the 24th March, 1846, I received a letter from the daughter of Mrs. Freeman, a lady residing at Welby Hall, near Grantham, requesting to be informed as to the nature of my daughter's long continued affliction, and by what means she was cured. This information was sought on account of her mother, who was ill and her head drawn aside. In my reply I gave some particulars of the case, and referred for further details to the eleventh and twelfth numbers of *The Zoist*.

Mr. Freeman afterwards came over to see me on the subject, and in consequence of my statements, and the encouragement I gave him to try mesmerism, of the curative power of which I had had so great a proof, it was determined to lose no time in testing its efficacy in the case for which these enquiries had been made.

Mrs. Freeman accompanied by her husband, came on the 23rd April, 1846, to Newark, where I then resided, and placed herself under my care. Her health had not been good for many months, and I found her very feeble, and greatly depressed in spirit. Her head was *much* drawn to the left side, and also backward. She complained of numbness, with a sensation of coldness, on the top of her head, and of great pain in the muscles of the right side of her neck. She could, by using both hands, sometimes place her head in its natural position, but it could not be kept so if she removed them. When she rose from her seat, or attempted to walk, her head was *always* drawn aside, and frequently with great pain, and then especially the muscles on the *right* side of the neck were hard and swollen. She had been attended for some time by two medical gentlemen, one of them a physician, and had been *bled* and *blistered*, and had taken *much medicine without the least benefit*. I requested her to discontinue taking any medicine whilst she was under mesmeric treatment; and which injunction was, I believe, strictly attended to.

I commenced mesmerising her by downward passes in front, and continued it for thirty-five minutes. In about fifteen minutes she appeared to be drowsy, but, as she afterwards told me, she felt alarmed; her heart palpitated through dread of the unknown result, for she had never seen any one

mesmerised, and was altogether ignorant of the effects usually produced. After discontinuing the downward passes, I made frequent passes, with contact, from the crown of the head along both sides of the neck for some time, which appeared to be beneficial, as she arose and walked several times across the room, her head remaining straight, and the pain had considerably diminished.

24th. Feels better to-day, and is in good spirits. She can sit and walk without having occasion to hold her head or move it with her hands. Mesmerised her as before, but did not produce sleep. She heard several noises in the street, but had no power either to speak or move her arms, which lay by her side, as she expressed it, like two pieces of lead. The pain in her neck was much diminished, and she had a control over the muscles of the neck, and her head continued straight whilst she walked about the room.

25th. Till 10 o'clock this morning she was free from pain, and her head was straight; but, having walked probably for too long a time, her neck became very painful, and her head was, as usual, as much drawn aside as at first. I mesmerised her and sent her to sleep, but continued to make passes locally for nearly another hour, till she awoke spontaneously. This removed the numbness from the top of her head, and the pain in the neck had in a great measure subsided. During the mesmerisation, her arms and hands, as she afterwards informed me, became *very* hot, heavy, and benumbed, but not painful, and she had a sensation of weight and heat in her legs.

My patient appearing to be very ill, and unable to sleep at night, I was anxious to mesmerise her when she was in bed; but, as her husband had left her, and her daughter only was present, I desired my wife to mesmerise her. This was done for two or three evenings without any apparent benefit, and I therefore determined to mesmerise her just before bed-time. The effect was so satisfactory, that I continued to do so during the whole time I attended her. Her appetite too was very indifferent, and she suffered much pain after eating; but in a few days no kind of food seemed to disagree with her, and the pain after eating, which had so much distressed her, entirely ceased.

26th. She complained of feeling very unwell all the day, and her head was so much drawn aside that she could not see her way to my house. I mesmerised her generally and locally for more than an hour, which diminished the numbness both of her head and neck. She afterwards felt quite composed and comfortable, and her head remained perfectly

straight; but, on discontinuing the mesmerism, her head turned as before. After waiting for a few minutes, I mesmerised the *right* side of the head and neck, and along the arm to the ends of the fingers. This enabled her to keep her head straight, but a numbness came on over both temples, which I removed by passes; but it only changed its position, as it was felt quite as severely on the back of the head, from which I soon took it away entirely. After this she became much more cheerful, and left me with her head quite straight.

On the 27th, she informed me she had had a good night's rest, and that her appetite had improved, but her head had been all the day so much drawn aside as to oblige her to rest it forcibly on a cushion placed against the wall. I mesmerised her for half an hour in the usual way, and then made passes from the top of the head along both sides of the neck and along the spine, and I breathed frequently behind the ears. A singular sensation was produced in the arms, but unattended by pain; and also in the legs, but the *right* leg especially felt benumbed and as heavy as lead. She was much more cheerful this evening, and begins to think that mesmerism will cure her.

As the effects of mesmerism upon her system from day to day were similar to those above mentioned, I need not particularize them, although some of them were very curious and interesting. Her arms and legs always felt heavy, and she was unable to move them after I had mesmerised her, till I removed the sensations by passes made along the limbs.

Mesmerising her just before going to bed had the effect, although I very rarely produced more than drowsiness, of procuring sound and refreshing sleep. This was most desirable in her case, for the least noise disturbed and alarmed her, and her head, previously to being mesmerised, turned when in bed, and she was unable to help herself, so that her family was in constant dread of her being suffocated; but shortly after I began to mesmerise her, her head *did not turn* when it was laid on the pillow.

On the 14th May she could both wash and dress herself, neither of which was she previously able to do since she came to Newark, but her head turned very much during the day, owing to a fright occasioned by an accident to some parties in a gig which occurred in the early part of the day, just opposite to the window at which she was sitting. I desired her to spend the rest of the day at my house, and after having mesmerised her she became tranquil and cheerful.

From this period she gradually grew stronger, and could

frequently sit for some time without any twisting of the neck, but it almost always turned when she walked.

About the middle of August, as her *health* was then re-established, although her head was still drawn aside, she returned home, and on leaving us, I desired her husband, whom I instructed for the purpose, to mesmerise her daily, as I felt confident that if persevered in, mesmerism would quite cure her. He regularly attended to it, and with the happiest results. In June of the present year, fourteen months after I first saw Mrs. Freeman, I was invited to spend a few days with the family previously to my leaving that part of the country, and my delight may readily be conceived, on seeing my former patient come out to welcome me with her head *quite straight*, and having the appearance of *good health*.

In a letter which I received from Miss Freeman, dated 27th Nov., she says: "My dear mother continues quite well, for which we can never be sufficiently thankful."

JAMES COLLINS.

In the letter accompanying this communication to me is the following statement, which I beg to forward to *The Zoist*.

JOHN ELLIOTSON.

"Ellen informed you, I believe, that I mesmerise —, daily for a slight attack of paralysis, with threatening symptoms of increased violence. I am happy to say that her general health is improved under the treatment, and I feel confident that perseverance will do all we wish in establishing a cure. She has never been to sleep under the operation, but is occasionally drowsy, and she frequently felt *cold* under it.

"It occurred to me one day that I would insulate myself while mesmerising her, and I therefore placed a board upon a number of glasses, taking care that nothing touched me. The result was, that I produced a *glow* over the whole system of my patient, and she described her feeling as being exceedingly pleasant, and the mesmeric influence remarkably soothing, with a sensation of warm water flowing under the skin to the extremity of her feet. I had an opportunity of trying the effect on the next day, upon a gentleman whom I had mesmerised several times for severe pains in the head and nervous depression of spirits. He also remarked a greater intensity of mesmeric influence, and described the glow and the comfortable feeling it produced.

"Mr. Reynoldson, who is mesmerising professionally in Liverpool, called upon me and introduced himself a few days since, and I mentioned the circumstance to him. He gave

me the opportunity of seeing his gratuitous patients, and he tried the insulation upon four of them, and the effect was so much increased as to surprize them. It is very possible that this may have been tried before, or whether tried or not it may be of no practical value even if the effect should be found to be tolerably constant. Still if it should prove useful only occasionally, it is worth being kept in view, and on this account I have ventured to trouble you with these remarks upon it."

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X. *Mesmeric Cure of St. Vitus's Dance.* By MISS COLLINS.

Miss Harriet Johnson, about 17 years of age, dark complexion, with dark hair and eyes, rather slim, was *dreadfully* afflicted with St. Vitus's dance about five years ago, and has suffered from it more or less ever since. She had been attended by several medical men at different times without any good results. In January last, Mr. Spencer Hall was delivering lectures on mesmerism in Lincoln, and was asked to call and see if any effect could be produced upon this poor creature, who was then very bad, had no appetite, could not sleep at night, spirits very much depressed, the whole of the left side in a constant motion, and she could scarcely walk across the room without falling. He succeeded in getting her to sleep in a few minutes. The Rev. Mr. Larken afterwards mesmerised her, perhaps a dozen times, when she always went to sleep easily, though never very deep, and she always awoke spontaneously in about a quarter of an hour or twenty minutes after the mesmeriser had left her. She never remembered on first awaking what had passed during her mesmeric state, *but in the evening she recollected all*. She was generally mesmerised at 10 o'clock in the morning. From the first her appetite and spirits improved, and she slept better at night.

As Mr. Larken was unable to attend to her every day, and as it appeared necessary for her to be mesmerised daily, I undertook the case on the 5th of February, and succeeded in getting her to sleep in less than a minute, when the motion in the left hand and arm increased considerably. I placed a round ruler in her hand, and requested her to hold it; she tried, but could retain it no longer than a second or two. She preferred taking hold of my hand, which she strove hard to keep, but was unable to do so above half a minute. Before I left her she could hold it for four minutes.

After mesmerising her for half an hour, I left her in a comfortable sleep.

6th. She slept for ten minutes after I left her yesterday, and was rather stronger when first she awoke, but the violent twitching returned towards night. I mesmerised her for half an hour and left her asleep, feeling rather better. Slept better last night.

7th. Slept for about twenty minutes after I left, and was much stronger for several hours, but at night the twitching returned. Mesmerised her for half an hour, and left her sleeping very comfortably when I came away; but the arm was shaking violently. I noticed both yesterday and to-day, that as my fingers approached her left elbow the motion was *greatly* increased, and breathing upon the shoulder produced the same effect.

8th and 9th. Rather stronger and in better spirits.

10th. Had a much better night, and is a great deal better and stronger.

11th, 12th and 13th. Still improving.

14th to the 20th. I had a bad cold, and was in consequence prevented mesmerising her. She relapsed, and was not nearly so well; but, after Mr. Larken kindly mesmerised her on the 18th and 19th, she felt rather better, and slept better at night.

20th. With two passes she went to sleep, and for the first time the arm was tolerably quiet during the mesmeric state; nor did the motion in the arm return till she got to bed.

21st and 22nd. The twitching is now confined to the hand.

23rd. I was delighted to-day to find her able to carry a glass of water from one room to another without the *least* movement of the arm. When mesmerised, too, the hand alone shook.

24th. Is a great deal better, and says she walked out yesterday afternoon, and was quite astonished to find herself so much stronger. I forgot to say that since the 18th she has had mesmerised water, and appears decidedly benefitted by it.

25th to the 28th. Continues to improve.

March 1st. Still improves, and gains strength in the arm and hand. She has had no movement in the former since the 21st of February.

2nd to the 6th. The hand gains strength and the twitching daily diminishes. She now sleeps but a quarter of an hour after I leave her.

7th. Better. Has had no periodical returns of the mo-



tion in the hand since Feb. 27. Slept but ten minutes after I left her.

8th. There is very little motion in the hand to-day. It is now generally confined to the third and fourth fingers.

9th and 10th. Is very well in health, and the hand gains strength. Sleeps five minutes after I leave her.

15th. Yesterday she went out of town for the day, and I fancy there is a little more twitching in the hand to-day, though it seemed rather less before I left her.

16th, 17th and 18th. I do not think she has been so well since she went out, and yesterday there was a slight motion in the arm.

19th to 28th. A friend mesmerised her for me, as I was suffering from cold, and on the 28th I found her much improved.

April 5th. Is gradually mending. The motion in the hand is decidedly on the decrease.

27th. Since the 9th she has only been mesmerised once or twice a week.

May 14th. I mesmerised her for the last time, as she is going from home. There is now only a very slight twitching occasionally in the third finger, and she feels quite well and strong.

On the 1st of June she writes me word that she shall not come again to be mesmerised, as she is *quite cured*. I heard from my patient again on the 14th of this month (November), and she says that she has not had the least return of her old complaint since I discontinued mesmerising her, and that she has grown so stout, and looks so well, that she thinks I should scarcely know her again.

ELLEN COLLINS.

19, Breck Road, Everton, Liverpool.

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XI. *Letter on the ready adoption of Ether and Chloroform by the Medical Profession, to Dr. Elliotson from Mr. Parker.*  
Communicated with Mr. Parker's permission.

Brighton, November 23rd, 1847.

Royal Marine Library.

DEAR SIR,—I yesterday morning witnessed the extraction of a tooth from a young French woman, under the influence of chloroform; about a hundred drops were used on the occasion. It was poured into and round the edge of a small cup-shaped sponge, and this was held over the mouth by the dentist, Mr. Wood, of German Place, who has used the ether continually for many months.

The patient gasped painfully, and after a few seconds struggled to free herself, and the operator was compelled to hold it forcibly; pinching her nose to close the nostrils, while her hands were held by his assistant; in fact, to the beholder, it was a most complete exhibition of *burking*. She never appeared to lose consciousness at all, but continued to struggle and oppose throughout the operation, calling out in broken English, "that's *enof, enof, enof*," like a person in an hysterical paroxysm. She closed her teeth to resist the introduction of the instrument, and bit Mr. Wood's finger sharply, when he succeeded in forcing them open.

At the moment of extracting the tooth I watched her, and she evinced the usual amount of suffering in the usual manner, by contracting her body and crying out, striving to remove the instrument from her mouth.

Under such circumstances the tooth was drawn with an unusual difficulty, and when extracted fell out of the pincers; and as the operator could not find it, he was obliged to grope in the socket with his finger to ascertain if it really *was* out. The socket was empty, and the tooth was found under her tongue.

At the same instant she raised herself from the chair in high glee, and began to talk very glibly about the "funny dream she had when she went to sleep," and the "horrid sensation" before she lost consciousness; "I was dreaming all de time about having my tooth out; and I thought I was board a ship, and all de sailors were crowded round me."

Her friend now came forward (who had left the room while the operation was proceeding), and congratulated her on its successful accomplishment. She interrupted her with "bot eef you think eet was without pain, you are mosh mistaken." I then asked her, "Did you feel the pain of your tooth being drawn out?" "No," said she, "bot I thought I should be suffocate wid that nasty stuff; bot I nevere knew anything about my tooth being taken out." She began laughing again about her funny dream.

I asked her if she felt any pain or soreness in the socket. "None at all." As she was evidently exhilarated, I asked her how she felt. "Oh *quite well*." "Do you feel as if you had taken a couple of glasses of champagne," said I. "That is *jost* how I feel," she replied; quite glad, as it seemed, of an illustration to describe her sensations by.

I requested her to inform Mr. Wood if she experienced any uncommon sensations during the day; and she went away.

In this case I believe what the patient said was true. The

pain of *extraction* was unfelt; I believe it in spite of my eyes, for there was no motive for saying so, if it had not been true. A somnambular state was induced by the chloroform, in which state she *really did* feel, but she retained such an imperfect remembrance, when it passed off, of the event which occurred in it, there was also such a delirious confusion in her mind *while* in it, that the pain of *extraction* was merged in the *painful sensation of the whole operation*.

A *similar* extraction had taken place an hour earlier, when several medical men met at Mr. Wood's house, in order to test the effects of this new anæsthetic agent.

I asked Mr. Wood if the state of trance in that case was more profound than in this. He said, "No, about the same." "Well," said I, "my impression, as a looker-on, was that *this* experiment was a complete failure, *quoad* the *sleep* and the *insensibility*; because the patient exhibited every token of suffering pain, and never *appeared to me* to lose consciousness from beginning to end, and if she had not *said* that she went to sleep, dreamed, and did not feel her tooth drawn out, I should not have so concluded. How did the *medical* men express *themselves* about it?" Mr. Wood replied, "They were quite satisfied with the success of the experiment."

I could but feel grateful for the change which had come over their minds in *this* respect, when I contrasted their easy credulity to-day with their obstinate rejection of the facts of James Wombell's *leg amputation* under the influence of mesmerism.

I came home, and read again that account in your little book containing the history of it; "To the end of the operation, the placid look of his countenance never changed; his whole frame rested *uncontrolled* in perfect stillness and repose, not a muscle was seen to twitch, *he lay like a statue*."

*What a contrast!* But because he confessed "he once thought he *heard* a sort of *crunching*," they utterly rejected his testimony, that he felt no pain. Well, I reflected, no wonder they treat these *two* matters in a *different* spirit, for certainly they are not at all *alike*. I thought you would be interested as to how we behave in the provinces, *quoad hanc rem*.

Yours very truly,  
W. H. PARSONS.

XII. *On the probability of the discovery of Physical Agents able to produce the Mesmeric State.* By Dr. GREGORY, Professor of Chemistry in the University of Edinburgh.

TO THE EDITOR OF THE ZOIST.

Edinburgh, Nov. 23rd, 1847.

My dear Sir,—You have by this time heard of the discovery made by my colleague, Dr. J. Y. Simpson, Professor of Midwifery in this University; namely, that the terchloride of formyle, or chloroform, is, in many respects, superior to ether as an anæsthetic agent. Having seen it administered to above twenty persons, I am satisfied that it will supersede the use of ether for surgical operations and labours.

In common with yourself, and with all who are acquainted with the facts, I have been much struck with the difference between the reception given by the profession to the discovery of the use of ether, nitrous oxide, and chloroform in surgical operations, and that which they have accorded to the not less wonderful, not less important, and not less fully substantiated discovery of the use of mesmerism in the same circumstances.

I have alluded to this remarkable discrepancy in the enclosed paper, published in the *Phrenological Journal* last spring; and I have there expressed the opinion that there is no real ground or justification for the conduct of the bulk of the profession in reference to the use of mesmerism as an anæsthetic agent.

It is true that the more tangible agents, ether and its fellows, possess one advantage, namely, that of superior certainty, inasmuch as it is not every one subjected to a surgical operation, nor every parturient female, that can be brought under the influence of mesmerism. But I need not tell you, Sir, that this was not the ground taken by the opponents of mesmerism.

Moreover, admitting that at present the mesmeriser will fail to induce insensibility in a certain proportion of cases, it appears probable that this may be in some measure counterpoised by the greater safety of the mesmeric process.

It is further highly probable, that as the cultivation of mesmeric science extends, means will be found of insuring success in many cases which at present resist the mesmeriser, and thus giving to the mesmeric method the certainty in which it is as yet deficient.

Bearing in mind that the mesmeric state, or the state of somnambulism, often occurs spontaneously, both in healthy and in morbid conditions of the body, and that this state

undoubtedly depends on a peculiar condition of the nervous system, it has long appeared to me certain, that means would be discovered of producing artificially, by tangible physical agents, this condition, with all its accompanying phenomena. It is impossible not to view the discovery of the anæsthetic properties of the inhaled vapours of ether, nitrous oxide, and chloroform, as a step in this direction.

Some have declared that the sleep produced by these agents has nothing in common with the mesmeric sleep; others, that these two forms of sleep are the same. Now, without adopting either view, I cannot help thinking, that the fact of both being characterized by insensibility to pain is a proof of a certain analogy or relation between them; and a fact which has lately come to my knowledge appears to me greatly to strengthen this analogy.

A gentleman, who inhaled the vapour of chloroform, came to tell me that up to a certain point the sensations were exactly the same as those caused by the nitrous oxide; but that, having pushed the inhalation further, he found himself, just when he was losing full consciousness, and much to his surprise, possessed of a certain degree of the power of introvision, so that he felt as if he could see into and describe his own brain, with its vessels, &c.

Does not this indicate, in this case, a still nearer approach to the ordinary mesmeric state than has yet been observed as the result of inhalation?

It is probable that when the phenomena produced by inhalation shall have been carefully studied in a large number of cases, the higher stages of sleep-waking will be found occasionally to occur.

Since there appears, therefore, to exist some relation between the mesmeric sleep and the sleep which follows the inhalation of ether, &c., would it not be worth while for those who are in the habit of mesmerising, and who possess considerable mesmeric power, to try whether the individuals who resist their influence under ordinary circumstances, might not be rendered more sensitive by the preliminary inhalation of ether or chloroform. Is it not conceivable that, if once set to sleep by these means, and exhibiting in that sleep insensibility to pain, they may be found susceptible of the mesmeric influence, in the form of passes and contact.

Should this turn out to be the case, we should have an additional means of subjecting patients to the mesmeric influence, and, when once subjected to it, they might probably be found to yield afterwards to the same mesmeric process which at first they resisted.

I beg to suggest this investigation to you, and through you to practical mesmerists in general, because I consider it of the greatest importance to render the mesmeric action more certain of success than it is at present. I repeat, that I confidently look forward to the discovery of some physical means of inducing the mesmeric state; and, in the meantime, I consider the investigation of the relation between the sleep caused by ether and the mesmeric sleep, as likely to aid us in approaching to the desired result of certainty and uniformity.

WILLIAM GREGORY.

XIII. *On the Organ of the Love of the Past.*

By MR. T. S. PRIDEAUX.

TO THE EDITOR OF THE ZOIST.

SIR,—In the last number of the *Phrenological Journal*, Mr. Hytche, in an article on “Love of the Past,” quotes me in support of the organ being seated in the spot marked (?), as follows:—“Mr. Prideaux, in his *Speculative Analysis of the Mental Faculties*, thus relates a similar case. ‘I have now before me the cast of the head of a gentleman, which I took in consequence of the unusual development of this organ which it presents. I am intimately acquainted with this individual, and, during a long intimacy with him, have never heard him utter a single expression which would induce me to suppose that he was much affected by the sublime, but quite the reverse. His Veneration is not by any means large, and I believe him to possess less than an average endowment of the feeling; he, however, possesses a more than ordinary disposition to dwell on the past. I have heard him say that he never passes a day without looking back to the events of his past life; and he has observed to me, that he has often noticed that, whilst he was particularly fond of recurring to, and conversing on, the incidents of his early days, others amongst his friends scarcely ever adverted to the subject.’”

Now I have no fault to find with the accuracy of the quotation *so far as it is carried*, but I must confess that I think Mr. Hytche’s conduct scarcely justifiable in quoting my name in a manner calculated to mislead every one into the belief that I support the view of the seat of the organ advocated by himself, and originally propounded to phrenologists by a writer under the signature of J. K.; when the fact is, that not only have I never given in my adhesion to the correctness of this localization, but actually, in the very page from which Mr. Hytche makes this quotation, assigned

another seat for the faculty, the accuracy of which all my subsequent observations have tended to confirm.

In the publication from which Mr. Hytche quotes, I remarked: "With reference to '*Love of the Past*,' I think it extremely probable that an attentive study of the heads of the members of the Antiquarian Society by a competent phrenologist, would at once determine its seat. There are few points on which the characters of men present more marked and decided differences, than in their tendency to regard the *present*, *past*, and *future*; and the cause of these differences of disposition must be sought for in varieties of organization." The opportunity for observation here desiderated I have since enjoyed. During the congress of the Archæological Association at Winchester, in 1845, I was introduced, through the kindness of a friend, to many of the leading members, who obligingly allowed me to manipulate their heads. The result was to my mind so satisfactory, that I have ever since regarded the position of the organ as established.

According to my view, the organ is seated on each side of the posterior portion of Benevolence—a spot now appropriated on the Edinburgh bust, but without a tittle of evidence, to Imitation,\* which organ has been extended backwards till it came into contact with Veneration, according to the most approved rules for manufacturing a fancy bust; not because nature in the extraordinarily developed case which led to the discovery of the organ exhibited any such outline or has ever authorized such, but because the aspirations after completeness of our Scottish friends might not be shocked by the exhibition of vacant spaces on their philosophic toy.

In this position, it will be observed that it lies between Marvellousness and Veneration, two faculties with which the feeling is unquestionably prone to enter into combined activity; and in contact with Benevolence, which organ is often accessible to the claims of *auld lang syne*, after almost every other channel to its sympathies has become dried up. The largest development of the organ I have ever seen, I met with quite lately in the head of Sir Walter Scott, where it deserves to be designated as enormous, presenting two large rounded protuberances; and it would be quite superfluous to say anything to shew, what must be matter of notoriety to

\* It would be difficult to estimate how much the progress of phrenology as a science has been retarded by the practice adopted by Dr. Spurzheim and the Edinburgh school of phrenologists, of unwarrantably extending the limits of the organs, and thus simulating a perfection which had no existence but in their own imagination.

every body, viz., that this *love of the past* was his predominant mental tendency—the distinguishing characteristic of his literary productions—the colour which gave a tone to his whole life—the trait in which, more than in any other single point in his character, his personal identity consisted.

As far as my observations have extended amongst national crania, in none have I found the organ so generally large as amongst the North American Indians; and the attachment of these people to the customs and traditions of their ancestors—their periodical visits to their burial-places, and their perpetual recurrence to the scenes and adventures of their youth, all indicate a high possession of the feeling.

Since the first suggestion of the existence of such a faculty as a distinct primitive emotion by J. K., in the *Phrenological Journal* for September, 1837, I have felt clearly satisfied of being able to recognize the operation of the feeling in my own mind, and the result of its activity in others; and when I view the extraordinary interest which *mere* antiquity attaches to a brick from the ruins of Babylon or Nineveh, or a mummy from Thebes, and the determinate influence exercised by the antiquarian tendency in the pursuits of many individuals, I feel convinced that nothing but the intellectual torpor generated by the supposed possession of a perfect system can have retarded for so long a period the general admission of the organ as a faculty primitive and distinct.

The *Phrenological Journal* for October, 1838, contained an extract from a letter of Mr. Combe's, stating that "the reverence for antiquities and the '*love of the past*' have already been referred on good grounds to Veneration." To this assertion I wrote a reply, and sent to the journal in November of the same year, but it was refused insertion by Mr. Watson, as "a lucubration not likely to confer much benefit on the readers of the journal or on its own credit, in the estimation of scientific and philosophical minds." As, however, I do not regard Mr. Watson's judgment as infallible, and the views then put forth by Mr. Combe remain to the present day unanswered and generally current, as I believe to the detriment of truth, it appears to me that I cannot close this communication more appropriately than by appending to it the rejected article, the arguments of which, so little progress has public opinion made on the subject, seem as much demanded now as nine years ago.

T. S. PRIDEAUX.

Southampton, November, 1847.



*Remarks on "Facts in contradiction to Mr. Hytch's Views on the Functions of the Organ marked '?'"—sent to the Journal, November, 1838.*

Mr. Combe observes, "The reverence for antiquities and the 'love of the past,' have already been referred, on good grounds, to Veneration, and Mr. Hytch does not mention the state of that organ in his cases." Mr. Combe does, however mention the size of the organ in the example he cites, and singularly enough, in his anxiety to attach the feeling of the sublime, to the portion of the brain marked '?', he appears to overlook the fact, that the conclusion to be drawn from two of the three cases he refers to, is opposed to the opinion given immediately before, as to the validity of the grounds for referring "love of the past," to Veneration. "In Bath," says Mr. Combe, "I met Dr. —, who has *large Veneration*, and the organ '?' large, with deficient Cautiousness, and moderate Ideality. He told me that he had little pleasure in the beautiful, but is entranced in the sublime. He is very strongly religious, but I heard *nothing of any distinguishing love of the past*. Yesterday, I met Dr. P., in whom Ideality is rather small, the organ '?' large, and Cautiousness not so large. He said, that he was deeply affected by the sublime, and not strongly by the beautiful. *Veneration was well developed, and he did not give any indications, in a long conversation, of a mind that dwelt on the past, but the reverse.*"

Considering the great latitude allowed by Mr. Combe, to the function of an individual faculty, as evinced in his assigning the "love of place," and the "desire and capacity for concentrating intellect and feeling," to one organ, I am not surprized at his supposing the "love of the past," to be an appendage of the organ of Veneration. Such an opinion however, seems to me quite at variance with the special nature of the individual powers, a primary principle of phrenology; and in analyzing mental manifestations metaphysically, there is scarcely a feeling, the independent existence of which, appears to me more clearly demonstrated than that of the "tendency to dwell on the past."

As however, the conclusions of individuals are, and ought to be, regarded as most unsatisfactory evidence for others, let us examine for a moment the function of the organ of Veneration, supposing Mr. Combe's views to be correct. Veneration then, must be defined to be, "an organ, originating a disposition to Venerate, without directing this disposition to any particular object, except in one single instance, and this single instance of exception, is, that it gives the Venerative tendency, a determinate direction towards the past." Now I think it will hardly be necessary to peruse this definition a second time, to perceive that such a heterogeneous function, is quite inadmissible as the office of a primitive faculty. Facts, however, must decide the question at issue, and Nature must be appealed to as the umpire, and I do not hesitate to say, that all except those, who "trouvent trop difficile l'abnégation de leurs opinions, et de leur savoir puisé dans l'instruction antérieure, pour

se croire obligés de les soumettre à une expérience, mille, et mille fois répétée," may readily convince themselves, that a powerful "tendency to dwell on the past," is often coexistent with a small organ of Veneration, and vice versâ.

With regard to the specific nature of the mental faculty in question, I was at one time disposed to think, that it partook decidedly of a poetic character, but from more extensive observations, particularly on individuals deficient in Ideality, and of mediocre intellect, I am inclined to believe, that its special function is limited to producing the "tendency to recur to, and dwell upon, the past, accompanied with an emotion of a peculiar character, which of course must be felt, to be understood. Acting however in combination with the "sense of the beautiful," and the "disposition to the marvellous," I conceive the "love of the past" to be, if not a necessary ingredient in the poetic talent, at least a most ornamental addition to it. If we suppose a poet indulging his favourite penchant on the site of a ruined castle by moonlight, after the first bursts of impassioned feeling called forth by the beauty of the scene, have been given vent to, and the good and evil genii, with which his fancy has peopled the locality, severally apostrophized, we naturally expect to hear him recur to those by-gone ages, when the now deserted ruin which silently reposes in the moonlight before him, was the abode of gentle knights, and courtly dames, and when the deep stillness which now pervades its precincts, was broken by the measured tread of the warder, or the midnight revels of the stalwart baron and his noisy retainers. Indeed, I believe it will be found, that many of the most admired passages of our best poets, have been penned under the joint influence of this feeling and Ideality. The pages of Ossian teem with its manifestations; its activity is strikingly displayed in Scott, and Byron thus distinctly recognizes its existence.

"Hues which have words, and speak to ye of heaven,  
Float o'er this vast and wondrous monument,  
And shadow forth its glory. There is given  
Unto the things of earth, which *time hath bent*,  
A spirit's feeling, and when he hath lent  
His hand, but broke his scythe, there is a power  
And magic in the ruined battlement,  
For which the palace of the present hour  
Must yield its pomp, and *wait till ages are its dower.*"

With regard to the seat of the feeling, which "disposes to dwell upon the past," the evidence I have yet been able to obtain, is far from sufficiently conclusive, to enable me to speak with decision. I am, however, inclined to refer it to the portion of brain before, and above, the organ marked ' ? '.

I will conclude these remarks by observing, that in considering the evidence in favour of the existence of a primitive faculty in the human mind, which disposes man to "dwell on the past," the fact that there are several songs and ballads, as "The Light of other Days," "Auld Lang Syne," &c., addressed almost exclusively to such a feeling, must not be lost sight of. I am disposed to attach considerable importance to it.

November 18, 1838.

T. S. PRIDEAUX.

XIV. *Successful mesmeric treatment of Phlegmasia Dolens, Injury of the Ear, Deafness, Palsy, Sciatica, Injury of the Knee, St. Vitus's Dance, After-pains, Threatening Tetanus; painless Surgical Operation under Mesmerism, with most instructive Clairvoyance.* By MR. PARKER, Surgeon.

*Phlegmasia Dolens, or white leg, after lying-in.*

MRS. — was confined with her third child, January, 1846. The labour was natural, and all things went on well for a fortnight, when she complained of much pain in the side of the bowels, extending down the thigh, and phlegmasia dolens, or what is commonly called white leg, took place. This very painful and obstinate swelling of the lower extremities persisted for *four months*, when she was gradually restored to her usual health. Some months since she was confined with her fourth child. The labour was natural, and at the end of ten days she was able to attend to her domestic duties. On the fifteenth day from her confinement, pain of the side of the bowels and down the thigh began, and was similar in every respect to the former attack. The thigh was much swollen. Mesmerism was resorted to from the beginning of the attack: and such was the good effect, that *at the end of a fortnight all the disagreeable symptoms had disappeared and she was convalescent.*

*Deafness and injury of the Ear.*

A boy, three years old, was playing with his little neighbour, when she took an iron skewer and pushed it into his ear. Considerable hæmorrhage followed, with great pain. The parents sent for their ordinary medical attendant, who tried various remedies. The little patient became delirious; there was almost complete deafness on the injured side; and at the end of three weeks the surgeon thought the case would terminate fatally. The mother of the girl who had inflicted the injury now came to me in great distress; and, on my arrival at the house of the patient, he appeared in great pain, listless and stupid, with an offensive discharge from the injured ear. I recommended mesmerism, which was immediately tried, and repeated twice daily: at the end of three weeks, the little patient had no more pain or discharge from the ear, and was as playful and lively as before the accident, and the hearing was as well as ever.

*Deafness.*

A young man, 20 years of age, had an attack of fever

seven years since, which left considerable dulness of hearing in both ears. On his applying to me, I could with difficulty make him hear two words in succession. He was mesmerised for two months, and now hears conversation in an ordinary tone.

*Palsy of the Arm.*

A young man, 19 years of age, had lost the use of his left arm for three weeks; a week's mesmerism completely cured him.

*Sciatica.*

Mr. —, aged 74 years, had been suffering severely for many months from neuralgia of the sciatic nerve and its ramifications, from the hip down to the foot. He was groaning from pain on my first visit. Finding other applications of no service, he tried the hydropathic treatment, and I had to request the removal of the wet bandages. Mesmerism was then tried; *at the end of the third day all the pain ceased while he was being mesmerised, and he has had no return of it.*

*Sciatica.*

Mr. —, 65 years of age, had suffered from neuralgia of the sciatic nerve for twenty-five years. Seventeen years since he was obliged to relinquish his business in consequence of the excruciating pain and the deformity which the hip-joint had sustained from the long-continued suffering. The pain very seldom left him: it was very much increased by any exertion and at night. At the end of six days from his being mesmerised, he has had no pain, and has been able to walk six or eight miles a-day without any pain, and his general health is likewise very much improved.

*Injury of the Knee.*

A young man, 20 years of age, a blacksmith. Whilst he was shoeing a horse, the nail was driven through the hoof more quickly than he expected, and penetrated at least half an inch into his knee-joint, close by the patella or knee-pan. The pain was immediately most agonizing. He went to a medical man, who prescribed some fomentation. At the end of ten days, he could scarcely walk. When he applied to me, *at the end of half an hour's mesmerism he was quite free from pain.* He had lost several days' work before, but has not lost any work since.

*St. Vitus's Dance.*

Mary —, a girl of 16 years of age, had St. Vitus's

dance from a fright. She was almost constantly shaking and very frequently starting and jumping. She consulted her ordinary medical attendant, who *blistered the spine*, besides administering *various other remedies for five weeks*. *Not being relieved*, she applied to me. She was mesmerised for a week, when all the involuntary movements were subdued, and she was *restored to her usual health*.

#### *After Pains.*

Mrs. — was delivered of her second child a few months since, and as I was about to leave the room she complained of very violent pain; I returned to her bed-side, and made a dozen passes over the bowels to shew her nurse what to do in case the pains returned. On my visit the following day, the patient expressed herself surprised that she had had no pain since I left her.

#### *Threatening Tetanus.*

Some years since I witnessed a case of tetanus occasioned by a slight injury of the branch of the median nerve in the ball of the thumb. Within the last twelve months I have been called to two patients who were suffering from the most agonizing pains from similar wounds in the same part: and when every kind of application, as well as morphine internally, failed to give the least relief, the pains were effectually relieved by mesmerism, and tetanus was prevented. But in each case there has been considerable suppuration in the part where the injury was received. From what I have observed in these two cases I am quite convinced that mesmerism would be of greater service in tetanus than any other known remedy; and I shall be happy if my observations should attract the notice of the numerous readers of *The Zoist*, and induce them to give it a trial in such forlorn cases. Several patients have lately died from tetanus in the Devon and Exeter Hospital: but the surgical staff at that institution are too much prejudiced to give mesmerism a trial.

#### *Painless Ligature of an Artery through mesmerism: with most instructive Clairvoyance.*

William Nichols, aged 21 years, a cabinet maker, of spare habit, was at work on May 8, 1847, when he inflicted a wound with a half-inch chisel on his left wrist, where the pulse is felt. The wound was inflicted from below upwards. Considerable hæmorrhage immediately followed, and he applied to the Devon and Exeter Hospital to have the wound dressed, and was surprised to find himself ordered to be put

to bed. The wound was enlarged, and an attempt made to secure the bleeding vessel, but without success. Several pieces of sponge were then introduced into the wound and bound tight. The hæmorrhage returned at the end of ten days, when a second attempt by Mr. James was made to tie the artery, but without success. The pieces of sponge were replaced, and he was detained in the hospital eight weeks, during five of which he was confined to his bed. He then requested to be made an out-patient: when he received strict injunctions that he was not to remove the sponge. He now resumed his work. There was a frequent return of the hæmorrhage, and a daily discharge of putrid matter. In this state he continued his work until Sept. 7th, when he sent for me. I found him under very considerable fever: his hand and fingers very much inflamed: with a sore like an issue in appearance and an offensive putrid effluvia. In the course of two days the backs of the fingers were covered with bladders filled with bloody serum. Having on several occasions tested the clairvoyant powers of a young woman, I caused her to be mesmerised in the adjoining room, and then took her to the bed-side of my patient: when she soon described the nature of the injury, and said that if the *yellow* substance was removed from the wound, (*she did not say it was a piece of sponge,*) there would be considerable bleeding from both ends of the wounded pipe. She then said it might be necessary to tie the pipe above and below the wound. He was then put into mesmeric sleep by the same mesmeriser; and on the following morning was again mesmerised, when he described the nature of the wounded artery, and gave directions for me to tie the artery an inch above the old wound. He then put his arm over the side of the bed, and allowed me to proceed with the operation, without any person to hold him. When I had passed the needle under the radial artery, his attention was particularly directed to the artery raised by the needle; and after a few minutes he told me that *it* was the vessel which furnished the bleeding. I then fastened the ligature, and placed a piece of transparent sticking plaster over the wound. Half an hour after this the mesmeriser awoke him: when he was unconscious of any thing having been done to him except a very slight pricking, but that had not been sufficient for him to require the arm to be held. This was no doubt occasioned by his master's wife holding him by the other hand during the whole of the operation, which was not perceived by the mesmeriser or myself until the artery had been tied, as we were both very intent on what we were about; for the mesmeriser had never seen

an operation before, and I did not know how he would stand it. Two days after the operation, my clairvoyant patient was again mesmerised in the adjoining room, and she soon discovered that the pipe had been tied, and that there was nothing else included in the ligature. *She then said if the yellow substance was removed from the old wound, the lower end of the wounded pipe would bleed: that I had better wait two days, by which time congealed blood would very nearly close it, although even then it would bleed a little, but would be easily stopped.* Four days after I had tied the radial artery, Wm. Nichols was again mesmerised, when he said the piece of sponge might then be removed, but that the wound would bleed a little from the lower mouth of the vessel. This hæmorrhage actually took place of arterial blood: but by the application of powdered matico was soon stopped. It was necessary to apply the matico for several days. The incision which I made did not require any more dressing; but on the twelfth day the ligature fell off and the cicatrix was quite firm. The only obstacle to his going to work was the healing of the old sore, which did not cicatrise for 160 days after the wound had been inflicted. He has resumed his work with the full use of his hand.

JOHN B. PARKER.

Exeter, Dec. 3, 1847.

\*.\* The patient was a tenant of the foreman of the *Western Times*, and this person requested Mr. Parker to send an account to the newspaper. Mr. Parker complied with the request by furnishing the following detail, which appeared Sept. 25th, and gave rise to two more, which we copy for the amusement of our readers, who will see that the old medical game is still played with reference to mesmerism.—*Zoist*

#### “MESMERIC SURGERY.

“We have been *requested* to notice an extraordinary case of ‘Mesmeric Surgery,’ by Mr. Parker, the particulars of which he gives as follows:

“Mr. Parker stated that his patient was Mr. Nichols, who worked for Mr. Marshall, in Exe Island. He had been a patient for eight weeks in the hospital, in consequence of a half-inch cut in the left wrist, which he received on the 8th of May. While in the hospital, it was considered advisable to take up the radial artery; but after an attempt to do this for two hours, it was not accomplished. A subsequent similar attempt by Mr. James was made without success. A piece of sponge was then placed on the wounded artery, and bound upon it, and the man was directed not to remove it or he might bleed to death, and he was told that if he neglected these

instructions, it would probably be necessary to remove the limb. He was made an out-patient, and went to work, the wound healing over the sponge. The place, however, became greatly inflamed, and so painful, that the man could not work, and consulted Mr. Parker. Mr. Parker caused him to be mesmerised, and while in the mesmeric state, he became clairvoyant, described the nature of the injury, at the same time saying that the vessel should be tied above the wound, and presented his arm to Mr. Parker, telling him he might commence when he liked, and that it would not be necessary for any assistant to hold the limb. Mr. Parker also caused a clairvoyant young woman to be put into the mesmeric sleep the day before, and she, while in this state, directed him to tie the artery above and below the wound. He considered this to be a remarkable direction, but, as he was understood, he only tied the artery above the wound. The operation was performed without pain, and after the artery had been found, without any delay, lying between two other vessels, and the needle passed under it, the patient was asked by the operator, if the latter had got the right vessel, and the reply was in the affirmative. The operation was performed on the 12th instant. On removing the dressing on the 21st, Mr. Parker found a slight bleeding from the lower mouth of the artery, which he discovered arose from the lower mouth of the original wound. This satisfied him that the directions given by the clairvoyant young woman were correct. He considered that his patient would be well and able to work in a week from the 21st.

“Mr. Parker considers this the most important case which has yet occurred in the annals of mesmerism, because, independently of the patient being spared the pain of the operation, the benefit of the clairvoyance of another mesmeric patient, as well as that of the patient himself, was brought to aid before, and even during, the operation. The success of the operation has been tested by the subsequent clairvoyance of both parties.

“The patient himself has confirmed the account given by Mr. Parker. He declares that he felt no pain whatever during Mr. Parker’s operation, but that he endured great agony when the attempt was made at the hospital to take up the vessels, and that eight persons held him down.

Oct. 2.

“‘MESMERIC SURGERY.’”

“Under this head we last week gave the narrative of a case, which had been ‘cured’ by Mr. Parker, the mesmeric surgeon, accompanied by a statement made by the patient himself. We were challenged to publish the case, as it was alleged that we were ever ready to report the failures of mesmeric experiments, and were bound, therefore, in honour to report mesmeric success. We, therefore, published the narrative. We cannot, however, permit judgment to go by default in the charge that we are animated by a feeling of malice preposse against mesmerism; nor can we admit that we have ever gone out of our way to publish the failures of mesmerism.



We have never reported any mesmeric phenomena, till first invited to attend and witness experiments. If instead of meeting with phenomena we have encountered funomena, it has been no fault of ours—though it has been our misfortune to encounter failures instead of proofs, and to have been held responsible for not believing in miracles against the evidence of our senses. We have never pronounced against mesmerism—we have only gone to this extent—if there be such a law of human experience as the mesmerists profess to develop and expound, then that which we have seen has not been it—at least it has not been so revealed to our senses. A man is bound to stand by his own judgment, duly exercising his faculties of observation, not rejecting lightly any new phenomena, because they may appear strange and incomprehensible, if he be satisfied that they really do exist, and taking care on the other hand not to receive as a miracle that which may reasonably be proved to be sheer humbug. Mr. Parker has no right, therefore, to denounce us as an enemy to ‘new truths.’ If he feel conscious that he possesses a new truth—then let him go forth on his ‘mission,’ and expound it to all the world, in all sobriety of teaching and humility of bearing. The mission is one of vast responsibility, and the consciousness of possessing it is enough to weigh down an ordinary mortal with a profound sense of his unworthiness to be one of heaven’s high priests. We do not see in Mr. Parker evidence of consciousness of his mission. Neither in the thing ‘sent’ nor the teachers who have it in charge, do we as yet witness in this district that internal evidence of truth and a truthful consciousness which all truth and truthholders must manifest. ‘New truth’ is, of course, a mere arbitrary term. If the thing be true now it has been always true, and the man who has the truth is conscious thereof. Mr. Parker must work out his mission with patience and fortitude. If his mesmeric facts be true facts, he will experience present internal support and future glory.

“Touching the hospital, we are glad to find that the medical officers have determined that the facts which concern the treatment of the patient should be fairly set before the public, and the statement of Mr. James, (a name eminent in the annals of surgical science)—gives a somewhat different version of the treatment received by the patient. For the credit of the HOSPITAL, we are glad that this statement is thus frankly and explicitly made.

We felt assured that the patient must have proper treatment, because there is a resident house surgeon, and cases of accident are not therefore left to the treatment of learners.

“*To the Editor of The Western Times.*

“Exeter, Sept. 30th, 1847.

“Sir,—The communication inserted in your paper of last week, purporting to be from Mr. Parker, and relating to a late patient of mine in the hospital, named Nichols, requires some notice. The statements therein made appear to rest upon the testimony of that patient—at least no other foundation for them is given. As they

are calculated to disparage both my own professional conduct, and perhaps, the noble institution to which I belong, I must request your insertion of the following statements, which I believe will prove that those I have alluded to are altogether erroneous.

“I shall quote verbatim the part of Mr. Parker’s communication which relates to the treatment of Nichols in the hospital, viz., ‘That he had been a patient for eight weeks in the hospital, in consequence of a *half-inch cut* in the left wrist, which he received on the 8th of May. While he was in the hospital *it was considered advisable to take up the radial artery*, but after an attempt to do this for two hours, it was not accomplished. *A subsequent similar attempt by Mr. James* was made without success. A piece of sponge was then *placed on* the wounded artery, and bound upon it, and the man was directed not to remove it, or he might bleed to death; and he was told that if he neglected these instructions *it would probably be necessary to remove his limb*. He was made an out-patient, and went to work, *the wound healing over the sponge*.’ And again, ‘When the attempt was made at the hospital, to take up the vessels, *eight persons* held him down.’

“Now, instead of there being ‘a half-inch cut,’ there was a deep stab with a chisel, penetrating from the wrist under the ball of the thumb (a very important difference). I saw the man when he was first brought to the Hospital: at that time the hæmorrhage had ceased, but every proper precaution was adopted to meet any recurrence.

“It was never ‘considered advisable’ by me ‘to take up the radial artery,’ for I found that pressure on it did not arrest the hæmorrhage, and I may further remark, that it is the proper course to tie each end of the wounded artery if possible, and not the trunk leading to it, particularly in such a case. It should here be stated that there is every reason to suppose that a *deep-seated artery*, and not the radial had been wounded.

“Instead of ‘a piece of sponge being placed on the wound,’ pieces of sponge were passed deep into it, forming what surgeons understand, as a graduated compress, and this effectually prevented any further bleeding.

“If he was ever told that it might ‘be necessary to remove his limb,’ it certainly was not by me, for I never had such an unnecessary measure in contemplation; but it will appear that I thought it not impossible I might have been required to tie the *trunks* which led to the wounded vessel.

“With respect to the ‘two hours’ and ‘eight persons,’ both the one and the other are greatly exaggerated, and as to ‘the wound healing over the sponge,’ it can be shewn, that when the man last attended at the hospital, this certainly was not the case. When the man was made an out-patient, there was not the least reason to doubt his perfect recovery, and although he was encouraged to use his hand a little, under the impression that it might assist in throwing off what remained of the sponge; yet, had he continued his attendance at the hospital as he ought to have done, so that the progress of the

case might have been watched, and any necessary measures taken, I have no doubt that the sponge would have been separated, and the limb perfectly restored, without any further interference or operation. And here it should be stated, that the very fact of his having been in a condition to use his hand, shows how far the limb must have advanced towards recovery when he left the hospital.

"The subjoined statements of the dressers, who were experienced pupils (both now gone to London) and who were most diligent in their attendance on this man, will, I submit, verify my account, and I may add, that having brought the whole matter under the consideration of my colleagues, I am authorized by them to say, that the treatment employed meets with their entire approbation.

"I have the honour to be, sir,

"Your most obedient servant,

"J. H. JAMES.

"We, the undersigned, being desired to state what we know with reference to certain points in William Nichols's case, as given in a communication to *The Western Times* paper of September the 25th, beg to say—

"That instead of the wound being a cut of half an inch in length, it was a deep stab caused by a chisel penetrating obliquely into the ball of the thumb.

"That no attempt was made to perform the operation of ligature of the radial artery; as it was deemed inadmissible, from the fact that pressure on that vessel did not control the hæmorrhage; but that the original wound was enlarged with a view to secure both mouths of the divided vessel, the attempt to do which did not occupy more than a fourth part of the time, or require more than a fourth part of the assistance, stated to have been employed.

"That amputation was never mentioned, as Mr. James expressed his intention, if the hæmorrhage continued, either to tie both the radial and ulnar arteries, or the brachial alone.

"That a sponge was not laid on the wound, but that it was filled with small pieces, so as to form a graduated compress, from the first introduction of which, all hæmorrhage ceased.

"That the wound did not heal over the sponge, but that when at the end of seven weeks, retaining the perfect use of his arm he was made an out-patient, all but a very small piece had come away, which had been gradually pared off till the time of his last attendance, viz., August 18th, since which time we have lost sight of him.

"Signed

{ T. WILSON CAIRD.  
C. HARRI ROPER.

"I beg further to add, that Mr. James saw the man immediately on his admission, that the hæmorrhage had then ceased, and that he gave the necessary directions as to what should be done if it returned.

"T. WILSON CAIRD, Dresser to Mr. James."

## "THE MESMERIC CASE.

"To the Editor of the *Western Times*.

"Sir,—As there appears to be some discrepancy between the account given by William Nichols to your reporter, relative to his case, and the statement furnished by Mr. James, I think it desirable that the public should know the truth of the case.

"The following is copied from the Hospital books:—'William Nichols admitted for accident of *cut arm*, 13th May, 1847. St. Mary Steps Parish; 23 years old. Mr. James, surgeon. He was made an out-patient, on July 1, 1847, and on 23rd Sept., 1847, discharged for benefit.'

"William Nichols has no colleagues or pupils to prove (what is a very important difference) that the wound was inflicted on any part of the ball of the thumb, but his arm is a *living proof* that the wound was *not* inflicted on the ball of the thumb, but on that part of the wrist (from below upwards) where medical men feel the pulse, which can be compared with the other arm, and which has been attested by many persons since the appearance of Mr. James's and pupils' letters, and can be seen any day at his lodgings, at Mr. Southwood's, Bartholomew Street; and *there is no reason to doubt* that the radial artery was wounded and furnished the hæmorrhage, which required him to remain five weeks in bed, and three additional weeks before *he requested* to be made an out-patient.

"That plugging the wound with sponge was not had recourse to until a *proper and persevering attempt* to tie the artery had been made, no one would doubt for a moment; and to have the arm held steady during the necessary enlargement of the wound and trying the usual method of seizing the wounded vessel, (an operation attended with considerable pain, without mesmerism or ether) every one must think that several assistants would be necessary, independently of the anxiety of the numerous hospital pupils to witness the operation. That the *hæmorrhage* was *very alarming*, there is no doubt, as the patient, *if he had only broken his arm*, would have been made an out-patient as soon as the fracture had been reduced and put in splints. Whereas William Nichols was required to be put to bed very soon after he reached the hospital, on May 8th, and for several nights he had an *especial* nurse to watch him; he remained in bed 35 days, and in the hospital 19 additional days, when he requested to be made an out-patient. During the 48 days he was an out-patient, he went to the hospital several times to be inspected. By this time 102 days had elapsed, when William Nichols found that the wound of his arm *had not only not healed*, but having an excrescence of proud flesh, an inch and half in length, an inch wide, and raised nearly half an inch above the surrounding skin, with almost daily discharges of blood and putrid effluvia. Since August 18th, he discontinued his visits to the hospital, but still continued to work to maintain himself and wife. On September 7th, he went to work in the morning, but was, soon after, obliged to go to bed; he then sent for me, when I found him with very considerable fever, his hand and fingers very much inflamed, with a sore like an issue in appearance,

with an offensive, putrid effluvia. In the course of two days, the backs of the fingers were covered with bladders filled with bloody water. The cuticle has been separated from the whole of the hand and fingers; the present appearance of the nails bears evidence of considerable mischief. The incision which I made to tie the radial artery was healed in a week; there was no need of a second plaster, which shows that the patient's flesh was well-disposed to heal. The necessity of tying the radial artery has been fully justified by the lower end of the wounded artery bleeding when the piece of sponge was removed 129 days after it was inserted, which is a strong proof that the upper end of the artery was still open, as the stream of blood came direct from the heart to this wound, and only in a back stream to the lower mouth of the wounded vessel.

"I do not attach much importance to the operation of tying the radial artery, for I performed it without assistance, even for the patient to be held, as he was unconscious of pain during the operation. The suppuration of the old wound with the proud flesh has been the only obstacle to his resuming his work, which he intends doing in the course of a few days.

"I remain, Sir, yours respectfully,

"JOHN BATTISHILL PARKER.

"The Close, Exeter, October 6th, 1847.

"[At Mr. Parker's invitation we accompanied him to the chamber of the patient. Mr. Parker pointed out the scar caused by his operation on the artery, and the patient stated that he was wholly unconscious that any operation had been performed on him, till told of it.]"—*Ed. West. Times.*

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\*.\* Mr. Parker's letter has not been answered. Many medical men in Exeter have expressed their opinion, behind his back, that his practice was right and Mr. James's wrong; but not before his face, because his treatment was mixed up with mesmerism, about which they are all more cross than ever, still denouncing it as barefaced imposture. But in spite of this, *mesmerism is making a most triumphant progress in Exeter.*

In corroboration of Mr. Parker's remarks upon the efficacy of mesmerism in *phlegmasia dolens*, we subjoin the following note from the Rev. Mr. Sandby to Dr. Elliotson, who has favoured us with it.

"Flixton, Dec. 15, 1847.

"My dear Elliotson,—I have a remarkable instance of the remedial powers of mesmerism to narrate to you, and had I been able to remain and complete the cure, it would have been as striking as anything you have yet recorded in *The Zoist.*

“A lady after her confinement was attacked with what is called ‘white leg.’ She was extremely ill, dangerously so, and her sufferings were dreadful. The most painful remedies were applied; what appeared to be successful with one leg produced no benefit to the other. She was quite lame, the leg immensely swollen, stiff at the knee, and exquisitely painful, and the general health greatly impaired. When I saw her, she had been in bed and on the sofa *eleven weeks*: her countenance was indicative of severe illness, she was very much emaciated, and could not bear the leg to be touched. The medical men said that she was very ill, her whole nervous system shaken, and that her recovery would be so slow as to be almost imperceptible. I mesmerised her; in about five minutes she went off into a deep sleep, in which she could bear the leg to be rubbed, and the leg felt easier when she awoke. I remained with her six days, mesmerising her twice a day. The change was extraordinary; the swelling of the leg greatly diminished, the stiffness of the knee reduced, and the general health improved. She slept well at night, and was carried down into the drawing room the first time for twelve weeks. When in the mesmeric sleep, the application of gold to the leg would set it in motion as if through galvanism, and she could bear the leg to be rubbed hardly, though when awake a touch would make her scream with pain. On the sixth day after the application of mesmerism, the medical men expressed great surprise at the improvement in her leg, and said, ‘Something or other has done you good.’ Unfortunately business obliged me to leave at the end of the week, consequently the cure has not been completed, but the leg has never been *as swelled* or *as painful* since.

“Believe me, faithfully yours,

“GEORGE SANDBY, jun.”

Mr. Parker’s success with mesmerism in another case of *after pains* was mentioned in No. XVII., p. 154.

We saw mesmerism tried fully in a case of *tetanus* and in vain. But the case was most rapid,—lasting little more than a day,—too rapid for mesmerism to be of use unless the patient had happily been very susceptible of its influence. As medicine is generally useless in the disease, unless it be immense doses of iron, mesmerism deserves a fair trial: but should be employed the first moment that the disease threatens. When tetanus arises from a wound, especially from a wound of the hand or foot, and especially of the thumb or great toe, as in Mr. Parker’s case, the danger is very far the greatest.—*Zoist*.

XV. *Mesmeric Cure of Neuralgia of one side of the Neck.*  
Communicated by Dr. Elliotson.

"MAGNETISM, ANIMAL.—This pretended influence or agent, had its origin in Vienna about the year 1776, &c."—"As the jargon of Mesmer has been revived in our own day, it may be worth while to give his own definition of his art, which is quite as intelligible as some of the later versions of it which have recently appeared in London; for in this *hot-bed of quackery, mesmerism*, as it is called, has occasionally taken root, and at one time, but for an accident which we shall presently notice, threatened to thrive and prosper."—"Many of our readers have probably witnessed the *silly and disgraceful exhibitions* in this line of practice which have lately been tolerated in London, and are therefore aware of the means by which the magnetized are brought under the "influence." It is always necessary that the magnetizer himself should be charged with the fluid, and that the magnetizees should be susceptible of its influence, which, be it observed, all persons are not: nor can all persons be magnetizers; some want power and others faith; in short, there must be a *due share of folly or of imposture, or both*, on the one hand, and of *credulity, cunning, or morbid irritability*, on the other: and then all goes right. The magnetizer, with his wand of office, performs certain antics before the patient, &c."—"Within the last five years some lamentable attempts have been made to revive it in London; not by quacks and impostors, but by regular practitioners, and even by persons who enjoyed no inconsiderable share of public respect and favour. They have unfortunately reaped the bitter fruits of their CREDULITY AND FOLLY: and the MANIA HAS AGAIN SUBSIDED, AND WILL NOW PROBABLY REMAIN DORMANT."—(*A Dictionary of Science, Literature, and Art, &c.* Edited by W. T. BRANDE, F.R.S., L. & E. of Her Majesty's Mint, Professor of Chemistry in the Royal Institution of Great Britain, Professor of Chemistry and Materia Medica to the Apothecary's Company. 1842)

I WILL venture to predict that the chief thing for which Professor Brande will be remembered, will be these notable passages. Five years have elapsed since he had the "folly" to publish them, and mesmerism, so far from "remaining dormant," has steadily and rapidly spread here and abroad: a very large number of cures have been effected and operations rendered painless through its means, and a variety of indisputable, though singular phenomena—stumbling-blocks and foolishness to the wise in their own conceit—become perfectly established. A journal of fresh facts in the "dormant science" has appeared quarterly: and, if the Professor is ignorant of what has been done and is doing, still greater is his fault. Let him follow the noble example of Dr. Gregory, the Professor of Chemistry in the University of Edinburgh; and begin with studying that physician's admirable article, entitled *On the true Scientific Spirit in which the claims of Phrenology and Mesmerism ought to be examined*, published in the last number but two of the *Edinburgh Phrenological Journal*, and now printed separately as a pamphlet.

I was summoned in the autumn to a lady suffering violent pain in the right side of her neck, so that she could not bear the least movement of the part or the least pressure; and, when perfectly still, was yet in a state of extreme suffering.

It has seemed preferable that she should describe her own case, and, on my making this request to her, she obligingly sent me the following account. JOHN ELLIOTSON.

Dear Dr. Elliotson,—I send herewith the particulars of my late illness, and have endeavoured to render them as intelligible as possible: but oh, how few can imagine the

dreadful sufferings I experienced, the very remembrance of which causes me to write in fear and trembling. You will no doubt, in your practice, meet with many as sceptical with regard to mesmerism as I have been. Whenever you do so, you are at liberty to make use of my name and address: I will with pleasure convince any one of its efficacy in my case. In offering my thanks for your very kind attention, I hope you will accept them as conveying all that the most eloquent language could express, from one whom you have preserved.

A continual state of bodily exertion and anxiety of mind for the space of five months so acted on my nerves, which are at all times excitable, as, by paroxysms of pain, to completely draw my head to the right shoulder. Had it remained in that position with but little pain I should not have complained, and should in all probability have allowed it to continue so for some time rather than have medical advice. But the catchings and twitchings were so terrible in that contracted state, that I could not possibly avoid crying out, which to me, who had suffered illness in almost every shape and way without complaining, was humiliating,—so like a child fretting about a stiff neck. That it was anything but a cold I had not the most distant idea, although the pain teased me very much. I treated it for, and as a cold, by taking warm baths, mustard baths for the feet, mustard plasters round the neck and at the chest, with all things usually in request for a cold; but without effect. I kept gradually getting worse; and one morning, at the end of the first week of my complaining, I felt too unwell to dress myself, but, recollecting that I had but little which would require my attention that day, I got into bed again. I had not been quiet many minutes, when a note came from a dear friend who had been taken suddenly ill. I then determined to be dressed and go to him; and for the first time in my remembrance had the whole of my clothing put on as if I were an infant; and in a like manner it was taken off on my return. But what struck me as very odd, when with my friend the twitchings of my neck were worse *than before or after* I had left his residence. I had not been able to bear the light for two or three weeks, perhaps more, and on this day in particular it gave me shooting pains in the eyes and temples, then darted round to the back part of the head. In this pitiable condition I did not consider it safe to go home alone, I therefore called on my mother who was much concerned, thought it something serious, and begged me to have medical advice. But I, thinking it only a cold, treated the matter rather lightly, and said the air from the drive home would do me good. Arrived at home, I found the hope



of being better quite out of the question ; I could not walk, get up, or sit down, without crying out. I then could not be prevailed on to have advice, but hoped, almost against hope, that I should be better on the morrow, trying again an application of hot mustard to the throat, that took all the remaining skin off. I then knew not what to think would be likely to do me good. My face was in pain as well as my neck, and the back of my head began to pain and burn so greatly that lie quiet I could not ; for, independently of the pain, the contraction was so great that I found it difficult to remain in one position in bed for more than five minutes at a time. I however endeavoured to forbear as much as possible and disturbed my husband but little, thinking to have an hour or two's rest in the morning, in which hope I was disappointed. The twitchings became more violent, and the pain in my head and neck increased towards evening. A medical gentleman was sent for, who, on seeing me, ordered me to be put into a warm bed immediately, gave me an aperient, and a powder every four hours which threw me into a violent perspiration. His treatment was continued for three or four days, with hot hops to the neck, yet I obtained no relief, so that I began to doubt if my illness could proceed from a cold, and to ascribe it to the real cause,—an over-excited state of the nerves. For had it been a cold, the powders must have benefited me long before. I had been so completely drenched with perspiration, as to be obliged to change my sleeping dress every three or four hours. Up to this time I had not slept, and my cry for hot hops was incessant. The paroxysms of pain were then worse than ever, and the muscles at the back of the neck felt tightly contracted. More than a week had now passed, yet I had not slept. I then had medicine given to produce sleep, but it had quite a contrary effect,—that of causing occasional delirium, notwithstanding which it was still administered, and other medicine likewise which threw me into a salivation. My mouth became much ulcerated ; the whole of my body so painfully sensitive that I could scarcely bear to be touched ; the sheets even gave me pain and were taken away, the room was quite darkened, and if any one only whispered, I felt almost beside myself. I went on in this way for nearly a fortnight, neither aperients nor any other medicine did me good ; food of any kind I had not taken the whole of the time ; a little tea and a little water was all I could swallow. Sleep, which I most stood in need of, I could not get and the pains at last came over me in shivers. I then said it was useless to go on in this way any longer ; I would have further advice ; if I could get no sleep, I could not live. An eminent

physician was sent for, who, after examining my head and neck, told my friends there was little chance of my recovery; prescribed for me, ordered leeches to be applied to the back of the head immediately, and the continuation of the sleeping powders and an aperient. He feared there was some mischief in the brain. My heart became painful. I did not sleep, nor was I better. When the medical man came the next morning, finding me still the same, he wished to put a blister to the throat, but I would neither take more medicine or have the blister on. I would see Doctor Elliotson. When he found this to be my determination, he said on leaving the house there was no time to lose, send for him at once. My reason for wishing to see Doctor Elliotson in preference to any other physician, was this,—during the first week of my illness, a solicitor called on business, and as I alone could answer his questions, he was shewn into my room. Observing my head twitching, he said, “Why do you not be mesmerised?” I ridiculed the idea; was sure it would do me no good; but, when everything else failed, I thought of Doctor Elliotson; not that I for one moment supposed I should recover, but I knew it would afford great satisfaction to those who were so anxiously looking forward for a favourable change in my health. My husband called on Doctor Elliotson that day, described my illness, said I wished to be mesmerised and asked if he thought it would do me good. He said it probably would, it was not his practice to mesmerise patients, but that under the circumstances he had no objection to do so as a lesson for my husband, to enable him to mesmerise me himself. Doctor Elliotson came, examined my heart with a stethoscope, said that some of the nerves of my neck were affected; he next attended to the head, neck, and mouth, which was in a sad state by reason of the salivation, wrote a prescription for a wash for my mouth, which I found very soothing, desired that no medicine of any kind should be given to me unless quite necessary, and then only one teaspoonful of castor oil at a time. He then began to mesmerise me. After about thirty passes I experienced a sudden chill in the arms, from the elbows to the ends of the fingers. At this time my arms were under the bed-clothes. I did not at the time attribute the sensation to mesmerism. Oh, dear no! I prided myself on my good sense too much to be imposed on by anything so ridiculous as mesmerism; and as I could speak but little that could be understood, endeavoured to look both grave and wise, while cherishing my own opinion on the subject. The pain continued most acute on the right side of the face and neck. My husband mesmerised me the same evening, which

I deemed a great piece of folly ; and, although afterwards I suffered less pain, I could not believe the relief obtained to be the effects of mesmerism, inasmuch as I had not been to sleep. I yet felt more composed ; and, towards morning, slept for an hour or two for the first time since I had taken to my bed. When the medical attendant came the following morning, he enquired what had been given to me ; he was told I had been mesmerised but had taken nothing, when he pronounced, with much pleasure, but with evident surprise, that I was decidedly better, and that something had done me good. Still I had no belief in mesmerism. Doctor Elliotson came the next morning and proposed another trial. I said it was perfectly useless, I did not feel better, nor would it make me well. But the good Doctor was very persevering, my husband solicitous, and I consented, but I fear with a very ill grace. It did not at the time produce sleep or the least heaviness. Towards evening, the shiverings of pain were less severe and I slept for a longer period. My husband saw Dr. Elliotson every morning, who still advised him to continue the mesmerism, assuring him that it would eventually benefit me. In a few days from the period I first saw Doctor Elliotson, I began to take tea with eggs in it, occasionally, both night and day, in which I found great comfort to my mouth as well as nourishment. The catchings became less frequent, the heat and pain in the head not near so teasing, and I slept in the day for a short time as well as at night. I went on in this way progressing, some days a little worse and some days much better, until able to leave my bed for the sofa ; and, although the twitchings had not entirely left me, I was sensible they were far less frequent, and that I was gaining strength. As soon as I could walk across the room alone, I ventured down stairs, still unable to bear the light without pain for some time. My mouth getting better, I began to take a larger quantity of food, and a few weeks later my general health was quite restored, but greatly wanting in strength. It must be remembered that the loss to the system was very great from the perspiration and salivation. I nevertheless remained an unbeliever in mesmerism until my second attack, which was precisely similar to the first. Something at this time again occurred to cause me a little anxiety, when the catchings in the neck came on very painfully. I lost my appetite, and for three nights could get no sleep ; indeed I thought I must now die. My husband begged me to allow him to mesmerise me. I smiled at the idea, it appeared so absurd ; but I submitted to about forty passes, and to my surprise slept for a few hours. From that time I believed it must have been the

mesmerism which benefitted me in the first instance, and I consented to be mesmerised the following night, and went to sleep at the time the passes were being made, and did not wake until the next morning, when I felt much refreshed and the pains were far less. The mesmerism was continued once, sometimes twice, every day, till I was quite well: and the only medicine I have taken since Dr. Elliotson first came to me has been a mild aperient, and that very seldom. I was not able to take castor oil as prescribed by the good doctor, to whom my grateful thanks are due for his kind attention and consideration; for had it not been for his kind perseverance, I certainly should not now have been in the land of the living.

A. F. P.

King's Road, Chelsea.

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XVI. *Experiments with Crystals: case of Epilepsy, and cure of Hiccup of twelve years' standing with Mesmerism.*  
By MR. CHANDLER.

*Experiments with Crystals.*

Nov. 12th, 1847. Having procured a large and tolerably perfect specimen of rock crystal, I tried its effect on Miss M. H., who is very susceptible of mesmerism, and has received great benefit from it (see *Zoist*, Vol. III., p. 193). On applying the point of the crystal within a quarter of an inch of the palm of her hand, she immediately said, "It feels like a small blowing." On continuing, the same sensation remained, and the fingers were gradually drawn up round the crystal in spite of her attempts to keep them straight. A cold sensation was also felt on the arm when the crystal was applied, though a thick dress intervened. I may remark that neither this patient, nor any other on whom I have tried the crystals, had ever heard previously of Reichenbach's experiments: and I am always particularly careful not to hint at the probable result of these or any other experiments before the effect has been produced, so that I can with the greatest confidence vouch for their genuineness.

I next tried the same crystal in the same manner on a member of my own family, who had witnessed the former experiment, and who is very slightly and irregularly affected by mesmeric passes made with the hand. If the effect was produced by imagination, it would of course be nearly the same in all instances: but more particularly in this case, where the lesson had just been learnt. Great therefore was

my surprise to see the hand suddenly drawn away after the crystal had been applied a few seconds, and to hear the exclamation, "It's all pins and needles up to my elbow." My surprise, however, was destined not to stop here. For upon repeating the experiment on the other hand, the effect soon became much more bearable, and in a few seconds the patient's head suddenly dropped, and I found she was in a profound sleep, from which she was immediately aroused by transverse passes, showing clearly that the sleep was mesmeric. The experiment was repeated several times with the same result: but I found that, if the eyes were not fixed on the crystal, sleep was not produced. I therefore held it before the face at about a foot distant, and found the result even more rapid than when held to the hand. There was also a beneficial effect, as it relieved a very severe nervous headache from which the patient was suffering. She says the moment she casts her eyes on the crystal, her head appears to be drawn towards it; and the head always shows a disposition to fall on it. She remains perfectly conscious the whole time, but cannot move or speak: so that she is in a state of semi-coma.

Nov. 27th. I have continued my experiments daily with the same results, and to-day had an opportunity, assisted by my friend, Mr. Holland, of verifying the relative energy of different crystals. One out of each of Reichenbach's three active classes was tried.

Class A (the weakest). A very large and perfect single crystal of adularia, weighing  $5\frac{1}{2}$  lbs., and measuring 6 inches long and  $3\frac{1}{2}$  by 3 square.

Class B. A good specimen of rock crystal, weighing  $1\frac{1}{2}$  lbs., about 3 inches diameter, being the pyramid only of a large prism.

Class C. An immense crystal of selenite, weighing 2 lbs., and measuring diagonally 7 inches, the parallel side, 5 inches.

The adularia produced the effect (sleep) on my patient in one minute thirty seconds—there was very slight rigidity.

The rock crystal in twenty-four seconds—rigidity much more marked.

The selenite produced sleep in eleven seconds, in a much more sudden manner, and the rigidity was as great for about one minute as I ever remember to have seen in any patient; and, as with other instances of mesmeric rigidity, it was instantly relaxed by blowing on.

In all the experiments the breathing became more heavy the moment the eye fell on the crystal: but the selenite pro-

duced laboured breathing in a much higher degree than the others.

On another occasion Mr. Holland assisted me in the following series of experiments, in the order in which they stand.

*Alum.*—A large crystal, or rather mass of crystals, showing many large and perfect points. Sleep produced in thirteen seconds, and when held in the patient's own hand in ten seconds; very slight rigidity; effect sudden. This appeared at first sight to be at variance with Reichenbach's experience, as alum stands in his weakest class; but on looking a little more closely into the matter, we found, 1st. That the crystal was large in proportion to the others employed on the same patient at the same time. 2nd. That though the effect was quickly produced and came on suddenly, there was very much less rigidity than in the experiments with the stronger classes.

*Rock crystal.*—The same used in former experiments, and with the same results; viz., sleep in twenty-four seconds, less sudden, considerable rigidity.

*Calcareous spar.*—A large, single, perfect crystal. Sleep in one minute twenty-three seconds, coming on very gradually, slight rigidity.

*Sandstone.*—A very beautiful mass of crystals, showing numerous very perfect points. Sleep in fifty-three seconds, accession gradual, rigidity considerable.

*Sandstone.*—Two very perfect crystals joined, a much smaller specimen than the former. Sleep in eighty seconds, accession gradual, rigidity very slight.

I have merely thrown these few facts hastily together, without comment, for the purpose of attracting attention to this new phenomenon. I have succeeded in mesmerising many other patients with the crystals, but not at all times satisfactorily; for I find that very susceptible patients become hypnotized by looking at anything, a piece of wood, for instance, or a shell, though I have in several instances hinted, for the purpose of testing them, that such and such an article does not produce sleep; still they have gone off. It requires much caution, therefore, in making these experiments, that we do not deceive ourselves. The phenomena in my own case were as unexpected as they were extraordinary. My patient is very slightly susceptible of mesmerism in the ordinary way, and she was quite prepared for a different effect from that which she experienced, as she was unconsciously looking at the crystal, whilst I was holding it to the palm of her hand, when her head suddenly fell forwards.

I have tried the effects of crystals on the hands of some dozens of persons, and in a very large majority the 'small blowing' is immediately felt, though I am always particularly cautious not to tell them what they are to expect.

### *Epilepsy.*

Mr. J. F., æt. 22, a married man, has suffered from epileptic fits about eighteen months. At first six or eight weeks intervened between the fits, but latterly he has never gone more than a fortnight without one, and between the fits he has very severe shocks or twitchings, increasing in frequency as the fit approaches; they are often sufficiently violent to occasion him to drop a cup or anything else he may happen to have in his hand. His general health is otherwise excellent, though he has been addicted to habits of intemperance, which, if they did not in the first place occasion the fits, have certainly been the means of aggravating them.

Jan. 1st, 1846. I commenced mesmerising him; his eyelids began to drop in five minutes, and in twelve they were quite closed. He had a fit in the night, it being about his time. I should observe that his attacks do not usually occur in the night, but in the day when he is awake and occupied.

2nd. Asleep in five minutes, and much more profoundly.

11th. This was the ninth time of mesmerising him. He has made rapid advances; he goes off in three minutes, and remains very profound; awakes by transverse passes made even from the further side of the room; goes to sleep a second time in two minutes in spite of a third person talking to him for the purpose of keeping him awake; says he sleeps much better at night; from being very restless, he now sleeps the whole night without waking; he has also entirely lost the shocks, and finds his general health decidedly improved.

30th. He is still improving, though he had a fit this evening about two hours after he was mesmerised; it was a particularly mild one, as he did not bite his tongue, and he has gone twenty-seven days without an attack.

I can now mesmerise him at any distance so that I can see him, just as quickly as when close to him, and can awake him at the same distance, or by making transverse passes under the table quite out of his sight, or even behind him, a partition being between us. I afterwards found that these phenomena appeared to depend on my will, as reported in *The Zoist*, Vol. IV., p. 102. I have tried it over and over again in various ways, and I find that I do not succeed unless I move one finger transversely, it matters not where—in my

pocket, for instance. It appears to require this to fix my will, as I have always made a practice of awaking my patients by means of transverse passes without contact.

March 6th. Going on well, has had no fit, but to-day he had one of his shocks, and on mesmerising him I found he was not under the same control as usual. I therefore kept him longer, and I believe he passed over his fit, for the next evening I found him as usual perfectly obedient.

23rd. He had an attack this morning caused by very great excitement (his wife presented him with a son and heir); this being the fifty-third day since his last fit, he did not suffer any of the premonitory shocks.

April 3rd. He had another slight fit this evening, again caused by excitement. The phenomena are becoming more and more curious and interesting. He is perfectly insensible to pain, is quite deaf to the loudest noises, though he hears me whisper and answers, but does not appear to hear any other person, and he is perfectly oblivious of anything that is told him if he is awakened and then re-mesmerised. This phenomenon is so perfect that I have awakened him and given him a glass of wine, and then sent him off again, and on awaking him a second time, he would not believe that he had drunk it. On one occasion I awoke him and made him write his name and the precise time by the clock, which he noticed himself. I then re-mesmerised him, and on awaking him again ten minutes after, he was much puzzled to know how he could have written his name ten minutes before without recollecting it, and I do not think that to this day he believes he drank the glass of wine. On another occasion I told him a circumstance of much interest four different times, giving a nap after each time, and sent him away at last quite unconscious of having heard it. Though he shows neither rigidity nor catalepsy, I can mesmerise a single limb or a portion of a limb with one pass, so as to render it perfectly insensible to pain, he being wide awake at the time. The same thing happens with several other patients; they could look at their own arm or leg whilst being amputated without feeling the slightest pain. Some of our opponents may call this rather a bold assertion. I can only say let them take the trouble to practise mesmerism for themselves, and they will very soon be convinced; but it is the fashion with most of these worthies to decline believing all the phenomena of mesmerism, because these are at variance with *their* common sense—without even deigning to witness them. How ridiculous people make themselves when they talk on a subject of which they have taken the greatest pains to remain totally ignorant.



May 12th. I took him to Mr. Bell to have his tooth extracted, as described in a former number of *The Zoist* (Vol. IV., p. 209), and again on the 3rd of June, when he had six stumps removed by punching, without the slightest knowledge of what had occurred. Neither did the excitement produce any bad effect upon his disease; but soon after this time he became very irregular in his attendance, and began to return to his former habits of frequently drinking to excess, which produced a very marked deleterious effect upon his disease; indeed, it was always considered by his friends that intemperance had caused his fits in the first instance. At the present time, a debauch is almost certain to be followed by an attack the next day. I continued mesmerising when I could find him until the end of the year, but seeing it impossible to prevail on him to lead a sober life and to attend me regularly, I gave him up altogether; though I feel certain that had he become a teetotaler and been regularly mesmerised, he would have been cured; so great and rapid was the benefit during the first part of the time he was mesmerised.

*Cure of Hiccup of twelve years' standing.*

Miss C., æt. 28,—very tall, complexion fair, temperament nervous—has suffered from constant paroxysms of hiccup for the last twelve years. She has scarcely passed a day without an attack of longer or shorter duration, and more frequently two or three. The disease was first occasioned by fright; in other respects she is in perfect health, though when an attack of hiccup is approaching she becomes completely prostrate, and is obliged to give up whatever she may be doing. It is always preceded by a very unpleasant sensation in the chest and great lowness of spirits; when the hiccup comes, these symptoms are immediately relieved. It is evidently of an hysterical character, and she has been recommended and often urged to try mesmerism for the last four years, but has always objected because she had a great dislike for any one to know that she had been put under its influence: however, having at different times taken vast quantities of drugs without the slightest benefit, she at length consented to submit.

Sept. 14th, 1847. I commenced mesmerising her; the eyelids dropped in twenty minutes, and continued to re-open and close as long as I continued the passes; she said afterwards that the disposition to close the eyes was irresistible.

15th. Finding that the present stated time of the attack is a quarter before 5 p.m., I determined to mesmerise at half-past 4. The eyelids dropped in fifteen minutes, but she did

not remain permanently asleep. She had no symptom of hiccup the whole evening.

16th. It was not convenient for her to be mesmerised until 7; the consequence was, she had her attack at 5, which lasted until I commenced making passes. The eyelids closed in ten minutes, and remained almost permanently closed whilst I continued.

17th. Mesmerised at ten minutes to 5; she had just begun to have slight symptoms of the attack. The eyes closed permanently in six minutes; after a quarter of an hour I spoke to her, and she awoke: said she felt the effect much quicker and stronger to-night, but was quite conscious all the time she appeared to be asleep. No further symptom this evening, though the attack has usually continued till bed-time.

18th. Mesmerised at 5: no symptom of an attack. She has also lost an unpleasant feeling as though an attack were approaching, immediately after breakfast, that has occurred for some time past.

19th. She went out of town for the day, and was not mesmerised till 9 p.m. She had very slight symptoms of an attack at 7.

20th. Mesmerised at half-past 7: had a slight warning at 5, but it soon passed off.

25th. Mesmerised daily at a quarter to 5, except one day, when she had a slight attack at about 7, which lasted only a few minutes.

29th. Mesmerised daily: no attack. She asked me this evening whether mesmerism had anything to do with making her sleep at night: she has for a long time passed most restless nights, and now she sleeps the whole night without waking. This question, coming spontaneously, was very important and interesting; for her general health being so good, it had never occurred to me to ask her anything about her sleeping at night. It is a very common and early effect of mesmerism to produce good nights.

Oct. 4th. She still continues without hiccup, but has occasionally a little globus hystericus; to relieve which, I provide her with a bottle of mesmerised water, a sip of which immediately relieves her. I can now omit mesmerising her a day without any bad effect, and she begins to feel the greatest confidence in the remedy.

9th. Having occasion to leave town for two days, I left her a bottle of mesmerised water as a substitute, which however she scarcely required, being so much better. She now sleeps in about two minutes, but does not entirely lose her consciousness. I can, by means of local passes, very nearly

remove sensation from any part of the body ; and no doubt, by persevering for some time, I could render any part totally insensible to pain : but, as I have no particular object in so doing, I shall not waste time on the experiment. I am only intent on curing her disease.

20th. I have only mesmerised her every alternate day since last report. She remains quite well ; and, as a proof that her health is improving, all her friends compliment her on her improved appearance, without knowing the cause, as no one but her immediate relations know that she is being mesmerised.

Nov. 5th. She has been mesmerised every second or third day, and remains quite well, not having had hiccup for six weeks, which is a much longer time than she has ever remained well before. She has now left town for a week.

Dec. 6th. The week has been converted into a month, during which time she has remained perfectly well.

Dec. 14th. As she still remains free from her troublesome disease, I think I may fairly consider her cured. At any rate, should there be a return at any future time, it will always be under the command of mesmerism, just as much as other diseases are commanded by their appropriate remedies.

This appears a very good opportunity of again alluding to the subject of common hiccup being relieved instantly by a few mesmeric passes, as I before mentioned (*Zoist*, Vol. IV., p. 574). I have frequently repeated the experiment, and have prevailed on other persons to do the same, and have never found it to fail ; there is seldom more than one hiccup after the first pass, let them have been ever so violent previously. I have also carried the experiment a step further. On several occasions I have been attacked with hiccup in the street from walking fast soon after dinner, and I have always instantly relieved them by making two or three mesmeric passes before my own face as I walked. Let me beg of our worthy opponents just to try these easy experiments themselves, rather than call them tomfoolery at a venture, as they are pleased to do with most mesmeric phenomena.

THOMAS CHANDLER.

58, Paradise Street, Rotherhithe.

P.S. I am happy to find mesmerism making such progress. I seldom meet any person now who has not some sort of belief in it, and I am happy to have been able to strengthen that belief in many instances. Even medical men, from various parts of town, are frequently sending

requests to be allowed to witness cases; so that the members of the profession are beginning to open their eyes, in spite of the *Lancet*, which has been so long endeavouring to keep them in the dark. I expect the editor of that time-serving journal will ere long find it expedient insensibly to change his tone.

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XVII. *The decline and fall of the Edinburgh Phrenological Journal.*

For some years cerebral physiologists have been compelled to regret the manifest want of vigour to be observed in the pages of the *Phrenological Journal*. The freshness of joyous youth was soon succeeded by symptoms of a premature decay, and, at the early age of twenty-four years, the journal, established for the advancement of cerebral physiology and the promotion of moral science, has been compelled to sound its own death-note by registering the appearance of its last number. Having the physiology of man and the interests of humanity for a theme—having to make cerebral physiology enlighten moralists and legislators, teachers of youth and criminal jurists—having the glorious task to teach mankind the causes of their thoughts and actions, and the laws which govern their evolution—having to set forth all the phases of that neglected and unworked problem of human duties, which even this much vaunted intellectual age leaves uncared for,—we say, with this great work of regeneration in view, and to be accomplished, the marvel is, how the enthusiasm of its readers could ever be allowed to flag, or its contents ever become of that common-place character, as to make the announcement of its suppression by no means a matter of surprise, and much less a subject for lamentation. Strikingly wanting in the energy, ability, and above all the earnestness, which characterized its early numbers, its periodical appearance has long ceased to be looked forward to with interest by its readers. Kept on its last legs in a state of helpless decrepitude, by the reluctance of many of its early subscribers to allow their sets to be broken, or from early association and good-will to the cause, its cessation will be generally felt to be a boon rather than a misfortune, a subject for congratulation rather than regret. A regard for truth necessitates us to say that it has not fallen before it deserved. Never exceeding its six sheets of matter, scarcely ever presenting its readers with an illustration, containing no articles from the pen of its editor, it has for a long period existed as if for the purpose of

exhibiting to the world with how small a modicum of exertion a scientific journal could *be kept going*, or as if its sole function began and ended with furnishing a medium for the advertisement of the publications of its proprietor. The sceptre of criticism it has long abandoned, as if from a sense that its arms were too nerveless to sway it with effect; and those who have sought guidance and instruction from some central authority amidst the conflict of opinion and belief, have sought it in vain.

Its work is finished—its career has closed. For a few years after its establishment it moved on with right good-will and fixity of purpose; but even at this period there was occasionally a temporizing spirit manifested in many of its articles, and too frequent an attempt to make truths which must ever be unpalatable to the bigoted, the prejudiced, and the ignorant, subservient to the reception of the mere organology and the belief in the thirty-five organs. And as regards the last ten years, one would suppose that cerebral physiology, as set forth in that journal, had lost its vitality; for till the recent articles by Mr. Combe on Education, there was a tameness which ill-comported with the inherent vigour and power of the principles and doctrines which the science unfolds and inculcates. But we must not always judge of the importance of natural facts, or of the great value of a science, by the methods adopted for their promulgation. We must remember that history unfolds to us the humiliating fact, and even our own daily experience proves the same, that few men can unlearn what it has cost them great labour to attain; and that a still smaller number, albeit they may profess again and again their anxiety for the progress of truth and the advancement of science, can receive with complacency and a philosophic spirit, the labours of their compeers who may have outstripped them in the race. It is this want of cordiality amongst men labouring in the same cause which too frequently retards for years the reception of facts which are of the greatest importance, and we are sorry to say that some cerebral physiologists are peculiarly open to this remark, and, in our opinion, none more so than the editor and proprietors of the late *Phrenological Journal*. We say all this advisedly, and we shall give good reasons for our statement. We shall present certain facts to our readers, and then each individual can answer for himself the query, Why has the *Phrenological Journal* ceased to appear?

We remarked, in the prospectus which heralded the appearance of *The Zoist*, that, "The promulgation of cerebral physiology has cast upon the world of thought a flood of new

ideas, new views, and new prospects. But, instead of testing their truth, men have been engaged in questioning their applicability to favourite doctrines and established ways. Too often those who should have defended them, have adopted the equivocal and coward-like policy of endeavouring to trim and square them with the standard of opinion for the hour, thus pandering to ignorance, and sacrificing truth at the shrine of a mistaken expediency; for vain and fruitless will ever be the attempt to amalgamate the facts and inductions of science with the dreams and chimeras of a bygone, ill-informed age." Thoroughly convinced of the truth of this statement, we have endeavoured, in several articles which have appeared in this journal, to place a few of the conclusions to which the facts of cerebral physiology inevitably lead before our readers, and we rejoice to find that Mr. Combe is now convinced of the necessity of discontinuing a mere system of defence when our doctrines are attacked, and that he is now engaged in carrying the war into the enemy's camp, and thus endeavouring to make the tree which has been so long under cultivation bear its legitimate fruit.

"Oh! for the guilty husbandman's default  
Bring not thyself to execrate the plant."

Mr. Combe's papers on Education, and some papers in the *People's Journal* by one of the late proprietors of the *Phrenological Journal*, clearly indicate the character of the thoughts which their brains would have cast forth; but till the present moment they appear to have been wanting in that most essential element of the philosophic character,—the courage to avow the true thoughts which within them lie. But better late than never. Better that the thoughts come forth at the ninth hour, than that they come forth not at all. Better, far better, that men would always wait till they can wield with earnestness the logic necessary to prove their position, than that they content themselves with a 'canny,' yea-nay, half-and-half kind of advocacy, which, much as it may assist their temporary exaltation, is certainly not the way to advance truth, or to promote the real, as contradistinguished from the apparent and momentary, interests of humanity. It is this prostration to the opinions of the many—it is this dallying with sacred truth—this determination to give the world just as little as possible above what the world is prepared to receive—this squaring one's opinions to the popular errors, and only just allowing sufficient truth to appear to save one's character and consistency as a disciple of progress—it is this system which we have always denounced, and con-

tended to be a disgrace to the professors of cerebral physiology. It is not by mutilating truths that man can render them subservient to his real interests. Truth can bear the light, and should be placed in the most transparent position ; error must be made to bear it, and share the same scrutiny. To Mr. Combe, therefore, we say speed onwards. Make up for the loss of the last few years by an increasing energy of purpose, and by a determination to fight manfully with those errors which oppress and retard the progress of humanity. Let there be no delay. Let not your attention be distracted by party cries either on the right hand or on the left, and look for no reward except the approval of your own conscience, and the conviction that you are assisting to disseminate correct principles, and in so far promoting the happiness and freedom of this and succeeding generations.

These alone are the sentiments which should stimulate cerebral physiologists. They should bring all things to the test of their philosophy, and fear not the opinions or the denunciations of the interested and ignorant. They should remember that "the doubts of a wise man are a more precious legacy than the convictions of a fool, and *that* philosophy will not end in truth which does not begin in scepticism." Courage, then, we say to our northern friend ; and since we know that he now entertains similar views to ourselves, and since he has always been considered the phrenological leader, right glad shall we be to still stand in the same ranks with him, and to wield our pen in support of the same efforts, and for the same glorious object. As that great thought-producer, Carlyle, says, "Honour to the strong man in these ages, who has shaken himself loose of shams, and *is* something. For in the way of being *worthy*, the first condition surely is that one *be*. Let cant cease, at all risks and at all costs : till cant cease, nothing else can begin. Of human criminals in these centuries, writes the moralist, I find but one unforgiveable—the quack." We re-echo the cry, down with shams and cant, quackery and no facts ! Let doctrines which are hurtful, as well as those which are only doubtful in their tendency, be cast alike into the crucible, and by the refining logic which our science enables us to wield, let truth alone come forth dressed in her simple garb, and supported by the facts and arguments which alone deserve her companionship.

To return to the deceased journal. Notwithstanding the able and eloquent manner in which the founders of the *Phrenological Journal* expounded the causes which indispose mankind from modifying the opinions they have adopted in youth, and

the skilful mental analysis they gave of the mode in which the envy and self-esteem, vanity and jealousy of the teachers of anatomy and physiology operated in retarding the reception of cerebral physiology by preventing them from descending from the elevation of their curule chairs to become again pupils,—never before was exhibited to the world a more remarkable example of a number of individuals allowing a certain set of ideas to become stereotyped, and having their brains sealed up to the further reception of truth, than has been afforded by the proceedings of the conductors of the *Phrenological Journal*. Embracing as comparatively young men with a happy docility the twenty-seven organs of Gall and the nine of Spurzheim,—with the death of their masters their perceptive faculties appear to have suffered paralysis, and what is still more to be regretted, they themselves to have become blind to the duty which devolved upon them as journalists, of laying before their readers the facts and opinions collected and published by younger and more active brains.

It is to this latter circumstance we imagine that their diminished circulation must in a great degree be attributed. When subscribers accidentally learn through other channels important and interesting facts, the knowledge of which has been withheld from them for years through the partizanship and jealousy of the conductors of their own journal, dissatisfaction can scarcely fail to be experienced. We promised just now to enable each individual to answer for himself the query,—why has the *Phrenological Journal* ceased to appear? Surely the facts we shall now relate at any rate indicate the necessity for the removal of the conductors of such a journal.

In our *fourth* number we presented to our readers a short review of *A Speculative Analysis of the Mental Functions*, by Mr. Prideaux. We also specially directed the attention of our northern contemporary to the pamphlet, because we believed it contained several original views, and suggestions of considerable importance. From that time to the present, exactly *four* years, not one word has appeared in the pages of the *Phrenological Journal* for the purpose of calling the attention of practical men to the suggested new organs. We have heard very recently in society more than one individual express his indignation in the strongest terms at having been for several years deprived of what he now regards as most valuable knowledge, through the editors sacrificing their duty to science and their subscribers, by suppressing all notice of this gentleman's contributions, and surely the complaint is not



made without ample foundation. That Mr. Watson,\* who conducted the journal for three years, and during whose editorship Mr. Prideaux's views were published, should have done so, need surprise no one, but that such a course should be not only sanctioned but imitated by Mr. Combe, has we confess excited our astonishment. If there be a tacit understanding between the editors of a scientific journal and its subscribers, that the former shall place the latter "*au courant*" with all the new ideas of the day having reference to their own peculiar topic, (and we apprehend it will be universally admitted that such is the case,) then have the subscribers to the late journal just ground of complaint against its conductors for keeping them in the dark as to what was going on around.

Bad as we consider this conduct, we have a still more serious charge to make. The October number of the *British and Foreign Medical Review* for 1846, contained a shallow but specious and plausible attack upon cerebral physiology, which was answered and demolished by Mr. Prideaux in the January number of *The Zoist*. On this occasion Mr. P. brought forward and supported by powerful arguments many

\* During the editorship of this individual, the journal lost all pretension to be regarded as an authority, and we believe it never recovered the position it previously occupied. As a specimen of his total incapacity and unfitness for his office, no stronger example could be adduced than the history of his misunderstanding with Mr. Prideaux. Mr. Watson having broached the preposterous notion that "loudness was appreciated by the organ of Comparison" (!!) and Mr. P. seeing the matter passed over in the next number without comment, was induced to protest against it, to prevent such an absurdity put out under editorial authority from misleading youthful cerebral physiologists. Mr. Watson in his reply vouchsafed not a single argument, but sheltered himself behind the authority of Spurzheim. When called upon however to adduce a quotation from Spurzheim which could justify him in fathering upon this cerebral physiologist the nonsensical emanations from his own brain, although notoriously unable to do so, he yet pertinaciously refused to make the *amende honorable* to his memory; and this scandalous outrage upon justice—the destroying of the reputation of the dead to make a shield to hide the imbecility of the living, remains to the present day unatoned for in the pages of the *Phrenological Journal*.

One more illustration of Mr. Watson's editorial qualifications and we will take our final leave of him. In the sixtieth number of the journal he published a scheme for estimating development proposed by a Mr. Nichol of such an incredibly absurd nature, that in the development of Greenacre, which was given as an illustration (!), it characterized Amativeness, Combativeness, Destructiveness, and Secretiveness, which are amongst the largest organs in the head, as each three degrees *below average* (!) Acquisitiveness, perhaps the largest organ, as four degrees *below average* (!) and Time and Tune, decidedly amongst the smallest organs, as respectively one and two degrees *above average* (!). Let us however be just to Mr. Watson. Mr. Combe pronounces "*that he conducted the journal with great ability.*" In his eagerness to prop up Mr. Watson, Mr. Combe appears to make no scruple of throwing overboard the reputation of his old friend and master, Spurzheim, and thus sacrificing the interests of science and truth.

new views and ideas of the most interesting and important character, amongst which we may particularize the doctrines,

That the central lobe of the cerebellum, or vermiform process, is *the ganglion of the nerves of muscular resistance*, the great nervous centre of the dynamic system of voluntary motion, or *voluntary dynamic ganglion*; (in the same way as the true spinal cord is the centre of the involuntary or excited system, and may be termed the involuntary dynamic ganglion;) and that it has for its vegetative function the presiding over the nutrition of the voluntary muscles.

That the great lateral lobes of the cerebellum are the ganglia of the nerves of common sensation passing from the skin and always developed in the ratio of its sensibility, and that they have for their vegetative function the control of the vegetative function of the latter.\*

That the corpus callosum is not a commissure, but a de-cussation formed by the fibres of each hemisphere crossing to enter the ganglion of the opposite side.

That the cerebral surface or brain proper (excluding the thalamus and corpus striatum) is not a ganglion, as now incorrectly named, but an organ belonging to the same class as the nervous expansions at the extremity of the nerves of the external senses, though constituting a genus apart. That designating the brain a ganglion, betrays a total misconception of its analogy and relationship with other portions of the nervous system, and is in fact a similar misapplication of language to that which would be exhibited by denominating the nervous expansion of the skin, pituitary membrane, or retina, ganglions.

It is almost superfluous for us to inform our readers that should these views be verified they must occupy the very first rank amongst the physiological discoveries of the present era. Yet, will it be believed that these, by far the most important additions, if established, to our knowledge of the functions of the nervous system which have been presented to the world during the existence of the *Phrenological Journal*, have been passed over

\* This function Mr. Prideaux now believes to be the changing the uric acid formed by the oxydation of the tissues containing protein into urea. Where the lateral lobes of the cerebellum are wanting, or only rudimentarily developed, as in birds and serpents, this change does not take place. Mr. P. is inclined to conclude from several recent experiments that the *normal* quantity of uric acid in the urine of man varies with the size of the lateral lobes of the cerebellum, being least where these are largest, and also that individuals in whom these ganglia are largely developed suffer more disturbance of the general health from urinary affections than those oppositely organized.

by it without one word of notice, and such of its readers as have not been fortunate enough to see *The Zoist*, have been left in total ignorance of the fact of any such doctrines having been propounded! Now, we ask, as cerebral physiologists, have we not just grounds for complaint? After such gross dereliction of duty, *ought* not the *Phrenological Journal* to disappear from the list of truth-loving periodicals? Has it fallen before its time? Could there be a more fitting termination to ten years of complete inactivity, than the determination on the part of its proprietors to *burk* the only novel opinions with which cerebral physiologists have been cheered since the days of Gall? And this is done with the cognizance of the man on whom the mantle of Spurzheim is said to have fallen! Let us not again refer to the conduct of those who opposed Gall, for *they* denied his facts and wrote works to disprove his statements; *they* considered his doctrines as to their tendency of sufficient importance to occupy their attention, albeit they totally disbelieved them; *they* thought it right to disabuse men of the *absurdities* attempted to be imposed upon them, and as teachers of physiology to set forth what they considered to be truth; *they* at least fought manfully, although their strength was exhausted in a bad cause. But now what do we see? Mr. Combe and his coadjutors conducting a journal for the express purpose of advancing the philosophy of their great master, and yet neglecting to chronicle observations which may most materially assist in perfecting a science which he was conscious he left unfinished. Is this the way to advance truth? Is this the course which Gall himself would have followed? Verily, ye are the unworthy disciples of a worthy master.

If any one individual more than another was particularly called upon to notice these new views, surely George Combe, who centred in his own person the proprietorship of the *Phrenological Journal*, and the authorship of a work *expressly devoted to the consideration of the functions of the cerebellum*, was that man. Why has he not done so? We know that his conduct has by many been attributed either to personal pique or jealousy at these views appearing in a rival journal. For ourselves we put a less reprehensible construction upon it, and see in his silence mere cowardice, the fear of committing himself either one way or the other by expressing any opinion on the subject,—to avoid which he determined to say nothing. We need scarcely say that the straightforward course to have been pursued, and that which duty alike to science and his readers obviously dictated, would have been to have stated the facts and arguments adduced, and if he hesitated

to commit himself by passing any opinion for or against, to have openly said so. At the very least, the disciple of Gall might have followed the example of the opponents of Gall, and might have adopted an open and candid course of conduct.

We must confess that for the honour of our common science we should have preferred to have seen the *Phrenological Journal* pursue a course which would have contrasted with that of the other physiological periodicals. That the editors of the ordinary medical journals should carefully avoid all mention of a physiological discovery first announced to the world in the pages of *The Zoist* was to be expected. No one acquainted with the ordinary proceedings of these parties could fall into the mistake of supposing that any sense of their duty to science and their readers, or any consideration of justice or fair play, would be allowed to interfere with the display of their animosity towards a journal, which however they may affect to despise it, is in reality the object of their fear and hate. We can readily imagine the mortification they must feel at having to come to the pages of *The Zoist* (*as come they must*) to learn their physiology, and O! climax of humiliation, submit to be instructed by one of those doubly hair-brained visionaries, a cerebral physiologist and mesmerist. Verily they have a most unpalatable potion before them, and many will be the wry faces they will make before stern necessity compels them to swallow it. Poor creatures, they have chosen their part, which is to foster the existing ignorance and bigotry of their readers, and cry, "Great is Diana of the Ephesians," for their own pecuniary profit. When we reflect that as men become enlightened no tools are so contemptuously cast aside as those which have pandered to their own prejudices, we cannot doubt as to the fate which time has in store for these expediency-mongers. Overwhelmed with disgrace and well-merited contempt, and unsupported in their downfall by the consciousness of having acted honestly, they will become objects of pity to their opponents.

There are other points on which we could dilate, but we forbear. And yet we cannot avoid referring to the course which the conductors of the late journal pursued with regard to mesmerism. After this subject was brought prominently before cerebral physiologists by Dr. Engledue in his address to the Phrenological Association in June, 1842, the conductors of the journal pronounced no opinion which can in any way be considered authoritative, till the most able and eloquent paper by Dr. Gregory appeared in their pages exactly

four years after. They certainly reported the opinions of others, and referred to several of the discussions which happened from time to time, but they cautiously abstained from committing themselves to an opinion, although the subject was one on which they could have satisfied themselves by a few hours, nay, a few minutes investigation. And yet what did they permit Dr. Weir to do? To sully their pages with a gross attack on the reputation of Dr. Elliotson, on one who had worked hand in hand with them for years in disseminating the truths of cerebral physiology, and who they knew from previous experience to be a most careful and pains-taking observer of facts. They permitted Dr. Weir\* to sneer at his character regarding a subject on which all truth-loving men should have come manfully forward to support him. They permitted, without one word of remonstrance, Dr. Weir to doubt the accuracy of his facts, when they knew that he had not adopted measures calculated to render him a competent judge. They permitted Dr. Weir to insinuate that he was wanting in the first element of a philosophic character, the love of truth,—and that he could not rise above the temptation of the moment and declare his observations to be faulty, if he really thought them so. They permitted Dr. Weir to state to the world in the pages of their own journal, that most probably there were other reasons for the persecution he had received, than his mere attachment to mesmeric truth, when they knew perfectly well, that there is no instance on record since the days of Harvey, where a man has experienced such ungrateful treatment from his professional brethren and the public, for no other reason than his ardent attachment to what he believed to be truth, and what the world *now* recognizes as truth. Men, knowing the fate of Gall,—men, acutely feeling the persecution he received and which compelled him to leave his country,—men, engaged for twenty-five years in trumpeting forth the grandeur of his character—his incessant appeal to facts—his cry when apparently overwhelmed by the number of his opponents, “THIS IS TRUTH, THOUGH OPPOSED TO THE PHILOSOPHY OF AGES,”—we say, men who could feel and apparently admire the moral grandeur of all this, and yet allow themselves to be led away in a course of conduct directly opposed to its spirit, by permitting one of their brethren to be denounced and crushed without

\* We are not at all surprized to learn that Dr. Weir has been compelled to discontinue his course of lectures on cerebral physiology in Anderson's University at Glasgow. It appears that he would have lectured to empty benches if he had attempted to deliver another course. From the first we considered the selection of Dr. Weir most unfortunate, and the result clearly proves the accuracy of our surmise. See No. XII., p. 544.

uttering one word to mark their detestation of such proceedings, deserve to suffer in the opinion of all conscientious men, and the organ which they made subservient to their purposes merits, what it has received, extinction.

But enough of fault-finding. In the present instance, it was a duty; and, at the call of duty, we shall never flinch, although we may possibly give offence to those whose conduct we criticize. We have detailed simple facts, we believe we have stated nothing but the truth. "If an offence come out of the truth, better is it that the offence come, than the truth be concealed." Although we do not hesitate freely to censure Mr. Combe where we think the interests of truth demand it, we are as ready as his warmest friends to admit the great extent to which his clear, eloquent, and popular writings on cerebral physiology have contributed to spread an acquaintance with the outlines of the science wherever the English tongue is spoken. With this avowal our commendation must end, for it is our deliberate belief that as a science its progress towards completeness has been retarded by the writings of the Edinburgh school. Oppressed almost from birth by the intellectual torpor generated by the supposed possession of a comparatively perfect system, this strange delusion, disseminated by their writings and *marked busts*, has been like an incubus upon the science, and stopped its upward growth. On this point our views so entirely agree with those published long since by Mr. Prideaux, that we shall take the liberty of quoting them, more especially as we are convinced that the great body of cerebral physiologists in this country still stand greatly in need of being enlightened on the points to which they refer.

"In considering the lamentably little progress which has been made of late years in phrenology, it naturally becomes a subject for enquiry, whether this want of progression is to be attributed to there being little left behind to be discovered, or to some defect in the ability or industry of the cultivators of the science, and the methods they have adopted for its extension. I believe that the former supposition cannot be for a moment entertained by any one who takes an enlarged and comprehensive view of the subject; and individually, I do not hesitate to express a very decided opinion, that the chief cause of a stationariness, which all must regret, is to be traced to the false and exaggerated notions entertained and promulgated by phrenologists, with regard to the present state of perfection of their science, and more especially to the absurd and insane practice of appropriating the whole surface of the head to the organs at present discovered, by stretching one into the other, not only without a shadow of evidence, but absolutely in defiance of the outline presented by nature in those very cases of extraordinary development

which led to the discovery of the functions of the organs. A connexion, for example, was discovered between the tendency to fight, and a circular elevation, just behind each ear, and also between the fondness for children, and two rounded prominences, just above the occipital spine—a space of about two inches intervened between the extreme edges of these separate organs; and a maxim often stated by phrenologists is, that an organ, when prominently developed, occupies a larger extent of surface than usually belongs to it, yet in delineating these two organs on the bust, instead of slightly contracting their limits, in conformity with the above rule, with a consummate folly unparalleled in the annals of any other science, they were extended till they met, in order that philosophers might see no unsightly chasms and vacancies in the heads of the little images with which they amused themselves. It is really difficult to treat of a proceeding so preposterous and so inimical to the progress of knowledge, with common patience; the aspiration for completeness or perfection which has prompted it, may be a very laudable feeling in itself, but when it so altogether outruns discretion as to have recourse to means so absolutely suicidal of its own objects, it becomes a curse to the science about which it employs itself.

“I regard the present arrangement of the organs, not only as not warranted by observation, and opposed to the analogy to be drawn from their respective sizes, but also at variance with what *I believe* to be the fact, viz., that many more than are now recognized, are required to account for the varieties of mental character exhibited by mankind, and considering the extent to which the practice of extending them has been carried, I think there is every reason to believe, that if they were reduced within proper limits, full one-fourth part of the surface of the head would be unappropriated, and were this accomplished, phrenologists having their attention attracted by the vacant spaces, would be much more likely to discover the functions connected with them than at present; the first step to knowledge, is, to be sensible of the extent of our ignorance.

“PHRENOLOGY MUST BE PERFECTED BY INDIVIDUALIZING EACH CONVOLUTION OF THE BRAIN, AND ATTACHING TO IT ITS APPROPRIATE ORGAN OR ORGANS; a result which never can be expected to be effected, as long as phrenologists content themselves with examining the exterior of the head, and still less by inspecting casts taken with the hair on. Let phrenologists reflect on the fact, that the organs in the extent of their surfaces do not bear any invariable proportion to each other—that an organ, the development of which is *large*, is often very slightly more prominent than its neighbour, which may be only *moderate*—the *large* size of the one being principally shown by its surface being more expanded than usual—and the *moderate* size of the other, by its being more than usually contracted; let them consider, that in such cases in order correctly to estimate the development of the organs, it is necessary narrowly to notice the *degree* of convexity of their surfaces, and the situation of the point at which the greatest concentration of brain takes place, and *vice versâ*, and they will be convinced, that except for demon-

strating the intellectual faculties, and the relative development of the different regions of the head, casts taken with the hair on are next to worthless. Notwithstanding the parade phrenologists make of the *number* of specimens contained in their museums, from the unsatisfactory and futile practice of taking casts with the hair on, together with the meagre details possessed of the conduct of the individuals, a very large proportion of the contents of existing phrenological collections are in reality little better than rubbish, and valuable only in the eyes of individuals of heated imaginations. One hundred casts of the brains and skulls of such individuals as Bentham, Napoleon, Shelley, Goethe, Fichte, or Schelling, whose names would constitute a sufficient description of their characters, would afford more materials for advancing the progress of phrenology than all the present phrenological museums united, the skulls and casts of skulls they contain excepted."—*Speculative Analysis of the Mental Functions*, pp. 55—58.

L. E. G. E.

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#### BOOKS RECEIVED.

**Mesmerism and its Opponents.** By George Sandby, M.A., Vicar of Flixton, Suffolk. Second Edition, considerably enlarged. With an Introductory Chapter.

We introduced the first edition of this excellent work to our readers in our sixth number. The new edition contains such a mass of new matter, that it is almost a new book: and the author, intent solely upon doing good to his fellow-creatures, has fixed a price upon it which can be but just sufficient to pay his expenses if a large impression is sold. He brings the recent progress of mesmerism down to the present moment: shewing that *three hundred and twelve* surgical operations have been rendered in this country and abroad *painless by mesmerism*, and endless cures of diseases effected, many of which had proved too much for the ordinary course of treatment conducted by men of the highest reputation; and that a very large number of converts have been of late made to the conviction of the truth and utility of mesmerism, many of them medical men, whose names and residences he furnishes.

As the reverend author is a mesmerist, not from reading, but from witnessing the phenomena in a very great number of cases belonging to others, and, what is a much better method of studying the subject, were people sufficiently interested to take the trouble, from inducing the phenomena himself, and procuring all the blessings of mesmerism to the diseased and anguished himself, he is qualified to write boldly: and he does write boldly and fervently, like one having authority, and in very deed he has the full authority of truth and good intention. As an exhorter of mankind to that religion which professes universal benevolence and sympathy with all sufferers, he spares no pains in any part. He states his own experience, and that of others in this country, and then breaks forth,—

“Here, then, is a train of witnesses in favour of our science! Here is a succession of evidence from men of ability, of education, of honourable standing in society, from whose report alone, the existence of mesmerism as a fact in nature might be confidently predicated! And this list might have been swelled to any extent! What an amount, moreover, have we here of happiness conferred! What a mass of pain, of sickness, of sorrow, lightened or removed! Here at length are a few pleasing pages in the long sad chapter of human life! Here, at last, is a delightful study for the philanthropist and the Christian! And all these blessings communicated by means of a power that is derided, or dreaded, or disbelieved! We have confined our testimony to what has occurred in this country alone and within the last few years—but what a pile of narratives could have been



added to it, if the limits of a humble work like this would have allowed it. It might have been added, that on the continent mesmerism has been received as a fact (*un fait accompli*) for years : that in Germany it is studied and practised to a considerable extent ; that in Prussia many physicians make use of it under the authority of government ; and that in Berlin in particular the greatest success has attended its use ;—that in Stockholm degrees are granted in the university by an examination on its laws ; that in Russia, the emperor appointed a commission of medical men to inquire into it, and that this commission pronounced it ‘ a very important agent,’—that the first physician of the emperor, and many others at Petersburg, speak in favour of its utility ; and that at Moscow a systematic course of treatment under the highest auspices has been employed for years. In Denmark, physicians practise it under a royal ordinance, and by a decree of the College of Health. In Holland, some of the first men take it up. In France, the extent to which it is practised is considerable indeed. A commission of the Royal Academy of Medicine there recommended that mesmerism should be allowed a place within the circle of the medical sciences (*comme moyen thérapeutique devrait trouver sa place dans le cadre des connaissances médicales*). Some of the first physicians in Paris affixed their signatures to this report. I might mention the cases related by Foissac in his report : I might give extracts without number on the subject from different French and German works. I might quote from De Leuze, Puysegur, Wienholt, Treviranus, Brandis of Copenhagen, &c. *usque ad nauseam*. The great name of Hufeland, of Berlin, is a host in itself.”

He takes much trouble with those dolts of his own profession who ascribe the effects of mesmerism to the devil. The task of noticing these men must have filled him with disgust and shame—disgust with them as authorized and ordained teachers of mankind, found on examination fit for their office, and shame that they belong to the same profession as himself. Will the world believe that a most popular preacher, and we believe a canon of some cathedral, who condemns mesmerism, says, “ I go of course on what I have read. I have *seen nothing of it*, nor do I think it right to tempt God by going to see it. I have not faith to go in the name of the Lord Jesus and command the devil to depart.” What can the educated men in Germany, France, and Switzerland, think of the Church of England when many of its clergy hold forth as they do, grossly ignorant as they are, in words similar to these of the Rev. Hugh M’Neile. Nothing more could be expected from an ignorant and dirty village priest of Belgium or Italy. “ In the time of Elizabeth,” says Mr. Sandby, “ there was a strong feeling and prejudice against the use of forks. One divine preached against the use of them as ‘ an insult on Providence not to touch one’s mouth with one’s fingers.’ Probably the eloquent preacher would not enter a room where a fork was laid in order to boast that he had seen nothing of one.”

The work is rich in information, given in the most agreeable manner and illustrated by innumerable anecdotes and interesting references. Every question is argued well,—the evidence of mesmerism, the fallacy of the objections to it, the highly improper conduct of the medical profession in prejudging it when it is one of the mightiest powers in the healing art : and he is always courteous and polished, as a clergyman should be. *No one* will read the book without great instruction and improvement as well as entertainment, and we think that every reading person throughout the kingdom should peruse it. *We entreat every mesmerist to purchase one or more copies, and lend in every direction*. The price is a very trifle ; and the good which must be accomplished by the book is incalculable. We have no doubt of its rapid sale : nor do we doubt that, coming at this opportune moment, it will do far more service to the holy and mighty cause of mesmerism than any work which has appeared upon the subject in this country.

Essay on the Constitution of Society, as designed by God. By Daniel Bishop.

The Edinburgh Phrenological Journal. No. XCIII.

The Principles of Nature, the Divine Revelations, and a Voice to Mankind. By and through Andrew Jackson Davis, the “ Poughkeepsie seer” and “ Clair-voyant.” In Three Parts.

Record of Cases treated in the Mesmeric Hospital from November, 1846, to May, 1847: with reports of the official visitors. *Printed by order of Government.* Calcutta.

Howitt's Journal. Numbers from September to January.

#### NOTICES TO CORRESPONDENTS.

Mr. Braid has addressed a long letter to the editor of the *Medical Times*, and which is inserted in the number for November 20th, 1847. He requests the editor of *The Zoist* to insert it in full, but we must really decline acceding to this modest request. The letter contains nothing which can in the least interest our readers, except the simple fact, which Mr. Braid has thought it right at the ninth hour to record, viz., that the assertion made by Mr. Wakley, that Dr. Elliotson was the gentleman before whom Mr. Braid performed some experiments in London, is (as are all the other statements relating to mesmerism in the pages of the *Lancet*) perfectly untrue.

Since this was penned, we have been apprised by Mr. Braid of his letter to the *Medical Times*, and of its rejection by the *Lancet*, to which also he sent it.

We regret that want of room compels us to defer the interesting communications of Miss Wallace, Mr. Barth, Mr. Armour, Dr. Elliotson, Mr. Holland, Mr. Reynoldson, Mr. Saunders, and Mr. West, Surgeon, till our next number.

We have just seen the following in *Galignani* of last week:—

“Madame Sancerotte, a somnambulist, living at No. 3, Rue Turgot, was on Friday brought before the Tribunal of Correctional Police, to answer the charge of swindling, and of illegally practising the medical art by means of somnambulism. The wife of a person at Montmorency having lost two horses which she had let to two young men to make a promenade in the forest, went to Mme. Sancerotte, who put herself into a magnetic trance, and took hold of the woman's hand. The latter then put several questions to her respecting the horses. The somnambulist, to the intense astonishment of the woman, correctly described the colour of the animals, and stated that her husband and another person had sought for them in a particular part of the forest, which was perfectly true. The sleeping lady then added, that one of the horses would be found at the Ile Adam, and the other in the forest of Montmorency. For this consultation she received 10fr. It turned out that the horses were found, not in the Ile Adam or in the forest of Montmorency, but at La Chapelle, St. Denis, and this falsification of the prediction constituted the alleged act of swindling. But the woman who was said to have been swindled gave the strongest testimony in favour of the accused, stating that the description she had given of the colour of the horses and of the search made by her husband, convinced her that she was no impostor, adding that she had no doubt whatever that the horses had really been taken to the Ile Adam and to the place she had mentioned in the forest of Montmorency, and that she was convinced that, if she had pressed the accused with questions, she would have finished by stating that the horses were at the Chapelle St. Denis. In the face of this testimony the public prosecutor abandoned the charge of swindling. To establish the accusation of illegally practising the medical art, a witness was called who stated that she had paid the somnambulist to prescribe for some dreadful pains which she had in the head; but she added that the prescriptions of that person had completely cured her, though she had not been able to obtain relief from all the doctors of Paris. The witness added that before placing confidence in the accused, she determined to put her skill to the test, by asking her where the key of a drawer which she had lost for a long time could be found; whereupon the accused mentioned a spot, and there, sure enough, the key was discovered. In consequence of this favourable evidence, the tribunal only condemned the somnambulist to a fine of 5fr. The President recommended her for the future not to give consultations without the presence of a physician.

*All communications must be addressed to the care of Mr. Baillière, 219, Regent Street, for the Editors; and it is earnestly requested that they be sent a month before the day of publication.*

END OF VOL. V.











