Informazioni su questo libro

Si tratta della copia digitale di un libro che per generazioni è stato conservata negli scaffali di una biblioteca prima di essere digitalizzato da Google nell'ambito del progetto volto a rendere disponibili online i libri di tutto il mondo.

Ha sopravvissuto abbastanza per non essere più protetto dai diritti di copyright e diventare di pubblico dominio. Un libro di pubblico dominio è un libro che non è mai stato protetto dal copyright o i cui termini legali di copyright sono scaduti. La classificazione di un libro come di pubblico dominio può variare da paese a paese. I libri di pubblico dominio sono l'anello di congiunzione con il passato, rappresentano un patrimonio storico, culturale e di conoscenza spesso difficile da scoprire.

Commenti, note e altre annotazioni a margine presenti nel volume originale compariranno in questo file, come testimonianza del lungo viaggio percorso dal libro, dall'editore originale alla biblioteca, per giungere fino a te.

Linee guide per l'utilizzo

Google è orgoglioso di essere il partner delle biblioteche per digitalizzare i materiali di pubblico dominio e renderli universalmente disponibili. I libri di pubblico dominio appartengono al pubblico e noi ne siamo solamente i custodi. Tuttavia questo lavoro è oneroso, pertanto, per poter continuare ad offrire questo servizio abbiamo preso alcune iniziative per impedire l'utilizzo illecito da parte di soggetti commerciali, compresa l'imposizione di restrizioni sull'invio di query automatizzate.

Inoltre ti chiediamo di:

+ *Non fare un uso commerciale di questi file* Abbiamo concepito Google Ricerca Libri per l'uso da parte dei singoli utenti privati e ti chiediamo di utilizzare questi file per uso personale e non a fini commerciali.

+ *Non inviare query automatizzate* Non inviare a Google query automatizzate di alcun tipo. Se stai effettuando delle ricerche nel campo della traduzione automatica, del riconoscimento ottico dei caratteri (OCR) o in altri campi dove necessiti di utilizzare grandi quantità di testo, ti invitiamo a contattarci. Incoraggiamo l'uso dei materiali di pubblico dominio per questi scopi e potremmo esserti di aiuto.

+ *Conserva la filigrana* La "filigrana" (watermark) di Google che compare in ciascun file è essenziale per informare gli utenti su questo progetto e aiutarli a trovare materiali aggiuntivi tramite Google Ricerca Libri. Non rimuoverla.

+ *Fanne un uso legale* Indipendentemente dall'utilizzo che ne farai, ricordati che è tua responsabilità accertati di farne un uso legale. Non dare per scontato che, poiché un libro è di pubblico dominio per gli utenti degli Stati Uniti, sia di pubblico dominio anche per gli utenti di altri paesi. I criteri che stabiliscono se un libro è protetto da copyright variano da Paese a Paese e non possiamo offrire indicazioni se un determinato uso del libro è consentito. Non dare per scontato che poiché un libro compare in Google Ricerca Libri ciò significhi che può essere utilizzato in qualsiasi modo e in qualsiasi Paese del mondo. Le sanzioni per le violazioni del copyright possono essere molto severe.

Informazioni su Google Ricerca Libri

La missione di Google è organizzare le informazioni a livello mondiale e renderle universalmente accessibili e fruibili. Google Ricerca Libri aiuta i lettori a scoprire i libri di tutto il mondo e consente ad autori ed editori di raggiungere un pubblico più ampio. Puoi effettuare una ricerca sul Web nell'intero testo di questo libro da `http://books.google.com`

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

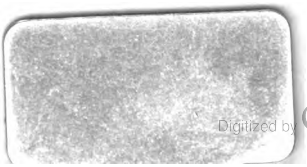
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Per. 16695 e. 278/8



Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

THE ZOIST:

A JOURNAL

OF

CEREBRAL PHYSIOLOGY & MESMERISM,

AND

THEIR APPLICATIONS TO HUMAN WELFARE.

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

BIBLIOTHECA BODLEIANA

VOL. VIII.

MARCH, 1850, TO JANUARY, 1851.

LONDON:

HIPPOLYTE BAILLIERE, PUBLISHER,
219, REGENT STREET;

PARIS: J. B. BAILLIERE, RUE DE L'ECOLE DU MEDECINE;
LEIPSIZ: T. O. WEIGEL.

MDCCC LI.

Digitized by Google

LONDON:
WALTON AND MITCHELL, PRINTERS, WARDOUR-STREET, OXFORD-STREET.

Digitized by Google

INDEX.

page

Abscess of Ear, cured 183
Addison, Dr. W., his ignorance of Mesmerism 363
Amor, Mr., his Cure of Scrofulous Ophthalmia 363
Arnold, Rev. Dr., on Mankind's indifference to mere truth 1
——— on Mesmerism 370
Athenæum, its sad conduct 74, 335, 338, 341
Attraction to Mesmeriser's right hand only 19
Badeley, Dr., his silly verses 273
Barth, Mr., his Cure of Insanity 94
Bartlett, Rev. T., Mesmerisation of a Bull 298
Bayley, Mr., his operations in a wonderful Cure of Hysteria 22
Bear, Mesmerisation of a 298
Bladder, Inflammation of, cured 189
——— Weakness of, cured 168
Bleeding from the Lungs, cured 33
Blindness from Opacity of the Cornea 169
Boyle, Hon. C. C., Cure of Hysteria 12
Brain, researches in its Development 396
Brutes, Mesmerised 156, 295, 300
Bristol Mesmeric Institute 211
Buckland, Mr., Mesmerisation of a Bear 298
Buckley, Major, fine conduct of 227
——— Cases of Clairvoyance 265
Bull, Mesmerisation of a 298
Cahagnet, Mr. Hockley on 54
Capern, Mr., his Cures 38, 164
Carpenter, Dr., his sad conduct 314
Cattell, Mr., on the Will 140
Chandler, Mr., his Cases 393
Chapman, Master, experiments on 79
Chlorosis, cured 186, 378

Digitized by Google

page
Clairvoyance ..... 57, &c., 265, 328, 391, 395
Clairvoyance as to Disease 46
College of Physicians, its remarkable conduct 281
Condemned Case, cured 75
Conolly, Dr., his sad conduct 267
Costiveness, cured 48, 97, 182
Consumption, cured 71, 264
——————— threatening, cured 186, 187
Cow, Cure of a 300
Cow-doctor's fury 334
Cramp of Stomach, cured 44
——————— Chest, cured 175
Critic, its sins 103
Davey, Dr., Contributions to Mental Pathology 106
——————— Cure of Palsy 309
——————— Case of Clairvoyance in Sleep 328
Davidson, Lieut.-Col., his Cases 267
Deafness, cured or relieved 35, 175, 176, 267
Death, Punishment of 295
Delirium Tremens, cured 177
Delirium of Typhus, cured 186
Dogs, Mesmerisation of 207
Dropsy, cured 39, 175, 196, 378
Druitt, Mr., his sad ignorance and conduct 189
Dumbness, cured 231
Dunn, Mr., his Case similar to some Mesmeric effects 252
Edwards's, Mr. D. O., absurdity 12
Elliotson, Dr., his remarks on Dr. Guisan's Case 24
——————— on Clairvoyance 68
——————— refutation of Dr. Todd 237
——————— on Mesmerisation of Brutes 295
——————— on Sleep-waking 348
Elliott, Mr., his Cures 74, 395
Engledue, Dr., his castigation of Mr. R. Hunt, the *Critic*, and *Medical Times* 230
Epilepsy, cured 36, 338, 339, 341
Erysipelas, cured 42, 263
Esdaile, Dr., his Hospital 190, 371
Ether and Mesmerism united 327
Evelyn, curious case seen by 226
Eyes, Inflammation, &c., of, cured 42, 89, 175, 194, 325, 363, 396
Finger, agonized, at once relieved by Mesmerism 337
Forbes, Dr., his sad conduct 267

Digitized by Google

page
Fradelle, Mr., his Cure of Chlorosis and Dropsy 378
Gall, his wise remarks 33, 38, 45
Gout, cured 187
Greeks, Ancient, Mesmerism of 81
Guisan, Dr., his good conduct 27
Harley, Mr., his Cures 45
Hare, Lieut., his Cure 77
Harvey, his wise remarks..... 33, 77, 279
Hayman, Mr., his Case of Clairvoyance 391
Hazard, Mr., his Cures..... 52, 382
Headache, cured 52, 77, 168, 199
Heart, Disease of, relieved 40, 270
Hindoos, Ancient, their knowledge of Mesmerism 371
Hockley, Mr., his defence of Cahagnet's book..... 51
Hunt, Mr. Robert, his weakness 105, 342
Humboldt on absurd Scepticism 82
Hysteria, Cure of 12, 74, 188, 393
Idiosyncracies, Mesmeric 80, 345
India, Mesmerism in..... 49, 189, 230, 371
Infirmary, Mesmeric 108, 203, 331
Inflammation of Elbow, cured..... 177, 199
———— Leg..... 386
———— Knee 387
Insanity, cured 94, 99, 109, 174, 396
Insanity mistaken for Crime 303
Institute, a medical journal, its sad conduct 367, 371
Jobard, M., his remarks on Discoverers 49
Kenny, Dr., his Cure of Epilepsy 341
Knowledge, natural, to be all learnt by natural means 68
Laycock, Dr., his sad conduct 314
Light, Mesmeric 46, 47, 372
Liver, enlarged, cured 196
Lloyd, Mr. W. W., on Cahagnet 66
———— on the Mesmerism of the Ancient Greeks 81
Maitland, Rev. Dr., answered 1
Marlborough, Duke of, Mesmerisation of Dogs 297
Martineau's, Miss H., Cure of a Cow 300
———— account of a Cow-doctor's fury..... 333
Materialism 69
Materialism, references for the right understanding of 294, 356
Mayhew, Mr., his Cures 71
Moffat, Rev. R., striking quotation from 295
Mott, Mr., his Cures 174, 375

Digitized by Google

page
Nervousness, cured 48, 396
Neuralgia, cured or relieved 43, 166, 167, 185, 263
Noel, Mr. R. R., on German Psychological Physiologists 283, 355
Palpitation, cured 181, 383
Palsy, cured 309
Pain of Abdomen, cured 38
Painless Operations 54, 87, 89, 92, 93, 178, 179, 182, 230, 325, 327, 394
Parker, Mr., his Cases 178
Parturition, nearly painless 179
Paschond, Madame, her interesting Case 12
Pate, Robert, his Insanity mistaken for Crime 303
Phrenology, Mesmeric 34
Polypus, Uterine, disappeared under Mesmerism 376
Rawe, Mr., his Cures of Epilepsy 338
Rheumatism, cured or relieved ..... 41, 43, 85, &c., 164, 184, 198, 200, 262, 382, 383, 395.
Reichenbach, Baron, new edition of his Researches 430
Repulsion of Mesmeriser's left hand only 19
Sandby, Rev. George, answer to Dr. Maitland 1
——————— reply to Mr. Hockley 64
——————— Cure of Insanity 109
——————— on the dishonesty of the *Medical Times* 171
Sanders, Mr., his Cures 29
Shelley, his verses to a Mesmerised Lady 133
Sleep-waking 345
——————— case of spontaneous 261
Smith, Rev. Sydney, exhortation to discoverers 391
Sores, cured 39, 89, 166
Spine, Weakness or Irritation of, &c., cured 36, 37, 49, 268
——— Curvatures of, cured 176
Sprain, cured 171
St. Vitus's dance, cured 53, 183
Stanhope, Earl, testimony to Clairvoyance 265
Steer's foot cured with Mesmerism 335
Stilling, Jung, a tale by 62
Stomach, Cramp of, cured 44
Straton, Mr., Researches in Cerebral Development 396
Sympathy 46, 80, 126, 158, 198, 269, 345
——— great use of 22
Thompson, Mr. H. S., on the Will and Sympathy of Brains 126
Times, Medical, its sad conduct ..... 20, 100, 126, 140, 163, 171, 229, 311, 378, 382, 385.
Todd, Dr., his sad conduct 257

Digitized by Google

page
Trant, Miss, her Case 45
Truth to be pursued for its own sake 68
Tubbs, Mr. his Cures 82, 194, 324, 385
———— Lecture 387
Uterine Hæmorrhage 181, 385
Uterus, ulcerated, cured 176, 178
Voice, Loss of, cured 40, 187, 394
Vomiting, cured 382
Von der Heyde, Mrs., her Cure of a Steer's foot 335
Wakley, Mr., his sad conduct 52, 267, 300, 393
Wasting, cured 39
Watkins, Mr., his Cure of Spinal Irritation 49
Webb, Dr., his Introductory Lecture at Calcutta 367
Will, silent power of 126, 140
Wilson, Dr. John, Mesmerisation of Brutes 299
Wilson, Dr. James Arthur, his terrible Oration 276
Wry Neck, cured 174, 201
Zschokke, his natural Clairvoyance 61

Digitized by Google

Digitized by Google

THE ZOIST.

No. XXIX.

APRIL, 1850.

I. *Observations on Dr. Maitland's Opinion that Clairvoyance is forbidden in the Old Testament.* By the Rev. GEORGE SANDBY, Vicar of Flixton, Suffolk.

"TRUTH abstractedly, and *because it is truth*, is to the mass of mankind a thing indifferent. . . . We have got, they say, what we want, and we are well contented with it; why should we be kept in perpetual restlessness, because you are searching after some *new truths*, which, when found, will compel us *to derange the state of our minds* in order to make room for them."—DR. ARNOLD. *Lectures*, p. 293.

TO THE EDITOR OF THE ZOIST.

Flixton, February, 1850.

SIR,—In the masterly refutation of Dr. Maitland's book, which appeared in your last number, the distinguished writer introduced an important argument, upon which, from the evident purpose of brevity, he dwelt far less than all his readers could desire. It is almost presumptuous on my part to attempt to follow so powerful a pen: still it appears desirable to pursue the subject a little further, and fill the outline which he furnished more fully and more in detail. Many persons, who are not competent to enter into the learning and reasonings of the question, still cry out with Dr. Maitland, that "clairvoyance is forbidden in the Old Testament," on whom, perhaps, the following plain observations may not be without their weight.

After a thorough sifting of Dr. Maitland's etymological theory, the reviewer concludes, at p. 399, with saying:—

"However, let us, for argument's sake, suppose this hypothesis to be established; let it be supposed that this puzzling word AUB was understood by the ancient Hebrews as applicable to persons who were in reality mesmeric clairvoyants or their mesmerisers: what is the inference? Is this law binding on *us?* . . . It would be absurd

Digitized by Google

to suppose that each Mosaic ordinance is binding on us, till we can shew both what were the reasons for the enactment, and that those reasons no longer exist. But in the present instance there seems no reason to doubt that the persons who practised 'witchcraft,' 'magic,' or 'aub,' did consider themselves as employing the agency of demons —of beings called gods—and *worshipped by the heathen,*" &c. &c.

A conclusive answer to Dr. Maitland's elaborate reasonings is at once found in the above extract. In fact, our learned opponent stopped short in the middle of his demonstration, forgetting that a *malum prohibitum* may not be a *malum in se,* and that a prohibition may only extend to a particular purpose; or, in other words, that even if modern clairvoyance be identical with the ancient *aub,* still that the relative circumstances may be different; and that the question yet remains, whether it were not the *circumstances,* and not the *quality of the action,* that rendered the practice criminal? "Is it the whole truth?" asks Dr. Maitland, somewhat in a tone of condemnation and suspicion, when speaking of certain writers on mesmerism; and the very same question may fairly be retorted on the excellent doctor himself. Has he, in fact, given the whole statement of the case, context and all? Is there no "reserve," to quote his own quotation? or rather, no forgetfulness of an essential point? Granted, as the reviewer says, that the use of "familiar spirits" was forbidden to the Israelites, and that "familiar spirits" are now proved to be extatic clairvoyants, still what was the object of the prohibition? Simply because the practice was connected with the usages of idolatry. Idolatry, we know, was the besetting sin of the Israelites. Idolatry was the temptation under which they most readily fell. Against the fascinations of idolatry the peculiarities of the Mosaic ordinances were especially directed. The principal aim of each established law, and of each threatening and judgment, was to mark to his people Jehovah's hatred of idolatry. And if we consult the *context* of those chapters in which this prohibition of "familiar spirits" is expressly introduced, we shall find that the whole bearing of the injunction had reference to a connection with idolatry. *This point Dr. M. altogether ignores.* I can scarcely find any allusion to it; and yet it is the essential point,—the point which gives a clue to a right understanding of the interdict. And as every Christian reader, whose sympathies are with mesmerism, has an interest in the explanation, I will proceed to prove in detail the correctness of the assertion.

If we turn, then, to the 19th and 20th chapters of Leviticus, where the first prohibition of "familiar spirits" is recorded, it is clear from the whole context that the interdict

Digitized by Google

had reference to the absurd and idolatrous customs of the people around. Many of the things forbidden in those chapters had confessedly nothing in them intrinsically wrong; they might be very silly, but they were not *per se* sinful; the evil consisted in the interpretation attached to them. The difference to be observed between clean and unclean beasts, a difference which, as we are now taught, is of no value, is introduced only a verse or two before that very passage which Dr. M. expressly quotes with some alarm, about a "man or woman having a familiar spirit," and being put to death. Again, though men were not to use "enchantments," they were also not to "round the corners of their heads, nor to mar or shave the corners of their beards, nor to make themselves bald, nor to cut their flesh," &c. It is impossible to disunite these trifling ordinances from commandments that appear to partake of a more serious character. They run into each other, as it were, and all refer to the same principle; and it is marvellous that a candid writer like Dr. Maitland should overlook their connection. True it is, that along with these trivial prohibitions are intermingled various injunctions of a strictly moral and permanent tendency; and the reason is obvious. The Canaanitish people, amongst whom the Israelites had arrived, were as eminently immoral as they were idolatrous; and the two offences were often so mixed up together, that the one class of sins was supposed to lead on to the other, and to create an assimilation between them. Consequently, to read these prohibitions aright, we must regard the object which was in view, and that was the avoidance of idolatry. And "*therefore*" it was, as Moses himself says (chap. xx. 25), that the "*difference*" was enforced, and that the Israelites were not to "walk in the *manners* of these people," (ver. 23), and that they were "separated from them." And thus it is, that in the very verse antecedent to the one in which a "familiar or clairvoyant spirit is ordered to be stoned," it is strongly stated that the Israelites "were to be *severed* from other people," as clearly indicating thereby, as words can express it, that the condemnation of this particular practice, whatever it was, was with the purpose of rendering the Jewish people as unlike as possible to their neighbours. And yet of all these tendencies to idolatry, Dr. M. observes nothing: it seems a strange omission in his argument. But, to quote his own words, "I mention the reserve, not to blame it, but simply as a matter of fact which ought to be known," as throwing light upon those passages which *are* referred to.

The next important passage, from which our author's scruples have arisen, is found in the eighteenth chapter of

Digitized by Google

Deuteronomy, in which "witches and necromancers and observers of times, and consulters of familiar spirits, &c." are forbidden; but here again, the purport of the prohibition has an undoubted reference to the connection of these usages with idolatry, but here also the Lambeth librarian is silent as before. It is true, that Dr. M. observes that the "restriction related expressly to things which had been practised by those without the law, to the *abominations* of the nations, the sins of the heathens, for which they were to be destroyed," implying by that, that they were abominations in themselves, (which is the very question at issue,) for he forgets to add, what the context clearly proves, that these particular abominations had become abominations from their being part and parcel of idolatrous superstitions. They were abominations relatively. Is the "observance" of particular times or days an abomination in itself? Is a statue an abomination in itself? Is sculpture *unlawful* for a Christian? Is the planting a grove of any trees near unto the altar (or house) of the Lord, an abomination in itself? (chap. xvi., 21.) If the reader but turn to the 12th chapter, v. 30 and 31, and to the 20th chapter, v. 18., and to sundry other kindred passages, he cannot but see that all these "abominations were done unto (or for) their gods;" that the nations provoked the Lord to anger with strange gods, and with their abominations, and sacrificed unto devils and not to God. This was the whole gist of the prohibition. The charge was anti-idolatrous. In all probability, the attendant circumstances of all these charms and divinations were as nonsensical and harmless in themselves, as some of the fetish rites of the modern African, or the ceremonial absurdities of the Polynesian priesthood. It was the intention that alone gave them importance or significance. Whether the things were in themselves real or false, or what is more probable, partly true, and partly wedded to imposture, matters not for the argument: the point that rendered them a sin and abomination was, that they were mixed up with the usages of heathenish worship. That this is the bearing of the whole passage must be clear to any one, who will carefully read through the three or four chapters preceding the one in question; and yet I am almost certain, that the word "idolatry" is not named, if it be even alluded to, in the course of our author's reasonings. The fact is, our commentator had so overlaid his mind with "much learning" and with devotion to a theory, that the simplest point in the question slipped from his memory.

And the more we pursue the inquiry, the more shall we be satisfied of the correctness of this explanation: for example,

Digitized by Google

if we examine two instances which Dr. Maitland expressly brings forward "as being peculiarly worthy of attention."

First he refers to the conduct of king Manasseh, who, amongst his other evil acts, "dealt with familiar spirits." Now whether these familiar spirits were "willers" and clairvoyants, or, on the contrary, connected with practices utterly foreign to mesmerism is unimportant. Manasseh is signalized for his wickedness; and his wickedness is pre-eminently characterized for its ultra-idolatry. The very little that is said of this king relates to that topic; and it is clear that he merely dealt with wizards and familiar spirits in subservience to his besetting propensity of idol-worship. Now there is no abstract harm in making a circle on the ground, and putting some herbs into a caldron, and burning some charcoal in the middle of a wood: but these acts become a sin, if they be done with a sinful purpose: and so with mesmerism and clairvoyance, it is the *abuse* and not the *use* that condemns them.

Secondly, Dr. M. refers to the good king Josiah, who, amongst his good actions, "put away familiar spirits." But why did he put them away? His history explains it; his whole reign was one uninterrupted protest against idolatry and idolatrous usages. He was a root and branch destroyer. Whatever had any connection with the abominations of heathenism found no mercy in his eyes: and he swept the whole tribe of its satellites out of the land of Judea; and amongst them, the unlucky clairvoyants, if such they were, suffered the same fate. But what argument is that? If men will pervert a good thing to bad purposes, they must take the consequences: evil communications corrupt the purest and most lawful of usages, and clairvoyance is no exception. But verily, Dr. Maitland's two instances that are so "peculiarly worthy of attention," tell most provokingly against him.

The only possible argument, as it appears to me, that Dr. Maitland can advance against this view of the subject, is this,—that the prohibition of all these usages is not stated *in direct terms* to be in consideration of their connection with idolatrous customs. No copulative conjunctions are introduced into the sentences, broadly affirming that "on account of," and "in consequence of," their idolatrous tendencies, these particular practices were interdicted. And this must be admitted. Our conclusion is derived from the context, and from its general harmony with other passages. But there is nothing unusual in this; it is rather in strictest keeping with the whole style of the Mosaic books. No one knows better than the learned librarian of Lambeth, that an elliptical form of composition is one of the characteristics of

Digitized by Google

these very antient writings. Let us take as an example, what every school boy is familiar with, the language of the Second Commandment. It is a precise case in point; and by its grammatical and conventional interpretation the matter at issue can be decided. Take the first sentence, as Dr. Maitland takes his sentences, abstractedly and by itself. "Thou shalt not make unto thee any graven image, or *any likeness of any thing,* that is in heaven, &c." What can be, *primâ facie,* more peremptory than this ordinance? There can be no evasion from its most direct language. Nothing must be constructed by human fingers that has the slightest similitude to any object existing on our earth. The words are positive. Dr. M. must not say, that this restriction has reference to the worship of idol-images, and that a *literal obedience* to its injunctions is no longer a point of universal obligation. Instructed by his casuistry, we must proceed more scrupulously. *If* clairvoyance *be* really alluded to in Leviticus and Deuteronomy, and its practice forbidden, and if no respect is to be paid to the context and to the sense of the adjoining chapters,—then on the very same grammatical principles, every young lady, who now designs a spaniel on her worsted work, every astronomer with his orrery, every botanist with his painted "flora," are alike guilty of the sin of disobedience. The one act is as much interdicted as the other: "Thou shalt not *make* to thyself the *likeness of any thing.*" Nor will the subsequent sentence remove the difficulty. Taken literally and by itself, and without the admission of an elliptical construction, it rather *adds a fresh* injunction, instead of explaining the former away. "Thou shalt not bow down, &c." That is, *first,* we are not to make the likeness of any thing, and then we are not to worship it; but if we stop short of the second offence, it by no means follows that we are at liberty to commit the first one. Now, does Dr. Maitland take this passage in this literal way? If, on the contrary, he claims the conventional interpretation of this commandment, as applied to a Christian people, on the ground that the genius of the Hebrew language dispenses with those conjunctive particles, which would convert the sense of the two sentences into one harmonious whole; then must the interpreter be consistent with his own interpretations, and all his anti-clairvoyant texts must be explained by the same rules of exposition, and his hypothesis and its consequences fall to the ground. In common honesty, there is no alternative: there must be no playing fast and loose in matters of this serious nature: a man must abide by his construction in one place, or not hold by it in the other. Dr. Maitland,

Digitized by Google

it should be remembered, is starting unexpected scruples for tender consciences: he "particularly addresses himself to his clerical brethren," (p. 48,) not forgetting among them some "most zealous mesmerists," to whose humble pages he does not disdain to allude. For myself, I will simply observe, that I have no wish to meddle with a forbidden practice. Let the prohibition of clairvoyance be clearly established on principles which will apply to other passages of the Old Testament, and I am content to obey: but let us not be frightened from the study of nature by the conjurations of an illogical erudition: nor let great truths be held forth as a subject for suspicion and avoidance on evidence at the best of a merely conjectural interpretation, and on canons of criticism which are not equally adopted in homogeneous passages.

The religious mesmeriser, in whose mind doubts have been raised by Dr. Maitland's enquiries, will understand my argument better by an illustration taken from modern history. When Columbus, in his fourth voyage, was stationed off Jamaica, he was fearfully distressed by a scarcity of provisions. From his knowledge of astronomy, he was aware that within three days there would be a total eclipse of the moon; and, to induce the Indians to bring food to his ships, he asserted that the Deity was angry with them, and would shew his anger by a complete obscuration of that luminary. The stratagem answered. When the darkness commenced, the ignorant natives hurried down to the shore with provisions; and Columbus, by the success of his prediction, obtained a permanent influence over their minds. Now let us suppose that, on the arrival of the Israelites in Canaan, an acquaintance with astronomy was confined to the heathenish priesthood, and that they annually availed themselves of this study, for the purpose of swaying their superstitious followers. Should we not then have read in Moses, of the "abominations of eclipse-prophets," and of threatenings against those who imitated them? But would the prohibition be now in force, and the compilation of an almanack be a thing sinful in itself? And yet there is no difference. The study of eclipses and the study of clairvoyance are equally but the studies of nature—of nature in some dark phase; and they are both alike sinful or innocent, according to the spirit with which they are undertaken. One difference, indeed, there is: in our own days, clairvoyance is a novelty, while the announcement of an eclipse is a familiar sound. And in matters of science, let it ever be remembered, it is the novelty that favours the cry of "irreligion."

The whole point, then, of our author's argument resolves

Digitized by Google

itself into this, that clairvoyance has been abused, and is consequently unlawful. An awkward inference! for if Dr. Maitland will but apply it to his own actions, he will find himself marvellously circumscribed in his movements and will. In every twenty-four hours there is scarcely a single action upon which our scrupulous opponent enters, that may not be perverted from its rightful purposes into an offence. Nay, let us hear his own words:

"Nothing can be more innocent than dipping a pen in ink, and writing a few words, but this does not make it lawful for one man to sign another's name to a deed."—p. 69.

And so of clairvoyance. Nothing can be more innocent or useful than the practice of introvision, by which a somnambule might descry the internal condition of a sick man, and thereby enable a fatal disease to be arrested; but it does not thereby follow that all we wicked writers in the *Zoist* deem ourselves privileged to use the faculty of our clairvoyants for the purpose of prying into matters that do not concern us, and that we shall peep "into the banker's shop or pawnbroker's cellar" (p. 70), to see if our best friend has overdrawn his account, or deposited his wife's jewels for an accommodation.

The strangest point, however (with all deference be it said), in Dr. Maitland's book, is his last question, viz., "is mesmerism divisible?" In other words, our author, who is a man of humanity, is naturally well inclined towards the therapeutic departments of our science, and would be glad to "see a mesmeric hospital well supported and well filled;" but he entertains objections against clairvoyance and the "higher phenomena," and is desirous of learning whether the mere mesmeric treatment can be obtained apart from and independent of the other? Of course we cannot but respect the scruples of a conscientious man; but surely, that any one, with the acquirements of Dr. Maitland, should gravely propose this last interrogatory, seems (I really mean nothing uncivil) almost an absurdity. "Is mesmerism divisible?" In other words, is nature divisible? Is nature under our control? Can we stop, or propel, or guide or moderate the invisible workings of a sentient animal like man, whose composite constitution is an enigma, and of the immediate causes of whose vitality and action not the profoundest physiologists are yet agreed? All that we are taught is, that "God breathed into man's nostrils the breath of life," and that "man is a living soul," "fearfully and wonderfully made," but beyond this we are in darkness. We can map out the

Digitized by Google

brain, indeed, and we can classify the nerves; but to what extent the powers of the brain or of the nerves may yet reach, we know not. And to suppose that the movements of the brain or of the nerves when in an abnormal condition, can be regulated like those of a locomotive steam-engine, whose speed is arrested by the finger of a conductor, is to transform our mysterious being into a mere piece of human workmanship, and to regard man as more of a machine than the most ultra-materialist ever described him. Mesmerism must be accepted, as we accept all other gifts of God's providence, as a whole, and not in chosen and special parts; we must take nature as we find her; we cannot refuse what we do not chance to value; we must follow truth, where truth, perforce, may lead us. We cannot say to nature, in any one of her departments, "Thus far shalt thou go, and no farther." We cannot raise up some scientific Canute, who shall sit in his professorial chair, and bid the waves of human knowledge roll backward and be still. Do we divide astronomy? Do we divide geology, chemistry, or optics? Do we bid Lord Rosse rest contented with the eyes that Providence has given him, and not pry into worlds that were never meant for man's inspection, by the aid of "unlawful" and presumptuous telescopes? Do we warn the Dean of Westminster against pre-Adamite theories, and require a line of demarcation between a permissible or forbidden geology? Or do we tell the accomplished Professor Wheatstone that it was never intended for finite beings to imitate the lightning's velocity of action, by the uses of a too adventurous electricity? No: we do nothing of the kind. And why, then, are we to employ this language in mesmerism, more than in any other study? I can only imagine, because that it is comparatively a *new* study, because we are not familiar with its results and its marvels. It is, indeed, surprising that Dr. Maitland, who has read so much on the subject, does not perceive that the various phenomena are often so mixed up together, that an interruption of their union would be impossible; that the therapeutic processes spontaneously develop the clairvoyant powers, and that the clairvoyant powers are actually ancillary to the therapeutic processes; and that while many mesmerists, during their whole practice, in spite of all their efforts and their "willings," can induce little beyond the cure or mitigation of disease (results, indeed, sufficiently valuable of themselves), other practitioners seem hardly able to enter upon a case without eliciting indications of the highest classes of magnetic phenomena. In fact, there is but one division to be dreamt of, the division between the *use* and *abuse* of the

Digitized by Google

practice;—the division between the benevolent, the truth-loving practitioner, and the man who degrades the secrets of nature to his own selfish purposes, and to the charlatan tricks of simulation and fraud.

One consideration raises a smile. Dr. Maitland's scruples, it is seen, have respect to clairvoyance; but mesmerism, in its ordinary application to surgery or sickness, he estimates as highly as any of us could wish. He has known mesmerism, he says, to be true "for more than twenty years," and he thinks that "every person of common humanity must earnestly desire to promote, by all lawful means, a method which offers such benefits." This is the language of a Christian and a philosopher; and I thank the excellent writer for his outspoken benevolence and honesty. But is he aware that for such language he will assuredly be denounced in certain quarters, as being "little better than one of the wicked?" He takes, indeed, a high tone with us; but how will he stand with more precise and more timorous consciences? Nothing, let it be observed by the way, more evinces the improved position of mesmerism in this country, than the language and the scruples of Dr. Maitland. When, in April, 1842, not quite eight years back, Dr. M'Neile preached at Liverpool that unlucky sermon of his on "satanic agency," not a syllable fell from his lips respecting clairvoyance. Clairvoyance was not even alluded to. Clairvoyance was in that day too preposterous a question to be even mooted for a moment. The whole drift of the Liverpool argument was upon——what?—aye, what? *Insensibility to pain!* Mark this, Dr. Maitland! The extreme sinfulness of a condition in which a painless and formidable operation could be performed, and in which a wound could be dressed, and cleaned, and dressed again, without the patient knowing anything whatsoever of the process; this was the *sole burden* of Dr. M'Neile's discourse, and this his sole incontrovertible proof that mesmerism was little else than the "mystery of iniquity." "*Is mesmerism divisible?*" was the question asked in those days also. The mere sleep, with its soothing properties, was not objected to; "we know what sleep is," said the sermon; but we were not to venture beyond the realms of Somnus into the forbidden ground of unconsciousness to pain. Thanks, a thousand thanks to chloroform! we have escaped that nonsense. We have escaped the taunts of the sceptical surgeon, on the one side, and we have escaped the reproofs of the superstitious religionist on the other—for an anæsthetic operation is an every-day occurrence. Still, in the eyes of the popular preacher at St. Jude's (unless he has written his recantation), Dr. Mait-

Digitized by Google

land will be regarded as not far superior to "a writer in *The Zoist*;" and all his scruples respecting clairvoyance will not compensate for his adhesion to surgical mesmerism. In fact, Dr. Maitland patronizes the black art only in a subordinate degree. What is lawful at Lambeth is licentious at Liverpool; and time and accidental circumstances make the only difference between him and one of ourselves. And eight years back, had our learned librarian, who wishes to see a "mesmeric hospital well supported and well filled," but travelled to the great mart of commerce, he would have had to pay the penalty of his rash benevolence, and our anti-clairvoyant would have been pointed at as one that was leagued with "familiar spirits;"—not, indeed, the great spirits that govern the higher phenomena, but those inferior sprites that simply preside over mesmeric insensibility, and bring human and Christian victims into an awful condition of unconsciousness and ease! Does not this fact offer a lesson to those who raise hasty scruples about matters of science? Or rather might it not furnish an amusing chapter for the second part of our author's *Illustrations and Enquiries relating to Mesmerism?*"*

We have, however, to thank Dr. Maitland for his honorable testimony. He broadly declares that he has long been persuaded of the reality of mesmerism, in its common phenomena; and, respecting clairvoyance itself, he regards the evidence to it as so overwhelming, that any discussion on the subject is no longer needful. With a lover of the truth like this, is it too much to hope, that we may still enlist him on our side?

I remain, Mr. Editor,

Your humble servant,

GEORGE SANDBY.

* Dr. M'Neile, in his sermon (p. 147), expressly raised the charge of "dealing with *familiar spirits*," on the ground of an induced and painless sleep; referring, in fact, to the identical passages of Scripture, which Dr. M. himself uses.

Digitized by Google

II. *Cure of a severe and remarkable case of Hysteria with mesmerism.* Written by Dr. GUISAN of Vevey, Switzerland, and communicated by the Honourable Carolina Courtenay Boyle, Maid of Honor to the late Queen Dowager, to Dr. Elliotson, and translated by him from the French, for *The Zoist*.

"5, Sydney Place, Brompton.
"5th February, 1850.

"MY dear ———. I have to thank you for your cheque. I regret to hear of Mrs. ———'s malady being confirmed ovarian tumor. Of course *medicine is entirely useless*, for it is quite *irremovable by the action of the system itself*, through which only medicine can act. For the *same reason*, mesmerism, supposing it were true (*which is not the case*) must be useless.

"Acting, however, as it does, on the nervous system, *it becomes injurious by its depressing influence*. Nonprofessional persons may be excused for believing in its remedial powers; but *any medical man so convinced can only be fit for Bedlam, or to be written down 'the long-eared animal.'*

"The only cure is the *removal* of the tumor, and that may be done without excessive risk, provided the constitution of the patient be strengthened and fortified in every possible manner.

"Ovarian disease is made a peculiar study by some practitioners in this metropolis, and is much more tractable than it was long thought to be. The first of these, in point of ability and prudence, is Mr. Walne, of No. 72, Guildford Street, Russell Square. If I were you, I would take his opinion on Mrs. ——'s case.

"How came you to know the tumor is steatomatous? Somebody must have been meddlesome, if the tumor has been punctured.

"I am, my dear Sir, yours truly,
"D. O. EDWARDS."*

Millard's Hill House, Frome, Somerset,
February 28th, 1850.

To Dr. Elliotson,

DEAR SIR,—I beg leave to offer you an authentic account of a case of hysteria, in its most complicated form, cured by mesmerism. The cure was performed by a gentleman of my acquaintance, whose benevolent exertions in behalf of the

* The writer of this note, so exquisite in truth of statement and in reasoning, to the husband of a lady, is a general medical practitioner, a conspicuous writer in the *Lancet*, a great friend of Mr. Wakley, and one of those chosen by him to be present when I foolishly demonstrated the beautiful, unquestionable, and—to all philosophic heads—deeply important, mesmeric phenomena of the Okeys, to that person, who, with his little knot of companions, was totally unqualified to appreciate them. Mr. Edwards said, in a magazine, and still wisely says, that all the mesmeric effects, even the sleep, were impositions.

This Mr. D. O. Edwards attended the lady, and persisted in declaring that she was some months gone in the family-way. I then saw her, and pronounced the case to be one of ovarian tumor; and this has turned out to be the fact. After me another practitioner saw her, who said he could cure her by a peculiar method, punctured the tumor, let out a teacupful of pus, and of course left her no better for the operation or his agonizing bandages, but charged twenty guineas for his tapping.

She is now mesmerised by her husband and myself, and receiving very great benefit.—JOHN ELLIOTSON.

Digitized by Google

poor sufferer came very much under my ken, during my serious illness at Vevey, in Switzerland, in the summer of 1848.

Madame Paschond had been brought up under the eye of the physician who attended me. I felt much interested in her, on account of his description of her rare piety and patient suffering. Dr. Guisan is the writer of the manuscript which I enclose, a man who has numbered some sixty years. He wept for joy when, through my theory and Mr. Bayley's practice, his young friend was saved from starvation. She had already passed eight days and nights without food of any kind whatsoever, having entirely lost the power of swallowing. I saw her at work, for her hands were no longer collapsed; but her teeth, even then, were set firmly together. She was waiting for Mr. Bayley to come and open her mouth, to feed her.

To you, who have seen so many cases, this one will not appear incredible. The circumstances of the cure were so well known at Vevey, that the proprietor of the *Trois Couronnes*, a connection of the Invalid's, came to thank me, to whom thanks were scarcely due. Mr. Bayley's benevolence will never be forgotten. He has more cases, which Dr. Guisan has lately sent over, thinking I should like to offer them for *The Zoist*.

With every good wish, dear Sir, believe me very truly your obliged and faithful co-disciple,

CAROLINA COURTENAY BOYLE.

"Velle est agere."

IN reading the discussions of the Royal Academy of Medicine during 1826, we are struck with the excitement produced by the simple question, whether a committee should be appointed to ascertain the reality of the mesmeric phenomena. Two distinguished members, MM. Rostan and Georget, asserted their reality, but a large number doubted or denied, and, from fear of being considered dupes, declared both mesmerisers and the mesmerised to be cheats The members for the most part regarded this question as unimportant, because a cure by mesmerism, they asserted, was merely the addition of one disease to another. However, a committee was appointed, but without any result: and so will it always happen when the enquiry is conducted with the aid of professional mesmerisers and somnambulists—of cheats who know how to exhibit phenomena which are a mixture of truth and trick that are not readily distinguished from each other and disgust every honest enquirer.

I conceive that physicians who have attended to the sub-

Digitized by Google

ject will feel an interest in a case published by myself, as I am not a mesmeriser, and was a witness only of the cure.

Madame P., 20 years of age, tall, strong, of a nervous and sanguine temperament, and born of a very nervous mother, was seized, when 14 years of age, with severe inflammation of the brain.

Some years afterwards, while boarding at Zurich, she fell into the lake, and was taken out senseless and restored with great difficulty. Soon after this, she had a cough and spat blood; was treated with repeated bleedings, but was not cured till she had regularly used a cold bath during the whole winter, by the bold direction of Dr. Locher Balber.

On her return to Vevey, she complained a little of her stomach; but soon got married, and, in a few months—in the autumn of 1846—sent for me.

She was complaining of a pain in the left side of the lower part of the abdomen (the left *iliac fossa)*, and the spot was tender, tense, and swollen. I prescribed leeches, poultices, and a mixture containing extract of henbane and laurel water.

The complaint yielded; but re-appeared on the right side, and was treated as at first. An internal examination, by a midwife disclosed irritation, heat, and tenderness of the vagina; but the patient would not allow any accuracy of examination.

In about a fortnight the pains had ceased; but there was obstinate constipation, and as much enlargement of the abdomen as ordinarily occurs at the seventh month of pregnancy.

In February, 1845, she was suddenly seized with hysteric spasms. Her neck was so constricted that strangulation seemed not unlikely;* an insurmountable lock-jaw prevented any remedy from being put into her mouth; a powerful constriction of the sphincter ani prevented the introduction of a tube, and moreover the legs were as rigid as iron bars, and so drawn together as to render such an operation very difficult. I bled her in the right arm, and the result was universal relaxation of the muscles; but in a few days all the symptoms returned: and, in addition, the right arm was bent so rigidly that no effort could extend it: the circular muscles of the eyelids were contracted, and to the loss of sight from this cause was added complete deafness. As tepid baths, continued for many hours, and repeated—first consisting of plain water, and then containing two pints of a decoction of poppy-heads, four pounds of the skins of bitter almonds, and four ounces of caustic potass—did no good, I practised cold affusion upon her

* I was always formerly of the common opinion that hysteria never produces strangulation; but more lately I have learnt to a certainty that life has been occasionally destroyed in this manner.

Digitized by Google

head with water of the temperature of 15° Reaumur.* She screamed violently, and exclaimed that stones were being thrown upon her head. But from this time the spasms declined, and soon ceased entirely. As soon as the season permitted she went to Clarens, in the hope of regaining strength from the country air and bathing in the lake. She derived less advantage than was expected. Congestion frequently occurred in the head, and rendered the application of leeches and cold water to that part necessary. Cold foot-baths, such as are recommended by Scoutetten, succeeded in giving warmth to her feet, which were habitually cold. Sometimes her eyes shut suddenly without any apparent cause, and opened again after some hours. The right ear remained deaf; the right arm long remained rigid, and did not recover its natural state till after the use of cold douches; the abdomen subsided gradually; the catamenia had always been regular.

She was very far from well during the winter of 1845-6. The least emotion, the firing of cannon, so frequent at that period, produced hysteric paroxysms; the neck and the jaw were contracted; the muscles of the eyes, face, nose, ears, limbs, trunk, &c., acted convulsively; the thorax, especially its left half, rose and acquired an extraordinary extent, and in consequence there were sharp pains in it; the heart palpitated; respiration was very difficult; when the diaphragm participated in the spasms, suffocation seemed imminent. The only means of relieving these spasms of the chest was to put a leathern bandage tightly around it, so as to resist the inordinate elevation of the ribs. In a paroxysm of this kind, I applied a napkin wetted with cold water upon the region of the heart, where an acute pain was felt; but the agony became instantly much more intense, and the patient could never afterwards endure the contact of water at this spot, whether as a local application or a general bath, for strangulation immediately took place, and, if the contact of the water was continued, general convulsions presently followed.

There was often unconsciousness, and a delirium which would last many days.

At length these various symptoms occurred pretty regularly at the catamenial periods.

When the paroxysm was over, the normal condition nearly returned; but the appetite continued irregular, was occasionally lost, and generally inconsiderable: there was a marked dislike of animal food. Sometimes, after a complete fast of several days, the desire of food would become intense, and then an hysterical paroxysm was sure to happen.

* Equal to about 66° Farenheit.

Digitized by Google

A very troublesome symptom was constipation, which arose from spasms of the intestines. I found that the best remedy was calomel combined with extract of henbane or of belladonna; the largest doses of Glauber's salt (sulphate of soda), senna, and aloes, were perfectly inert.

During the whole of this winter and the following summer, I tried several remedies, which are usually employed in nervous diseases,—such as valerian, zinc, the valerianate of zinc, the fœtid gums, castor, copper, narcotics, all singly and variously combined. The effect was either nugatory or injurious. Zinc and henbane were the only drugs productive of a little benefit.

Amidst all this disturbance, Mad. P. did not lose the appearance of good health, nor did her spirits often flag.

Towards the month of August, after a long paroxysm, she completely lost her appetite for a fortnight, and took nothing but water and a little milk. She became very weak: she dragged her right leg as if it was half paralyzed, and could not walk a few steps without the support of another person. After she had taken a few drives to try her strength for travelling, I sent her to the cold baths of Brettiège, where she was treated with care and talent by M. Schneider, the physician-director of the establishment.

The cold water treatment was rendered imperfect by her not being able to bear the contact of water at the region of the heart, and was frequently quite interrupted by various fresh accidents. However, in ten weeks she returned home completely cured, and with the look of the finest health.

The winter of 1846-7 passed very favourably, but she had occasional spasms from emotion, and there were frequent constipation and tumefaction of the abdomen.

As spring approached, she completely lost her appetite, and the little food she took was rejected in a few minutes. She every day vomited two or three ounces of black and fœtid blood. This discharge relieved her of a sense of weight at the stomach, and of burning in the chest. It ceased in a few weeks, but still her food was rejected, and so were all medicines. After the continuance of these symptoms for two months, she was exceedingly weak, and resolved to try Brettiège again. But the success was imperfect, and the treatment was again often interrupted by hysterical attacks. She returned in six weeks, free from vomiting, but with her left eye closed, and her right hand so firmly clenched, the fingers so forcibly bent, that a little cylinder of wood was with the greatest difficulty slipped under them for the purpose of protecting the palms from the sharp edges of the nails.

Digitized by Google

She could now bear a close room; whereas for a year she had required the windows to be open day and night, except during a few weeks of the most intense cold. The eye opened during her journey home, then closed again, then opened again in consequence of a blow on her forehead, and closed afresh. I caused it to open by applying upon the eyebrow, for some minutes, a hammer heated in boiling water. But it closed after this, and did not open again till her cure was complete.

Two months later—in September—she sent for me, and said she had, for many weeks, felt ill, melancholy, and exhausted: that, since the vomiting of blood had ceased, she had felt a want of being bled: that her head was confused and she found her intellect going. Her face was red and congested, her head heavy, her pulse full. I bled her to 12 ounces, but she insisted upon losing 24.

The next day she had convulsions for 24 hours. She was then still; but the right leg and arm were bent fixedly, the closed hand was forced upon the shoulder, the heel against the buttock, and both right extremities were insensible. The lower part of the dorsal spine was very painful, and I applied two pieces of caustic potass upon it. In two months the hand had regained a little suppleness and sensibility; but the leg was extended, rigid, and insensible. There was congestion in the head; the catamenial period was coming; and a paroxysm threatened. I yielded to her entreaties, and bled her to 8 ounces. The catamenia appeared the following day, and continued 24 hours without any disturbance; but the following day an hysterical paroxysm took place. She lay in bed insensible, as rigid as a bar of iron, without any sign of life. At intervals of from half an hour to two hours, she shrieked frightfully, terrified by the spectre of the bloody corpse of a man who had destroyed himself the day before. She wept, and entreated those around her to remove the horrible apparition; was willing to die, but not to be shut up in the same coffin with this frightful spectre. "There is not room for two," she exclaimed in a voice of distraction. Her countenance, her every feature, had the character of the extremest terror, and was so changed that positively no one could recognize her.

After three days passed thus, she became calm; but her right arm and leg remained cold, insensible, and fixedly bent. The left leg was insensible, but not bent. Sensibility returned in the two legs above the knees. I applied a blister of the size of a batz* upon the right arm every day, and, having

* A batz is a small copper coin.—J. E.

Digitized by Google

removed the cuticle, sprinkled $\frac{1}{12}$ of a grain of strychnine upon it. In 10 days sensibility began to return; but the bladder became inflamed, and micturition so painful that convulsions returned. I again placed pieces of caustic on the sides of the most pained vertebræ.

From this time, every catamenial period was accompanied by convulsions, and at every period fresh muscles became rigid and involuntary.

In December, 1847, her left eye was closed, and turned upwards and inwards, and the pupil contracted; the right ear was deaf; the left arm sensible, but, except the thumb and forefinger, the fingers were firmly bent. The right arm had regained its suppleness and sensibility, but the fingers were bent, and the whole limb was wasted. Both legs were insensible and cold below the knees, and, as well as the feet, strongly drawn towards each other: the toes were bent. The most distressing symptom was the fixed closure of the lower jaw, rendering a more or less violent effort necessary to open the mouth and introduce food—an operation which I was obliged to repeat twice every day. Sometimes I readily introduced my fingers between the teeth; at others, a lever was required; and sometimes I could not overcome the contraction of the muscles, and she was reduced to complete abstinence, for she always refused to allow any teeth to be extracted or sawn for the purpose of an opening. There was almost complete absence of sleep.

Still later, what I had long dreaded took place. The muscles of the neck and pharynx became rigid, as well as those of the lower jaw, and deglutition became more and more difficult, and sometimes impossible. The dorsal spine became exquisitely sensitive, so that the slightest touch produced great agony: the supine position was insupportable, and to lie upon the sides was as difficult on account of the suffocation which it produced. She was too weak to sit, and this position caused her to faint: she thus had not an instant of repose. The only position supportable for a few moments was lying with her back upon bladders filled with air, or upon her closed hands placed at her sides where the most tender points of the spine were. I had employed all the external means—plasters, liniments, &c., &c., that I could think of, or that were suggested by my medical friends, Drs. Burnier and Perey of Lausanne, De Montet and Curchod of Vevey. Injections were impossible, from the inability of the patient to be suitably placed.

I had recourse to mesmerism, and procured her some moments of repose. By degrees, the pain of the back went

Digitized by Google

higher—from the seventh cervical vertebra to the occipital foramen, and then the supine position became more easy. While mesmerising her, I observed a singular circumstance—that *my left hand exerted a repulsive influence over her when asleep—she avoided it with an expression of pain; and that, when I presented my right hand to her, she laid her head upon it and would not quit it, and if I withdrew it she screamed and was convulsed.*

All those around her—relations and friends whom she loved—were repulsive to her, during both her paroxysms and her mesmeric sleep. If they were in an adjoining room, no sooner did they approach the communicating door, without opening it, than she was agitated and screamed. On the other hand, a medical man, whom she likes during her sleep, and who had tranquillized her with mesmerism in a nervous illness, cannot approach her in her ordinary state without giving her a disagreeable sensation.

All these phenomena recurred in the paroxysms at the catamenial periods, even before mesmerism was employed, and I did not have recourse to it lest I should keep up her morbid excitability: the violence of the pain occasionally made its employment necessary. I wished, however, to try its effect upon the lower jaw, which I had such difficulty in opening; and *I effected a mesmeric sleep, in which I opened it with ease,* but the food introduced into her mouth passed no farther, for all the muscles of deglutition were insensible and uninfluenced by her will. I attempted to introduce an œsophagus bougie, but it caused violent pain, which awoke her, and the pharynx contracted forcibly: on my continuing the attempt, blood flowed; and, as the same results occurred at every repitition of it, I was obliged to give it up.

I had remarked that when the contracted muscles gave the limbs a position exceedingly painful or inconvenient—for instance, when the arms forced upon the back drove the clenched hands against the shoulders, or the heels were against the buttocks—the only mode of relaxing them was to grasp them up, knead and squeeze them strongly. I did the same with the muscles of the neck and lower jaw. When I had opened the jaw, I grasped the muscles of the neck strongly with my hands, dwelling most upon those which were the most rigid. In this manner deglutition became possible, and a few spoonfuls of milk were got down every day.

Sometimes this operation was easy, and a quarter of a pint of milk taken between morning and evening: at others, the efforts requisite were so violent, and the pain of the neck so great, that general rigidity and convulsions were produced. I

Digitized by Google

have seen her make seventy-two attempts before she has swallowed three tablespoonfuls of milk. Sometimes she had not courage enough to undergo this torment, as all her efforts and my own could not overcome the constriction of the jaw and pharynx: and frequently from one to nine days passed without a particle of food or drink being taken.

In February, by the advice of M. Burnier, I gave her daily an injection containing some grains of extract of stramonium and lactuca virosa. I persevered for a fortnight, in spite of the painful tumefaction of the abdomen that resulted from every kind of injection. At the end of this time, her sight was affected by the narcotic injections, yet her jaw remained in the same state. I applied over the masseter muscles of her lower jaw water containing 20 grains of sulphate of morphia to 6 ounces; water containing 20 grains of hydrocyanate of potass to 3 ounces; pure extract of belladonna; ointment of veratrine. The *brain was narcotized* by most of these drugs, but the *jaw did not relax.*

About this time, Madame P. sent for me in the middle of the night. Her head and tongue were so heavy that she could scarcely articulate a word; a spasm of the chest interrupted respiration. She could scarcely pronounce the word *bleeding.* I could not attribute this state to the narcotics, because they had been left off several days. For a long time I had resisted her entreaties to be bled; and what good had been gained? I yielded, and bled her to twelve ounces. The jaw immediately relaxed; she *gaped* deeply, recovered the use of her hands, the respiration became free, the slightest pressure was sufficient to open her mouth, the pharynx was relaxed, and she made a good meal.

This state lasted eight days, gradually declined, and ended in one of her common paroxyms of spasms. I bled her again to some ounces: she became tranquil immediately, and the relaxation of the muscles enabled me to feed her. Such occurrences continued to take place at shorter and shorter intervals, and five times I bled her with the same success. But this plan could not be proceeded with for ever in a patient who ate so little; and yet I knew no other mode of effecting the relaxation which was necessary to her taking food. *The inhalation of chloroform* was practised, but with the effect of *universal convulsions which lasted many hours,* and were followed by *universal rigidity* rendering her a statue, and then by *suffocation of such duration that I was compelled to put an end to it by taking away a few ounces of nearly* COLOURLESS *blood.*

I tried a tepid bath again; but scarcely had the water touched her chest than a paroxysm of convulsions and deli-

Digitized by Google

rium began. A few days afterwards I ordered her cold affusions. After this treatment had been continued for ten days, I found that I could open her mouth more easily, and make her swallow. Unfortunately she was one day allowed to be chilled after the affusion, and the consequence was rheumatic pains of the chest and teeth, and all my hopes were destroyed.

These repeated bleedings, which I practised against my will, had completely blanched her: but, on the other hand, they had diminished the intensity of the catamenial paroxysms, which were now reduced to a few spasms without delirium; and they had been the only means of producing sufficient relaxation of the muscles to permit swallowing, and one bleeding gave some degree of this facility for a week or a fortnight. I endeavoured to substitute opiate injections for the bleeding, but unsuccessfully; they produced *stupefaction*, and sometimes excitement of the brain, but *never relaxation* of the jaws, and rarely sleep. Occasionally they caused *convulsions*, which could be arrested by nothing but bleeding. In order to support her system I tried injections of beef-tea and milk; but they returned immediately, and left severe pain in the abdomen.

It would be uninteresting and useless to continue the details of her disease, which ran the same course for many months, with intermissions of calm, ending after some weeks in an explosion of spasms, which became weaker and weaker. We were chiefly occupied with the possibility or impossibility of giving her nourishment; the impossibility becoming more and more frequent, long, and intractable, and the patient growing weaker and weaker. We thus arrived at the end of June, and now every attempt to introduce nourishment became impossible. Even if we were able to get into her mouth some spoonfuls of water or milk, the liquid, especially milk, had no sooner arrived at the pharynx than it excited a sharp pain and insurmountable contraction: the œsophagus bougie could not obtain a passage for it. The patient cried with hunger and still more with thirst: her despair was redoubled when she saw me, as she felt that I could do no more for her. During nine days she had swallowed almost nothing; and for some weeks the little milk she had been able to take had only irritated her stomach, which was now unaccustomed to receive aliment, and this, instead of comforting her, produced distension, weight, and often severe pain. Her weakness increased rapidly; her sight became dim; she fainted on making the least movement. We expected—what do I say?—*we hoped, for her death*, as the only possible termination of such long and dreadful suffering.

Digitized by Google

At this time I heard that Mr. Bayley, an English gentleman, who for several years had passed the summer near Vevey, had arrived at his usual residence, and brought with him a neice who suffered from headaches, for which a London physician had recommended mesmerism, and that he had learnt the mode of performing it and had succeeded.

I had always been of opinion that Mad. P. had no structural disease, but a deranged action only, of her nervous system, and that mesmerism was the only agent which could do any good. It was true that I had not succeeded with mesmerism, but this I ascribed to my want of experience. I requested Mr. Bayley to mesmerise my patient. He at once consented, and from that moment devoted himself to her treatment with a perseverance and kindness above all praise. *At the very first trials, he succeeded in putting her to sleep, and in opening her hands, the right of which had been closed for a twelvemonth.* He next opened her mouth, but deglutition continued impossible, and without this there was no hope of recovering a person who was dying from inanition. Mr. Bayley was, at this time, seeing and mesmerising an English lady whom I was attending, and to whom I had spoken of Mad. P., as I was always thinking of her. We thus learnt that this lady—the Honorable Carolina Courtenay Boyle—distinguished equally by her birth, her intelligence, and her goodness of heart—had studied mesmerism a great deal, had known many eminent mesmerisers, and, in fact, had seen in London cases cured of the same kind as that of my patient. She advised Mr. Bayley to take advantage of the sympathy which exists between the mesmeriser and the mesmerisee, and said, "When you touch the piano in the presence of your niece in her mesmeric sleep, she repeats with her fingers the same notes which you struck. Do the same with your patient: swallow before her, make a violent attempt to swallow before her, and she will imitate you. From the phenomena presented by his niece, Mr. Bayley perceived the soundness of this advice, and instantly followed it. He went to Mad. P.'s house, and mesmerised her jaws, neck, and teeth; breathed into her mouth to mesmerise her tongue, and then poured in some milk. He placed his thumbs upon those of the patient, and immediately swallowed some water which he had in his mouth. *Mad. P. immediately made an effort to swallow, and gulped down at once all the milk in her mouth.* I was present. From this time, Mr. Bayley bestowed the most assiduous care upon my patient. I cannot detail his treatment, which can interest mesmerisers only. What ought to satisfy medical men is the positive result. To-day, August

Digitized by Google

16th, Mad. P. is almost completely cured. Both her eyes are open; the left ear is still deaf; her mouth opens freely and easily; her powers of mastication and deglutition are perfect; her appetite is excellent; all her functions are regular, and she has no attacks at her period. The arms and legs have regained their suppleness. She works, walks, goes up and down stairs, and her healthy complexion is returning rapidly. From the repeated bleedings she is still pale. Her ankles swell, and she is still weak, so that she cannot take long walks. She never sleeps but by means of mesmeric passes. She is aroused from her sleep by any loud noise, and then has convulsions; but when awake, she bears the loudest thunder and the most vivid lightning without annoyance.

I am satisfied that this patient, who engaged my attention so painfully for three years, will now obtain a perfect cure, and that, though we may not understand the operation or nature of mesmerism, we cannot deny its beneficial influence. We admit the existence and action of the imponderable agents, the laws of which are made known to us by physics, chemistry, and astronomy. Why then refuse to admit the existence of a new imponderable, the effects of which are not more marvellous than those of other agents of the same nature? Time, experience, observation, will enable us to enunciate the laws of that mesmeric fluid which is not yet received; and then every person will readily admit it.

My patient will, of course, be spoken of as only an hysterical female cured by imagination. *People may say what they please: but they cannot destroy the truth of the fact which I have narrated.* Is it not the same with all the phenomena, with all the wonders of nature, that we daily witness? Can we comprehend them? Do we explain them by anything but more or less probable hypotheses? And have we physicians any right to be so difficult in regard to explanation? If we are asked the cause of the action of a remedy, as why opium produces sleep, are we not reduced to answer in the words of the immortal Molière—

"Quia est in eo
Virtus dormitiva."

Vevey. GUISAN, M.D.

In a note just forwarded to me by Miss Boyle, and addressed to her by Mr. Bayley on the 1st of March, 1850, that gentleman says, "The case is one in which there is no exaggeration—a fault but too frequent in histories of the kind. Dr. Guisan has so much sobriety of character that his veracity cannot be doubted, and I myself was witness of the de-

Digitized by Google

plorable state in which his patient was when all means employed for her recovery failed to effect any benefit."

JOHN ELLIOTSON.

NOTE BY DR. ELLIOTSON.

This narrative is full of medical, mesmeric, and moral instruction, and I cannot communicate it to *The Zoist* without a few observations in the manner of my clinical lectures delivered at St. Thomas's and University College Hospitals.

The case was one which passes under the common name of hysteria,—a term which, though in common cases significant of well-known symptoms, and so far convenient, is productive of false notions respecting the source, and therefore of the extent, of the disease, and is both a cloak for ignorance and an excuse for not carefully investigating, and even for not bestowing rational attention upon, very wonderful circumstances which occasionally occur, either with or without few or more of the ordinary symptoms of the disease.

The ordinary symptoms of hysteria are spasms, convulsions, pain, tenderness, delirium, sobbing, laughing, crying, choking, on the one hand; and palsy of sensation or motion, or of both, insensibility, lowness of spirits, and debility, on the other. They were supposed to arise necessarily from a something wrong about the uterus (ὑστέρα, *hystera*), and therefore not to extend beyond the female sex;—two suppositions perfectly unfounded. We see it frequently in boys, occasionally in men, and continually without any, or without more than incidental, uterine affection in women. The disease is more common in women, because the female fabric—the body at large and the brain—is far more sensitive and excitable than the male; and this circumstance probably caused the frequent symptom of the sudden swelling of the abdomen and choking to be ascribed to the rising of the womb, and the whole disease therefore to be fancied an effect of uterine derangement, whereas the uterus is affected in common only with the rest of the system.*

Frequently there is no hysterical paroxysm, and little or no choking and flatulence, but morbid sensibility of certain

* The maddened and choking Lear exclaims—

> "O, how this mother (uterus) swells up toward my heart!
> *Hysterica passio!* down, thou climbing sorrow,
> Thy element's below!"—*Act* ii., *Scene* iv.

A commentator apologizes for Shakespeare's making Lear hysterical; and remarks that in the poet's time the disease called the mother, or *hysterica passio*, was not thought peculiar to women. As doctors increased in wisdom they thought it was: and now we know again it is not. So ages ago it was supposed that there

Digitized by Google

parts, chiefly of the spine, and either at certain spots, or through a longer or shorter track of it, often at the very lowest point. But any part of the trunk, or head, or extremities may acquire this morbid sensibility, so that the least pressure is painful. There may be morbid sensibility within, giving rise to vomiting, diarrhœa,* sneezing, asthma, and cough, perhaps barking, from the slightest causes; palpitation; and not only pain, dull or acute, but every kind of sensation may be experienced that external causes produce in us all, burning, smarting, pricking, crawling, dragging, distension, coldness, &c. Loss of sensibility of any part or spot; even of one or both legs, or arms, eyes, ears, &c. Catchings of any part, tremor, permanent contraction of a leg or arm, lock-jaw, want of sleep, deep and continued sleep, dreaming, sneezing, hiccup, barking, harsh cough, perhaps every minute, without evident exciting causes; waywardness, delirium, monomania, especially a tendency to deceive and interest and give trouble to even those they love, or downright general insanity. But it is a mistake to suppose that this is purely a nervous disease. The tongue and breath may be foul: the kidneys, bowels, or uterus over excited, or amazingly torpid: their secretions more or less vitiated. There may be copious colourless discharges from the ear, nose, &c.; blood may flow from the air passages, stomach, bowels, or other organs; even from the skin. This blood is generally unhealthy; sometimes very vitiated. There may be diseased secretion on the skin, so that portions of this shall be blackened, as though charcoal had been rubbed upon them, and then imposition is immediately cried out by those doctors who pride themselves upon being very sharp. There may be copious black stuff vomited, or discharged from the bowels or kidneys, apparently like the black vomit of yellow fever. There may be indurated elevations upon the bones of the fingers, &c., or upon the spine; or enlargement of joints. There may be an excess as well as defect of appetite, a craving for strange articles, or a disgust for what are usually agreeable. A dislike of flesh food is very common in females afflicted with diseases of the nervous system. I have known sickness from beef tea when administered not by the mouth. The small quantity of food that supports

were nerves distinct for sense and for motion. This truth was afterwards scouted: and now it is admitted universally. So lemon juice was 300 years ago known to be excellent against scurvy. But the London College of Physicians in the last century assured Government that vinegar was the thing: and now we all believe that lemon juice is the thing, and vinegar of little use.

* There is a nervous diarrhœa in men as well as in females; it is very obstinate, yet wears a person down but little; and is at first not easily distinguished from common diarrhœa.

Digitized by Google

existence is often astonishing; and to force food against the wish may be prejudicial. The degree and the amount of combination of the symptoms is indefinite.

The duration of the disease is various; from part of an hour to months, years, and even occasionally a very long period of life. There is usually no danger. The most violent muscular action, the deepest coma, the most violent pain, nay, the bleedings, the signs of congestion of blood and of inflammation, the longest abstinence, the utmost torpidity of secreting organs, do not in general prove fatal. Still there are exceptions. Apoplexy or stupor, strangulation, excitement, exhaustion, occasionally terminate in death, and take the medical attendant by surprise. The changing of the symptoms of hysterical affections is often very striking, whether ordinary or such as we so often observe in the mesmeric state. For, besides these ordinary symptoms, extraordinary symptoms sometimes take place, precisely such as we witness in the state of mesmeric patients. Sleep-waking, with every shade of mental activity and inaction; catalepsy:—feelings of attraction or repulsion in regard to particular persons or inanimate objects; peculiar effects from the contact of certain metals, &c.; extraordinary acutenes for certain feelings:—sympathy of sensation and thought; and, in rare cases, the several varieties of clairvoyance, may occur. The last class of phenomena is always regarded as deception:* those mentioned before this are either doubted or fail to excite more than a superficial wonder, as something strange or "funny:" and even those first mentioned, as sleep-waking and even catalepsy, are often laughed at. Witness the sneers of Sir Benjamin Brodie, received with satisfaction in the

* When such symptoms occur, medical men, if they bestow any attention at all upon them, generally say little about the matter; and are justified in not exposing themselves to vulgar persecution. A case of spontaneous clairvoyance occurred in the person of a Miss Mc Avoy at Liverpool, about thirty years ago. Dr. Renwick published a faithful account of it, but was so persecuted by his brethren that he lost his practice and died broken hearted. Besides genuine clairvoyance, there was possibly superstition and pretence. But the portion of solid truth was flung to the winds. A practitioner had an hysterical case in which the patient read every letter—not every word in mass—backwards; and he mentioned it to Sir Astley Cooper, who anxiously advised him as a friend not to mention the *fact*, as it would do him harm. Sir Astley Cooper was right as far as kindness and prudence were concerned. But after all this is worldly wisdom, the wisdom of serpents: not the wisdom of a high and noble nature, which men of the world too seldom appreciate.

A lady in Devonshire exhibited lately most extraordinary nervous symptoms, which were mentioned to many of us, and were the same as we are familiar with in mesmerism; but the case was never published, though so important to all philosophical medical men. Mesmerism is a sealed book to her physician, and unhappily was not employed.

Digitized by Google

Medical and Chirurgical Society,* at the remarkable, but far from solitary, instance of sleep-waking near Bath, recorded by an eminent physician, Dr. Oliver, a fellow of both the College of Physicians and Royal Society, in the *Philosophical Transactions*, 1706. Even the ordinary symptoms, when occurring in a rather unusual manner, are doubted. An eminent physician, Dr. Musgrave, also a fellow of the College of Physicians and Royal Society, recorded in the *Philosophical Transactions*, 1698, a case of hysterical periodical palsy, and tells us that "some thought her bewitched; others that she counterfeited." But he adds, "the favourers of one and the other of these opinions were equally strangers to her case." How just is this remark! We who know the truth of all the mesmeric phenomena, from having studied them earnestly as philosophers, know well that those who scoff at our truths *are all strangers to the case;* in fact, are as ignorant and as unqualified to open their lips upon the subject, as Caffres are to favour Europeans with their doubts about the electric telegraph.

Many of these patients are highly susceptible of mesmerism, and immediately exhibit its effects.

The present case exhibits the ordinary and a large number of the more remarkable symptoms, and interchanging in a remarkable manner; and, as is often observed, the symptoms of something more than a diseased condition of the nervous system, for the blood was morbid, the abdomen tumified.

The case illustrates the inefficiency of the established treatment of these diseases. No hysterical case was ever treated better in the established method. Nothing good was omitted or done imperfectly: nothing was done wrong. Dr. Guisan proved himself an admirable practitioner. Yet was the result merely alleviation of symptoms, and temporary benefit. And do not English medical men know, and do not the friends of patients in England with nervous diseases know, that such is the result of all our ordinary treatment? that attendance goes on month after month, and often year after year, and hundred after hundred pounds are spent on doctors, with very little advantage? Are not medical men tired out, and sick of everything but the profit? And yet mesmerism would cure nearly all: and does usually cure them when well employed;—not if employed for a short time, and by halves, but employed perseveringly, even though no good, or no effect at all, or even a little inconvenience, should at first result.

If Dr. Guisan sets his brethren an excellent example as a practitioner in the ordinary course, he sets them an excellent

* See my pamphlet on *Surgical Operations without Pain*, p. 45.

Digitized by Google

example in information: for he did not make himself ridiculous by doubting the reality of the patient's symptoms, he did not for a moment absurdly think of imposition. He was informed enough to know the truth and efficacy of mesmerism, and felt, in the midst of his unsuccessful treatment, that it was the proper remedy; and, when he found it fail, he candidly ascribed his failure to his imperfect acquaintance with the practice. Not having had the advantage which all English practitions have in the regular publication of *The Zoist*, in my willingness, till lately, to demonstrate and teach mesmerism to any medical man, first in University College Hospital, and afterwards in my own house, his want of practical skill was, unlike the ignorance of the English medical body, perfectly excusable. *Mesmerism saved the lady's life and cured her.* And yet the rural and the metropolitan, the humble, and the fashionable, and royal practitioners of England, allow their patients to go on month after month, and year after year, little or not at all benefitted by drugs—many of them violent and injurious; nor by painful measures: and, if mesmerism is proposed by a friend of the family, wickedly declare that it is dangerous, drives the blood to the head, causes fits for life, fatuity, insanity, and tell other disgraceful untruths, and tell them for the worst of reasons—for the indulgence of pride, obstinacy, and selfishness, being too weak to see that they must all yield and very soon too.

The case shews the inutility of marriage as a remedy. The young lady continued ill, and indeed was at length worse than ever, after her marriage; and this I have witnessed in numerous instances. Yet medical men are too much in the habit of saying that marriage is the remedy, as though the disease had any necessary relation to sexual feeling, and as though young women were as prurient as gay men heartlessly fancy that they are. This, I am certain, is a vulgar medical error, suited to coarse natures and shallow observers; though, of course, disappointed affection, or disappointment of any kind, is one of the very numerous causes of the disease.

The moral instruction of this case is great. Dr. Guisan, finding he did no good, conscientiously desired other means to be used; and he did not prefer his patient's suffering and death and his own supremacy to her cure by mesmerism. He did not tell the friends that mesmerism had been tried and had failed; he honestly told them that it was the remedy, that it had not been fairly tried, and that he was incompetent to apply it. He did not scorn to avail himself of the asssistance of a foreigner—an Englishman, of one who was not of the medical profession, but who was acquainted with the use

Digitized by Google

of a mighty curative agency; and neither he nor Mr. Bayley was above listening to the sagacious and important recommendation of an English *lady*. This devotion to truth and humanity in all simplicity it is delightful to contemplate, and English medical men would do well to take Dr. Guisan for their example, before the indignation of the public rises much higher at their conduct.*

When she was cured, he did not go about declaring that he had always said she would get well, as is said by medical men respecting Miss Bernal and other patients whose mesmeric cures are detailed in *The Zoist*. The great fact is, that the patients cured by mesmerism were treated in vain year after year, till mesmerism was used, and then began to recover, and did recover. Our facts are too striking and too abundant for us not to pity and laugh at those who talk thus of our cures. And when mesmerism has not cured, the relief of suffering has been great and such as no other remedy accomplished. Neither did Dr. Guisan, when she was cured, assert that she had shammed, as is the heartless custom in England to say of patients cured mesmerically.†

III. *Cures of repeated Bleeding from the Lungs, of Epilepsy, of Deafness from childhood, and of Pain, Debility, &c., of the Spine, and Abscess in the Hip.* By Mr. SAUNDERS, Bristol.

"The history of mankind clearly proves that there have, in different ages, existed epidemics of the mind as well as of the body, popular superstitions, which have strangely obscured the understanding and perverted the judgment. The weak in intellect have always been most liable to be affected by the evil influence of credulity, for which reason Lord Bacon truly observed that, 'in the opinion of the ignorant multitude, witches and impostors have always held a competition with physicians.' Unhappily, however, physicians have sometimes not disdained to change places with impostors; hence Paulus Ægineta tells us that the Arabian physician Rhases dedicated an entire chapter to 'professional impostors,' with the view of exposing their frauds, and cautioning their misguided disciples against their crafty counsels. The portrait of Thessalus, the Roman empiric, as drawn by Galen, is recognized by Dr. Paris to be the very prototype of the charlatans who, in the present day, practise homœopathy, hydropathy, and animal magnetism, which is now covertly mystified under the designation of 'mesmerism' and 'cerebral physiology,' the latter title being an impertinent assumption, and aiming at insidiously engrafting a repudiated fiction upon a recognized branch of

---

* I was staying at Vevey in the Autumn of 1846, and had I known of the case could have saved Mad. Paschond all her subsequent suffering, and Dr. Guisan his anxiety, for he would willingly have learnt how to treat her mesmerically, and I should have been happy indeed to have shewn him.

† Those who make this case a study would do well to read my cases of El. Hunter, No. III., p. 309; Master Salmon, No. III., p. 314; Maria Pearsey, No. IV., p. 427; and Miss Emma Melluish, No. IV., p. 429.

Digitized by Google

legitimate science. The love of dealing with the supernatural—the principle which suggested to Gœthe the compact between Faust and Mephistopheles—has constantly urged the curious in futurity to transcend the boundaries of ordinary experience. Not more than a couple of centuries ago, one-half of the potentates and philosophers in Europe believed in magic and astrology. Next came the wonders of witchcraft and sorcery; and, although we plume ourselves upon the advancement of science, and flatter ourselves that we are living in a more enlightened age, we are surrounded by superstitions as absurd and incongruous as any which called forth the reprobation of the Roman satirist. It may well be said of us, '*mutato nomine de te fabula narratur.*' Instead of consulting the stars, and asking the astrologer to cast our nativity, the modern metoposcopist fingers our phrenological organs, and reports the cranial indications of our destiny; instead of consulting the priests who officiated in the temple of Æsculapius, the susceptible votary of modern witchcraft permits the mesmeric oracle to perform the mystic ceremony of 'manipulation,' as it is called, and consisting in the operator passing his extended digital extremities downwards and upwards, at a little distance before the eyes, nose, and mouth, until the most marvellous effects are produced. These, instead of being registered on tablets of marble, are recorded in *The Zoist*—a quarterly journal, the history and objects of which demand special attention.

"The quarterly and monthly journals which appear, are, for the most part, presumed to represent, in a peculiar manner, the interests and progress of legitimate science. A new era, however, has arrived in periodical literature. Instead of its fields being set apart, and dedicated to the cultivation of knowledge; and instead of our deriving from them information respecting such new discoveries as may be revealed to us in the pursuit of truth; the arena is now invaded by a host of self-advertising charlatans, who aim only at disseminating particular doctrines which they have an interest—a personal and worldly interest—in disseminating. The *charlatanerie* of this new self-advertising system is very obvious, although it may, to a certain extent, impose upon the public. It is well known that the facilities which are afforded by the means of public advertisements are so great, that every impostor who wishes to palm upon the world his belief in any new discovery to which he may pretend, has only to pay a steady advertisement duty and charge for a given period, and he may, with impunity, trumpet forth the infallible remedies he possesses, and the wonderful cures he has performed; and, by persisting in this course, it is notorious that he will succeed in imposing upon the credulity of ignorant people, and greatly promote his own pecuniary interests. A more ingenious method, however, of entrapping such disciples is at present adopted. Instead of honestly and boldly advertising their pretensions, the founders and apostles of every pseudo science now-a-days, start a quarterly or monthly journal, under the *prestige* of which, a tone of authority is usurped, which appears to give a specious weight to the apocryphal facts and sophistical principles thus surreptitiously enunciated. Hence we have mesmeric, homœopathic, and hydropathic journals. Nor is this novel mode of appealing to public credulity so expensive as might appear; nay, it is an economy rather than otherwise. Take, for example, a quarterly journal consisting of five sheets pica, with an impression of 750 copies. We may, at a rough guess, say that each number will cost £30, or £120 per annum; and even supposing not a single copy sold, nor an advertisement paid for, we have a very moderate outlay, compared with the enormous sums which such orthodox practitioners as Messrs. Morrison, Curtis, Solomon, Holloway, *et hoc genus omne*, spend daily in advertisements. Such journals as these we denounce. They are not legitimate contributions to scientific literature; and their object is as palpable and as notorious as the monster advertisement vans which perambulate Fleet Street and the Strand.

"*The Zoist* is one of those empirical quarterly journals which emphatically belongs to this class. It is put forth solely to advertise mesmerism. It is an amusing record of pretended miracles, which only tend to show how far human assurance will go in attempting to impose upon human credulity. It contains fictions so palpable, that the very extravagance of their details nullifies

Digitized by Google

their effect. But a journal established upon the advertising principle we have above explained, does not depend for its support upon public opinion. The proprietor or editor, independently of subscribers, pays all expenses, and may perform before the mirror of his own self-complacency any vagaries he pleases, resembling, in a striking manner, the madman described by Horace, who impersonated at once actor and audience:—

> 'Fuit haud ignobilis Argis,
> Qui se credebat miros audire Tragœdos
> In vacuo lœtus sessor plausorque theatro.'
> *Epist.* ii. 128.

"As the members of our profession generally, we presume, have never seen *The Zoist*, and are unacquainted with its physiognomy, we may, by way of further preliminary, add, that it is a goodly-sized 8vo. journal, printed on good paper and in a clear type. It is stitched in a sort of whity-brown Mackintosh wrapper, and adorned with a striking wood-cut representing Dr. Elliotson, disguised as a bearded sage, sitting down between the two Okeys, pondering upon the Book of Fate. The design is beautifully executed, and reminds us of some of the choicest hieroglyphics which are to be found in the *Vox Stellarum, or Moore's Prophetic Almanac.* Nor is this all. The conception of the picture indicates admirably the contents of the journal. It is characteristic of a combination between Elliotsonism and Okeyism; between the mesmeriser and the mesmerised; between professional sagacity and subjective inspiration. We must, however, here pause, and request Dr. Elliotson to descend for a few moments from the empyrean (query, empirical) heights of his philosophy, in order that he may meet us on *terra firma*, for we would fain have 'a few words with this learned Theban.'

"*The Zoist* for January, 1850, opens with an article on 'Capital Punishment,' or 'Killing according to Law;' and which, as the title may indicate, is conceived in an extremely ribald and vulgar spirit, evincing a profound ignorance of the subject in all its bearings. It is, indeed, ludicrous and pitiable, to find Dr. Elliotson arraigning the Secretary of State for the Home Department, the judges of the land, and the usually constituted juries of the country, for being ignorant of the physiology of the brain, and not apportioning the sentence upon condemned criminals according to the measure of their guilt — weighing the same in the visionary scales of phreno-mesmerism. The article before us treats the question physiologically, psychologically, phrenologically, and mesmerically; in short, views it in every light excepting the one under which it ought to be considered—viz., the social policy of exacting the *ultimum supplicium* as a warning to deter others from the commission of the like offences. If Dr. Elliotson will take the trouble to inform himself upon the subject, he will find that the statistics of crime irrefragably prove that the diminution of capital punishments has been invariably followed by a very large increase of the offences previously punishable with death. The question is purely one of social policy; and to select it as a peg upon which to hang a ragged disquisition upon phreno-mesmerism, is a mere *ruse* to append a subject of popular interest to one which Dr. Elliotson has great difficulty in keeping alive at any cost. We, however, at once proceed to the *grand coup* of the present number—an attack, by Dr. Elliotson himself, on those professional men who persist in disbelieving mesmerism; and here, we must say, we regret to find Dr. Elliotson losing that sweet equanimity of temper which becomes his serener nature. 'Anger!' exclaims Brutus, 'What's anger? 'Twere a brave passion in a better cause!' But Dr. Elliotson is inconsolable, and refuses to be comforted. He therefore gives vent to his agony in the following exclamations:—'The editors of the medical journals preserve a *dead* silence upon all the mighty mesmeric facts . . . . . their hearts are hardened, and they care not for the welfare of their fellow-creatures . . . . . *I feel shame that I belong to the medical profession.*' (p. 368.) Poor Dr. Elliotson, repudiating his Alma Mater—eschewing his diploma—ashamed that he belongs to the medical profession, because he has entered the cloudy sanctuary of mesmerism! Time was when Dr. Elliotson was respected, and honoured, and esteemed; time was when he devoted the great and commanding talents he possesses to the pursuit of a high

Digitized by Google

and honourable profession. But he swerved from the straightforward course which was before him. He was tempted, with gipsy-like credulity, to wander into paths of darkness, which so sadly obscured his vision, that he mistook even his duty as a professor. He converted the wards of the London Hospital, where lay the sick and the dying, into an arena for the exhibition of the Okeys and a set of impostors, whose mountebank tricks distressed the patients, shocked the spectators, and called forth only one feeling of common indignation against the repetition of the grossest outrage that ever was perpetrated within the walls of a charitable institution. Dr. Elliotson was consequently called upon to lay aside his professor's gown, and resign the chair he no longer dignified. When, therefore, he has the presumption to talk of his being ashamed of the profession, we are provoked into the retort, that the profession has much greater reason to be ashamed of him.

"We next, in the article entitled 'Medical Anti-Mesmerists,' meet with a curious example of Dr. Elliotson's perversity of reasoning. He insists upon taking a false position, and having usurped the very ground of his adversaries, forthwith he pretends to have achieved a victory in maintaining it. Thus, with something of a savage exultation, he draws a comparison between some two hundred and fifty mesmeric cases which were attended with no fatal consequences, and twenty-five cases which, unhappily, proved fatal under the administration of ether and chloroform. Now, this is exactly what his adversaries would have predicated: they do not accuse mesmerism of being a sthenic or an anæsthenic agent. They do not suppose it ever cured or killed any person, but allege that the confederated patients of Dr. Elliotson's *scéances* pretend to sleep, and talk, and walk about, and writhe their limbs into all manner of contortions; but, like *Puff* in the *Critic*, they are said to have a strong objection to be kept 'dying all day;' they therefore return home, eat a good dinner, enjoy their half-and-half (being in a mystical state), and are always ready for their work next morning. Die of mesmerism! Who ever heard of anybody being suddenly killed by a flash of clairvoyance? Were such an 'untoward event' ever to happen, we think the very magistrates of Middlesex, even, would order a 'crowner's quest,' or (what is called) 'sit on the body.' No, we have no fear of mesmerism—whatever may be its anæsthenic effects—albeit we may meet mesmerisers with their nervous systems surcharged with the mystic fluid. They have never yet, as the Lord Chief Baron would observe, proved to be 'dangerous either to themselves' or 'dangerous to others;' therefore they are permitted to go abroad without proper conductors. Accordingly, Dr. Elliotson, in contending for the *negative* effects of mesmerism, is arguing, we presume unwittingly, the very case of his opponents. After abusing the medical press generally, which we hope may have given Dr. Elliotson some relief, he records, we think very unwisely for his case, the verdict which has been given against mesmerism by professional men, whose opinions are entitled to our respect, and will always deservedly have great weight in society. Thus, Dr. Elliotson informs the public that Sir James Clarke did not appreciate the 'wonders of the Okeys,' and 'smiles with pity on those who believe in mesmerism.' Dr. H. Holland 'considers it folly.' Dr. Bright 'tells those patients who ask his opinion upon mesmerism that it is all chicanery.' Dr. Ferguson 'continually discourages its use.' Sir Benjamin Brodie, seeing a lady being mesmerised, declared his opinion that it was 'all nonsense.' Dr. Chambers told Baron de Goldsmid he considered it 'all humbug.' Professor Christison, of Edinburgh, also 'considers mesmerism quackery.' Hence it appears, according to the evidence which Dr. Elliotson has himself placed upon record, that the most intelligent, scientific, and experienced professional men in this country repudiate the doctrines of mesmerism; and, although Dr. Elliotson may feel very sore that such is their verdict, from it he cannot in any way escape.

"A falcon towering in its pride of place,
Was, by a mousing owl, hawked at and killed,"—

but no obscure writer in *The Zoist*, with all the vituperation which this journal has at its command, will ever tarnish the reputation or shake the authority of men who are an honour to the profession.

"Dr. Elliotson loudly complains that no medical periodical will notice him.

Digitized by Google

Dr. Elliotson may find, perhaps, that it is wise at all times to let sleeping *dogs* lie. We will, however, gratify his ambition, and take occasion, time and opportunity permitting, to examine the so-called science of mesmerism."—*Medical Times, Feb.* 16, 1850.

"To return abuse with abuse I consider unworthy of a philosopher and of an enquirer into truth; and it seems to me better and more prudent to dissipate such evidences of bad feeling by the light of true and satisfactory observation. *Dogs* must bark and vomit forth what is in them, and cynics will be found among philosophers: but we must prevent them from biting or infecting with their maddening venom, or gnawing the bones and foundations of truth. I resolved never to read, much more never to condescend to answer, *detractors, idle carpers, and writers tainted with scurrility, from whom nothing solid, nothing but abuse, could be expected.* Let them indulge their depraved desires: I cannot think they will find many respectable readers; nor does the Almighty bestow upon the bad the most excellent and highly to be desired gift of wisdom. *Let them continue to revile till, if they are not ashamed, they at least are sick and tired.*"—HARVEY. *Second letter to his opponent Riolanus.*

"Universally, nature treats new truths and their discoverers, in a singular, but uniform manner. With what indignation and animosity have not the greatest benefits been rejected? For instance, potatoes, Peruvian bark, vaccination, &c. As soon as Varolius made his anatomical discoveries, he was decried by Sylvius as the most infamous and ignorant madman. *Vesanum, litterarum imperitissimum, arrogantissimum, calumniatorem maledicentissimum, rerum omnium ignarissimum, transfugam, impium, ingratum, monstrum ignorantiæ, impietatis exemplar perniciosissimum, quod pestilentiali halitu Europam venenat, &c.* Varolius was reproached with dazzling his auditors by a seductive eloquence, and artificially effecting the prolongation of the optic nerves as far as the thalami. Harvey for maintaining the circulation of the blood was treated as a visionary; and depravity went so far as to attempt his ruin with James and Charles the First. When it was no longer possible to shorten the optic nerve, or arrest the course of the blood in its vessels, the honor of these discoveries was all at once given to Hippocrates. The physical truths announced by Linnæus, Buffon, the pious philosopher Bonnet, by George Le Roy, were represented as impieties likely to ruin religion and morality. Even the virtuous and generous Lavater was treated as a fatalist and materialist. Every where do fatalism and materialism, placed before the sanctuary of truth, make the world retire. Every where do those, upon whose judgment the public relies, not merely ascribe to the author of a discovery the absurdities of their own prejudices, but even renounce established truths if contrary to their purposes, and revive ancient errors if calculated to ruin the man who is in their way."—GALL. *Sur les fonctions du Cerveau*, t. i., p. 221.

Repeated discharges of Blood from the Lungs.

In the month of November, 1844, I was requested to try the effects of mesmerism upon a young person, by the name of Anne Vaughan. She had been suffering for the last six months from what was termed a broken blood-vessel in the chest. During that time, she had been under the treatment of four or five of the leading physicians and surgeons of Bath, where I was then residing. She had sometimes spit nearly half a pint of blood in a day, and when I called on her she was scarcely able to walk across her room. She had also a bad cough, and was getting extremely thin. Her spirits

Digitized by Google

were very low, for she felt that the medicines which she had been taking, though they had been frequently changed, afforded her no relief, and she was satisfied that she was sinking fast. I asked her if I should mesmerise her, and, after consulting with the lady in whose house she was living, she consented. But, never having seen anything of mesmerism, she did not think it would be possible to put her to sleep. However, in about three minutes, I sent her into a sound mesmeric sleep. Her head hanging rather forwards, I raised it with the finger and thumb of my left hand, and, as I in so doing had touched the organ of Mirth, she burst out laughing. I then applied myself to making passes over the chest, and in a few minutes she told me that she felt quite well. I woke her in about half an hour, and she said she had been perfectly unconscious, and now felt, comparatively speaking, quite well. I mesmerised her once or twice more, and her health was completely restored. Soon after this, she went to her mother's in Wales, and I entirely lost sight of her till May 30, 1849, when she called on us in Bristol, having come here to settle some business. She was looking very well, and told us that she had not had the slightest return of her disease since I had cured her in Bath: and, to prove that she was not *very weak*, she added that she had on the Monday, in consequence of missing the coach, walked from Bryw-Mawr to Newport—a distance of 24 miles, and only felt the next day a little stiff. She feels greatly indebted to mesmerism, and will be most happy to give any information relative to her cure to any one who may feel disposed to inquire. She lives with her mother in Orchard Street, Bryw-Mawr, near Newport, Monmouthshire. Her case was exceedingly interesting, inasmuch as rigidity, catalepsy, phreno-mesmerism, and mental travelling could be induced. Some persons, who now see her, insist that she could *not* have broken a blood vessel. Whether she had or had not, I cannot possibly say, but the medical men who attended her at the time, said so, and treated her accordingly; and she continually brought up blood, could scarcely walk across the room, and was no better for the medicines she was taking. I have no reason to believe that the doctors were mistaken. There is this one fact staring us in the face—she was very ill, the doctors couldn't cure her, but I did.

Epilepsy.

About the same time, or the beginning of 1845, a friend of mine, Mr. John Lewis, living in the same parish with me in Bath, asked me to test the virtue of mesmerism in the

Digitized by Google

person of his brother-in-law, David Fennell. He was about 30 years of age, and had been subject for the last 10 years to fits; the attacks occurred generally every fortnight, and sometimes four or five times a day. He had a severe fit the day previous to my seeing him. I mesmerised him the first time for about half an hour without sending him into the sleep, but he said he felt warm all over, had a slight tingling in his right arm, a heaviness in his feet, and a weight upon his head. I was only able to attend him about six or seven times, and, though he never went into the sleep, still the effect was very great, for his fits entirely left him from that time, and his brother-in-law, Mr. Lewis, sent me the following note:—

"4, Holloway, Bath.
"Sept. 10, 1849.

"Dear Sir.—I am happy to say that my brother-in-law, David Fennell, has not had a single fit since you mesmerised him four years ago.

"I remain,
"Yours faithfully,
"JOHN LEWIS.

"To Mr. S. D. Saunders, Bristol."

Deafness from childhood.

In May, 1845, Charles Chiffinch of Combe Down, near Bath, a lad about 14 years of age, was sent to me for the purpose of being mesmerised for a severe deafness of both ears from childhood. His parents being poor, he earned his livelihood by breaking stones upon the parish road, but some of his relations told me that, if I could restore his hearing, they would endeavour to apprentice him to some trade. I accordingly tried to send him into the sleep; but, finding no susceptibility, I (as I usually do) at once attacked the disease by breathing into the ears, not as is frequently done through a glass tube—a mode which I think from experience has but little effect—but with the open mouth, as close as possible to the ear, and in such a manner as to prevent the external air from penetrating the passage. I made, also, many passes from the ear to the shoulder; and, after treating him in this manner every other day for about six weeks, his hearing became perfectly restored. His friends apprenticed him to a shoemaker near Castle Cary, and last September some parties from Combe Down called upon me to inform me (having themselves received great benefit from mesmerism) that Charles Chiffinch had lately been on a visit to them, was getting on very well with his trade, and had no return of his deafness since I mesmerised him four years ago. During

Digitized by Google

the time I was mesmerising this lad, a somewhat singular occurrence took place. Mrs. Saunders was sitting one day behind my patient, and, being very susceptible, went into the mesmeric sleep with one of her feet resting upon the rong of his chair. When I had finished the sitting, he left me, stating that his hearing was more improved that day than any other on which I had operated upon him. I then woke up Mrs. Saunders, and to my astonishment found she was completely deaf in both ears. I, however, by making reverse passes, and blowing strongly into the ears, succeeded, in a few minutes, in completely restoring her hearing. I merely mention this latter fact to shew the necessity of very susceptible persons not going too near or touching parties who are being mesmerised for any particular disease.

Pain, Debility, &c., of the Spine, and Abscess of the Hip.

Last August, Mrs. S. of Berkeley Square in this city, called upon me, at the request of Mr. Trotman, Surgeon, R.N., to speak to me respecting her daughter's illness, who had been ill for ten or twelve years, and had tried various eminent medical practitioners without any benefit, and had recourse to the water establishment at Malvern, where she slightly improved, but only for a very short time, falling back again to her almost helpless state. She was then attended by Mr. Trotman, who follows the homœopathic system; and, though she found greater benefit from the homœopathic treatment than from any other she had tried, still she remained dreadfully ill, and I was requested to try mesmerism as the last resource, merely, as both Mr. Trotman and her mother expressed it, to soothe and quiet her, and not with the idea of acting upon her disease, as this was of too long and rooted a character to allow the slightest hopes of a recovery. I accordingly called the next day to see her, and found her in bed, lying upon her right side. She had great pain in the lower part of the back, which was curved, an abscess in the left hip, and considerable lowness of spirits. As she was lying on the right side of the bed, I asked her to turn on her other side, in order that I might be able to make the passes down the back. But her mother told me she could not turn of herself, and that she should be placed upon her other side by the next time I came. I then endeavoured to produce sleep, but caused only a very slight drowsiness. As she was exceedingly low spirited, and satisfied that she could not recover, I acted upon her organs of Hope, Firmness, and Mirth. Upon paying her my second visit, I found her much less depressed, and she had experi-

Digitized by Google

enced a good night's sleep. I continued to mesmerise her three or four times a week,—never able to send her into a sound sleep, though she generally slept some time after I left her, till one day, whilst waiting in the drawing room, I was surprised to see her open the door and walk in without assistance; and one fine warm day she actually surprised her relations and friends by walking round the square. Her maid was the first to remark how much straighter her back was becoming; and soon the assistance of the maid, both in dressing, undressing, and taking her bath, was totally dispensed with. She frequently applied mesmerised water to her back, if she felt it at all weak, as this instantaneously imparted strength to a most extraordinary extent. The abscess in the thigh was once or twice inconvenient, and seemed to swell, but I was each time enabled to arrest its further progress by making strong passes over it. I continued to mesmerise her for some time, till, in fact, to use her own words, she "felt in perfect health." She is quite the astonishment of all her friends—many of whom considered that she must die of consumption. However, the first time I saw her, I was convinced that by acting according to my own judgment, as I was allowed to do by Mr. Trotman, I should be able to effect a cure.

Weakness of the Spine, with general debility.

About the latter end of the year, a lady whom I had mesmerised for a tumor in the breast, requested me to mesmerise a friend of hers, a Mrs. C——, of Clifton, who was suffering from a severe weakness in the spine, with great general debility. A very short walk would cause her the greatest fatigue and pain, and she was unable to stand above two or three minutes together without being completely exhausted. Her sleep at night, too, was very indifferent. The first time I mesmerised her, I produced but little effect. However, after a few times, though I could never produce sleep, I succeeded in closing the eyes, and could, by the will alone, cause her to get up from her chair and walk towards me—no matter whether I was before, behind, or at her side. She would also raise her arms and make them become straight by my will; and yet I could only make them rigid to a slight extent by the passes. I could excite her organs of Mirth by contact, though not exceedingly visibly; but after I left her she would feel more lively, happy, and comfortable, than before the mesmerisation. On one occasion, I left her in the mesmeric state, and when I got outside of the room willed her to come to the door, and when I left the house willed her to come to the window. When I went the next time, her sister informed

Digitized by Google

me that she had walked towards the door, but suddenly turned round and went to the window, and then woke up. After she had been mesmerised about two months three times a week, she felt herself so much better that the treatment was discontinued. She now feels no weakness in the spine, her general health is good, and she feels altogether quite another person. I need scarcely add, that my chief attention was paid to strong passes down the spine, with occasional excitation of the organs of Firmness.

IV. *More of Mr. Capern's Cures,—Abdominal Pain, Wasting, Dropsy, Sore Neck, Loss of Voice, Diseased Heart, Rheumatism, Ophthalmia, Erysipelas, Neuralgia.*

"There is a certain number of men endowed with such strength of mind and nobleness of soul, so thoroughly sensible of their own worth, and so passionately fond of independence, that they resist every external influence calculated to subject them. They endeavour, as much as possible, to establish themselves in countries where there is the most liberty; they follow a pursuit which renders them independent, which exempts them from the favours and the caprices of the great. Dominion over their inferiors, which would lead on to slavery under an absolute master, to them would be insupportable. Honours and distinctions intended for merit, when lavished on men of no pretensions, are in their eyes only degradations. If they prosper, it is through their own exertions. Like the oak, they sustain themselves; and, for whatever they are, they consent to be indebted to no one. This is a pride which has not degenerated into haughtiness; which is often the companion of great virtues, is the enemy of all baseness, and the support of courage in adversity."—GALL, *Fonctions du Cerveau*, t. iv., 254.

Abdominal Pain, supposed by medical men to arise from a tumor.

MRS. GIBBINS, aged 32 years, suffered for many years from severe pain in the right side, supposed to be caused by an internal tumor. She was confined to her bed at Plymouth, where she resided before coming to Tiverton; and she consulted several medical men, but without benefit. They all considered her in a declining state, and despaired of doing her any good. Shortly after her arrival at Tiverton she applied to Mr. Capern, who made mesmeric passes on the side affected. She experienced immediate relief, and at the end of two months was completely cured. When Mr. C. first saw her she was advanced in pregnancy, and the child proved the healthiest of all her children. This cure took place nearly two years since; and, although she has had two or three slight returns of the pain, it has always yielded at once to a few passes from Mr. Capern.

Wasting.

John Gibbins, aged nearly 5 years, when first seen by Mr. Capern was very weak and emaciated. His shoulder

Digitized by Google

blades protruded greatly, and he was unable to stand alone, and passed the whole of the day either in his cradle or propped up in a chair. Before removing to Tiverton his parents had resided at Plymouth, and the child had been attended by three of the first physicians at that place since he was twelve months old, but without benefit. They all concurred in saying he was in a decline. He was also under the care of different surgeons at Tiverton. Mr. Capern, commiserating the poor child's case, resolved on trying the effects of mesmerism, and the following is the satisfactory result.

A slight improvement in the child's health was observable after the third or fourth operation. At the end of five weeks he was able to walk. Mr. C. continued his mesmeric operations daily for two months longer, and then saw him less frequently; and at the end of seven or eight months his health was perfectly restored, and he is now a fine healthy spirited little fellow.

At one time this child was so ill that the nurse called his mother to close his eyes, as she supposed him dying.

Dropsy.

Richard Thorne, aged 3½ years, had been very weak and sickly from his birth. His body was much swollen, particularly on the left side: his appetite was very great. His mother consulted a surgeon and a physician of Tiverton, but without any beneficial result. They gave her no hope of improvement, and considered him dropsical. Just before completing his second year, he became weaker than ever; was unable to stand, and with difficulty sat in a chair supported by pillows, and only felt ease when lying on his back. This was his state when Mr. Capern first operated upon him. After the first mesmerisation he began to improve, and was able to stand alone at the end of a week. Mr. C. continued his attendance for about a month, operating two or three times a week; and, at the expiration of six weeks, he could walk alone, and is now to all appearance a strong healthy child, a year and a half having passed since he was first treated by Mr. C.

Sore Neck.

—— Hoare, aged 5 years, had suffered for about twelve months from a painful sore on the neck and bosom, following an attack of measles; and, although only once mesmerised by Mr. Capern, yet there was an immediate improvement, and in less than a fortnight the sore had entirely disappeared. A physician had occasionally been consulted, but without benefit.

Digitized by Google

A Family Group.

Jemima Ackland, aged 73; Elizabeth Zelly, her daughter, aged 51; and William Zelly, her grandson.

Loss of Voice.

Jemima Ackland, of the town of Tiverton, had been poorly for a few days, about two months ago, when she suddenly lost her voice, and could not speak above a whisper. At the end of six weeks she was advised by her daughter to send for Mr. Capern and be mesmerised, as she (the daughter) had had her voice restored by that gentleman when lost in a similar manner; and, on his making a few passes on her throat and chest, her voice was quite restored in less than five minutes, and her general health was also much improved.

Loss of Voice.

Elizabeth Zelly, daughter of the above, caught a severe cold, and in consequence lost her voice, and had a great difficulty in making herself heard. At the end of about eight weeks she was advised by a neighbour to apply to Mr. Capern. This she did the more readily, in consequence of the wonderful cure performed by that gentleman on her own son; but she had no idea, until her neighbour mentioned it, that mesmerism could be useful in her case. Happening accordingly to meet Mr. Capern when on her way to his house, he desired her to accompany him into a neighbouring public house (the Swan), and then, making a few mesmeric passes over the throat and breast, completely restored her voice, much to the astonishment of all present.

Diseased Heart.

William Zelly, son of the above, now in his tenth year, came home from play, about two years ago, complaining of pains in the side and difficulty in breathing, accompanied with faintness. His father put his hand on the boy's heart, and found it was palpitating fast and strongly. The child continued getting worse for a week, when his mother sent for Dr. ——, who attended him for a month, but without any beneficial result. Dr. —— was next consulted, who prescribed medicine, which he took for nearly three months, but he still continued getting worse, and had become very pale and emaciated, and scarce able to walk across the room: indeed, so ill was he at this time that the doctors ordered him to be carried whenever it was necessary to move him. The palpitation of the heart was frequently so great as to cause the bed on which he lay to vibrate, and its motion was visible to any one

Digitized by Google

in the room. At this time his mother was influenced by Mrs. Taylor and Mrs. Turner, two neighbours who had both been cured by Mr. Capern, to apply to that gentleman to mesmerise her boy. She did so, and he was mesmerised for ten minutes daily for a month, and about three times a week for another month. He improved from the first visit of Mr. C., and at the end of the two months the palpitation of the heart had entirely ceased, and he walked a distance of four miles and a half and back without experiencing any bad effects from it. This boy remains so susceptible to the mesmeric influence that a look from his mesmeriser will send him to sleep.

Rheumatism.

James Webber, Bampton Down, agricultural labourer, aged 52 years, had severe rheumatism, first in the back, then over the whole body, for twenty-two years. The first attack lasted fifteen months, during the whole of which time he was entirely incapable of labour. He then got better, and for a few months was able to do a little light work. He could not, however, walk without the assistance of two sticks. After some time he became an in-patient of Exeter Hospital for four weeks, and then an out-patient for one week more. He derived considerable benefit from the remedies applied at the institution, but the relief was only temporary; for after a few months he relapsed, was again entirely incapable of labour, and became so helpless that he was even unable to raise food to his mouth. The neighbouring farmers, taking compassion on him, raised a sum by subscription and bought him a donkey-cart, and for about six years he earned his subsistence by travelling about the country, when he was able, collecting rags and old metal. He was constantly obliged to make use of two sticks to assist him in walking. During the whole period of his illness he never received full wages. About Christmas, 1847, he happened to meet Mr. Capern in Newport Street, Tiverton. Mr. C., having heard his statement, invited him into the stable-yard of an adjoining house, and made the usual passes over the parts most affected, commencing at the back. Great and almost immediate benefit was experienced by the patient, and after two or three more operations he was completely cured. In two or three weeks he was in full work, and in receipt of the usual labourer's wages. In the early part of last summer he cut two acres of grass in one day. Occasionally, during changes of weather, he suffers slightly from rheumatic pains. Some weeks ago, having strained himself while at work, he came into Tiverton to see Mr. Capern, who by a few passes afforded him com-

Digitized by Google

plete relief. With this exception, he has continued up to the present day well and strong.

Inflammation of the Eyes.

Eliza Quick, Bampton Street, Tiverton, aged 14 years, was subject from her sixth year to frequent attacks of inflammation of the eyes, attended by great pain and injury to the sight. She seldom passed a month without an attack, and these attacks often lasted six weeks; sometimes more than a fortnight of that time would be spent in one position, her eyes completely covered, as she could not bear the least light. Many medical men were consulted, both in Tiverton and Exeter, but without benefit: and at the Eye Infirmary of the latter place her mother was told that her daughter's case was quite hopeless at present, but that a change for the better might take place in her fifteenth year. At length Mr. Capern was applied to, and, after the very first operation, there was a decided improvement and great alleviation of the pain, and she was completely cured by four or five applications. About two years have elapsed since her cure; there has been no return of the complaint, and she is now apprenticed to a dress-maker.

Erysipelas.

Benjamin Grater, aged 1½ year, son of James and Mary Grater of Barton's Causeway, Tiverton, became very ill about nine weeks ago in consequence of teething, and was seized with very severe erysipelas of the head and face, accompanied with much fever. His mother, being alarmed for his life, sent first for Dr. ——, and then for Dr. ——, two practitioners of Tiverton. But the child became much worse under their treatment. His head and face were one continued sore, very painful and greatly inflamed, and also so much swollen that his features could not be distinguished. In the third week of the child's illness, his father (who had been himself much benefitted by Mr. Capern, when in a state of great suffering) requested that gentleman's attendance, in consequence of which the doctors refused to see the child again. He was, therefore, put solely under the care of Mr. C., who, from this time, attended him with care, and punctually mesmerised him three times a day for the first week, and twice a day afterwards, directing that he should drink mesmerised tea frequently during the day. From the first mesmeric operation, the most rapid improvement took place: the swelling of the head and face gradually subsided, and the sores healed of their own accord, no dressing having been applied. The child was much pleased with the mesmeric operation, and shewed

Digitized by Google

great delight on seeing Mr. C., and he is now as well as ever he was in his life. The father and mother express the greatest gratitude to Mr. Capern, and believe that, under Providence, he was the means of saving their child's life.

Rheumatism.

Mrs. Mitchell, wife of Mr. Mitchell, postmaster, Cullompton. Mrs. Mitchell, aged 65 years, a married woman with six children, states that at the age of 7 years she was attacked with rheumatism, which prevented any motion in the hip joint. She has never from that time, *until a fortnight since—a period of forty-nine years,* been able to walk, except with the greatest difficulty and invariable pain. She has constantly been under medical treatment, but without deriving any permanent benefit. Fourteen days since, Mr. Capern began mesmerising her hip and leg. She describes her sensation as very peculiar, and causing a feeling of dread lest the hand of the operator should too suddenly be removed. She can now walk with scarcely any perceptible lameness, and without the slightest pain whatever in walking up and down stairs.

"The above statement of facts was related to me by the patient herself, who appears to be a person of truth and respectability.

"JOSEPH HOPGOOD."*

Neuralgia of a Stump.

Samuel Britton, agricultural laborer, Bampton Street, Tiverton, aged 50 years, about six years since, when descending a well 70 feet deep, was precipitated more than 60 feet to the bottom, in consequence of the handle of the windlass slipping through the hands of the person holding it. His left leg was broken into three pieces, and he was otherwise much bruised and hurt. He was obliged to submit to amputation of the limb. For three years he was able to do but little work, and he no sooner returned to full employment than he had frequent attacks of excruciating pain in the stump. He was able to obtain but little rest and was often obliged to leave his bed and walk about the room on crutches the whole night from his agonies. About two years ago, Mr. Capern, happening to see him walking past his garden gate, and, observing that it was with difficulty and apparently from pain, inquired what was the matter with him, and, after hearing his statement, invited him into his house. This was in the forenoon. The man had gone to his work in the morning, but

* Mr. Hopgood has been a surgeon, and is retired from practice.

Digitized by Google

had been compelled to leave it in consequence of his sufferings, and was then on his way home. He had never heard of mesmerism or of Mr. Capern's cures before. The usual passes were made over the limb, and in a few minutes the pain flew from the stump to the right shoulder, and then disappeared altogether. It has never resumed from that time: but the patient has been subject to occasional formation of abscesses in the stump that confined him to his house for weeks together, and caused considerable pain. He never mentioned this to Mr. Capern until lately. A few passes being made on Jan. 6, 1850, down the stump, a strong sensation of warmth was felt which gradually descended till it appeared to the patient to reach the calf of the leg and thence go down to the extremities of the toes. He felt precisely the same sensations on the left side when the passes were made over the stump as he experienced in the right limb when the passes were made over the thigh on that side. A piece of rock crystal being drawn lengthwise over the hand without contact, a pricking or tingling sensation was felt (see case of John Croote), and shortly afterwards severe pain and cramp in the elbow and shoulder joints. These sensations disappeared after a few reverse passes up the arms by Mr. C.

Cramp of the Stomach.

Mr. Henry Baker, of Hay Park, Tiverton, timber drawer, 40 years of age, became subject, about three years since, to severe pain in the pit of the stomach, by which, for the last twelve months, he was disabled from labour. He applied to many medical men, had recourse to a variety of remedies, and was for some time at the Exeter Hospital, and also under the treatment of an eminent physician of that city; but all without the least relief. He was brought very low by the remedies applied, and was reduced to so weak a state that he was hardly able to go about at all even in the house. His debility and emaciation were so great that he was considered by his friends, as well as himself, to be in a decline. In this condition he was advised to apply to Mr. Capern. He found immediate relief from contact passes with the flat of the hand down the front of the body. After three operations of ten minutes each, he was free from pain. This was about two years since. Two months after the last operation had been performed, Mr. Capern met him in the street, and, finding that he was suffering from the old complaint in consequence, as he believed, of his having overreached himself whilst engaged in his laborious employment, which requires at times a very great muscular force, offered to operate upon him, and

Digitized by Google

with a few passes entirely removed the pain. Since then it has never returned. He is now well and strong, attends regularly to his employment, and is capable of performing a good day's work without fatigue or inconvenience. His expenses for medicine, &c., previously to applying to Mr. C. were above £30.

Tiverton, February, 1850.

V. *Cases by Mr. Harley, Kingsbridge, Devon.*

"I have always been conscious of the dignity of my researches, and of the extensive influence which my doctrine will one day exert upon human knowledge; for which reason I have remained indifferent to all the good or evil which might be said of my labours. They were too far removed from received opinions to be liked and approved at first. A knowledge of them required deep and continued study: but every one was anxious to pronounce upon them, and every one came with opinions and views according to the measure of his intelligence. All the doctrine is now consecrated to the public. Judgment cannot long remain doubtful. Personal feeling will disappear: the passions will calm, and criticism will have only its due weight. Posterity will not fail to contrast the point from which I started with that at which I stopped. My adversaries have but too distinctly displayed the state in which the various objects of my labours were, for it to be difficult to know what improvement these have derived and will derive from my discoveries."
—GALL, *Fonctions du Cerveau*, t. vi., p. 8.

Continuation of Miss Trant's case. (See *Zoist*, No. XXII. p. 191.)

Flora Place, Dodbrook, Kingsbridge, May 25, 1849.

I DOUBT not that the friends of mesmerism are desirous to know more concerning Miss Eleanor Scott Trant, whose case is reported in the 22nd number of *The Zoist*. The progress she has made has far exceeded my most sanguine expectations. When I began to mesmerise her, I had never entertained the most distant idea that she would ever stand on her feet again. I thought the pains arising from the tic might be alleviated or cured, but anything further seemed to me as well as herself and friends altogether out of the question. Both her legs were contracted, but gradually relaxed every time she was mesmerised. She shortly passed into the sleep-waking state, and was rendered perfectly rigid by firm contact passes. As she disliked being left asleep, I generally mesmerised her for an hour and then awoke her by transverse passes. But she would remain perfectly rigid for some time after. The most easy, and I think that by far the best, plan—it particularly was in her case—is to tell the patient to prepare for waking, and to awake quite freely, and she always does in two or three minutes. One day, being left alone knitting, the ball of cotton fell from off her lap, and in attempting to reach it she fell forward and sprained her ancle very much. I now experienced some difficulty in rendering the foot rigid,

Digitized by Google

and Mr. Saunders's remarks were fully justified. She suffered much for several days. One evening, when asleep, she said, "Oh, I never! I see a light blue flame passing through me; it is stretching the nerves. You must mesmerise the insteps of my feet strongly. I shall get over the injury sustained by the fall. I shall be able to walk across the room and open the door to you in a fortnight's time." And this was fully verified at the expiration of the time she named, and on the 11th of July, 1848, she walked out of doors for the first time with assistance. On another evening, she said, "My stomach looks very weak and soft as a jelly. I see the blue flame passing down over it, like a soft, gentle breeze. It is this which does me good. I see the disease passing off the feet like a cloud or dark, thick, mist—the light is driving it, I mean the sparks and streams of light which pass from your fingers." I applied a magnet some time on the outside of the shoe, when a violent shaking of the leg and foot took place. "Oh," she said, "it is going; I mean the disease." Although this produced a more sudden effect than the passes, its frequent application rendered her weak, so that I discontinued its use, and employed the strong slow passes instead, and with more benefit. The application of a crystal of quartz with a perfect point, about three inches in length and four and a half in circumference, had a similar effect, but would make her perfectly rigid. If any one enters the room during the sleep she always starts, unless I inform her that some person is about to enter.

On one occasion I put her to sleep, and left her, giving her friends a caution not to approach too near during my absence. A niece of hers very incautiously went too near, and distressed her so much that her mother said she would wake her. The mother was going to make the attempt, when she charged her not, but to leave her alone. When I arrived she had become more calm. She began at once telling me what had occurred. A few passes set her all right again; and, before I awoke her, I charged her to forget everything which had occurred, and to wake up comfortable—which she did, without having any knowledge of what had happened. Sympathy of sensation with her mesmeriser is very strong. I have tasted different kinds of fruit, and she has told me what I was tasting, saying she liked it, for she was exceedingly fond of fruit. I have also taken up a glass of water, and drunk from it, when she appeared to be drinking the same, saying it was very refreshing. I have said, "Do you know what it is?" "Yes, water." The rigidity of the limbs is very marked. Her jaws lock instantly on her going to

Digitized by Google

sleep, and then I generally relax them, to enable her to converse. The cerebral organs give striking manifestations when excited. Her poetic strains are of a most interesting and instructive character. Certain individuals have been placed in relation with her, when she very accurately describes the nature of their complaints, and their symptoms. One evening, being unwell, having caught a cold, she said there were several small ulcers on the stomach, which were soon emptied, and the stomach, she said, was much better. For several years there had been no discharge of mucus from the nose, except when she was labouring under a cold, and then a thin, watery fluid would escape. I asked her if I could at all benefit her in this respect. She said, "Yes, put one hand across the middle of the head, and the other across the top part of the nose." This had the desired effect: a change commenced immediately from that time. Previously to her being mesmerised there had been an entire cessation of the catamenia for upwards of three years, with but a few exceptions. Mesmerism has exerted a powerfully beneficial influence on her whole system.

One evening, when entranced, she was suffering from severe toothache, which was speedily removed. On another occasion it was taken away by local mesmerism when awake in three minutes, and never returned. Mesmerised water affects her greatly, and will send her to sleep without my making a single pass. When I mesmerise the water she sees sparks of fire in appearance pass from my fingers into it; and, if she looks at it when I mesmerise it, she becomes very drowsy at once. When awake, if I look towards her hand, it rises and maintains that position in a very rigid state, but not unless she sees I am looking towards it. I have tried this repeatedly, and the arm does not drop until I no longer allow the will to control it. The power of traction is so striking that I can draw her and chair together. I have repeatedly mesmerised one of her hands around the wrist of the other, and they become inseparable until they are demesmerised. I have occasionally made a few passes across the room on the floor without her knowing where the line was made: I have then requested her to walk across the room, and, as soon as she arrived at the place, she has become completely fixed in a rigid state, not being able to move in either direction until relieved.

She is now enjoying the spring season by walking and riding in the open air, thus proving that she has not relapsed into her former state of suffering. She says mesmerism has succeeded in doing for her what everything else has failed to do.

Digitized by Google

Nervousness.

Mr. J. Philips, sawyer, Kingsbridge, had suffered most distressingly in the head for several years: his nerves appeared to be in a shocking state, and he was unable to attend to his employment, at times imagining he must inflict some injury upon himself. I advised him to call, as I was confident I could do him good. I mesmerised him a few times. He never experienced anything but a little drowsiness and a sense of heat on the top of his head; but, after a few passes were made, the head became cool and the feet very hot. During one of these sittings, his head nodded or bent forward and backward violently. He informed me that *he sleeps much better at night than formerly.* Shortly after, I met him, and asked him how he was: he told me that he was as well as myself, and had not had any return since. *He long suffered severely from constipation: but not once since he was mesmerised.*

Rheumatism.

Mrs. Ryder, of middle age, had been a great sufferer for several years in her limbs, so that she was confined to her house. Hearing of the good effects of mesmerism, she applied to me, in 1848, in a most distressed state of suffering—completely crippled. There was a great swelling from the hip to the knee, which was very painful and tender; and both legs were contracted, so that she hobbled about on a crutch and stick: three of her fingers were much contracted, looking very purple about the joints, and much swollen. The nerves were in a most shocking state, and she looked exceedingly delicate. At the first sitting the eyes closed in a few minutes. She always heard everything, but could not speak. Contact passes produced rigidity of the limbs, and caused her much pain. The contraction soon gave way, and the legs became straight. She suffered much in her shoulders and spine. Breathing on the top of the head would cause, first one arm to ascend, then the other, and maintain a rigid position for a few minutes, and then descend, sometimes partially, and at other times resume their original position. Tractive passes with a crystal or with the hand rendered them rigid. The swelling of the joints in a great measure disappeared, and two of the fingers became somewhat more straight. She was mesmerised for several months, when she was enabled to dispense with her crutch and stick, and returned home to see her friends at Salcombe, where she resided, which is five miles from this place; and, on returning to follow out the treatment a short time longer, she walked the distance of two miles without crutch or stick. From a thin, skeleton-like appearance, she

Digitized by Google

gained considerably, looking more healthy and ruddy than she had for a long time before. By resting the hands gently on her feet for a minute or so, I invariably found she would awake. I doubt not, had she continued it longer, she would have improved even more, but it was inconvenient to be absent from her family so long; consequently, she went home with the improvement made, feeling exceedingly grateful to the Giver of all good for the benefit received through mesmerism.

Flora Place, Dodbrook, Kingsbridge,
Devon.
February, 1850.

VI. *Cure of intense Spinal Irritation in India.* By Mr. C. T. Watkins. Communicated by Dr. Elliotson.

"Galileo, Newton, Salomon de Caus, Volta, Fulton, Windsor, Arkright, Gall, and all others who have presented themselves at the door of the vast madhouse called the world, have been pelted or hissed."—Jobard.

To Dr. Elliotson.

Dear Sir.—I send you the accompanying case for *The Zoist*, if you think it worthy of being forwarded, as a cure was effected, and the patient's frame strengthened, in a *permanent* degree, which *no other treatment had been able to effect.*

My patient was a young lady about 16 years of age, her health very delicate, her spine curved from her seventh year, and occasionally affected with great pain and, as the medical men said, inflammation, along its whole region. She was likewise subject, as is her whole family, to violent constitutional head-aches.

As an intimate friend of the family, I had often related the wonders effected in the cure of diseases by the most natural agency that we have—mesmerism, and induced its members, *with the consent and advice of their physician,* to accept my services on the behalf of one in whom I took so warm an interest.

I shall at once plunge *in medias res,* and begin with my first day's work—first of all mentioning that I was indebted in no small degree to my friend Dr. Esdaile for his advice during the treatment of my patient; and I shall here take the liberty of doing him that justice which he so well merits, in mentioning the fact of his being always anxious to explain and give every assistance in his power to persons who come to him for instruction and not through idle curiosity.

Aug. 15th. Patient suffers great pain along the spine. Adjacent parts much inflamed. Has been using a counter-irritant ointment and tonic pills without any manifest im-

Digitized by Google

provement: was seized with hysterical fits a short time since, which added much to her general debility. Cannot bear the slightest pressure on the parts affected.

I, in the evening, in presence of the family, commenced mesmerising my patient; but, owing to the annoyance from mosquitos, and my own health being in rather an indifferent state, I only succeeded in producing some slight indications of somnolence.

16th. Patient suffers great pain, accompanied by violent head-ache and universal languor. Mesmerised her again in the evening, and with more success. Did not succeed in producing coma, but my patient arose and went to her room; upon reaching which, she fell asleep before being undressed —a thing she had not done before for years, as it was her invariable rule to read for an hour a book which we should not have specified here, except for the benefit of Mr. M'Neile and his admirers—namely, *The Bible.* She slept uninterruptedly until seven the next morning, and awoke much refreshed.

17th. Before commencing, my patient said, "I am sure you will not send me to sleep to-night, as I have had a slight nap during the day, and am suffering from a head-ache." She, however, this time was sent into a state of perfect coma, and did not awake until seven the next morning. During all the course pursued it is rather singular that the patient awoke within a few minutes of, if not exactly at, the same time, quite contrarily to her usual custom.

18th, 10 a.m. Feels some degree of pain along the spine. Mesmerised, and left sleeping. Awoke at one p.m.; pain relieved.

11 p.m. Mesmerised again: perfect coma induced: utterly insensible to any pain. Made long passes and local ones along the spinal region. Patient awoke at the usual hour and felt very much relieved by her slumber, much stronger, and in better spirits.

19th. Ditto. Same results.

20th. At 9 a.m. I mesmerised a glass of water, and ordered my patient to take it when she felt the pain returning; she did so at noon, and in seven minutes exactly fell into a deep sleep which lasted until four p.m. By that time she was free from any great pain, and felt stronger than in the morning.

From this until the 29th I was obliged to defer mesmerising my patient, in consequence of being absent. She remained during this time *in statu quo,* with the exception of head-ache.

Digitized by Google

29th. Again mesmerised my patient: made long passes, and pressed my hands on the spine where the inflammation was greatest. Awoke next morning much better, appetite improved, step firmer, eye clearer, and general appearance altogether perceptibly altered for the better.

30th. Ditto. Ditto.

31st. Absent. Not mesmerised.

Sept. 1st. Again mesmerised my patient, who now walks about, and says that the pain in the back has disappeared as if by magic. In reference to this announcement, the worthy family physician said, "You are doing good, but this is all owing to my tonic pills;" *which, by the way, were not taken.* The latter fact, however, I never alluded to.

2nd. Ditto. Ditto.

3rd. This evening, I was determined to see if I could mesmerise my patient by the power of the will: accordingly, as soon as she was in bed and the mosquito curtain drawn, I seated myself at about six paces distant, with my arms folded, and concentrating my attention on the patient sent her asleep in seven minutes, totally insensible to all pain. I then made local passes, and the next morning she awoke refreshed as usual.

4th. Mesmerised again by the power of the will, and with the same result. Awoke, as usual, at seven in the morning.

I left off mesmerising my patient about this time, as she seemed entirely free from all pain; her general health was good, and she had not experienced one return of her hysterical fits; her appetite was good, and I had succeeded far beyond my utmost hopes.

I was thus enabled to sooth the sufferings of one whose happiness is very dear to me; and I think, Sir, that, for an amateur physician, you will agree with me that my fee was a large one.

I shall send you next mail an account of some curious experiments made by Dr. Esdaile with crystals on a highly sensitive subject at the hospital.

CHARLES TYRREL WATKINS.

Calcutta, Jan. 7, 1850.

Digitized by Google

VII. *Cures of Chronic Head-aches, and of St. Vitus's Dance; and a painless Incision.* By Mr. HAZARD, Bristol.

"We only wish that on all occasions in which legitimate medicine needs to be defended and quackery attacked, the champion may be equal to Dr. Inglis in tact, temper, and courage: we should then not have our provincial cities overrun, as they now are, by a vagrant pack of homœopathists and mesmerists."—*Lancet, Oct.* 13th, 1849.

Cure of severe Head-aches of ten years' duration.

JUNE 4th, 1849. Eliza Porter, aged 15, had been afflicted from the age of 5 years with constant head-aches. Her sufferings were most intense. She had been attended by medical gentlemen who, with all their talent and attention, had failed in doing her any good. She had been in the Infirmary for many months, and in that excellent institution also she was not relieved. Her head had been shaved, and she had taken of medicine a sufficient quantity.

When she came to me, her forehead and eyebrows were contracted and the eyes half open, from severe pain. I mesmerised her with passes over the head, face, and chest: at the second application, sleep came upon her in ten minutes, and she lost consciousness. She was mesmerised four times a week with the most beneficial results. The head-aches have gradually subsided; it is now seven months since she had one, and that was by no means severe. I then mesmerised her but once a week. The bowels are now regular, as was far from being the case before mesmerism.

In this case, most of the phenomena of mesmerism appeared. Rigidity of the arms with loss of sensation, induced by a single pass and dispelled as easily. She is phreno-mesmeric, and highly clairvoyant; reads with the greatest facility, and I cannot gratify her more than by giving her a book or the *Illustrated London News*, which she delights in, and will read out, describing the plates. The description she has given of several internal diseases has been remarkably correct, as testified by the parties themselves and medical men. She, in one instance, most particularly described the malady from which a young lady was suffering, said it was occasioned by worms, and that these were the cause of her fever. The physician was attending her on account of worms, and was present at the time.

Experiments.—Coma is, in this case, induced by magnets, electricity, and crystals. A large rock crystal, twelve inches long by three inches at the base, if held at a yard distance from her arms or legs, renders them exceedingly rigid. The same effect takes place by holding over her, or desiring her to

Digitized by Google

hold, a well dried hazel stick. The influence of the hazel stick on many of my patients is truly astonishing: some are attracted to it, others repelled. I have placed the stick under the carpet both in her sleeping and waking state, and she would not pass over it. Nor could she move until the influence was dispelled by the waving of a silk handkerchief. If a magnet or crystal is put into a tumbler of water for a few minutes, and she then drinks some of the water, the same effect results as from mesmerised water, and also from water through which a current of electricity has been passed: indeed, I think this is still stronger.

Cure of St. Vitus's Dance and other complaints.

July 5th, 1849. Miss F., a young lady residing at Kingsdown, Bristol, had been severely afflicted for five years with St. Vitus's dance, hysteria, a constant pain in the left side, an incessant, dry cough, sleepless nights, profuse night perspirations, loss of appetite, and painful nervousness. She has had the first medical attendance the whole of the time, without any permanent benefit: has taken medicine, upon an average, three times a day for four years, and most nights 20 grains of opium pill. She was advised to try mesmerism by a former patient of mine. When she first came to me, I was attending other patients in the same room. My attention, however, was called to this lady: she had fainted. After she recovered, she begged me not to go near her. I continued with the other patients. I knew this would be of more service to her than persuasion. As she became more interested in some of the phenomena, her excitability subsided, and soon afterwards she allowed me to act upon her. No apparent effect was produced, as she was too nervous at the time. At the third *séance,* her eyes closed by means of passes from the head downwards. *She has never lost consciousness.* I mesmerised her three times a week. She soon felt relief, still increasing after every sitting, and now, at the present time of writing, she is relieved from all her former complaints, has refreshing sleep at night, no perspirations, a good appetite, and a complexion beaming with health, and remains quite well.

It is with the greatest pleasure I here state the honourable and candid conduct of one of the most eminent chemists and druggists in Bristol. This young lady was personally known to him, and he well knew her sufferings. He saw the effect of mesmerism in her case, and has since recommended patients suffering under nervous disorders to try mesmerism. This gentlemen, as yet, only knows me by name.

Digitized by Google

Lancing a Finger without pain.

This case, although so trifling in itself, proves the blessing of being under the power of mesmerism. Martha —— last year had a severe toothache, from which I relieved her by mesmerism. Afterwards, I made a few passes over the arms just to observe the effect: they became slightly rigid. Until a short time since I had not seen her, when I met her with her arm in a sling, and inquired the cause. She said she had a bad finger. I found the first and second joint of the fore finger of the right hand much swollen and highly inflamed. She could not sleep from the anguish; had been poulticing. I saw the finger was coming to a head, and told her to call on me in the evening. She came: I made, for ten minutes, contact passes on the arm, and pricked her without sensation. I then, with a lancet, opened the finger to some extent, and well pressed out the pus and blood without the slightest pain to her. She slept well that night, and, in a few days, the finger was healed.

W. Hazard.

4, Dowry Parade, Hotwells, Bristol.
March, 1850.

VIII. *Remarks upon the Rev. George Sandby's Review of* M. Alphonse Cahagnet's *Arcanes de la Vie Future Dévoilés, &c.* By Mr. Hockley.

"Many rich mysteries are lockt up in the nature of angels, which, by degrees, will break out."—Rev. R. Dingley's *Deputation of Angels.* London, 1654.

In common, I doubt not, with all the readers of *The Zoist*, I with great pleasure perused the valuable review of M. Cahagnet's Arcanes in the last number of *The Zoist*: and, as any article from the pen of the learned author of *Mesmerism and its Opponents* well merits the earnest consideration of the magnetic world, both from the very liberal and truth-seeking spirit of his writings and his position as a clergyman of the church of England, I have, with great diffidence, ventured to differ from that gentleman on the subject of his review; but, emboldened by his admission that, although "many would probably dissent from his views, still some portion of truth might be elicited from the enquiry," I have, after a careful perusal of M. Cahagnet's work, come to the conclusion that Mr. Sandby has not placed before his readers a correct analysis of his author, inasmuch as that gentleman's objections rest more upon M. Cahagnet's logic than his facts; and the

Digitized by Google

two examples selected are of little value while others are omitted which seem perfectly to establish his book as "a step farther towards the unknown."

The *Celestial Telegraph* appears to me to prove more forcibly than any other work on animal magnetism, with the exception of I. Hernrich Jung's (called Stilling) *Theory of Pneumatology*, the existence of guardian angels, of Hades, and the materiality of the human soul, but to be as far removed from Swedenborgian*ism* (by which term I mean a belief in the *doctrines* and doxology of the New Jerusalem Church, and particularly articles xxi., xxii., and xxiii.,*) as from Behmenism, Mahometanism, Buddhism, or Polytheism, all, there is little doubt, equally indebted to the hitherto occult but ever existent law of nature which we now term animal magnetism. Mr. Sandby has sufficiently shewn there "is no reason to question either the good faith of M. Cahagnet or the credibility of his witnesses," and "that the work is written in an earnest and truth-loving spirit." This opinion I readily adopt, as, after a careful reading, I do not perceive in the work or correspondence anything *new*. "There is no new thing under the sun;" and scarcely a statement but to which a parallel can be readily produced.

In any treatise upon ghosts, the oft-repeated, but much to be esteemed, advice of Mrs. Glass, as to cooking a hare, occurs on the very threshold as a startling difficulty; for in these dark ages a (not *the*) sensible majority of the public require, upon this subject, confirmation a vast deal stronger than Holy Writ. Fortunately, the ensuing pages are addressed solely to *the* sensible readers of *The Zoist*—readers who have arrived at the conviction that there are, midst nature's laws, operations whose method of working, though beyond our finite comprehension, are still full of sublime truths—readers who believe that the phenomena of clairvoyance, soul travelling, transference of thought, taste, and feeling, "are established truths, and who differ only as to questions of degree."

Mr. Sandby, in placing before his readers a proof that M.

* "Art. XXI.—That unless a new church be established by the Lord, no one can be saved; and that this is meant by these words, 'Unless those days should be shortened, there should no flesh be saved.' Mat. xxiv., 22.

"XXII.—That the opening and rejection of the tenets of the faith of the present church, and the revelation and reception of the tenets of the faith of the new church is meant by these words in the Apocalypse, 'He that sat upon the throne said, Behold, I make all things new; and he said unto me, Write, for these words are true and faithful.' Chap. xxi., 5.

"XXIII.—That the new church about to be established by the Lord, is the New Jerusalem, treated of in the Apocalypse, chap. xxi. and xxii., which is there called the Bride and the Wife of the Lamb.'"

Digitized by Google

Cahagnet's revelations are the result of transference of thought and not a connexion with the spiritual world, has selected two cases of clairvoyant communication with persons actually declared by the somnambulist to be *living*; and although, in stating them, that gentleman has given us the truth (of which there could be no possible doubt), still, if he had not most ingeniously disjointed it, I think very few of his readers would have coincided with him in opinion; and as the case appears to me a very strong proof of soul travelling, and remarkably corroborative of the very singular statement given by Mr. Hazard in No. XXVI. of *The Zoist*, I must crave room for the sitting in detail.

"In the ninety-eighth sitting, M. Lucas, desirous of learning the fate of his mother-in-law, who had left France twelve years before, in consequence of an altercation with his father, applied to M. Cahagnet for a sitting.

"Scarcely was Adèle asleep, than she asked for this man by his name, as she usually does for deceased persons. She then said to us, 'I see him: he is not dead; he is on the earth, and not in the spiritual world.' She then gave so exact a description of him to M. Lucas, that the latter declared even the very gestures true to life. A few days after, M. Lucas and the mother of the man had a second sitting. Adèle once asleep, said, 'I see him.' Where do you see him? 'Here present.' Give us, once more, a description of him, as also of the place where he is. 'He is a fair man, browned by the heat of the sun; very corpulent, features pretty regular, hazel eyes, mouth large; air sombre and meditative. He is in the garb of a working man—a sort of small blouse. He is at work, gathering seeds like peppercorns, but I don't think they are, as they seem bigger. This seed is found in small shrubs about three feet high. I see a negro near him, who is doing the same thing.' Try and obtain an answer to-day: let him tell you the name of the country where you see him. 'He won't answer me.' Tell him that it is his good mother, whom he was so fond of, who bids you enquire after him. 'Oh!' at the name of his mother he turned round and said to me, 'My mother! I shall not die before seeing her again: comfort her, and tell her that I am always thinking of her, that I am not dead.' Why does he not write to her? 'He has written to her, but he presumes the vessel was wrecked, as he received no answer. He tells me he is at Mexico. He followed the emperor Don Pedro; was five years a prisoner, suffered much, and will make every effort to return to France: they will see him again.' Can he name the place he lives in? 'No, it is far up in the country: such places have no names.' Is he with a European? 'No, with a man of colour.' Why does he not write to his mother? 'Because, where he is, no vessels come; he knows not to whom to apply: then, again, he scarcely ever knew how to write, and now less than ever. No one near him can render him that service: no one speaks his language. He has much difficulty in making himself understood: withal he never was of a communicative disposition; he has a somewhat unsociable look. It is a hard matter to get a word out of him; one would think he was dumb.' (In short, how are we to manage to write to him or hear from him?) 'He can't tell: all he can say is, "I am in Mexico: I am not dead: they will see me again."'

"The mother melted into tears as she recognized the truthfulness of each detail given her by Adèle. She had not a word to retrench from this description; the character, the instruction, and the departure of her son, were precisely such as described by Adèle: but what gives an air of greater probability to the clairvoyant's recital as to the country he lives in is, that some of his relatives entertained the idea that he had enlisted into Don Pedro's army, and took steps, at the time, to acquire a certainty of it. M. Lucas furnished me with this particular some time after, when on a visit to Paris. No information, however, could be obtained in this respect. But what astonished all present at this sitting was to

Digitized by Google

see Adèle, who, to screen herself from the burning rays of the sun of these countries, put her hand up to the left side of her face, as if suffocating with heat. But the most marvellous part of the scene was, *that she received a violent coup-de-soleil that rendered all this side of her face, from the forehead to the shoulder, of a reddish blue,* whilst the other side remained perfectly white; and full twenty-four hours elapsed before this deep colour commenced disappearing: *the heat was so violent there for a moment, that it was impossible to keep one's hand on it.*

"M. Haranzer Pirot, formerly a magnetizer, and honourably known for more than thirty years in the magnetic world, was present at this sitting, and declared he had never seen the like. The good woman took her leave quite consoled, unable to account to herself how her son who was in Mexico could be between her and Adèle, and how the latter could have received a *coup-de-soleil* when nobody felt the heat, the weather that day being very gloomy."

Now were we to suppose it possible that any sane persons could sit and listen to their own thoughts thus revived before them without recognition, still the *coup-de-soleil* could not be the result of mental transfer, nor could the circumstance thus minutely particularized be mistaken. It is either true, or the whole work is indeed a scandalous fabrication. Fortunately, in p. 179, Vol. VII. of *The Zoist,* we have a case in point, thus related by Mr. W. Hazard, of Ann Bateman, who, sitting in a mesmeric state, at Bristol, thus described the condition of a vessel, then (as afterwards proved by the captain) to the westward of Madeira.

"'Ah, there's the ship; but oh! how dark. How she tumbles. *I shall be sick.*' At the same time she was in that kind of unsteady motion so usual to persons unaccustomed to the sea. 'How the wind roars, and the sea so high and black: it's dreadful!' Do you see Captain C.? 'Yes, there he is on a high deck, calling to the men: now there's an Irishwoman at the cabin door asking for medicine; others saying they would all be drowned: now there's Capt. C. leaning over a rail, saying, "Go down, my good women, there's no danger."' Now she said, 'There's such a noise down stairs: there's a man,—he looks like a parson or a quaker—with a great flat hat on, talking to the people; now he has put a large tin horn to his ear, and is lifting up his hand.'"

Now these,—may I say facts?—are thus to be accounted for, according to Mr. Sandby's hypothesis. The trees, the seed-gathering, and the negro, "love of the marvellous;" the correct description and part of the answers, "thought reading;" a part of the description and a portion of the answers, "suggestive dreaming;" the *coup-de-soleil* of twenty-four hours' duration, "a remarkable instance of the power of the imagination over the body;" and the perception of the circumstances taking place in the vessel and afterwards proved to be minutely correct, "old mesmeric principles of thought reading and clairvoyance." "What's in a name?"

But similar objections had been made to M. Cahagnet personally, and he has given a host of sittings—many of them at the instance of experienced magnetists—to prove their utter fallacy; and in support of M. Cahagnet's views, and to shew how far relations of events, which have taken place nearly a

Digitized by Google

century apart, confirm each other, I subjoin the following anecdote as related by Jung.

"A respectable man in Stockholm bought an estate of another, paid for it, and received an acknowledgment. The purchaser died soon after, and a long time had not elapsed before the seller demanded payment of the widow for the estate, threatening her that he would otherwise take possession of it again. The widow was terrified: she knew that her husband had paid for the estate, and made search for the receipt, which, however, she was unable to find anywhere. This greatly increased her fright; and as her deceased husband had been on friendly terms with the Russian ambassador, she had recourse to him.

"The ambassador knew from experience what assistance Swedenborg had occasionally afforded in such cases; and as the widow was not known to him, the ambassador undertook the matter. He spoke, therefore, with Swedenborg; and recommended the cause of the widow to him. Some days after, Swedenborg came to the ambassador, and requested him to tell the widow, that on such a night *her husband would appear to her and tell her where the receipt lay.* However terrible this might appear to the widow, yet she was obliged to consent to it, because the paying for the estate a second time would have rendered her poor, or even been impracticable to her. She therefore resigned herself to her fate, sat up on the night appointed, and retained a maid with her, who, however, soon began to fall asleep, and could by no means be kept awake. At 12 o'clock the deceased appeared. He looked grave, and as though displeased, and then pointed out to the widow the place where the receipt lay, namely, in a certain room, in a little desk attached to the wall; on which he disappeared. The widow went the next morning to the place he had indicated and found the receipt."

Mr. Sandby observes that the tendency of this work, as well as those of Davis, Kerner, &c., is to support the *doctrines* of Emanuel Swedenborg. But to this also I must, with due deference, object: in the first place, it is plain that M. Cahagnet and Davis are neither of them believers in Swedenborgian*ism* or any other *ism* but pure Theism, although their revelations strongly confirm a multitude of *statements* made by the Swede. That Swedenborg sincerely believed in his own being a special and divine commission, it would be a libel upon humanity to deny; that he was, though ignorant of it himself, a natural somnambulist, I think no one, conversant with animal magnetism, can reasonably doubt, and it has been held by many magnetizers, whose opinions well deserve attention, that in this magnetic state he became possessed of the faculty of clairvoyance, fell into a connexion with the world of spirits, and also possessed the power (so rare in mesmerised persons) of evolving the ideas thus raised, and embodying his visions, in his normal state; endued, also, with a prodigious amount of varied knowledge, which he brought, by his peculiar idiosyncracy, to bear in support of dogmas founded on the doctrine of Hades, the possibility of a communion with the souls of the departed and the spirit world, particularly the ministry of guardian angels—doctrines which appeared novel to the great body of the Protestant faith, though strictly scriptural and strenuously asserted by the an-

Digitized by Google

cient fathers and numerous modern authorities of the Church of England.

The claims of Mahomet, Jacob Behmen, or Swedenborg, to a divine mission arose from their cases being isolated, though exceedingly elevated, instances of spontaneous somnambulism; but surely the demonstration of the existence of animal magnetism by Mesmer, the discovery of clairvoyance by De Puysegur, and the phenomena since elicited by an almost countless number of somnambulists, tending incontestibly to prove that the Great Disposer of all things has thus placed the the same powers in the hands of every man, irrespectively of his creed or station, ought to be deemed sufficient to strip from their revelations every particle of a belief in their being the result of a *special interposition* of the divine will, but leave their statements as to the spirit world to be attested or refuted by subsequent investigations.

In M. Cahagnet's theorem "that the soul is an intelligent being or fluid, independent in that (the magnetic) state of the material body, and able to see, hear, feel, and converse with another being at a distance," Mr. Sandby demurs to the logical accuracy of the term *independent*. To myself it appears only to mean that when the body is in a magnetic, cataleptic state, the soul is loosened, untrammelled, and no longer biased or controlled by the material body. That it is not entirely unconnected with the body is shewn by M. Cahagnet in his fifty-third experiment, when, wishing to test whether (as asserted by the somnambules) there were any real danger in leaving the soul of the somnambulist to its own guidance, he states that, relying on Bruno,—

"I had paid little attention to Adèle, whose body, in the mean time, had grown icy cold: there was no longer any pulse or respiration; her face was of a sallow green, her lips blue; her heart gave no sign of life. I placed before her lips a mirror, and it remained untarnished. I magnetized her powerfully in order to bring back her soul into her body, but for five minutes my labour was vain. I thought for a moment that the work was consummated, and that the soul *had departed from her body*. Falling on my knees, I asked back of God, in my prayer, the soul that I had in my doubts suffered to depart. I seemed, by an effect of intuition, to know that my prayer was heard: after a moment's farther anguish I obtained these words, 'Why have you called me back.' I paid but little attention to her complaints; I was only too happy to hear her speak."

In truth, the majority of the magnetic world will care little about M. Cahagnet's theory, or whether his logic is of the school or not, any more than for the theories which almost every new aspirant for mesmeric fame seems impressed with the necessity of expounding, and which generally turn out as valueless as the 'wonderful' experiments of Dr. Scoresby,*

* That any tyro in the sciences should jot down the (to him) surprizing phenomena elicited would be most commendable; but that a learned D.D., an F.R.S.,

Digitized by Google

who gravely places before his readers, as startling discoveries* of his own, a number of experiments, common as household words, abounding in mesmeric works almost to nausea, and which, after all, only prove that the eccentric author has, indeed, caught something "vastly like a whale."

As Mr. Sandby, at p. 428, rather summarily disposes of all those "who may still have a leaning towards these developments of spiritualism," he will, perhaps, in proof of his assertion that "in revelations to be credited, there should be a complete harmony between the different parts," oblige us by pointing out an example; for, judging from the discord, to use the mildest term, between the members of the Christian world, we might be afraid of seeking it even in the *Bible*. To myself, "the manifest discrepancies" in the works of H. Werner, Hauffe, Davis, and Cahagnet, are the greatest proofs that they are written with a truth seeking spirit, and even those discrepancies may be referred to our own limited information. To any one possessed only of the knowledge of the *attraction* of iron by the magnet, the fact of the opposite pole *repelling* it would be "a discrepancy equally at variance with his common sense and reason." Mr. Sandby also objects that departed souls, on their arrival in the other world, retain their antecedent habits and opinions; in other words, "a Jew seems to remain a Jew, a Catholic a Catholic, and a miser as fond of his gold as before." Exactly so; and what idea more rational than the soul, which I presume Mr. S. allows to be the reasoning faculty when on earth, retaining its erratic dogmas for a short period (for what is 1000 years or so to eternity?), and when it becomes illumed by the divine mind, and capable of solving *our* doubts, being placed beyond the reach of mortals however magnetic. Had these clairvoyants affirmed that the souls of the defunct became immediate converts to Romanism or even orthodox Church of England, I should have become a rationalist at once. Notwithstanding, Jung, whose *Theory of Pneumatology*† I conceive to be the best

and a member of the Institutes of Paris and Philadelphia, should *publish* such crudities, with the modest avowal (p. 53) that of a science which during 80 years had successively engaged the attention of such men as La Fayette, d'Espremenil, De Puysegur, Deslon, Gmelin, Eschenmeyer, Oken, Deleuze, and Elliotson, he, to a considerable extent, had *refrained from reading*, may well cause us, like his philosophic friend, Mr. S. (p. 19.), to "throw up *our* hands, exclaiming, Astonishing! Wonderful!"

* Amongst other 'discoveries,' permit me to say that the very curious analogy of thought-reading to the daguerreotype did not originate with your correspondent, W. F. G. of Clifton, but belongs to Dr. Collyer of Philadelphia, and forms the chief feature in his *Psychography or Embodyment of Thought*, and also in his lectures, which he delivered at Bristol and most other large towns in England.

† London. 12mo. Longman and Co, 1834. Translated by Samuel Jackson.

Digitized by Google

in our language, has the following for the 35th and 37th theorems of his *Brief Summary*.

"35. The souls of all such as have only led a decent, civil life, and who, though not vicious, are still no true Christians, must undergo a long purification in the waste and desert Hades, by enduring the deprivation of all that is dear to them, and of every enjoyment, whilst longing most painfully after that earthly life which has for ever fled, and thus be gradually prepared for the *lowest* degree of bliss.

"37. The souls of true Christians, that have trodden the path of sanctification, and who expired in the exercise of true faith in Jesus Christ, in the grace of his atonement, and in complete renunciation of everything earthly, are received immediately on awaking from the sleep of death, by angels without delay, conducted upwards to the pure regions of light, where they enjoy the fulness of bliss."

Doctrines such as these may have been a pleasant contemplation for a steadfast Lutheran, as Jung undoubtedly was, but would afford cold comfort to the myriads of devout Jews, of pious Mussulmans, and truly worthy men of all denominations.

I have long been of the opinion that the soul is the luminous *material* atmosphere which surrounds the body, described by many somnambules as appearing like a lambent flame. *The outer* and *not the inner man*, and, so far from not being in connection with the spirit world, is, in fact, never out of it; and, as the opposite pole of a magnet repels the needle which the other attracts, so does the body, when in its normal state, by overpowering by its will the soul, repel all other soul atmospheres: but in the magnetic state, the body being rendered inert, the soul is left free to exert itself, and in that state exists, irrespective of time or space, and endued with the power of attenuating or expanding itself to whatever point it desires to be in, with "QUASI-electro-telegraphic-wire-like speed," and of acting on other human soul atmospheres, thus becoming cognizant of the past transactions of others like Heinrich Zschokke—the Swiss historian—of the present, how far soever distant, like the American *solitaire** and Mr. Hazard's patient; and, in like manner,

* Zschokke in his *Selbstschau* states: "It has happened to me occasionally, at the first meeting with a total stranger, when I have been listening in silence to his conversation, that his past life, up to the present moment, with many minute circumstances belonging to one or other scene in it, has come across me like a dream, but distinctly, involuntarily and unsought. Instead of recording many instances I will give one. On a fair day at Waldshut we went into an inn called the Vine; we took our supper with a numerous company at the public table: when it happened that they made themselves merry over the peculiarities of the Swiss, in connexion with the belief in mesmerism and the like. One of my companions begged me to make some reply, particularly in answer to a young man of superior appearance, who sat opposite, and had indulged in unrestrained ridicule. It happened that the events of this very person's life had just previously passed before my mind. I turned to him with the question, whether he would reply to me with truth and candour if I narrated to him the most secret passages

Digitized by Google

becoming possessed by an intuitive perception of the floating ideas of other coexistent souls, thus accounting for the phenomenon of Jacob Behmen—a rude, unlettered shoemaker—who, falling, like his predecessor—Mahomet, and his successor—Swedenborg, into a "quasi-mesmeric state," produced those admirable and voluminous works, the *Teutonic Philosophy*, which thus engendered were merely the reflex of the Christianity of his time mixed up with the then all-engrossing theories of the triune, body, soul, and spirit—the sulphur, salt, and mercury of the magi-alchemical philosophers, and

of his history? he being as little known to me as I to him. He promised if I told the truth to admit it openly. Then I narrated the events with which my dream-vision had furnished me, and the table learnt the history of the young tradesman's life,—of his school years, his peccadilloes, and finally of a little act of roguery committed by him on the strong box of his employer. I described the uninhabited room with its white walls, where to the right of the brown door there had stood upon the table the small black money chest, &c. A dead silence reigned during this recital, interrupted only when I occasionally asked if I had spoke the truth. The man, much struck, admitted the correctness of each circumstance, even, which I could not expect, of the last. Touched with his frankness, I reached my hand to him across the table, and closed the narrative. He asked my name, which I gave him. He may be alive yet."

This extraordinary power Zschokke afterwards found also possessed by a *beggar man*.

The anecdote of the Solitaire is thus related by Jung, *Theory of Pneumatology*, p. 74:—

"In the neighbourhood of Philadelphia there dwelt a solitary man in a lonely house. He was very benevolent, but extremely retired and reserved; and strange things were related of him, amongst which were his being able to tell a person things that were unknown to every one else. Now it happened that a captain of a vessel belonging to Philadelphia was about to sail to Africa and Europe. He promised his wife that he would return again in a certain time, and also that he would write to her frequently; she waited long, but no letters arrived: the time appointed passed over, but her beloved husband did not return. She was now deeply distressed, and knew not where to look either for counsel or consolation; at length a friend advised her to go to the pious solitary, and tell him her griefs: the woman followed his advice, and went to him. After she had told him all her troubles, he desired her to wait awhile there until he returned and brought her an answer. She sat down to wait, and the man opening a door, went into his closet. But the woman thinking he stayed a long time, rose up, went to the window in the door, lifted up the little curtain, and looking in, saw him lying on a couch like a corpse; she then immediately went back to her place. At length he came and told her that her husband was in London, in a coffee-house which he named, and that he would return very soon: he then told her also the reason why he had been unable to write. The woman went home pretty much at ease.

"What the solitary told her was minutely fulfilled; her husband returned, and the reason of his delay and his not writing were just the same as the solitary had stated. The woman was now curious to know what would be the result if she visited the friendly solitary in company with her husband. The visit was arranged, but when the captain saw the man he was struck with amazement. He afterwards told his wife that he had seen this very man, on such a day (it was the very day that the woman had been with him), in a coffee-house in London, and that he had told him that his wife was much distressed about him; that he had then stated his reason why his return was delayed and of his not writing, and that he would shortly come back; on which he lost sight of the man among the company."

Digitized by Google

expressed in their peculiar language and phraseology. Thus Swedenborg anticipated, in his revelations,

"Much science of the nineteenth century; anticipated in astronomy, the discovery of the seventh planet, but unhappily not also the eighth; anticipated the views of modern astronomy in regard to the generation of earths by the sun; in magnetism, some important experiments and conclusions of later students; in chemistry, the atomic theory; in anatomy, the discoveries of Schlichting, Monro, and Wilson; and first demonstrated the office of the lungs."*

Thus also enabling Andrew Jackson Davis, whose education, like Behmen's, "scarcely amounted to reading, writing, and the elements of arithmetic," in his magnetic sleep, mesmerically induced to pour forth a mass of recondite matter (filling 800 closely printed octavo pages), explaining the laws of nature and giving us the minutiæ of her operations in myriads of by-gone ages, revelling in the deepest profundities of geologic speculations and central-sun systems in the technical phraseology of the day, but stopping short precisely where his revelations would be most useful and most convincing—the limits of our present knowledge and ideas,†—detailing to a nicety the vegetation of the planet Saturn, the complexions of the inhabitants of Jupiter, and the very forms of the cerebrum and cerebellum of the inhabitants of Mars, but unable to give us the diameter of the sun to within 114,000 miles—"its diameter has not been as yet correctly determined;" becoming dogmatical upon the *origin* of the asteroids, but stating "Their rotations have been scarcely decided upon, their revolutions have been *nearly* correctly calculated." But the (to me) most convincing proof that our soul atmosphere has the faculty of receiving, when in a mesmeric induced sleep, the influx of all the floating, though unpublished, ideas of the time is Professor Bush's note, at p. 227.

"What is here said of the dia-magnetic principle was entirely new to me at the time, having never heard of the term. On subsequently asking the speaker (Davis) for a more particular explanation, he replied, in substance, that an imponderable element had recently been discovered, the motion of which intersected the current producing the direction of the magnetic needle. On my enquiring the name of the discoverer, the clairvoyant passed off (*i.e.*, spiritually, the body assuming the inclined position, as is explained on p. 38), and on returning, he remarked, 'It *sounds* like—he is known as Professor Faraday.'"

In conclusion, it must still depend on our individual idio-

* Emerson's *Representative Men*, p. 51. Bohn.

† "The statement here, concerning the revolution of the sun as a planet around a centre in the depths of immensity, is verified by the recent discoveries of Maedler, a Russian astronomer; of which discoveries the clairvoyant, in his normal state, had no knowledge, neither had either of his associates until many months after this was delivered." p. 160.

"Numerous witnesses can testify that what is said about an eighth and ninth planet was in manuscript months before Le Verrier's calculations and conclusions had been announced in this country." Ib. 161.

Digitized by Google

syncracy, whether we believe the revelations of the spiritual world thus obtained are parallel truths or mere repetitions; but M. Cahagnet has promised us a tangible proof in a volume of alchemical revelations, and we must forewarn him that in these sceptical days we shall expect from him, with such a goodly host of defunct Adepti, "real sons of the fire"—from Synesius to Philalethes—for interlocutors, who, if judged from their voluminous writings, must doubtless prove most loquacious fellows, and who, having indulged when on this dull earth so copiously in dark and mystical enigmas, will now throw an unerring light upon the first matter, will truly give us an open entrance to the shut palace of the king, a lucid explanation of the Tabula Smaragdina of Hermes, the sophic fire of Pontanus, the doves of Diana, the fountain of Count Turisan, and the green lion, and all other monsters of Paracelsus, Ripley, Flamel, and Co.,—not omitting the assistance to be derived from those thrice learned ladies, Miriam the prophetess, Perrenelle, and Quercitan's daughter. Let them do this, M. Alphonse Cahagnet, and your revived art of projection will make more converts to animal magnetism than Anthony Mesmer and the whole of his disciples.

I remain, Sir,
Your obedient servant,

London. FRED. HOCKLEY.

*** Not wishing to continue a controversy in another number, we showed Mr. Hockley's manuscript to Mr. Sandby and to a philosophical layman; and the following are their remarks.—*Zoist*.

I. Mr. Sandby begs to thank the editor of *The Zoist* for the perusal of Mr. Hockley's manuscript, and at the same time he thanks Mr. Hockley for his friendly observations; and in reply he can assure him, that he has a pleasure in meeting so well informed a writer, though it is his misfortune still to dissent from his conclusions.

There are many questions alluded to in the above "Remarks," on which Mr. S. would be glad to comment; but he will confine himself to one point, where his argument seems misunderstood, or rather is altogether overlooked by Mr. Hockley, and it is the argument by which the fallaciousness of M. Cahagnet's *facts* is attempted to be proved.

This argument has respect to the *conversation* maintained between Adèle, the clairvoyante, and the mother of M. Lucas, an alleged resident in Mexico. Here Mr. Hockley says, that "Mr. S., in placing before his readers a proof that M. Cahagnet's revelations are not a connection with the spiritual world, has selected two cases of clairvoyant communications with persons actually declared by the

Digitized by Google

somnambulist to be *living*, and, although in stating them that gentleman has given us the truth, still if he had not most ingeniously disjointed it, I think very few of his readers would have coincided with him in opinion," &c., &c.

Now the reason why facts, which are in themselves curious, were thus "ingeniously disjointed," and the whole story not given, was partly the desire of brevity, but mainly the fact of their not bearing upon the actual argument, which argument related solely to the *conversation* held between two persons some hundred miles asunder.

The case is this. Adèle, in addition to her power of calling up and conversing with the souls of the departed, travels in spirit to Mexico, and professes to hold a dialogue with a gentleman dwelling in that country. Now that gentleman was either dead, or he was living. If he were dead, there is an end of the matter, and the illusive character of the vision is at once demonstrated. But if he were living (as Adèle's powers of clairvoyance would lead us to assume), then it is contended that that gentleman's spirit or "reasoning faculty" must have been conscious at the time of so strange a transaction as this interesting conference, and could, if he had been questioned, have given much the same version of the interview as that communicated by Madame Adèle; for, in addition, it must be remembered that he was not asleep mesmerically or otherwise, but engaged at work with a negro in gathering seeds like peppercorns.

Now, according to Cahagnet, Adèle's power of conversing with the stranger in Mexico was as easily brought into action, as her power of conversing with the soul of Swedenborg or of Louis XVI. The fact then is readily tested. Let Cahagnet, or any lady or gentleman in London, who has the same faculty of raising the dead by the aid of a spiritualized clairvoyant, hold a conversation after the same fashion with some third party resident in some accessible locality, who shall be quite unprepared for the conference; and if that third party shall subsequently confirm the *procés verbal* of the dialogue, and admit that his "reasoning faculty" did really feel conscious of the same spiritual conversation; and if this fact be well established by repeated trials, then Mr. Sandby will admit that a *prima facie* case is made out in favour of M. Cahagnet's statements, and he will be prepared to reconsider the secrets of the "celestial telegraph."

But if this communication cannot be obtained at home or at Paris, and the distance of Mexico is required to "lend enchantment to the *interview;*" then it is contended that this spiritual intercourse with the brother of M. Lucas was simply a spectral illusion by the aid of clairvoyance, and the dialogue but "a coinage of the brain;" and then it follows next that the faculty, which at one moment could thus depicture a living man, could with equal facility raise up the ideal figures of a whole host of departed beings, and hold imaginary colloquies with them; and thus it follows next that the large army of Cahagnet's ghosts *may* be little else than airy nothings, or that—

> "Bodiless creation ecstacy
> Is very cunning in."

Digitized by Google

The cerebral power of *seeing ghosts at will* is the great point established and explained by this Mexican dialogue: and though there may be several other facts in M. Cahagnet's volumes which a *most imperfect acquaintance with the extensibility of clairvoyance* renders at present difficult of solution, still this is the great physiological feature in the subject, while all the other perplexing points are of inferior moment.

Flixton Vicarage.

II. If we apprehend Mr. Hockley rightly, his purpose in giving this extended extract is to support the deduction drawn from it as from others by M. Cahagnet, and which is combated by Mr. Sandby in his more brief citation. The facts, cleared of inferences, are admitted or assumed by the several parties to the discussion, but the deduction from them "that spirits can and do make their appearance to an ecstatic sleep-waker, and can hold conversations with him," Mr. Sandby demurs to, while Mr. Hockley, we presume, supports. The text, however, furnishes us with no assistance in the work of connecting the premises and the conclusion, and we can find none for ourselves in the full report of the sitting, least of all in the *italicized* passages. Surely the anecdote of the *coup-de-soliel*, however interesting in itself, in no way elucidates the theory of conversing apparitions.

At the same time we are bound to say that Mr. Sandby appears to narrow his own ground too strictly. At page 421, *Zoist* XXVIII., he well states, that when the transference of thought is once established as a truth, the other points,—can a brain which is not in *apparent rapport* with the sleeper, (a brain which is at a distance, or which in years long past had been in sympathetic intercourse with some person that is present), can this brain conduct its impressions to the brain of the ecstatic,—are only *questions of degree;* additional experience, it is added, tends to extend our notion of the capabilities of the human brain in these respects. Now why should we deny to the cases of M. Cahagnet the character of evidence on the question of degree? and if they are attested, authenticated, admitted, what other course remains for us? The step in degree may be so vast—from transference of thought at the interval of an hour and a street, to an interval of a hemisphere and half a century—that we may withhold assent, waiting an example more completely exempt from all chances of mistake, misapprehension, and misreport; but a question of degree it still remains, and we must not allow the enormity of the application to frighten us out of recognition of the principle. What view then may we form, consistently with the principle, of the conversation reported between Adèle in France and the stranger in Mexico? If, as we have seen, it be an admitted possibility that the brain of a person at a distance, at Mexico, may conduct its impressions to the brain of a person, in this case a brother, which in years long past had been in sympathetic intercourse with it, another link in the mysterious chain conducts those impressions to the brain of the somnambule; and it is quite within the range of experience in these

Digitized by Google

matters that the more sensitive organism should alone have distinct perception of the impressions conveyed to it through an unconscious recipient. The particular forms in which the impressions are enunciated by the somnambule, as a conversation, a vision, &c., are known to be matters of casual association and habit and predisposition, and the liabilities of mixed failures and success are also notorious.

There seems then no impossibility, according to the conditions of the argument, in a positive communication of thought taking place between a brain in Mexico and a brain in France; nay, if we suppose the brain in Mexico as sensitive and clairvoyant as the French one, the transference of thought may be mutual, and there may be consciousness of the communication on either side. But in the absence of such coincident sensitiveness there seems no reason, under the assumptions, for requiring that the absent person should become "conscious of the communication, and agree in the accuracy of the conversations ascribed to them," and to which they did in fact furnish their part, and in default of this for concluding that the "unreality of the supposed perception is at once obvious, and we have incontestable proof that the whole is a mental delusion."—*Zoist*, p. 426.

But furthermore, if any one chooses to claim the manifestation thus hypothetically admitted,—the perception in a room at Paris of the personal condition and present thoughts of a person in Mexico,—as virtually an apparition, as something much more to the purpose of a profitable apparition than is often to be had in the market, we know not what objection can be made on the part of those who have brought the question to this point. The sound of a voice is as much an apparition as a face and form seen, and what are externals of any kind to actual communication of mental impressions?

The differences, however, must not be lost sight of between assenting to such matters as theoretically possible and actually facts; between instances again that are authenticated and those that are not; and in authenticated instances, between the criticised residuum of philosophical truth and the accretions of error and false inferences at every step, from the somnambulist in chief to the last avoucher. It must be said that facts of this class recommend themselves too often to those who are so fortunate as to encounter the best specimens, not by their proper and essential value and significance, but by their supposed bearing in illustration and furtherance of a preadopted theory, not to say superstition; and painful it is to the student who would fain be the minister and interpreter of nature, to see her choicest productions mangled and bleeding, and smoking as sacrifices on the altars of every idol of den and tribe that physiology and philosophy have reason to abhor.

For the rest, after the exposition by Mr. Sandby of the "contradictions" and "poverty of ideas" exhibited in these developments of spiritualism, we fancy it is needless to enter farther into their claims as transcendental and authoritative revelations and "unveilments of the secrets of future existence."

London. W. W. Lloyd.

Digitized by Google

Dr. Elliotson has written the following observations:—

III. After the successive teaching of so many master brains, we no longer take the trouble to shew that every natural truth is important, and to be prized for its own sake, as a source of high intellectual pleasure, and as sure to be applied some day to a practical purpose—all nature being one fabric, the minutest particle subject to universal laws, and constituting a portion of the universe: nor to shew that every natural truth is necessarily as harmless as it is important,—that we must never think of asking what will be the good of the knowledge of any natural truth, or what will be the harm of knowing it. We must also stand up boldly to assert that all natural truths, physical and moral, are to be ascertained by our own observation and intellect; and that miraculous revelation is solely for things which cannot be objects of our observation and intellect. No intelligent and honest Christian would now look into the Bible for information in astronomy, geology, or geography, nay, not even for history, except as rigorously as he would into any other book.* As to morals, the New Testament teaches us what many exalted and pure men have taught, and leaves us to judge what constitutes murder, what constitutes theft,† and leaves us to employ our common sense and not present ourselves for a second blow to a man who has already struck us nor offer our coat to a boy who has stolen our handkerchief.

They are founded upon our various cerebral feelings and our intellect. One of the most acute and admirable of men, Bishop Butler, allows, as we cerebral physiologists do, that the *natural* tendency of all our united faculties and feelings is to virtue and the greatest happiness;‡ and that "moral precepts are precepts the reason of which we see, and arise out of the nature of the case itself prior to external command;" and that Christianity as regards its moral precepts, is a *republication* of "natural religion in its genuine simplicity."§

Now all the phenomena of mesmerism are a part of natural knowledge, and therefore as deserving of investigation as any other part. To doubt this in regard to the ordinary mesmeric phenomena, shows a person to be not a whit superior to a priest of the middle ages or a peasant of an Italian village. Our business is only to ascertain whether each point is true; and this is moreover a duty, for the subject far transcends all the sciences of inanimate nature, and is one of the most useful arts. Mesmeric sleep-waking, from what appears profound coma to high activity; rigidity, lessened and heightened sensibility; peculiar susceptibility of impressions from various inanimate objects and from living beings; mental attractions and repulsions; the excitement of individual cerebral organs, &c., are only such phenomena as are at present too generally admitted for a person

* See *Zoist*, No. XXVII., p. 252; No. XXVIII., p. 404.

† Some consider capital punishment to be murder; some consider the wanton expenditure of a sixpence of the taxes in jobs and unjustifiable wars to be robbery.

‡ Sermons upon the Social Nature of Men. Sermons ii. and iii. upon the Natural Supremacy of Conscience.

§ *Analogy*, part ii., chap. x.

Digitized by Google

to deny them without exposing himself to ridicule. Higher phenomena are not so generally admitted, and some of them are fancied to be supernatural. Cerebral sympathy of sensation, even of information and emotion, may be admitted and thought natural; clairvoyance, so far as it consists of an intuitive knowledge of the course of a disease and its remedies, in the patient himself, or even in another person; of knowing present objects of vision without the eyes; nay, the power of influencing another by the mere will, may be admitted. But the higher clairvoyance which perceives the absent and distant, the past and the future, is doubted, and, if believed, considered preternatural. If these things are true, they are of necessity in the course of nature; and the mode of effecting them must be a natural process. We have no miraculous faculties, nor can anything we do be miraculous; nor can it or any thing we do be necessarily wrong, unless it never can be done with good results and without mischief. As the higher varieties of clairvoyance, if true, must be natural facts, the whole deserve close investigation.

But we must investigate with knowledge, and not fancy and superstition. I am unable to conceive anything in nature but matter and properties of matter. The mental manifestations of men and all other animals I see produced by certain compositions and organizations of matter placed in certain circumstances. I know and can conceive nothing more: and all that relates to our minds being a part of nature, is to be observed and reasoned upon by us, not learnt from revelation.

To refer the mental phenomena to some imaginary immaterial substance is to me unintelligible; and the particular language of Scripture has no more weight in cerebral physiology than in geology or astronomy, or any other science. But the fancies of ignorant ages still linger in the civilized world, and are blindly taken for facts. Created beings are accordingly fancied who are not matter or properties, and called spirits; and of course uninformed or delirious persons will believe illusions of any of the senses—sight, hearing, or touch—to be realities. Every impression conveyed from any of the five senses may be conjured up in the brain without external excitement, or arise when the brain is under excitement from any cause, and be therefore illusions. Under the influence of narcotics and inflammatory and nervous excitement of any kind, the brain fancies it sees, hears, feels, smells, and tastes realities which are unrealities. In sleep-waking a degree of unsoundness of cerebral function is very common, and illusions often occur mixed up with intelligence and even clairvoyance. There can be no doubt that one brain may act upon another at a distance, as one heavenly body affects others at immense distances. If any fact is well established it is that of persons affecting others at a distance when thinking intensely of them, as must be the case in the very highest degree at the moment of dying. The appearance of an absent person is popularly and ignorantly ascribed to the imaginary spirit or soul presenting itself, after leaving the body, just before it departs from the earth. However, I have known the same phenomenon when the

Digitized by Google

party, though believing himself dying, did not die; and I know one instance in which a lady appeared in a white dress on her wedding night to a gentleman in his sleep no fewer than three times in the early part of the night, and so distinctly that he awoke each time, and at length awoke his wife to see her. He was not aware of her marriage, and there had formerly been an intimacy between them that ought to have ended in marriage. No doubt she was thinking intensely of him. I have a friend who can by his will make certain patients think of any others he chooses, and fancy they see those persons:—he silently thinking of certain persons, the brain of the patient sympathizes with his brain. Nay, by silently willing that these persons shall say and do certain things which he chooses, he makes the patients believe they see these imaginary appearances doing and uttering those very things.

In clairvoyance of the distant, the distant party beheld by the clairvoyant is usually not conscious of what the clairvoyant is doing: but certainly if his so-called spirit—his person—appeared to the somnambule, it ought to be conscious; and therefore Mr. Sandby's test is sound,—that the experiment ought to be tried with an absent person within reach: and, if he is not conscious of what had happened, his *spirit* could not have appeared and talked to the somnambule. In clairvoyance this consciousness of the party seen has generally not taken place. But, even if it took place, it would not prove the presence of a spirit, but be referable to only a double sympathy between the two. The following ghost story is perfectly authentic. A gentleman was poorly one night and lay awake in bed. Suddenly his absent brother appeared to him, looked at him, walked past the bed, went to a desk where some papers lay and looked at them, walked back past the bed looking again at him, and vanished. In a few hours he was summoned to his brother, who had been suddenly taken ill. On arriving his brother said, "You have seen me before to-night, and you know it;" and then expired. So that this visit had been made before the soul had left the body! Here the dying brother had thought of the other and probably of the papers, and produced a vision in him: and had himself sympathized with his brother's brain, and become conscious of what was passing in it.

When clairvoyants assure us of their cognizance of distant things, we can never be certain that their ideas are not illusions, until we find facts and their ideas to coincide: and when their ideas relate to matters beyond this world, there is no testing them, and we cannot be called upon to give credence, knowing, as we do, the strong disposition in all such cases, even when the party is honest, to delirious imaginings. Mr. Parsons's truly clairvoyant boy conceived his predictions

"To be communicated to him by a book in which they were written, and to which a ghastly being in black pointed."

The following observations were made by me upon this point:—

"Such a statement is likely to excite the ridicule of the ignorant: but is in perfect accordance with nature. Certain excitement of various portions of the brain, if not of other divisions of the nervous system, gives the appearance of un-

Digitized by Google

existing or absent beings and inanimate objects, gives the impression of unreal sounds, tastes, smells, and feelings, to use the term feelings in the signification of all sensations included in the generic word touch. Any of these phenomena may occur singly, or in combination with one or more of the others, or with different diseases of the nervous system. A madman may believe their reality, as he does the reality of all his fancies; and so may a person not mad but ignorant—unacquainted with their true nature, which is diseased nervous action. The ignorant suppose such appearances of beings to be supernatural beings or real souls of terrestrial men separated from the body for the moment. However, the appearance of their clothes, of books, and of all the other inanimate objects, is not to be so explained,—not by supernatural clothes, books, trees, &c., &c., nor by separated souls of clothes, of books, trees, &c.: and these appearances may be produced by narcotic poisons, blows on the head, indigestible food, &c., &c., and be dispelled by emetics, bleeding, &c., &c. Clairvoyance is sometimes, but not necessarily, attended by this sort of hallucination—by an appearance or impression of some unreal being or inanimate object, which seems to make the communication. In the highest form of the sleep-waking of the elder Okey, when she had a degree of clairvoyance and presented such an extatic appearance as no one could assume, she fancied her communications, whether true clairvoyance or illusion is not the present question, were made by a beautiful negro. If a question were asked her, she was observed to whisper as if to some one with her—then to pause, as if receiving an answer,—and then to answer the question. This idea I traced to her having seen a handsome young New Zealand Chief, brought to the hospital by Mr. Gibbon Wakefield to witness her phenomena. Her sister Jane at one time fell into an analogous state without any true clairvoyance, and she fancied she saw a gentleman. Subsequent reading informed me that these delirious ideas were often recorded by authors who have described the cases of clairvoyants that fell under their own observation. At the very time the two Okeys were in University College Hospital, a young lady was in an analogous condition at Neufchâtel under Dr. Castell, and subsequently at Aix in Savoy, under the care of Dr. Despine, senior, who has detailed her interesting case. . . . Her clairvoyant communications were generally made with the appearance of a good angel whose name was Angeline. Like the Okeys she would address the imaginary being in a whisper, wait for an answer, and after appearing to receive it, speak again and declare it."—*Zoist*, No. XXIV., p. 372.

JOHN ELLIOTSON.

IX. *Cure of Pulmonary Consumption.* By Mr. JOHN MAYHEW, of Farnham, Surrey. Communicated by Dr. Elliotson.

"Credulity argues weakness of mind, and is deservedly attended with reproach. It is offensive in philosophy; whose venerable records it interlines with false stories and idle tales. But, on the other hand, it is also true that scepticism is not less faulty: for that alone renders the whole book of nature insignificant. What can the clearest experiment or the best discovery impart to him who will not hear, who will not see?"—*Philosophical Transactions*, vol. xx., p. 261, 1698.

SARAH Hewitt, aged 22 years, of scrofulous constitution; consumption fast gaining ground, no hope entertained of her recovery. Symptoms, pain in side and chest, great debility, much difficulty in breathing, hollow cough, considerable quantity of mucus raised in knots, and profuse night sweats.

Commenced treatment on the evening of May 7th; asleep in three minutes; eyes closed under third pass; slept about

Digitized by Google

half an hour, during which time I magnetized the chest strongly, ending with upward passes, for the purpose of clearing the chest and lungs of mucus, she having complained much of great oppression there. At the close of sitting, on asking if she slept, she awoke with a start, not conscious of having slept so long.

Shortly after I left her she felt a great nausea, and in her own words, "it seemed as if everything in her stomach turned quite over;" this was followed by vomiting, repeated three or four times. She says "it flew up in large lumps."

May 8th. She is much prostrated, but breathing much better; no wheezing; pain in chest relieved; chest feels very comfortable: feels a little oppression yet at the upper part of the chest; slept well through the night, better than for some time. Magnetized as before, with intent to relieve the chest; slept half an hour; woke as before with a start.

May 9th. Chest entirely relieved; cough gone; pain in side and night sweats disappeared. Magnetized with downward passes from pit of stomach with intent, by purging, to remove an uncomfortable sensation "just above the bowels;" slept as usual, but rather deeper than on the two former occasions.

May 10th. The bowels have been copiously moved. Magnetized with intent to decrease the purging, and gave magnetized water, which she said was "very nourishing to her whole inside." Slept as before. I think somnambulant, but difficult to develop; do not intend to fatigue her by questions, preferring that she should take the full benefit of undisturbed repose.

May 11th. The bowels quieted; appetite good; all symptoms of disease have vanished; still very weak, though not so weak as yesterday.

June 13th. From the preceding date to the present the treatment has been uniform, and she is progressing well. Nothing worthy of notice has transpired, excepting that her system sympathizes so entirely with my own that medicine taken by myself affects her as it does me.

Put her to sleep standing, during which she became somnambulant, and voluntarily exclaimed, in a clear and distinct voice, "Well! they may say what they like about magnetism not curing me; I know it will."

Are you sure it will cure you entirely?—Yes, *entirely*.

Can you see the nature of your disease?—Not very clearly.

So far as you can see, what do you observe?—My right lung is affected, but not much; my chest has been very bad.

How?—It has been full of ulcers, but they are now all healed.

Digitized by Google

Are there any more forming?—No.

Do I treat your case properly?—Yes.

Could I do anything better for you?—No.

She then desired me to tell her to wake. I did so. She awoke instantaneously, very much refreshed, and perfectly unconscious of all that had transpired.

June 14th. Again somnambulant. Having suffered from pain in the chest during the day, I asked her whence that pain? She replied, From sitting; (she is a dress-maker.) She directed me to remove the pain by downward passes from pit of stomach, stating that they would relax the bowels a little; but that would be of no consequence. I magnetized as she required till she said, "That is sufficient."

During this sleep she saw distinctly various things in the room, and described them with accuracy. A watch was placed in her hand, and she was asked the time by it; she placed it on the pit of her stomach and told correctly.

June 27th. From the last date she has not been somnambulant, but her advance towards a state of convalescence has been very decided and astonishing; more so than I have noticed in any previous case. She is asleep in twenty-five seconds, and after careful persevering effort for more than one hour she became again somnambulant and clairvoyant. She gave some general directions about her treatment, and prescribed for herself a quart of magnetized water daily. She has taken it in small quantities from May 10th; declares that her lung will be quite sound in about three weeks.

June 28th. Clairvoyant; declares she could not be doing better, and that she will be well in three weeks or rather before. Directed me to place a piece of flannel above her right breast, near the shoulder, and breathe through it upon the lungs; directed that in future she should not be allowed to drink *beer*.

June 30th. Clairvoyant as usual; will be clairvoyant in future. This evening the sympathy of Taste is developed, and she sings most exquisitely.

July 16th. All has been progressing well. She this evening declares her lung to be quite sound; she says she never was better in her life, and those of her friends who are unwilling to concede to magnetism the credit to which it is entitled, are constrained to acknowledge that the change in her appearance—however accomplished in so short a time—is altogether astounding.

Sept. 1st. She continues quite well, and is free from all manner of pains and ailments whatever. Upon being asked by a medical gentleman present if her lung was healed, and

Digitized by Google

how, she said that "the abscess had eaten the lung away," and that in healing "it had made fresh lung." It was asked, Do you not mean that the part where the abscess had been contracted together and so healed? She replied, No; it filled up with new lung.

This young person is one of the best medical clairvoyants I have ever met with. She has examined thirteen cases of disease, in three of which the parties were medical men, and in two others the sisters of medical men; in every case her examinations have been truthful, and verified in every point. Various curious phenomena have presented themselves in the course of her treatment—attraction, sympathy, thought-reading, distant clairvoyance, &c.; but I have taken no pains to make her an object of curiosity, having had in view simply her own benefit, and now hoping to be able to use her clairvoyant powers for the benefit of others.

JOHN MAYHEW.

P.S. I shall be pleased to communicate any cases of importance to *The Zoist*, and will send you for the next number two or three short cases of my American experience. *Petty cases, such as local rheumatic affections, head-ache, tooth-ache, sprains, &c., I take no note of.*

NOTE BY DR. ELLIOTSON.

I was favoured with a visit from this patient to-day. She appeared in perfect health; and she informed me that in her illness she spat blood every morning for three months; had copious expectorations, abounding in thick lumps, which sank to the bottom of water; profuse sweats; diarrhœa; and was greatly emaciated. The gentleman who attended her used to examine the chest with the stethoscope, and say one lung was nearly all gone: his name was Parker.

Conduit Street, March 18, 1850.

X. *A Cure of inveterate Hysteria, and one of intense Debility.* By Mr. ELLIOT. Communicated by Dr. Elliotson.

"The details of many of these cases of possession are so like the *wonders of mesmerism*, that they may be penned as proof that there is no folly so exposed, but that it has a chance of being revived; that there have been FOOLS AND KNAVES in all ages, and pretenders to imaginary sciences, whom the great vulgar and the small are always ready to credit."—Dr. Taylor's Review of Romantic Biography of the Reign of Queen Elizabeth, *Athenæum*, Jan. 11, 1842.

29, College Street, Dowgate Hill, 1849.

SIR,—I beg your acceptance of the following certificate,

Digitized by Google

signed by the person herself, who had been a great sufferer for many years, but is now in perfect health, and has been restored, under my treatment, by that most valuable and blessed gift of mesmerism, which God has given to man.

Sir, yours most obediently,

To Dr. Elliotson. EDWARD ELLIOT.

"This is to certify that I suffered, from my childhood, an ill state of health, which, at the age of 19, brought on hysterical fits, from which I suffered very severely. They sometimes would attack me twice in the day, and were attended with violent convulsions. I had extreme weakness, and sometimes loss of speech; and I continued thus till the age of 33, when my health became so much impaired, that I was obliged to leave my situation. At this time I heard of Mr. Elliot, and of several important cures he had performed by mesmerism. I immediately put myself under Mr. E.'s treatment. I soon began to find benefit; and now I am thankful to the Lord, who hath sent me a remedy for my recovery, and now I can rejoice and say I am in perfect health, which I never knew till I received the blessing of mesmerism.

"LUCY JEMIMA CRATE.

"No. 8, Three King Court,
Lombard Street;
Dated 26th day of January, 1849."

29, College Street, Dowgate Hill,
March 16, 1850.

Sir,—In answer to your request, I beg leave to say that I saw Miss Crate yesterday, and am happy to inform you that I found her in excellent health and spirits. Miss C. tells me that she has never felt any symptoms of her old complaint since her restoration to health by mesmerism, and that she now enjoys a better state of health than she ever remembers in the former part of her life. Miss Crate says, should any one wish to speak with her on her late severe affliction, she would be most happy to see them, if they call at No. 8, Three King Court, Lombard Street.

Sir, I remain your most obedient servant,

To Dr. Elliotson. EDWARD ELLIOT.

Remarkable cure of a condemned case.

P.S. A remarkable case of internal complaint of the chest, to which no name was given. This young man was under medical treatment for eleven months, and his medical attendants

Digitized by Google

told him they could do no more for him, that there was no hope of his recovery, that his wife might give him anything that he thought he could take, as they could do no more for him, and that he could not last long.

This man's name is William Humphry, of the parish of Down, in the county of Kent. I happened to be there on a visit, and was requested to go and see him, and try if I could render him any benefit by mesmerism. I found him sitting in a chair near the fire. He looked very ill, and complained of being very weak. He could raise his hands only just to his knees; and they had a cold, damp feel. He said himself that he thought he could not live long. I first gave him some mesmerised water, and then proceeded in the usual way. He did not go to sleep, but in about ten minutes, he said he was getting very warm, and in about twenty minutes he was in a very deep state of perspiration all over his body. In this state he remained for about half an hour, then the perspiration went off. He was then demesmerised, and immediately found himself a great deal better. He then felt a healthy warmth throughout the body, and had got quite a fresh colour in his face, and said he felt much better. He got up, and walked about the house, and could raise his hands half way to his head. The next morning I heard he was able to dress himself, and was much better. Two days after, I treated him again in the same manner; and when I had done he could clap his hands together over his head. I did not treat him any more; and the following week I received a letter that this young man was well, and able to attend to his business. He did not go to sleep. He is now a strong, healthy man, and has been ever since he was restored by mesmerism, which is not less than three years since.

Yours respectfully,
EDWARD ELLIOT.

On making enquiries of Mr. Elliot respecting this case, he writes to me that—

"William Humphry had no cough; did not know what name the doctors gave to his complaint; thought it was produced by a succession of violent colds, as he is a ploughman, and his work lies in the fields; said that he had suffered very severely from internal pains across the chest, which had deprived him of his strength and the use of his arms: he was then very weak, and did not expect to live. Two working men that were laid up with the rheumatism at Down, one of whom was on his club and the other on the parish, were cured by two mesmerisations.

Digitized by Google

"When I left, two days after, they were both attending to their business: their two names are Thomas Elliot and John Percival."

JOHN ELLIOTSON.

XI. *Great benefit in a Case of Chronic Headache and general Ill Health: with some interesting experiments on Master Chapman.* By Lieut. HARE, Bath.

"Some are clamorous with groundless and fictitious assertions on the authority of their teachers, plausible suppositions, or empty quibbles: and some rail with a torrent of expressions which are discreditable to them, often spiteful, insolent, and abusive, by which they only display their own emptiness, absurdity, bad habits, and want of argument (which results from sense) and show themselves mad with sophistries opposed to reason." "How difficult it is to teach those who have no experience or knowledge derived from the senses, and how unfit to learn true science are the unprepared and inexperienced, is shown in the opinions of the blind concerning colors and of the deaf concerning sounds."—HARVEY.

Miss Taylor, a little girl aged nine years, was last year suffering from headache, debility, &c. I recommended the parents to send her to a mesmerist, but this did not meet their views, and they wished me to try if she were susceptible to mesmeric influence.

The time I expected to remain on a visit was so short that I could hardly expect much effect to be produced, but I consented to try what I could do. I saw her almost daily for nearly three weeks. I always began with passes over the head, which removed the pain in a few minutes; I then placed my hand on the stomach or side, which always gave relief; after which I made long passes from the head downwards for about fifteen or twenty minutes, part of the time using contact passes down the spinal column. I gave mesmerised water and lozenges; the latter caused drowsiness, which the passes never induced. The little girl improved in health, which was remarked by persons who were ignorant she was under treatment. All her symptoms began to subside; during my attendance her bowels, which were before confined, assumed a healthy state, so that *medicine became unnecessary*. A curious circumstance attending this case is that, although I could not induce sleep in the little girl, the mother became very drowsy even when at some yards' distance from me. I tried and succeeded in removing the daughter's headache by making the passes over the mother's head, their hands being joined. Wishing to ascertain if the drowsiness produced by the lozenges were the effect of imagination, I sent three packets of them by post from Bath; the first I numbered 1, in which I put some gelatine lozenges not mesmerised, wrap-

Digitized by Google

ping them in blue paper; two other parcels were numbered 2 and 3, folded in white paper, both mesmerised (No 2 when I was insulated by glass, and No. 3 in the usual manner). I gave no hint to Mrs. Taylor, but asked her to mark the effect of each packet. She writes: No. 1 folded in blue paper had no effect; No. 2 made the child sleepy, but not so much so as No. 3. As I could only remain about twenty days, I gave directions to Mrs. Taylor to pursue the same course with her daughter that I did. The little girl complained that the passes her mother made caused sometimes a weight on the head. I first mesmerised her about the 18th of September, and left the neighbourhood the 8th of October. On the 27th Mrs. Taylor wrote to me:—

"Hambridge, Oct. 27th, 1848.

"Honoured Sir,—Mr. Taylor and myself beg to acknowledge our sincere thanks for your disinterested kindness to our little girl, who evidently still continues to improve in her general health and appearance, never having had occasion to take any medicine since you first mesmerised her. However, I must confess I have not that influence over her that you had, as she believes I cannot do her any good, although I succeeded once in removing a violent pain in her stomach; but she says I made her head feel heavy, but I will persevere, as she goes on well. The lozenges you kindly sent made her very sleepy, and she also said she was stiff, just as she used to be when you mesmerised her.

"I am, honoured Sir, your obedient servant,

"Richard Hare, Esq., "Mary Taylor.
"5, Somerset Place, Bath."

"Hambridge, Langport, Nov. 16th, 1848.

"Mrs. Taylor is truly thankful to inform Mr. Hare his little patient still continues to improve, and there is reason to hope she will soon get quite well. She has not been well since she had the scarlet fever four years ago; always complaining, with pain in her head and stomach, attended with such debility as rendered the least exertion troublesome; her appetite was very bad, her temper irritable; indeed at one time her medical man feared it might so affect her brain that she would lose her senses. She was then sent to London for advice; the excitement certainly did her good; she returned much better, but having the ague last spring so upset her nerves from weakness, although she had good medical advice, and had been for change of air, there was reason to fear the consequences, as she daily got worse until Mr. Hare mes-

Digitized by Google

merised her, and from that time she has continued to get better; indeed she seldom complains of pain, is very active and cheerful, her appetite is good, and Mrs. Taylor hopes in another week she will be able to resume her studies. As she continually grew worse before mesmerism, and has improved since without medicine or change of air, or any advantage more than usual, the cure can only be attributed to mesmerism. Mrs. Taylor returns her sincere thanks for Mr. Hare's disinterested kindness to her little girl, also for the lozenges. No. 1 had no effect, No. 2 made her sleepy, but not so much so as No. 3."

"Hambridge, Nov. 29th, 1848.

"Honoured Sir,—I should have replied earlier, but Lucy has not been quite so well since I last wrote, having suffered from toothache, but is now a great deal better. I acknowledge I was too sanguine as to the time of her recovery, but still I hope she will soon get quite well. I have daily used the passes as you directed, and still purpose doing so; I cannot say whether the lozenges produce any effect but drowsiness on the system, although the change in her health has been so great, it has been imperceptibly going on; she has nearly lost *all* her silly tricks, and is regular at her meals; indeed she is not like the same child as when you first mesmerised her, yet I can give no distinct account of the change. The lozenges sent on the 6th November, No. 1 contained three in blue paper, folded separately; No. 2 twelve in silver paper, folded separately; No. 3 six marked £3. Lucy does not think the leather has any effect.

"I now subscribe myself your humble servant,

"Mary Taylor."

Mr. Taylor, her husband, who died a few months since, was a very respectable farmer, a tenant of my friend with whom I am on a visit, and his house, a few hundred yards from his grounds. A letter addressed to Mrs. Taylor, Hambridge, Langport, would find her, though she has now removed.

Some Experiments with Master Chapman, whose case is detailed in No. XVI. p. 449, XIX. p. 308, XXIII. p. 290.

I was very much surprized at the result of an experiment I made on Saturday last. A lady and gentleman had brought their little deaf and dumb boy to witness, with themselves, for the first time, a person sent into the mesmeric sleep. After having mesmerised Chapman by passes, upon his awaking I said I could send him to sleep by making the passes over

Digitized by Google

the little deaf boy, if Chapman held his hand; which I did. He slept a short time, but upon awaking, with great alarm pictured in his countenance said he was quite deaf. A few passes and breathing into the ears quickly restored his hearing, but he was so agitated that he wished to be sent to sleep again to calm his nerves. He, during sleep the first time, said, upon taking the boy's hand in his, he was sure the child was deaf, for he felt it in his ears; and he said that holding the other boy's hand made his heart beat quicker.

I learned subsequently from the parents who had seen and conversed with Chapman's mother, that he was *not* aware of their son being deaf; and that he was much vexed his mother had not told him, as he feared he had in his sleep expressed himself in an angry manner to me, for he generally in the sleep-waking state speaks without reserve. His mother assured Mrs. B. she had not told him of the boy's deafness, and if, as it seems, he was in ignorance of it, his asserting the child was deaf and his saying he felt it in his ears is a curious and interesting circumstance. The boy Chapman has been flurried and his nerves excited by some cause connected with holding the deaf child's hand, and he is coming, I understand, to be mesmerised again to quiet him.

When in the sleep, Master Chapman told me that if I placed a piece of steel in the right, and sealing wax in his left, hand, it would induce the mesmeric sleep; which, upon trial proved true: but the sleep was more deep, produced head-ache, and during it he was silent even when urged to reply. He could, at all times, in the usual mesmeric sleep, be awakened by contact with sealing wax, which, when placed near him caused uneasiness. If I placed rulers in his hands, and made the latter rigid, and took a piece of sealing wax in either of mine, his corresponding hand became relaxed, and the ruler fell: the same occurred if any other person did the same. The like effect was produced, if I had the wax in either hand, when I was in a room above him. This experiment and others succeeded quite as well when the boy was awake,—indeed, I think were more successful. I placed the steel in my right hand, and the sealing wax in my left, and gazed at his right to see if this would increase my power to relax the hand in which was a ruler. The result, to my surprize, was that the boy fell asleep. Upon one occasion, when at Weston-super-mare, I sent some mesmerised gelatine lozenges to Mrs. Chapman, desiring her to give her son two or three without acquainting him where they came from. When he had taken two he fell asleep and his arm became rigid. About that time, nine o'clock, I was making passes to ascertain if I

Digitized by Google

could affect him at the distance of thirty miles. Unfortunately, Mrs. Chapman received the letter in her son's presence, which rendered the experiment unsatisfactory, for imagination might have produced the sleep.

RICHARD HARE.

6, Somerset Place, Bath.

XII. *Mesmerism among the Ancients.* By Mr. W. W. LLOYD. Communicated by Dr. Elliotson.

77, Snow Hill, January 4th, 1850.

DEAR Dr. Elliotson.—I send you an essay of mine on an ode of Pindar. Here is an incident from the biography of the poet that seems to me mesmeric. Pausanias relates (ix. 23) that the goddess of the lower world, Persephone, appeared in a dream to the aged poet, and complaining that she alone of all the goddesses had not been made the subject of one of his hymns, she told him that he was to come to her and then compose a poem in her honour. Within ten days Pindar died; but he had at Thebes an aged female relative, who had had much practice in singing his poetry. To her he appeared in a dream, and sang the hymn to Persephone, which was written down by the old woman immediately on awaking, and was inserted in his works.

Assuming the reality of mental sympathy and thought-reading, it is merely a question of limit in degree, whether a hymn composed mentally by Pindar under a peculiar impression, just before his death, may not have been communicated to the brain of the old lady—his friend and admirer; and if so, whether the ideas communicated first acquired complete distinctness immediately or after some interval, in sleep or waking, would not alter the case. We might say that her dream of Pindar was the effect of the stimulus of the mental impression of the hymn, and not, as of course she supposed, the hymn the result of her dream.

Of course, it is possible enough that the whole story is a tale of a tub; but even then, the colour given to the invention would argue a foundation of fact in other instances.

To pass from one Bœotian to another, I find the following in Hesiod, and should be glad if some Bucolic mesmerist would give a clue to the explanation. In the *Works and Days*, ver. 795, he specifies a certain day of the month, on which he enjoins the farmer, sheep, oxen, dogs, and mules,

πρηΰνειν ἐπὶ χεῖρα τιθείς

"to soothe or make them gentle placing his hand upon them."

Digitized by Google

Van Lennep's note on the passage is "terga eorum attrectans et palpans." The Latin word *cicuro* seems to be used in the same sense, but I have not the means at hand of tracing its derivation. Columella, vi., 2, *De Bubus Domandis*, "Deinde nares perfricato ut hominem discant odorari. . . . Mox etiam convenit tota tergora, et tractare et respergere mero quo familiariores bubulco fiant, ventri quoque et sub femina manum subjicere ne ad ejusmodi tactum postmodum pavescant." Palladius iv., 12, has like theory and practice, and, like Columella, perhaps regards the process too much as one of mere habituation. I think I have heard that canary birds are tamed, and nursery kittens ruined for mousers, by much handling.

I may take this opportunity of adding another testimony to the mesmerism of the ancients from Sophocles, ver. 1000, *Trachin.*

τίς γὰρ ἀοιδος, τίς ὁ χειροτέχνης
ἰατορίας, ὃς τήνδ' ἄτην
χωρὶς Ζηνὸς κατακηλήσει;

They are words of Hercules suffering from the shirt of Nessus. The influence ascribed to the χειροτέχνης is the same as that of the singer who charms by song. The verb is used by Plato for the act of charming serpents.

I have left myself to say last what I ought to have commenced with. The *vital* energy of *The Zoist* tells well for the new year. Pope promised Bolingbroke, that "sons should blush whose fathers were his foes:" truly the descendants of some people must better wonderfully by the mother's side, if they escape a congenital disability of blushing at anything.

Believe me to remain, very truly yours,

Dr. Elliotson. W. W. Lloyd.

P.S. The Latin *mansuetus, mansuefacio,* and *immansuetus,* may be connected with the same idea of rendering gentle *by* the hand, which the words of Hesiod express. But what of *immanis?*

XIII. *Cures of Rheumatism, Neuralgia, Ophthalmia, and painless application of Caustic to an inflamed Eye.* By Mr. Tubbs, Surgeon, Upwell Isle, Cambridgeshire.

"*A presumptuous scepticism, which rejects facts without examination of their truth, is, in some respects, even more injurious than an unquestioning credulity.* It is the tendency of both to impede accurate investigation. Although for upwards of 2,000 years the annals of different nations had told of falls of stones, which in many instances had been placed beyond doubt by the testimony of irreproachable witnesses; although the Bætylia formed an important part of the meteor-worship of the ancients, and the companions of Cortes saw, at Cholula,

Digitized by Google

the aerolite which had fallen on the neighbouring pyramid; although caliphs and Mongolian princes had had swords forged of fresh-fallen meteoric iron; and even although human beings had been killed by the falling stones, (viz., a friar at Crema on the 4th of September, 1511, a monk at Milan, 1650, and two Swedish sailors on board a ship in 1674); yet, until the time of Chladni [he wrote in 1794], who had already earned for himself imperishable renown in physics by the discovery of his figure-representation of sound, this great cosmical phenomenon remained almost unheeded, and its intimate connection with the planetary system remained unknown."—Humboldt's *Cosmos*.

Lumbago.

BEING called, on the 21st of January, 1850, to visit a woman of the name of Haylett, at Outwell, I found her husband by her side. He had been suffering the month previous with pain in his loins, and unable to follow his usual employment of trussing hay. As he had been attended by the parish surgeon (Mr. Coombe) without receiving any benefit, he asked me if I could do him any good. I made a few passes down his back; he was sensible of their influence, and the next day felt better. On the 26th of January he managed to reach my house, and in the presence of a few persons (who have kindly signed their names to what I have published) I successfully removed his lumbago by the mesmeric passes. He slept an hour, and, on being restored to his normal state, he walked out of the room quite well. On the 27th I saw him *run* past my window after a waggon loaded with hay.

29th. Came to be mesmerised again, having sprained his back by lifting the trusses. I let him sleep about two hours, and he went home better. He was mesmerised daily until the 1st of February, when he was able to go to his work.

March 6th. He is still quite well.

This man, when mesmerised, was in a fit state to have any surgical operation performed without pain.

"Upwell, January 26, 1850.

"We, the undersigned, witnessed a man, well known to us by the name of William Haylett, living at Outwell, mesmerised by Mr. Tubbs, the surgeon residing in our parish, for rheumatic pains in the loins and hip-joints, which he had long suffered from, disabling him from work, &c. The man, to all appearance, seemed quite in a deadly state. Mr. Tubbs then taking him from his sleep, he said he did not know that he had spoken or walked about, &c. To our astonishment, he had no pain and felt quite well; whereas he came into the room supported by a stick.

"William Whittlesey,
Robert Whittlesey, × his mark.
John Whittlesey,
George Crane."

Digitized by Google

Chronic Rheumatism, of long standing, greatly relieved by mesmerism.

William Waterfield, aged 76, has suffered great pain in his loins, hips, and knees, for about fifteen years; sometimes being confined to his bed for many weeks, and at all times unable to walk without a stick. He came to me to be mesmerised on the 23rd of January, 1850. He was entranced in about five minutes by passes over the cerebellum. He was considerably relieved by the first sleep, and came to me the next day without his stick, and stated that he had not had so good a night's rest for many years.

24th. Slept twenty minutes. Still better.

25th. Slept twenty-six minutes. Felt exceedingly languid.

26th. Slept half an hour. Very languid, but free from pain.

March 4th. The pain had returned, but half an hour's mesmeric sleep completely relieved him. Has remained free from pain to this time (March 11), and sleeps soundly.

Rheumatism.

William Frusher, of Outwell, 22 years of age, came to me on the 27th February to be mesmerised for pain between his shoulders, disabling him from his daily work, and requested me to write him a certificate for his club.

I locally mesmerised him forty minutes, and drew the pain out at the fingers. The following day he felt quite well, and walked to Guy Flim, a distance of about nine miles. I saw his wife on Tuesday, the 5th of March, who told me he had continued well from that time.

Acute Rheumatism.

I have for several days been attending a Mr. Jos. Booth, landlord of the Swan Inn, Outwell (the head inn), with acute rheumatism. This evening (Dec. 22, 1849), while on the point of leaving his bedside and giving orders for the night, and requesting his wife to send up to my house for a night draught, Mr. Booth said, "Could you mesmerise me? for I am in such pain I don't know what to do." I replied, "I doubt you are my master;" (weighing about 14 stone—a tall athletic man.) "You may try if you like." "Well, I don't mind attempting you for half an hour." I took off my great coat, and got the room quiet: his wife being seated on one side of the fire, and Mrs. Chapman (the nurse) on the other. Mr. Booth sat up, supported by a bed-rest; and in a few moments, by pointing, there was a quivering of the eyelids,

Digitized by Google

which soon closed. I then well mesmerised every joint, and, after breathing on them, I asked him to extend the limbs. He did do so. I said, "Do you feel any pain?" "No." "Now I wish you to get out of bed." Gradually he then first moved one leg and then the other, and without assistance he walked nearly to the fire-place, when he awoke and seemed surprised. He returned to his uneasy pallet, sat up, and enjoyed his tea. In the course of an hour I mesmerised him again, and he slept an hour. During his sleep he conversed with me in a firm manner; asked where Ginger was (meaning his groom), and said he wanted to see him. Nothing would do but Ginger must come and see him. So a sleepy red-haired stupid-looking fellow (named Ginger from having neither whiskers nor beard) soon made his appearance. After conversing with him twenty minutes about his stock and other matters, he obeyed his master's orders and left the room. I now pinched his hand, and made his wife do the same; threw his painful joints about, and made him wipe his mouth. He had warm linseed poultices on the wrists, knees, and feet; and I pulled these off, enveloped each in wadding covered with oil silk, and left him and chatted with the attendants until he spontaneously awoke. His wife went to him, and he said, "Mistress, what a beautiful sleep I have had! I feel quite easy." So he remained, until from a recollection of the past pains they again returned. He said, "I should like to sit up while you make my bed." Before this was done he was asked if he remembered Ginger talking with him. "No." So Ginger was sent for to assist in removing him to the chair. After having done so, which occupied some time, the nurse stood at the foot of the bed gradually pulling his legs, and one on each side raising him, with every now and then a "O dear! for God's sake, Ginger, hold me up; now, mistress, mind *that toe!*" and so on. At last he was placed in the easy chair, when master and man argued the point in dispute. At last Ginger said, "Why, master, as *sure* as you are *there* I have been in the room before, and you said if I married Mrs. Chapman and did your work well, you would be a leg of mutton; and Mr. Tubbs said to me I must not take notice of what my master said, for he was light-headed:* and so I thought, for you run on such stuff as I never heard before." However, nothing could convince Mr. Booth that he had been out of bed, or his man *Friday* had been in the room.

* Ginger not knowing that his master had been mesmerised, I told him that the fever was raging so high that it affected his head.

Digitized by Google

Chronic Rheumatism.

My dear Sir,—I beg leave to return you my sincere thanks for your kind attention in sending Fisher,* who mesmerised me, which he did in a clever manner, so much so, that I have not a pain left.

I was first attacked with the rheumatic gout on the coast of Africa in 1821, and have been afflicted by it, at times, ever since. I was compelled to go on crutches the whole of 1829 and part of 1830; and at other times I have been obliged to have one, and sometimes both, arms in a sling. I have not been able to get my regular rest for the last five months until Tuesday night, when I went to bed at ten o'clock, and slept well till seven the next morning, free from pain. I have had the complaint this last time about five months severely in my right arm, hip, thigh, and knee, so much so, that I was unable to dress, wash, or shave myself regularly, nor could I bear my elbow to touch the bed, but was obliged to place my arm across my body, as the elbow-joint was so much swollen and contracted. The complaint was so bad at times that I could not walk without a stick. Fisher operated on me for the first time on Monday, the 4th February, 1850, by mesmerising my right arm, and in about half an hour I had complete relief, and the contraction and swelling much reduced. I was unable to get my heel on the ground, or my foot from the floor (when sitting) without applying my hands to my knee to lift it. Thursday and Saturday I was operated upon again; and I beg to say that I am at present free from every pain, and can walk without any inconvenience.

Believe me your very obliged,

Nordelph School, Feb. 10, 1850. GEORGE WAUDBY.

Mr. Tubbs, Surgeon, Upwell.

Mr. Waudby had a return of rheumatic pains in the leg on the 24th. I sent Fisher to mesmerise him; which he did locally, and soon got him right again. Last week he dined at my house. A magnet laid on his thigh brings on violent muscular contraction; gold mesmerised and drawn over the limb has nearly the same effect. What is singular, the limb is in constant action until breathed on or transverse passes made over it. To-day (March 10th) I spoke to him after church. He said, "Mr. Tubbs, I am happy to tell you I continue well."

* The man Fisher I cured of inflamed eyes, and now find him (p. 87) a very *powerful operator*. I never met his equal: a few passes over my head almost sends me off. He has mesmerised several; and I hope ere long more cures will be done by his strong nervous fluid. I am obliged to allow him three pints of ale a day to keep his *vis vitæ* going.—W. J. TUBBS.

Digitized by Google

Painless application of Caustic to Inflamed Eyes.

William Fisher, aged 33, a strong, healthy young man, a labourer living at Welney, near Upwell, brother to Thomas Fisher, of Outwell, whose case is published in *The Zoist* for January, 1844, No. IV. p. 462. His wife led him to my surgery (a distance of seven miles) on the 6th of January, 1850. There was considerable tumefaction of both eyelids; the eyes highly inflamed, discharging much purulent matter, and both pupils much contracted; the pain and heat in the eyes were intense. One had been inflamed a fortnight, the other a week, previous to his applying to me. I was about to treat him in the usual way, when he asked me to mesmerise him, as I had done his brother. I quickly threw him into the insensible state, when I cupped him. He was daily mesmerised until the 13th January, and the caustic lotion (15 grs. to the oz.) applied to the granulated mucous membrane by a camel hair brush at each operation, during which time he was perfectly unconscious of pain. He left me perfectly cured. I found him a powerful mesmeriser, and keep him to operate on my patients. Already he has done some excellent cures.

February 25th. The following singular circumstance I have observed while the patient was under the mesmeric influence. Yesterday I was amusing some friends in the surgery with shocks through water from my electro-magnetic machine, placing silver (a shilling) in the water, and telling the bystanders any one might have the shilling if they could get it. Not one could seize the shilling, nor free the hand from the basin. I thought I would try if a mesmeric subject could do so. I put the young woman who is to have her leg amputated into the mesmeric state, and made her walk to the table. Seizing one wire, I said, "Margaret, I want you to take a shilling out of the water in this basin, and if you do so I shall give it to you." She put the left hand in *with care*. The necessary contraction was evident, and her power not to remove the hand was *clear*. It struck me "I wonder if breathing on the hand will relax it while under a powerful magnetic machine." To my great surprise it did so, and by breathing some little time she was able to seize the shilling and remove it to *terra firma*. Thinking this may add a link to the mesmeric chain, which is daily grappling scepticism, has induced me to give you the above.

Benefit in Neuralgia.

One morning a Mrs. Fox, aged 23, pregnant, formerly living at Sporle in the neighbourhood of Swaffham, Suffolk,

Digitized by Google

came with her head and face covered with flannels until very little more than her olfactory organ was visible; states she has been subject to a severe tic of the left upper side of the face the last four months; the pain is considerably worse in bed, obliging her very often to sit up. When she applied at the surgery, I was about starting with a friend for a day's snipe shooting, and had ordered my assistant to give her the carbonate of iron; but finding my friend (Mr. Goddard from Wisbeach) had not finished cleaning his gun, I got the patient seated on the surgery chair and began mesmerising her at the back of the head to fill up the time. Before I had fairly mesmerised her, my friend came blundering into the surgery, and in consequence, I had to do my work over again. However, in a few minutes, off she went with one deep sigh, with her head falling backwards, into the strange sleep. I asked her how she felt. "Quite comfortable." Have you any pain? "No." She slept fifteen minutes, and on being restored to her natural state declared she was free from pain, although she went to sleep with those evils "flesh is heir to." While in the trance her arms and legs were rigid; she did not feel a severe nip of the hand, or hear any of us talking. At seven o'clock in the evening of the same day, she was mesmerised by Harriett Bill (she being asleep): her sleep was deeper and more lasting. I requested her to come daily, which she has not done, therefore here ends her case, as I never take the trouble to go out of my door after them.

Neglect of Mesmerism.

A poor woman, the subject of dropsy, came to consult me a short time since from a parish near Watlington; she had twice been tapped by Mr. Johnson, surgeon, in that locality. I told her the only thing I could do for her was to prevent her feeling the next operation by being mesmerised. She readily consented, and a few passes threw her into the sleep-waking state. She did not feel me nip her face or hands; conversed with me; said her liver was grown to her side, and was the cause of the dropsy. The young person who accompanied her promised me she would mesmerise her every day and let me know when she *must* be tapped again. I told her to be sent into the sleep, and then get her surgeon to perform the operation, and if he would not to send for me.

Neglect of Mesmerism.

A Mrs. Shaw from London, related to Mr. Green in Upwell Fen, came for me to extract a tooth about three months since. She was distracted from a neuralgia of the facial, left

Digitized by Google

upper side; the tooth was carious and snapped level with the gum, obliging her to leave my house with increased pain. She suffered daily until the end of a fortnight, when she came again for me to try and remove the stump. I found the gum had closed upon the enemy, and after several attempts I advised her to try and let me mesmerise her, promising to remove it without her feeling pain. She said, "Oh, sir, anything to ease me." She followed me into the dining room. There were others present (Mrs. Bath, Mrs. Towler, and my wife). After nearly an hour's spell, and while even telling her that I thought I should not succeed, her head fell back, and she was truly asleep. The jaw was firmly clenched, and she enjoyed a profound, *easy* sleep for forty-five minutes; when she woke up, stared around her, and was quite amazed at being told she had slept so long. I said, "Now, Mrs. Shaw, have you any pain?" "No sir, I have not been so free from pain a long while." She took her seat by Mrs. Bath, and remained an hour to see other cases operated on. The pain returned about eight the same evening, but telling her friends that she had been mesmerised, and they prejudicing her mind, she flapped her wings and fled. Since then, I have been told she has had the stump removed at one of the London hospitals.

I extracted a firm tooth from a poor woman's lower jaw (Mrs. Wright of the Bedford Bank, near Wilney) a month since without her feeling the slightest pain.

Cure of Ophthalmia, and Opacity of the Cornea.

Harriett Bell applied to me on the 10th of October with inflammation of both eyes, and a great opacity of the left cornea. She was unable to bear the light, and complained of much heat and pricking in both eyes. As she had been cured by me of a diseased knee, I recommended her to be mesmerised again. I threw her into the trance in a few moments, and kept her asleep seven hours, now and then making tractive passes from the eyes. The following day there was a decided improvement in the eyes. She was mesmerised daily until the 17th, when I considered her perfectly cured.

On the 15th, while in the sleep, I requested that she should mesmerise Mrs. Towler, who had come in, suffering from a severe attack of tic. She continued making passes over the back of the head until the first stage of the sleep was induced. I then attracted her to the sofa, where she remained until I demesmerised her. The next day I tested her voice with a Mrs. Bath, who came in with Mrs. Towler, and she *accurately* accompanied her in some songs—'The Lass of

Digitized by Google

Richmond Hill,' 'Jenny Jones,' &c. Her knee has remained perfectly well; she can dance and walk with any one.

One singular feature in her case I have found out which might deceive a stranger to the science. That though asleep, and insensible to pricking, if requested to open her eyes, she does so, and can see any object placed before her: in her normal state has no recollection of having obeyed the operator's wish to open them or of having seen anything.

Cure of a Diseased Finger with Mesmerism, employed for a surgical operation.

Jonas Amis, aged 20, of Upwell Fen, an engineer, received an injury to the second finger on the right hand by a cross-head of an engine at the waterworks, Trafalgar Square, Charing Cross. Was admitted into the Charing-Cross Hospital on the 3rd November, 1848.

The finger was removed at the second phalanx under the influence of chloroform. He inhaled a quarter of an hour, felt the operation all the time, and did not get over the effects for three days. He left the hospital half an hour after the operation, and was afterwards attended by Mr. William Wood (Union Street, Borough) nearly a month. He then returned home, and applied to me about the end of January, 1849. There were two sinuses, on probing which I found diseased bone. I put a tent in, and after ten days I removed two pieces of bone. The sore assumed a bad appearance, and I, fearing disease would extend to the joint, recommended removal of the part, for which purpose his father drove him to my house one evening to be mesmerised. He was easily affected; the sleep was induced several times, but was not sufficiently deep for the operation to be painless. Mesmerised gold had an extraordinary effect. If it was placed on the back of the hand and this rested on the knee, it would convulse the muscles, and the knee and hand would rise; if placed on Combativeness, his legs would fly out, and he would be kicking; his sleep never lasts more than a quarter of an hour. His constitution is good; he is a fine athletic subject. He afterwards called upon me to say his finger was *quite well*, and he was going to return to London. I gave him a letter to Dr. Elliotson, who afterwards wrote me word that he saw the finger quite well.*

Great benefit in a case of Diseased Ankle.

Aaron Lister, 15 years old, suffered from inflammation of

* The same result occurred to Mr. Case, of Fareham, when he mesmerised a woman for the painless amputation of a thumb. See *Surgical Operations without pain*, p. 13.

Digitized by Google

the right ankle, nine months standing; was taking the Rev. — Townley's medicine for a considerable time without any benefit whatever. Came to me; I tried to mesmerise him; finding him susceptible of it, I hypnotized him first and then mesmerised him; during the sleep I made him walk up and down the room several times without the assistance of his crutches, merely by taking hold of his hand. I next tried to work the ankle about, which had become quite stiff. This I succeeded in doing. When he awoke he was much better, used only one of his crutches to walk home with; came the following day, was hypnotized again by the Rev. Mr. Cautley, could walk very much better; came to me again as usual, could in the sleep walk up and down the room without any assistance; came again only walking with a stick, was mesmerised again, and during the sleep was cross-magnetized by some persons being too near him; through this cause I found him rather difficult to wake; came again in a few days, was mesmerised by the Rev. George Sandby. Being again cross-magnetized he could not be awoke, was put to bed, and slept until the morning, was very much better, could walk well, and was very cheerful. Being so susceptible, I wished him not to some so often. A week passed, and he came to me with both crutches again, begging me to go on with it again, as he was sure it would do him good, since he always felt so much better after the sleep.

This case is a remarkable one. I was obliged to give him up because he was so troublesome. He would be influenced by a few passes near or several yards off; the eyes first had a fixed stare lasting a few moments, with his head slightly forwards, then the eyelids would drop instantly: if any one touched him (except the operator) he would become rigid in every part. If I now tried to demesmerise him, he would become convulsed, sink down in the chair, and kick until he rested on the ground, lying still for a few seconds; then the most frightful facial contractions would take place, so as to alarm every spectator. One day I was trying to demesmerise him by the bellows, and this being near his mouth, not much relishing the puff, he snapped at them, and it was with the greatest difficulty I could remove the iron part; Mr. Robert Bird, of Emmeth, was with me; his teeth bled. When he came out of the sleep he had no knowledge of what had passed. I used to get persons to be constantly with him while asleep, but at last he got so boisterous they dared not attend. If we put him to bed he would soon kill his companions as well as himself on the boards. The Rev. Mr. Sandby has a little knowledge of this curious case, having laboured nearly a whole evening in

Digitized by Google

endeavouring to demesmerise him, and nearly lost his supper as well. I firmly believe if I had persevered daily in this case it would have cured him. He used to ride a donkey, and could not wear a shoe; he now walks with a stick, and can wear a shoe.

An Issue made in the Arm without the knowledge of the patient.

Margaret Frances, who has suffered for twelve years with an irritable and sloughing ulcer of the leg, and death of a portion of the shin bone, wished to be mesmerised, in order that she might lose her limb, and not feel the operation. I took lodgings for her in the village, and she boarded at my house, and on the 27th of April, 1849, I commenced my mesmeric manipulations. Merely a closure of the eyelids took place after a trial of forty minutes. She was daily mesmerised until the 1st of May, gradually becoming more susceptible. She left, and returned on the 4th. I was now nearly an hour before I produced any effect, and then it was very transient, she waking up instantly I discontinued my passes. Mr. Cheverton, a medical pupil of the London University, lecturing on ether and chloroform in the neighbourhood, having expressed a desire to see some of my cases, I attended his lecture, and invited him to my house, and to stay a few days, so as to have plenty of opportunity for thoroughly investigating the subject of mesmerism. He accordingly arrived at my house on the 7th of May, and we mesmerised Margaret Frances several times, that is, every five or ten minutes for two hours and a half, when the sleep became more profound, and after dinner she was thrown into a state of coma, and slept an hour and ten minutes. As Dr. Whitsed had ordered an issue in the arm, it was agreed that one should be put in the next time she went artificially to sleep. After tea, the bell rang for Margaret Frances to come in, only knowing that she was to be mesmerised. The following were present:—Miss Annie Bird, Mr. William Bird, Mr. Cheverton, Mrs. Tubbs, and myself. In a very short time, by passes at the back of the head, the deep slumber was induced, the eyeballs rolling from side to side. The ladies assisted us in removing the dress, and exposing the deltoid portion of the arm. Mr. Cheverton then raised the integument, and slowly excised a portion. The arm bled freely. Lint and a bandage applied, the dress put right again, she quietly continued her sleep for an hour or more, when she was demesmerised, walked into the kitchen, sat down to tea with the other servants, before she was at all sensible that there was anything amiss in the arm: she declared she did not feel

Digitized by Google

any pain. Her sleep is now from one to seven or nine hours, and she can easily throw herself off by staring at the ceiling. The arms only are made rigid. The following evening Mr. Cheverton gave us a lecture at Outwell; and when speaking of chloroform, publicly acknowledged his belief in a science in which, but a few days prior to his visiting this locality, he was an unbeliever. And, from having tested with the knife a mesmeric patient, felt himself bound to place mesmerism with those agents he had that evening been lecturing upon.

Painless removal of a Tooth but with a distressing sense of coldness.

Miss Harvey, of Outwell, applied to me in May last to have a tooth extracted under mesmerism. She was a nervous, hysterical subject, affected in a very short time. I mesmerised her several times, and extracted the tooth, in the presence of Mr. Burman, surgeon, of Wisbeach; his wife and Mrs. Tubbs were also present. The moment I touched the tooth with the instruments she became hysterical, and continued so after its removal, and evidently seemed to have perfect knowledge of the pain. But in questioning her after its removal, she said it was not pain, but a coldness she felt. When ether was first introduced into this part, I gave it to this patient, and it threw her into a low, nervous, and desponding state, and there seemed to be but little *vis vitæ* left. She never perfectly rallied until she had been mesmerised. She is now perfectly well.

I extracted a wisdom-tooth of the right upper jaw, a few weeks since, for Miss Palmer, a solicitor's daughter. Her papa had kept her asleep from nine o'clock the previous evening until twelve o'clock the next day. On going in at eleven o'clock, she was sitting by the fire, full of chat, laughing, and her pulse was regular. She had retired to bed, washed herself, dressed, and breakfasted with the family, eaten heartily, and in fact seemed quite happy. The reason of her papa sending her to sleep was in consequence of the dreadful pain in the tooth. Now, in the sleep, there was no pain. About eight o'clock in the evening I was sent for in to extract the tooth. Dr. Burt, Mr. Munday, from London, and the family were present. I lanced the gum, and, with much force, drew an immense large tooth. She said, "Oh! you hurt me. You said I should not feel it, but I did." We allowed her to keep asleep about three-quarters of an hour; and, on demesmerising her, she declared she did not know it was out, and assured us she felt no pain.

Digitized by Google

About a fortnight since I extracted another tooth for Miss Palmer, while in the mesmeric trance, which I did without her evincing any pain or knowledge; but, owing to Mr. Hard assisting me in throwing her into a deeper sleep, she suffered from fainting fits for some days after, and seemed to be the subject of hysteria. We ought to have mesmerised her again.

Miller, case of diseased heart (reported in *The Zoist*, No. VI. p. 258) is married, looking quite well, and now blessed with two children. About two months since she called at my house, and I found her quite as susceptible of being mesmerised as ever: merely one stare threw her into an unconscious state. It was two years since I operated before.

*** We consider it a duty to express our admiration of Mr. Tubbs's conduct. Some years ago, a young practitioner in one of the innumerable prejudiced spots of the country, without enlightened gentry, without enlightened clergymen, or enlightened medical men, he had intelligence to see that mesmerism was true, and honesty to defend and practise it, till he was £300 the poorer. He could afford no more and held his tongue: not imitating those who were not contented with declining to be martyrs, but wickedly set about reviling it with conviction of its truth in their hearts. The time came round: he became independent, and, finding he could afford to smile at the scoffers, he became active in the cause again. It is amusing to know that the editor of the *Medical Gazette* (Dr. Alfred Taylor) has corresponded with him and presented him with his book; though Mr. Tubbs is one of those whom Dr. A. Taylor calls the impostors who send their own cases to *The Zoist*.

XIV. *A Case of Insanity cured after only eight mesmerisations.* By Mr. Barth.

"We beheld, always with astonishment, sometimes with concern, and sometimes with contempt, the credulity, real or pretended, of the magnetizers. We observed, with some little disgust, here and there a practitioner willing to become the *provincial* wonder, and only restrained by his prudence from declaring what a mixture of *ignorance and cupidity* prepared him to assert and to do. But, above all, we lamented to see the *great delusion* supported by one of the ablest physicians of this country, filling the most important chair in the largest medical school of the kingdom."—Drs. Conolly and Forbes, in the *British and Foreign Medical Review*, April, 1839.

"To the Editor of the *Bristol Gazette*.—Bath Hotel, Clifton, Nov. 30, 1848.—

Digitized by Google

Sir,—Happening to read your paper of this morning's date, I found my name mentioned, in a report of Dr. Storer's Lectures at the Albert Rooms, among the believers in mesmerism. I beg you to do me the favour of contradicting this assertion, which must have originated in mistake.—I am, Sir, your very obedient servant, J. CONOLLY, M.D., Physician to the Hanwell Asylum."

ABOUT the beginning of the present year, Monsieur Bott, a Frenchman and a stranger to me, called to request assistance for his daughter, a young woman 18 years of age, who had been ill for five or six weeks, and treated according to routine practice without benefit. He stated that he had great confidence in the curative powers of mesmeric treatment, and was a reader of *The Zoist*. On my enquiring the nature of his daughter's malady, he informed me, that she "was not right in her head, and could not sleep at night; that she had been an amiable, intelligent girl, and most useful to her mother as an assistant in the school, previously to her illness; that she was now quite incapable of attending to her duties, and fancied people were plotting against her, and that she would be taken away by them." And he gave such other particulars as satisfied me that it was a case of insanity, and, not being of long standing, likely to be speedily cured with mesmerism. I consented to undertake the case, and he arranged to bring the patient, accompanied by her mother, in the evening. I saw no more of the parties for a fortnight or longer, until the evening of January 23, when Mr. Bott and his wife visited me with their daughter. The parents explained that they had not been able to bring her sooner, as, though they had made several attempts, she was so alarmed by seeing policemen in the streets, under a delusion that they were watching for her, that she could not be induced to proceed; and that they had much difficulty to get her to my house then. I understood from Mrs. Bott that her daughter's bowels were obstinately constipated, that her appetite was tolerably good, that she seldom slept, that she had not slept at all for the past six nights, or if she had it was only for very brief intervals; that she sat listless and dejected all day, and was generally in a state of terror from some delusive idea of plots against her. I addressed the patient kindly, and made a few enquiries as to her health that she did not seem to understand. She looked vacantly at me, and made no reply. She presently whispered to her mother that there were five policemen waiting outside of the house for her. I took her gently by the hand, led her to the window, and desired her to see that they were now gone away. She replied, she was afraid they were there but had got close to the door, so that she could not see them from the window. The state of her mind was too apparent to be mistaken. She seemed very tractable, and at her mother's

Digitized by Google

request seated herself in an easy chair. I mesmerised her in the usual manner, and in *eight minutes her eyes closed,* and remained closed whilst I made passes before them. At the end of half an hour they remained closed, when the passes were discontinued. I aroused her in an hour, and she certainly seemed rather more intelligent than before her sleep, and made no allusion "to the policemen outside." She was brought again the next night. Her parents fancied she was a little better, and *she had slept better the previous night than usual.* I handed her over to the care of a lady assistant, who mesmerised her Jan. 24, 25, 28, 29, 30, Feb. 2, Feb. 4; so that she was eight times mesmerised. I have not seen her since the 4th of February, but received the following note from her parents on the 9th:—

"No. 3, Bath Place, Caledonian Road,
Islington.

"Dear Sir,—Words are inadequate to express how much we feel indebted to you for the cure effected by mesmerism on Miss Louisa Bott, daughter of Monsieur Bott, French teacher. She is now enabled to resume the arduous duties of a school. Before she was under your judicious treatment she was incapable of any exertion, and was in a *very bad state of health.* We should be glad to have this *surprising* cure in so short a period, made universally known, that other sufferers may be benefited.

"Wishing you every blessing with our ever grateful acknowledgments,

"We remain, dear sir,

"Yours very respectfully,

"MARIANNE AND THOS. BOTT.

"P.S.—Since Louisa is so restored, we have been fearful to have her go out whilst the high winds prevailed, as her throat was sore, with a slight cough; the rain also prevented. We hope to see you in a few days."

I have not seen the parties since, but sent a few days ago to inquire how Louisa was; and understand that she continues perfectly well.

This patient continued to improve rapidly after the first mesmerising. She was put to sleep by my assistant (who is a good mesmeriser, both morally and as an operator) on each occasion, and slept soundly until designedly awakened. I know nothing of the character of the mesmeric state induced, as I did not permit myself to make any testing experiments, and the operator is too conscientious to do so without direct

Digitized by Google

instructions. Our business was to cure the patient, not to bring out extraordinary phenomena. *The bowels at once began to act regularly, and sound natural sleep at night was regularly obtained;* and the delusions and mental vacancy ceased after the fourth or fifth mesmerisation. This case is the truth just as I have given it; and, the name and address of the parents being furnished, there can be no difficulty in applying to them for a confirmation, if any doubter of the efficacy of mesmerism in insanity chooses to take the trouble to satisfy himself.

I request that you will permit me to add a few lines in relation to the case of Miss Sarah Newman, given in No. XXVII. of *The Zoist*, for October last; as, after stating that there had been a relapse in the case, I promised to communicate the eventual result of the treatment. I mesmerised this patient into deep sleep, and, on her waking from it, into sleep-waking on the 20th of last September. Although she had at one time been the most susceptible subject to mesmeric influence that I had ever treated, she lost her susceptibility as her cure advanced. Sometimes I mesmerised her immediately; sometimes, for several days in succession, I could not induce any mesmeric state. I was thoroughly puzzled to account for this unusual circumstance in mesmeric treatment. This day I ascertained the cause. When in the sleep-waking she was in a very tractable and amiable mood, and I therefore tried to extract a mesmeric promise that she would always sleep when I mesmerised her. She then explained that she could always sleep if she pleased; but she did not generally like being put to sleep, as she wanted to be at home playing with her sisters and brother, and that she could always keep awake if she determined to do so before being mesmerised. I could not obtain the required promise from her.

Next day, Sept. 21st, she visited me, and was mesmerised for an hour without sleep being induced; she was unwilling, and contrived to keep awake. I saw no more of her for nearly four months; her parents having sent her to Southampton. When she did revisit me, she came with a request from her mother that I would not mesmerise her. She had then relapsed; the disease (St. Vitus's dance) was very evident by a frequent twitching of the eyes and facial muscles. I saw her a month later, and then the shaking of the head had returned. Thus the good effects of all my mesmerising had been lost for want of steady perseverance. The case, a very bad one, was so far cured that no person watching the little patient for hours could detect any signs of the disease; a relapse

Digitized by Google

occurred in consequence of violent excitement caused by her chastisement at school; and, mesmerism being discontinued, the relapse has become a permanent disease again.

I took this patient upon very equitable terms. I told her father that I believed mesmerism would cure it, but I could not say how long a time would be required; and if he would pay me a moderate remuneration for three months, I would give the next three months, if requisite, without remuneration. I so far kept my promise that I mesmerised her for the term of nearly nine months without making a charge, or expecting other reward than the pleasure and credit of curing a very troublesome case.

It may appear surprizing that the parents should voluntarily discontinue the mesmerism, which cost nothing, after witnessing its beneficial effects. I regret it, because confident of my power of making a permanent cure; because I am attached to the child; because the parents are worthy persons; and the credit of mesmerism is involved in this particular case. Those who have read the particulars of this interesting case in No. XXVII. of *The Zoist* may wonder why, as the mesmerism cost them nothing, the parents discontinued it? I will tell them. They were persuaded to do so by a Dr. G.,* who is a physician to a national institution, and who bought a house from Mr. Newman, and resides in it as a neighbour. He has assured them that mesmerism could not cure the child, and that they had better not allow any mesmerising, or any physic to be given, or anything done, as the child, if only left alone, will be sure to get well of her own accord when she attains the age of 14 years or thereabout; that is, arrives at the period of puberty. Time will shew if this prophecy

* We have no doubt that Dr. G. was the Dr. George Gregory who thus instructed the students of St. Thomas's Hospital, now fallen, as a school, even more than University College:—

"Quacks and charlatans still abound, and in the disguise of homœopathists and mesmerisers have even intruded on the legitimate boundaries of science. But be not deceived by these specious appearances. Men of this stamp start for a time into notoriety; but track their course, and you will find that sooner or later their career is checked. Knowledge has taken no root in them. When difficulties occur (and occur they will to all in the course of time), they wither, like the corn that was sown on dry ground. On the other hand, the man of education continues his even course, overcomes the difficulty, and gathers experience from it. With experience comes self-confidence. Self-confidence brings in its train the good opinion of the world. Character, wealth, honours, follow.—Dr. GEORGE GREGORY's Introductory Lecture at St. Thomas's Hospital this winter, in the chair originally filled and established by Dr. Elliotson."—*Medical Times*, Oct. 4, 1845.

Dr. George Gregory did not "*overcome the difficulty*" of Mr. Barth's case, nor "gather experience" from it, but still without it continues to possess "self-confidence;" whether he is gaining "character, wealth, and honours," we know not.—*Zoist.*

Digitized by Google

be verified,—I hope it may for the dear little girl's sake; should it not, she will grow to maturity an object to be pitied; and a large share of blame will attach to a physician who has presumed to give a professional opinion on a subject which he is ignorant of or prejudiced against.

Your obedient servant,

7, Eversholt St., G. H. Barth.
Mornington Crescent.

*** We entreat our readers to refer to No. II. p. 185, for a cure of insanity under Dr. Elliotson's direction exactly *twelve years* ago, in University College Hospital, some months before the council issued an edict that no cure should be effected by mesmerism in that establishment, now deservedly fallen into decay.* Further interesting cures of insanity by

* "No cure was ever effected in an hospital more satisfactorily. There was no expense beyond the patient's food, except for one pill and one draught before mesmerism was begun. And yet my colleagues—aye, that colleague who was prescribing the whole materia medica of all pharmacopœias, British and Continental—in almost daily change—almost daily '*quid pro quo substituendo*,' as Lord Bacon says in his censure of the practice of physiognomy, would not see it—would not hear of it: and they intrigued with the council of the college, till this body of men, known, with one or two exceptions, neither in science nor literature, issued an edict that no cures should be effected by mesmerism, though the wards have contained cases, as the wards of all other hospitals contain cases innumerable, physicked and tormented to no purpose, or comparatively little purpose, of diseases which might generally be effectually, and often quickly cured by mesmerism—mesmerism never, no, not in a single instance, being employed; nay, as little thought of as steam carriages, electro-telegraphs, the penny post, or Handel or Beethoven's music among the Caffres or Calmucks. And they glory in it.

"The treatment of the chronically insane is little more than hygienic and moral. Of the importance of preserving the general health of the system, and the absolute necessity of surrounding such patients with all circumstances calculated to induce and maintain a natural and happy exercise of the cerebral functions, no one can doubt. The benefit that results is incalculable. Even this, however, has been very badly—very imperfectly—put in practice in most lunatic asylums; and the greater part of those insanity doctors who thoroughly enrich themselves by these diseases are little more than boarding-house keepers, the inmates being mad instead of sane, and do little more for their patients than a boarding-house keeper does; and whenever I have met with them have seemed to know no more of that wonder of wonders, the brain, in its healthy or diseased functions, than the most ordinarily-informed of medical men—being not only ignorant of phrenology, but of what it really means. Were it not so, what careful and valuable intelligence should we not have had long ago from the physicians of great asylums! What collections of skulls, what casts, what drawings, what details, what general views, what results of various modes of treatment, what noble improvements! But what have we? Nothing. But those doctors amass, as the country people say, cruelly. Even some insanity doctors who have the credit of being phrenologists, and doing much for insanity, know nothing of it, and deserve not half the credit which they have.

"Seeing that other medical treatment—bleeding, blisters, drugs—are of so little avail in the majority of cases, and that we possess so powerful an instrument in mesmerism—shewn not only by its general influence, as in the case just

Digitized by Google

Dr. Elliotson will be found in the same number; and in our last number we reported the recent success in India of the mesmeric treatment of insanity, and the equal readiness of the insane to be influenced by mesmerism as the sane. The council and professors of University College ought to blush; and so ought Dr. Conolly and the other doctors who live by the insane.—*Zoist.*

XV. *On the conduct of the Medical Times, the Critic, and Mr. Robert Hunt.* By Dr. Engledue.

TO THE EDITOR OF THE ZOIST.

Sir,—I think it is important in an historical point of view, that your readers should be informed of any movement on the part of the medical profession, and it is for this reason that I wish to direct their attention to an article published in the *Medical Times* of February 16th, 1850. The systematic suppression of the facts which *The Zoist* has contained for so many years, on the part of medical journalists, is highly derogatory to their character as literary men, because it has always appeared to me that their chief duty consists in placing before their professional brethren such novelties as their position enables them to obtain, regardless altogether of any unfavourable view which they individually may be inclined to take. Facts should be chronicled as facts, or presumed facts, and the attempts at ratiocination on the part of editors should be taken by their readers for just as much as they are worth, and they are only worthy of attention when they are in accordance with sound logic. For eight years the conductors of the *Medical Times* have dishonestly suppressed all mesmeric facts; but on the 16th of February, 1850, the editor furnishes his readers with a professed review of the January number of *The Zoist*, and great as my experience has been of the ignorance and impudence of anti-mesmeric crusaders, this article, which I understand is currently reported to have been written by Dr. Bushnan, certainly far surpasses all the previous attempts of Forbes, Wakley, and Johnson.

Whether Dr. Bushnan be the writer or not of this article it is quite clear that the author sat down to concoct it influ-

related, but in acting upon the individual organs of the brain, according to discoveries made in America and England, and as I have seen proved beyond all dispute in four cases of my own—it is the duty now of all who treat the insane and fatuitous to give these unfortunate beings the chance of benefit from mesmerism. On many I know it can do no good; but many, I am persuaded it would calm and improve, and many it would cure."

Digitized by Google

enced by any spirit but the spirit of truth. In the first place, ridicule is not argument, and rational beings require the latter even if they permit themselves to laugh at the judicious use of the former. It is ridiculous enough to witness an editor attempting to criticize a work containing nothing but facts, without mentioning one of those facts—presuming on the want of knowledge on the part of his readers, which he has carefully fostered for so many years, and denouncing the laborious investigator of truth without giving any reason for such conduct, but leaving us to deduce our own conclusions on the point from his display of ignorance and insincerity. In this article misrepresentations of the most gross kind occur again and again, and there is a recklessness of assertion, which I have never seen surpassed in the lowest kind of penny-a-line productions. It is not necessary to notice the personalities in which this article abounds; your space is far too valuable to be occupied with remarks on such contemptible trivialities. Each number of your journal contains an array of astounding and as yet inexplicable facts, and they require on the part of all careful consideration and investigation. A sneer may satisfy the vulgar and illiterate, but it will never enlighten them, and to the philosopher nothing can be more annoying than an attempt to laugh down what cannot be explained. What possible information can there be conveyed to medical men regarding mesmeric investigations, by telling them that the editor of *The Zoist* ranks in the same category "as Messrs. Morrison, Curtis, Solomon, and Holloway;" that the object for which the facts and cogitations of your contributors are inserted in your pages is as palpable and as notorious "as the monster advertisement-vans which perambulate Fleet Street and the Strand,"—that the cover of your journal is a "sort of whitey-brown Macintosh wrapper,"—and that the vignette on your title page is on a par with the "choice hieroglyphics which are to be found in the *Vox Stellarum, or Moore's Prophetic Almanack.*" Are the medical men who read the *Medical Times* taught anything by such insinuations? Could they fancy from such a description that the journal thus designated contained some of the most important physiological facts ever communicated to the profession; or, that upwards of *four hundred* surgical operations performed without pain, and without chloroform or ether, are chronicled in its pages? Or, could they imagine from such a description that the cases are recorded by some of the most enlightened members of their profession? Would any man believe from Dr. Bushnan's insinuations that every number of your journal for the last two years contains the

Digitized by Google

history of surgical operations performed by Dr. Esdaile of Calcutta—operations far surpassing in boldness and dexterity of execution anything performed in the hospitals of London, and which cast in the shade all that Brodie ever did, or that Miller of Edinburgh ever will do? Would the readers of the *Medical Times* believe that the "sort of whitey-brown Mackintosh wrapper" contained within its embrace these facts, and moreover the fact that an hospital has been opened for some time at Calcutta for the reception of patients, who come from all parts of India to be operated on in a state of mesmeric insensibility, and that this hospital is supported by the Government of India? The medical men of England are not aware of all this. Why? Because the editors of the journals, which profess to supply them with information, suppress it all, and with a species of infatuation chuckle over the apparent success of their short-sighted policy, and still consider themselves honest men. Alas for poor human nature, if these individuals are to be taken as even ordinary specimens of the race. Alas! for the followers of Hippocrates if they go not to a purer fountain for their mental aliment than the one Dr. Bushnan presides over.

The man who publishes the scientific statements of others, and from want of sufficient knowledge suggests a false explanation, is simply contemptible, we pity his intellectual barrenness and merely refuse to consider him a leader; but the man who suppresses statements altogether, who does not record in the journal over which he presides, facts bearing powerfully on some of the most important questions which interest his readers, should meet not only with the reprobation of all honest men, but should be scouted from the ranks into which he has intruded himself, and be located with the other offenders, who are considered to have rendered themselves amenable to the penalties of our criminal law.

Perchance a stroke of the pen prostrates the intellect which intrudes itself feebly and unnecessarily into scientific discussions, but a vast deal of labour is involved in the attempt to enlighten those who have been accustomed to hear a subject mentioned only to be ridiculed, and from whose attention all the important facts have been systematically excluded. Ten read the attack, but probably only one of this number meets with the refutation. This is a safe calculation, and right well Dr. Bushnan knows it to be so.

As far as I understand the principles which guide the conductors of your journal, and the correspondents who favour you with their contributions, they appear to be influenced by a strong desire not to give merely their support to a par-

Digitized by Google

ticular doctrine, but their support to all efforts towards the attainment of truth, regardless of the effect which their exertions may have on established systems. In a subject of such vast importance, and involving so much labour and investigation, as mesmerism undoubtedly does, the co-operation of a number of acute thinkers and practised observers is absolutely necessary. It is only by such a combination that error can be cast aside and truth ultimately attained. A clear stage and no favour is emphatically all that we require, for we know that perfect freedom of discussion is an essential element in our progress. Why then, I may ask, is the only course which can be consistently pursued, resisted? Why does Dr. B. rush forward, and in a question where the intellect only is concerned, wield the club? Why is there a display of brute force when reason and candour are alone required? "Established opinions are so interwoven with the interests of individuals, that the subversion of one often threatens the ruin of the other. Hence the energy which strains every nerve in their support, and hence much of the rancour with which the slightest deviation is pursued."

I have noticed the article in the *Medical Times* in this general way, because it was utterly impossible and unprofitable to bestow more time upon it. I turned from its perusal with disgust, and knowing from many years of investigation that mesmerism is true, I closed the number of the journal, and cried, "may all the opponents of truth be equally contemptible."

I observe in a notice of your journal in *The Critic* of February 1st, 1850, that the editor is not pleased with the exposure of the conduct of the medical profession by Dr. Elliotson and others. He says that "the usefulness of *The Zoist* is not a little curtailed by the repulsive and unphilosophical temper too frequently betrayed." For my own part I can see nothing "repulsive or unphilosophic" in exposing the ignorance and irrationality of a body of individuals, who for many years have used all their efforts to mislead the public on a scientific question. Are medical men, who ought from their education to act far otherwise, to promulgate the grossest untruths and inconsistencies, and no one step formed to expose the course which they are pursuing? Men of education and high position are daily using the most dishonest means for the purpose of retarding the progress of mesmerism,—such proceedings are "repulsive and unphilosophic," but surely the plain statement of all this is not so. When the scourge is applied we expect the recipient to wince, (vide *Medical Times,)* but it does not become *The Critic,* a

Digitized by Google

professed supporter of mesmerism, to misrepresent us, and to tell its readers that "we abuse the whole medical profession for not believing and embracing mesmerism *cum salto.*"* Those members of the medical profession have been exposed who misrepresent facts, and give an opinion without previous investigation—who, through life, have opposed new truths as long as it was safe to do so, but who invariably alter their course in time, and in such a manner, as to keep some little credit for consistency—who are worldly wise, but not "honest and true"—who persist in keeping back information, because the publication of such information would damage their own reputation—who denounce the laborious investigator of physiological phenomena as "a charlatan," and the individual who loses a fourth of his body while in a state of insensibility as "an impostor." These are the individuals who have been exposed to the gaze of the world, and right well they deserve it; but when *The Critic* states that the writers in your journal "abuse the medical profession for not believing and embracing mesmerism *cum salto,*" all I can say is that the statement is devoid of all truth.

Before closing this letter there is another individual to whom I would direct attention. A short time since, Mr. Hunt published a work entitled *Panthea, the Spirit of Nature,* and which was reviewed in the *Athenæum.* The writer of this review introduced the following remark: "We would have been better satisfied to have seen mesmerism introduced among other mental delusions, than to find it used as the fly-wheel to carry the other parts of the machinery round the 'dead points' of the work, if such a mechanical phrase be permitted." This was quite enough to frighten Mr. Hunt. One gentle tap from the editorial wand of Mr. Dilke, and forthwith Mr. Hunt forgets his philosophy and prostrates himself with becoming submission to the Lord of the *Athenæum.* In fear and trembling he recants, and with a servility not to be surpassed, he addresses the following letter to the editor, which appears in the next number. The *italics* are in the original.

"Fearing that it may be inferred from your review of *Panthea, the Spirit of Nature,* that I am disposed to regard mesmerism as a fact, since I have not, you say, included it '*among other mental delusions;*' grant me the privilege of explaining that I have used the *manipulations* of the mesmeriser only as an adjunct to other forms of incantation employed by one in whom I intend to represent the *visionary philosophy* of some of the continental schools.

* SaltO! Where did the *Critic* learn Latin? Even CUM *saltu* would be bad Latin in this sentence.—*Zoist.*

Digitized by Google

I thought that it would, therefore, necessarily be included in the delusions which it was my object to show as dangerous to the young and ardent investigator of natural phenomena. Admitting that there are some physiological phenomena of a peculiar character connected with the so-called animal magnetism, which may be embraced among those matters "not yet dreamt of in our philosophy." I cannot but regret that any work from my pen should be supposed to favour a belief in its mysteries. After a long, careful, and, I hope, unprejudiced examination of some '*striking instances*' of mesmerism, I can only come to the conclusion that its *very few real* phenomena are not connected with any physical cause,—and that self-delusion, and, I fear, often inexcusable fraud, mask the small amount of truth upon which it lingers.

"ROBERT HUNT."

Oh, Robert Hunt, how art thou fallen! I know that you believe in mesmerism: I know the individual who taught you to mesmerise; and, I know that you mesmerised *your own child for disease.* You state that you use in your work "the manipulations of the mesmeriser as an adjunct to other forms of incantation." What, may I ask, was the form of incantation which you used over your own child? You state that you thought mesmerism would "necessarily be included in the delusions which it was my object to show as dangerous to the young and ardent investigator of natural phenomena;" and yet you admit, in the next sentence, "that there are some physiological phenomena of a peculiar character connected with it." Permit me to ask whether "physiological phenomena" are to be considered "natural phenomena;" or, if so, whether the latter are "delusions?" You regret that any work from your pen "should be supposed to favour a belief in its mysteries." Permit me to ask whether the "physiological phenomena," which you do admit, are not *mysteries.* They are so to me, and I shrewdly suspect they are so to you, and if so, then you avowedly favour a belief in the mysteries of mesmerism—a course which, in obedience to the commands of the *Athenæum,* you "*regret.*" You admit that there are "some physiological phenomena of a peculiar character," and then you say that you "can only come to the conclusion, that its *very few real* phenomena are not connected with any physical cause." You have written two works,* in which you show that all the phenomena of nature, which are daily presented to us, are the result of physical causes, and yet you stultify yourself and your philosophy, and assert that the "*very few real* phenomena," which you have discovered in mesmerism, are not connected with any physical cause. You

* *The Poetry of Science,* and *Panthea.*

Digitized by Google

admit that the "*very few real* phenomena" are "physiological phenomena." Permit me, therefore, to ask, if they result not from physical causes, what they do result from? What phenomena are there which are not connected with physical causes? But I am really lost in amazement. Where am I? Let me see:—

Since it is questionable whether "physiological phenomena" are "natural phenomena," and whether both are not "delusions"—since it is questionable whether "physiological phenomena" are "mysteries" or not—since "real phenomena" do not depend on "physical causes"—and since Robert Hunt regrets that his pen should chronicle his belief in the few real phenomena he has discovered, I really scarcely know how to conclude my remarks on this extraordinary recantation. It is certainly without parallel. After this the recantation of Galileo before the Inquisition, or the recantation of William Lawrence the surgeon, before the governors of Bridewell and Bethlem, sink into perfect insignificancy.

I remain, Sir,

Your obedient Servant,

Southsea. W. C. Engledue, M.D.

BOOKS RECEIVED.

Contributions to Mental Pathology. With Introductory Observations, containing the past and present state of the Insane in Ceylon, &c. By James George Davey, M.D. London: Churchill. 1850.

This is a book fraught with much instruction. In the first place, we have seldom met with a more weighty testimony to the truth—now for the first time beginning to be generally recognized—that the mortality of human beings is retarded or accelerated in direct ratio to the observance or neglect of a few simple laws which prescribe *pure air*, wholesome and sufficient food, exercise and cheerful occupation, as the necessary condition of health; clearly shewing the grave responsibility which rests upon those to whom is entrusted the care of those deprived of liberty, whether through crime or disease. Seldom have we met with a more striking example of the fearful facility with which human life may be cut short and a frightful *artificial* mortality created, than the 60 per cent. of deaths with cures 0, which occurred amongst the unfortunate lunatics immured in the Lesser Hospital at Hendelle, in 1843.

In the second place, this book portrays in vivid colours the extent to which every generous, manly, and humane emotion becomes stunted, blighted, and depressed by little, petty, paltry, official jealousies, and a state of mind induced so miserably narrow and selfish, that duty and humanity are alike sacrificed at the shrine of egoism.

The state of the insane at Ceylon being so bad as to force itself upon general attention, and the more intelligent and humane of the colonists being convinced that filth and coercion were by no means necessary or desirable attendants upon the treatment of lunatics, an application was made to Lord Stanley to furnish the colony with an individual conversant with the most improved mode of treatment employed in the mother country, and competent to introduce and carry out the same system at Columbo. Dr. Davey, who had been for four years one of the

Digitized by Google

medical officers at Hanwell, was selected by his lordship for this task, and sent out as superintendent of the insane at Ceylon.

"Never, never can I forget," says Dr. Davey, "the impression made on my mind on first visiting the lunatics in confinement at the Lesser Hospital and at the Hulsdorf Jail. Such misery, such squalor, such neglect, I had never seen before. My mind naturally reverted to my past experience, and my imagination recalled certain shadows of horror and dismay I had some six years previously witnessed in the discharge of certain duties belonging to my office as surgeon under the new Poor Law Act. But the scenes then presented to me were as nothing in comparison with these at Columbo. One would have thought the wretched inmates of the miserable hovels or cells had been sentenced to die by the falling of the walls and roofs about them, so rotten and insecure were they; that is, if the patients ever managed to survive the exaggerated physical discomfort which everywhere surrounded and oppressed them."

Through the indefatigable exertions of Dr. Davey, the annual mortality was diminished from 33 per cent. to 23 per cent., and then to 15 per cent.; whilst the cures were contemporaneously increased, or rather brought up from 0 to nearly 40 per cent.

Unfortunately, however, the greater the improvement wrought by Dr. Davey in the condition of the unfortunate lunatic, the greater was shewn to have been the supineness and neglect of those under whose care he had been placed prior to Dr. Davey's arrival. Every additional achievement of his in lessening the mortality and increasing the cures, was felt to be an additional reproach to the apathy or ignorance of his predecessors. From the first moment of Dr. Davey's arrival he appears to have been received with the utmost jealousy by Dr. Rowe, the principal civil medical officer of the colony, who felt his authority superseded, and the mode in which he had performed his duty tacitly censured, by the new appointment. Not only were Dr. Davey's efforts to ameliorate and improve the condition of the lunatics systematically thwarted and obstructed by this gentleman and his friends, but every engine of dirty intrigue which malice and jealousy united could suggest was put in action to procure his removal from the colony; and after labouring for three years they induced Lord Torrington to recommend the cancelling of the appointment to the Home Government, on the plea of economy; and Lord Stanley, who knew the circumstances under which it was made, being no longer chief of the Colonial Office, the recommendation was listened to and carried out.

Dr. Davey has certainly been very ill-treated. Induced to resign a decent competence for life in his native land, by the offer of a permanent appointment, with an increased income, at Ceylon—after moving his wife and family from their comfortable home at Hanwell to this distant colony—at the expiration of three years he is unceremoniously dismissed, with the wretched compensation of one year's salary. Certainly the Home Government have broken faith with Dr. Davey, and perpetrated a great and glaring injustice, which they will do well to remedy.

Practical Instruction in Animal Magnetism. By J. P. F. Deleuze. Translated by T. C. Hartshorn. Fourth Edition. With Notes, and a Life, by Dr. Foissac. London. 1850.

Mr. Baillière has rendered a service to the English public by reprinting the American translation of this well-known and excellent book. We think Deleuze occasionally in error; but the book is full of truth and wisdom, and is the work of one of the best of men. Everybody should read it.

The Mesmerist's Manual of Phenomena and Practice; with Directions for applying Mesmerism to the Cure of Diseases, and the methods of producing Mesmeric Phenomena. Intended for domestic use and the instruction of beginners. By George H. Barth. London. 1850.

This is a modestly and honestly written book, full of important information; and also deserving to be in the hands of everybody.

The Celestial Telegraph; or, Secrets of the Life to come revealed through

Digitized by Google

Magnetism: wherein the existence, the form, the occupations, of the Soul after its separation from the Body are proved by many years' experiments, by the means of eight Ecstatic Somnambulists, who had eighty perceptions of thirty-six Deceased Persons of various conditions. A description of them, their conversation, &c., with proofs of their existence in the spiritual world. By L. Alph. Cahagnet. London. 1850.

Tracts on Christian Socialism. No. 1.

The Chrono-Thermalist; or, People's Medical Enquirer. London. 1850.

Woolmer's Exeter and Plymouth Gazette. January 19.

The Morning Chronicle. March 11.

Medical Repository, February, 1816; New York: containing an account of a case of Idiopathic or spontaneous Double Consciousness.

The Principles of Punishment, on which the Mark System of Prison Discipline is advocated. Respectfully addressed to the Committee of the House of Commons now investigating the subject. By Captain Maconochie, R.N., K.H. London: Ollivier. 1850.

The Editors regret the unavoidable postponement of the communications by Mr. Davey, Mr. Holland, Dr. Storer, Mr. H. S. Thompson, Mr. Cattell, and Dr. Davey.

*** *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.*

ERRATA.

No. XXVIII., p. 431, line 16, for "disarming," *read* "discerning"
p. 375, line 1 of foot note, dele the first word "as."
p. 348, foot note, line 10, for "man" *read* "men."
p. 403, line 22, for "figures and half women;" *read* "figure and half woman."

Mesmeric Infirmary.

A GENERAL MEETING OF THE SUBSCRIBERS

Will be held at the Infirmary,

No. 9, BEDFORD STREET, BEDFORD SQUARE,

On the FIRST MONDAY in MAY, at 3 o'clock precisely.

Digitized by Google

THE ZOIST.

No. XXX.

JULY, 1850.

I. *Case of Insanity cured with the assistance of Mesmerism.* Communicated by the Rev. GEORGE SANDBY, Vicar of Flixton, Suffolk.

"I consider the direct treatment of any form of insanity by mere medicinal application to be *very limited.*"—*Evidence of Dr. Conolly.*
"Quod petis, *hîc est.*"—*Horatii Epist.*, lib. i., xi.

TO THE EDITOR OF THE ZOIST.

Flixton, April, 1850.

SIR.—I was lately glancing over the *Report of the Commissioners on Lunacy*, 1847, when my eye fell upon that instructive passage in Dr. Conolly's evidence, which I have prefixed as a motto to this paper. The position which Dr. Conolly holds in Hanwell Asylum, the experimental knowledge which he must have acquired, and the reputation he enjoys within and without his profession, all give importance to his opinions on the mournful topic of insanity, and I therefore examined his observations with attention. They are short but cogent. And amongst other remarks, he states that "all *sedatives* are of uncertain effect, *and sometimes of none:*" "sedatives," he repeats again within a few sentences, "are occasionally most efficacious, but also *most uncertain in their effect.*"*

Now one of my first feelings, on the perusal of this evidence, was that of surprise (to say nothing of deep regret), that, under such circumstances, any single remedy, however unpopular or discredited, could be set aside or forgotten as not worth a trial or not requiring a thought. Of all the visitations, with which God's providence has afflicted man, insanity is, perhaps, the most appalling; and for the treatment

* *Appendix to Report of Commissioners*, p. 444.

Digitized by Google

of this malady "*under any form,*" we have the assertion of Dr. Conolly himself—the most competent of witnesses, that the resources of medicine "*are very limited,*" and that "sedatives are sometimes of no effect." If that, then, be the case, why should a humane man decline to make an *occasional experiment* with a particular system, which is said to be attended with successful results? Granted, for mere argument's sake, that an exaggerated estimate of its value may have been entertained by some of its advocates: still, why should the very existence of this alleged remedy be thus practically ignored? To me, this indifference respecting mesmerism, in the treatment of the insane, is inexplicable, unless a sense of what we owe to our fellow creatures is to be regarded as moonshine, compared with the ascendancy of our own opinions. If, indeed, the medical art were lavishly rich in its means and appliances for the restoration of the insane, the neglect of a superfluous novelty would be intelligible enough: or, if we were in the habit of exclaiming to practitioners in lunacy, "Alter all your systems, destroy all your drugs, burn every prescription, and trust to mesmerism, and mesmerism only," such self-magnifying presumption might be very naturally met with silence; but we say nothing of the kind. On the contrary, the language of all true cerebral physiologists is that of cordial approbation and support of those moral and milder methods of treatment which of late years have obtained in the cure of the insane; and all that we say is, "*Add mesmerism to them.*" "You aim," we observe to Dr. Conolly and his coadjutors, "at calming and soothing your patients, and mesmerism is peculiarly calming and soothing in its effects: you require sleep towards the repression of cerebral activity, and mesmerism is eminently efficacious in inducing somnolency. Give, then, your patients every chance. Try mesmerism—if you so prefer it—conjointly with your narcotics, and as an adjuvant to them: try it occasionally without them: try it when they fail: try it silently and by yourselves, if a fear of the 'College' makes such a course expedient: only try it at some time or by some means, and do not, in the name of humanity do not, refuse a miserable victim even the faintest prospect of restoration from the heaviest of calamities, because your own prepossessions and education run so counter to the system."

Happily, these words of ours do not fall unheeded on every ear. Happily, there is a kindly physician here and there who will not despise the auxiliary hand of unprofessional assistance: and happily there are a few good and gentle hearts ready to surrender themselves and their time to a labour of Christian love, risking on the one hand all the blame and bur-

Digitized by Google

den of a failure, and reaping on the other none of the credit of success. And it is a tale of this description that I now propose to tell. I have received permission to communicate the following case, that the example it affords may serve as a stimulus to other parties similarly circumstanced; though I am not the less anxious to narrate it, that the readers of *The Zoist* may learn what benevolence and self-devotion can accomplish even under most discouraging circumstances. Before mesmerism was tried in the following instance, suicide or the mad-house seemed the only alternatives. Medical treatment had failed in removing the symptoms; and, though medicinal applications were not laid aside, as I believe, till a restoration to sanity was completed, so that, consequently, we are not enabled to decide to which of the different systems the main amount of the benefit received is really to be ascribed; still the point to notice in this case (and, let it be added, in many others also), is, that, *coincidently with the commencement of the mesmeric sittings, the alleviation of the symptoms set in,* and that, in proportion to the labours and the care expended by the mesmeriser, in that same proportion the recovery of the patient seemed to advance. To the minds, therefore, of many persons, the strongest presumption will exist, that to the mesmeric treatment exclusively the following cure may be attributed: but mesmerisers can afford to understate their case, and to allow to other attendant systems their fair share of credit. Let it therefore be understood, that, in bringing forward the following particulars, I am simply directing the attention of practitioners in lunacy to the *auxiliary and soothing powers* of the mesmeric art; and, though, in attempting no more than even this, I fear that, as "only a clergyman," I shall stand amenable in their eyes to the charge of impertinence and ignorance, I venture, with every deference, to inform them that the following is no isolated case, and that, interesting and important as it is, the annals of mesmerism can yet furnish more of the same description.

It was, then, at the latter end of last summer, that I received a letter from a lady, with whom I have not yet the honour of being acquainted, and whose name, for obvious reasons, it is not necessary to publish: neither shall I state the part of England in which she resides; but shall admit at once that I have never seen the patient referred to, and that I know no more of the facts hereafter described than what I have learnt by letter. At the same time your readers may rest assured, from my guarantee, of the correctness of the statement. The family of the lady herself is of the very highest respectability in their own county; her own narrative

Digitized by Google

gives internal evidence as to her character; and the physician, whose letter is quoted at the end, and who was consulted in the case, is of honourable standing in his profession. Moreover, the lady herself says, "that any one desirous of knowing more of the details of the case, *with a view to the relief of the like misery*, may be referred to me by letter, and will receive all the information and encouragement that I can give." With these preliminary remarks, I proceed to the case.

"To the Rev. George Sandby.

"Sir,—A deep and mutual interest in the great cause of humanity must plead my apology for addressing you. I am just reading the last pages of your work, which treats of the powers and uses of mesmerism, which I have for some time past regarded as one of the greatest lights and most signal mercies yet vouchsafed to man. In your work you advise that it should not be practised, even as a remedy, without the superintendance of a medical man. But in how few cases is this possible! The medical attendant of the patient, to whose case I am about to refer, like many who have come under your lash, scoffs at mesmerism; and I might look long and in vain in this part of the world for support or guidance from the 'faculty' in such a cause. Will you, then, forgive me, if, not knowing where to turn, I venture to ask you, as a clergyman, and as the author of such a work as that I have been reading, to direct me under the following circumstances.

"A young woman in our village, 24 years of age, has been suffering for more than a month under great nervous excitement, describing herself as *compelled* to talk, and as having great misery at her heart, with a sense of physical deadness *there*, but with fearful thoughts in the brain. A religious tract, embracing certain strong opinions, was put into her hands some seven or eight years since. She disbelieved it—laughed at it—laid it aside—and forgot it till early this year, when it was recalled to her by a passage in the Bible, and she has ever since laboured under the conviction that she has, without knowing it, committed the sin against the Holy Ghost, and that her hope in eternity is quenched. The doctor, whom she saw in ————, said that it was 'religious monomania, and might end in suicide;' and *advised that she should be consigned to a lunatic asylum:* but whilst there is a hope of her recovery by other treatment I cannot bring myself to follow this advice. Her sleep fails of course; and she describes herself as having 'no feeling of a head.' She remains sometimes long silent; because, as

Digitized by Google

her sister says, she would rather bite out her tongue than speak the bad thoughts that arise. When she was first attacked, she spent all her time in prayer, never being without her prayer-book or hymns. She is weaker in body than she was. May I ask, then, if this is a case for the soothing powers which we both feel to be so precious? Is this the sort of case that has ever been cured by mesmerism? Might I venture to attempt it for her? You say that mesmerism is always safe in its results: is there, then, any reason which should deter me from applying it in her case, independently of whatever medicine she may be taking; and of course without mention of your name? If ever there were a case for benevolent exertion, this seems to be one: for nothing can be more sad than the thought of sending this poor young creature to an asylum,—to make her, perhaps, a confirmed lunatic. It seems to me, that, if she could have the sleep which you describe as of such healing powers, all might be well. Knowing you, as I do, through your work, I feel that perhaps I ought not to offer an apology for seeking your direction and encouragement. Let me hear from you, I entreat you, with the least possible delay, for days are most precious in a case of this sort.

"I am, Sir,

"Your obedient Servant,

"_____ _____."

The point to notice in the above interesting letter, is, that the medical attendant thought that this case might end in *suicide*, and recommended that the patient should be sent to a lunatic asylum. Sleep, it will also be observed, had failed. I immediately replied to my correspondent, recommending that mesmerism should be at once employed, and in conjunction with the medicinal prescriptions; urging her to commence the case, and giving her instructions for the treatment; and authorizing her, if it could be of service, to make any use she wished of my name. Though I consider that in cases of severe illness medical superintendence is always desirable when mesmerism is tried, still it is not always attainable; and under such circumstances the mesmeriser must act on his own judgment, not superseding the "doctor," but simply employing the power as a useful auxiliary. I very shortly received the following reply:—

"Dear Sir,—To say that I thank you is to say little. You have lightened my burden of anxious responsibility, and

Digitized by Google

I wish gratefully to acknowledge your letter, and your offer of farther suggestions. I have delayed answering you till after the first sitting, of which I shall now give you an account.

"After a few passes I bade my patient close her eyes lest she should take any alarm, and in about ten minutes her head began to droop, whether from natural sleep or otherwise I cannot tell. A sudden noise roused her. I continued the passes and she seemed again asleep, when some one came loudly and quickly into the room, causing a second disturbance; but, in compliance with your suggestions, I desisted at the end of the half-hour. The patient was not then asleep, but replied to my question of what she felt, 'that it made her feel very sleepy, and took, as she thought, something from the lightness of her head.' I told her to put on her bonnet, and return home with her sister, and go to bed as soon as she could; and she left me still feeling very drowsy, and slept well the early part of the night, which however is not the only instance.

"I remarked that my fingers trembled slightly at first, and I doubted whether I was a fit person to undertake the case. I was alone, and unsupported by any one around me; this, and the seriousness of the case, might, in a measure account for the trembling. However, I remembered that calmness was insisted upon, and as I commanded myself, and threw myself into my work, my hands grew steady. When as A. B. (as I shall call her) seemed to sleep, my feeling became one of the most earnest and calm joy.

"You may imagine that the interruption vexed me; but still more the consequences; for I have been remonstrated with as 'doing a thing upon which I can scarcely ask God's blessing,'—as 'practising upon an unsuspecting creature who relies upon me with almost the simplicity of childhood,—as doing this without medical sanction, and tampering with new means, and being uncertain whether I am a fit person to undertake the case, and also *being uncertain of what amount of injury I may inflict*, or may myself incur, &c., &c.' All these remarks, coming as they do from one whose feeling of right I have every reason to respect, are enough to shake me, being all alone in the matter; however, I have acted simply in the confidence of your assurance that 'mesmerism was *safe*.'"

(My fair correspondent next put a variety of questions to me respecting sundry difficulties and contingencies, with which, like most young mesmerisers, she had been perplexing her-

Digitized by Google

self. Could I guarantee her against so and so? What was to be done in such a case? &c., &c. Several religious scruples were also adverted to.)

"But, supposing all my perplexities to be groundless, a point, in which you might yet help me, is this. A. B. is now going on with the medical treatment, which has been advised for her as a temporary remedy, till we could arrange for placing her in an asylum: at the close of this week, we shall have the opportunity of seeing a physician, who has the care of lunatics, and from whom I shall be able to obtain an opinion. Perhaps, if he could be assured of the safety of mesmerism, he might be glad of so good an occasion of seeing it tried; and, his concurrence being obtained, my friends probably would no longer oppose themselves to my endeavours, and I should feel justified in keeping the poor girl from the worst of imprisonments, and in mesmerising her daily. With a view to this, may I ask if you object to my stating on your authority that mesmerism has proved beneficial in cases of this description?

"And thus, dear Sir, I have been drawn to trespass upon your time; but, as it seems to me that the fate of a fellow-creature is no mean thing in your eyes, I am sure that you will not consider it a trouble. May I repeat that I do not wish my name mentioned, for whatever good a woman may do or attempt should be done in silence; besides a matter of this sort, if known, is apt to be much and unkindly canvassed. Pray pardon this trial of your patience, and believe me, in anxious expectation of your reply, to be, dear Sir,

"Your's gratefullly,

"To Rev. George Sandby." "———— ————.

I immediately replied to the above letter, expressing an opinion that the first trial, as far as it went, appeared promising, especially as it was followed by sleep at night; and I gave, as far as it was possible, an answer to the different enquiries. To this letter came a reply, from which the following is an extract:—

"August 29th, 1849.

"Dear Sir,—If you have thought it strange that your letter, so full and satisfactory, should have remained thus long unacknowledged, I trust that my silence will be excused when I tell you that my time and thoughts have been absorbed by the poor patient, who has kept me most anxious. My hands have been tied by the circumstance of the physician's visit being delayed from day to day, and by my unwillingness to commence mesmerism regularly till I had received his

Digitized by Google

sanction,—A. B. all the time declaring that she should lose her senses for ever. At last, yesterday, finding myself alone with her, and seeing her suffering so much misery and excitement, I asked if I should soothe her, as I had done before: she assented, and for only ten short minutes I could work: when she became evidently soothed, and spoke to me more quietly than she had done for hours. ' This is all I have to tell you on this head. Dr. ——, however, arrived yesterday and saw her in the evening: I have not myself been able to have an interview with him; but the Rev. —— brought me his opinion that 'he believes her curable,—and that the despair of an asylum might perhaps render her case hopeless.' . . . My difficulties are many, and I must be guided by circumstances in a great measure. It is my intention to sound the good doctor, as soon as I find an opportunity, respecting his feelings on the subject of mesmerism. If he be ignorant of it, he should be induced to inform himself; if prejudiced, the oftener that his prejudice comes into collision with facts, the better: for the important charge that he holds in the asylum of ———— makes it desirable that he should be led to study 'the medicine of nature.'. . . I must thank you again and again for the advice and encouragement you have so freely and kindly given, and for your reiterated assurances of safety. With this assistance, though from motives of delicacy I may delay for the present, I shall not scruple to act, as the case may require, if I find people *un*amenable to reason. Kindly as you have expressed yourself relatively to the subject of my anxiety, I shall feel bound to write again a little while hence to tell you what has been done. In the mean while, believe me, dear Sir,

"Faithfully and gratefully yours,
"———— ————."

In answer, I expressed the opinion that this *second experiment*, short as it was, indicated a hopeful state of things;—it had proved "soothing and quieting:" and I earnestly pressed upon my correspondent the importance of giving mesmerism a full trial, and at as early a day as possible; and I offered to obtain any information, that was in my power, from parties more competent than myself to furnish it,—only begging, as a last injunction, that the poor sufferer should have every chance. To this letter I received no reply: and I feared that in this case—as in so many others—a want of perseverance on the part of the mesmeriser, or some untoward circumstances connected with the medical man or the friends of the patient, had stopped proceedings, and that there was an end of the

Digitized by Google

treatment, as far as mesmerism was concerned. What injustice I did to my correspondent the reader will now see;—though perhaps her silence rendered such an opinion not unnatural. At the end of five months,—when I had nearly forgotten all particulars,—to my great surprize and gratification, I received a long letter, written at intervals, containing most copious details as to all that had been taking place, and concluding with the delightful intelligence that A. B. was restored to health and to reason, and that mesmerism had been one of the means employed towards her restoration. What proportion of credit the mesmeric treatment is entitled to, the reader will now judge. I shall allow my correspondent in great measure to tell her own tale in her own words,—extracts being given from her letters and from her journal, (which I have been permitted to read, and which contains a most interesting account of the treatment,) in the order that the case proceeded.

"It would be ungrateful any longer to delay writing to you; for who will better share my satisfaction than one who so largely contributed to it? You will remember that I wrote to you some time back on the case of A. B., then under sentence of an 'asylum;' and that I received from you several letters of encouragement and advice by which you endeavoured to remove from my mind the doubts which some pious friends had raised respecting the use of mesmerism. I have been silent, but not forgetful; and often and often have your last words returned upon me, bringing strength and resolution when I faltered.

"Before I commence, I must state that there is one person of whom I would make most honourable mention,—I mean Dr. ——, the physician who superintends the lunatic asylum at ————. I spoke to him without disguise; asked him if he knew anything of mesmerism,—if he had tried it, if he thought it applicable to this case? His answer was: 'I have seen it; I have never used it professionally: you can try it; it will do no harm.' His absence of all prejudice,—of all professional jealousy, combined with his humane and constant attendance, whilst it was in his power, lead me to hope that ere long he may be prevailed on to introduce into the ———— asylum a remedy so simple and so availing.

"It was not long subsequent, then, to the receipt of your last letter that I began to act regularly upon your advice, and have continued almost without intermission up to this time. It is impossible for me to know how much or how little of the poor girl's improvement is attributable to this source; I

Digitized by Google

only know that it has been most marked, and altogether beyond the expectations of three out of four of the faculty who have prescribed for her. But I should tell you that she has been taking medicine daily, and for many weeks constant opiates. *Before I began to work the opiates had lost their power*, though given in increased strength: afterwards I observed that they retained their influence, and for four nights last week, as well as three nights in the week previous, she slept well *without any opiate;* though I ought to add that there was a change in the medicine on this occasion. Be the cause, however, what it may, the result is all satisfactory. The once unceasing plaint is never heard;—she seems to shrink from speaking the word which night and day hung on her lips: the *fearful excitement has left her entirely*, and the low spirits and fitful weeping seem gradually yielding before means, which a God of mercy has been pleased to bless.

"She seems now aware, in some degree, of the physical nature of her miseries, but turns with awe and shuddering from the recollection of what she has suffered: 'I dare not think of the state I have been in.' She can now bear to sit in church, which was formerly insupportable to her; she speaks of her amendment with gratitude and *hope*, (hope, that seemed for ever banished from her mind), still, however, reminding me of her inward consciousness, 'I am not well yet.' And she can sit to any work, and be occupied with it for hours. In one thing I have been surprized, viz., that my power has not encreased in the way that I expected. I had imagined, that, when sleep had once been induced, it would have followed regularly with the mesmerism, and with diminishing exertion on my part: but that has not been the case; actual mesmeric sleep has not always ensued, and the longest duration of it has been two hours; but the constant soothing by the passes have *told*, though coma was not induced: and at the same time her rest at night has been generally and plainly influenced by the length of the sitting. But I ought to tell you here, that for some time I was myself fearful, and used to suspend my will, as soon as A. B. said that she felt 'very sleepy.' It was an indescribable feeling of which perhaps I might be ashamed,—I could not tell how she might be affected; and oppressed by my loneliness and inexperience, I dreaded beyond all things to see her 'hand follow mine'—or indeed to elicit any phenomena connected with the science." (It ought in explanation here to be stated, that, in one of her first letters, my correspondent had expressed great dislike of mesmeric phenomena, and a fear lest her patient might prove ecstatic. This absence, or suspen-

Digitized by Google

sion of "willing" during the first part of the treatment, is a material point to notice).

My correspondent then proceeded to mention an important change of arrangements and circumstances, under which she was glad to alter her feelings in the above respect. The circumstances were in themselves of a most disheartening nature, causing, in fact, a fearful relapse, and undoing all that had been effected. But great good resulted from the evil: for the kind mesmeriser removed the patient into her own house, where she had her constantly under her care: and though in the first instance the paroxysms of insanity were appalling to witness and difficult of treatment, still in the end the labours of mesmerism were greatly lightened, and the cure brought about much more expeditiously. It appears, that the poor girl, whose madness originally took a religious turn, was now being persecuted by a "Latter-day-Saint," with superstitious scruples on the subject of her baptism. It would be tedious to repeat the well known history of cases of this description. A. B. was now "crazy to be with the Saint,"—uttering words of despair and of horror: flinging herself frantically here and there, and for ever exclaiming, "lost, *lost* to all *eternity*." In a word, the mania was greatly aggravated, and the apprehension of suicide returned; and to this was shortly superadded an attack of jaundice. Many might have been discouraged at all this: but our mesmeriser, who had contrived to get the patient under her protection, and away from the religious excitement, shall again tell her own tale. "It was not till after she came to this house, and owing to a severe attack of jaundice, and the absence of all opiate, she became so fearfully excited that suicide seemed impending, that I *truly and heartily desired that she should sleep;* and then *sleep came,* or at least, a deep stillness that bore its semblance, though at first her frantic movements were so rapid that I could scarcely follow them as she flung herself from side to side in the bed. It was a fearful night, it was like standing in the presence and listening to the wailings of the lost; and a friend who sat up with me the night following, assured me with a look of awe, that her own nerves would give way under a repetition of such scenes. There are many things which I cannot account for,—as that I should have affected her *then,* and that I cannot always do it in the same degree,—unless by the supposition that my own earnestness rises higher in proportion to a great necessity. There are times again, when A. B. can distinctly feel the passes of my hands, and there are others, when she cannot."

The letter here suddenly stopped; and the writer did not

Digitized by Google

again take up the narrative, till after an interval of about seven weeks, when she resumed her pen, for the purpose of communicating to me the conclusion of the case, and the joyful intelligence that A. B. was "well." Before, however, we come to that part, I think that your readers would be much interested in returning with me to the "Journal," and in perusing a few of the passages which narrate the effects of the earlier sittings. A general idea of the case has been already given by the letter: and it must be remembered, that two trials of mesmerism had taken place before the treatment was systematically pursued under the sanction of a physician. I will begin, therefore, with brief extracts from what the writer calls the "third sitting," to which are prefixed the following observations.

Journal:

"I did not see her again till Sept. 18th." She was then in a very bad state: the malady beating the medicine, and the nightly opiate had lost all power. "My eyes are always wide open; there is no sleep in them night or day." Her mania prevailed through all the hours.

Third sitting: an hour. "Sleepy:" after some minutes "quite comfortable,"—"suffering at her heart quiet." Did not sleep I think: though at times the appearance of it both by breathing and slight movement of the hand.

Fourth sitting: twenty minutes. Had slept all night with only the usual dose of morphine, woke only once to tell her mother what a nice sleep she had had, and then slept again till morning: she told me, without being questioned, she thought it must be from my soothing her.

At the end of seven minutes, "felt she could lie down and go to sleep;" "quite curious, she had never heard of anything of that sort." She talked a good deal, though drowsy: I did not stop her: her mania, in short, running on in ceaseless volubility. At the end of twenty minutes, told me she felt quite comfortable.

Fifth sitting. Had not slept, but lay still.

Sixth sitting. Had slept from 12 till 8 in the morning. She had felt, when lying in bed, that I was near her. She had read to her father in the evening: the first time she had done such a thing since her illness. A visible improvement in her complexion and demeanour. This time she yawned twice, and sighed often. "More sleepy than yesterday;" talked less.

Seventh sitting. Found her very bright: greeted me with a fresh smile. Had got up at 7, and attended to the house.

Digitized by Google

Had slept only at intervals during the night, but "lay quite still, having no wish to stir." Had thought in the night, how sweet to be with me in heaven. She was sure, she ought never to forget me in all her life.

After twenty-five minutes, said, "she felt so strange, going somewhere, I am so drowsy:" here continued the passes, but ceased to will.

Sunday, no sitting. She had *slept all night without waking*, from 11 to quarter past 8: quite got rid of heart-feeling. Ate meat for breakfast (generally eats nothing) and went to church.

Eighth sitting. She had not slept at all, but had lain still. Remarked that her "spirits were much better:" and she looked bright and cheerful. During sitting, mentioned her lost state but once: and then sat serene and silent, then smiled and talked playfully; but I have lost ground by the omission of Sunday."

The reader will have observed, during these first sittings, the condition of the patient improving coincidently with the adoption of mesmerism. The opiates had ceased to have effect; but now the mesmerism seemed to give assistance to them; and A. B. was decidedly better. Just, however, as matters were thus advancing favourably, a slight relapse was occasioned by some friends of the young woman taking her a fatiguing day's journey for the purpose of shopping and of visiting relations; all which caused great labour to the mesmeriser: and before A. B. was restored to her previous condition, the fatal visit of the "preacher" occurred. The journal here gives a long but painful description of the results of this interview; but it is unnecessary to publish them: though, without their perusal, the reader can scarcely appreciate to their full extent the anxieties and the exertion that my correspondent passed through. It is sufficient to say, that she contrived to remove her into her own house,—where she was safe from the attacks of the "Saint;" and here the journal says,—

"Oct. 10th. Violently restless and despairing: eyes wild and glaring: flung herself about frantically, with words of despair. . . . *Willed* sleep most intensely; end of ten minutes, she sank down upon her pillow, and remained still. E. came in and roused her: she rose up from time to time raving wildly: then still again. After a time, worked only when she roused; latterly prevented rousing by making the passes the instant she moved."

About this time a sharp attack of jaundice supervened, and the mesmerism and opiates were discontinued for a cou-

Digitized by Google

ple of days. The journal says, "left her to the doctors till she should be out of her jaundice: perhaps wrong—a dreadful time. She would tear her sister to pieces, if she could get at her."

"Oct. 23rd. Again under opiates: 'see, if you can put me to sleep.' Began again to mesmerise her: in the night she slept better."

From this time, with a slight exception, the mesmerism was pursued steadily, till the cure was completed. Now and then the patient suffered a relapse; but on the whole the improvement was continuous and progressive, the unfavourable symptoms one by one abating and disappearing. A few extracts from the journal, taken here and there, may prove not uninteresting.

"Oct. 25th. Sitting an hour: said she felt strange: 'I feel quite different from what I did an hour ago;' slept twenty minutes after I ceased. Great improvement now become visible: the raging frenzy which *had* been through *all* the hours, *then* in the nights *only*, has now gathered itself into the beginning of the morning.

"Oct. 26th. Had intervals of good spirits.

"Oct. 27th. Still all night, look less wild, movements less restless; had not waked till dawn: good sleep.

"Nov. 3rd. Sitting half an hour: lay very tranquil: looked playful: lay in a kind of happy way such as I had never seen her in: not one word about 'soul' or 'tract.'

"Nov. 4th. Far less frenzied then I have ever seen her in the morning.

"Nov. 7th. Her bad fits now are like her best hours formerly.

"Nov. 8th. A bad day: she had heard something unkind said, which fastened upon her mind, making her restless and wretched, and anxious to go home. I made passes with my back to the door, to prevent her going out of the room. End of half an hour tranquil: slept and woke again, slept again, and woke: asked me to lay my hand on her ear (she had pain there), laid both hands upon her head, and bent my own down close. *She slept sweetly:* when she woke again at E.'s entrance, she said, she had slept, and her head was so heavy she could scarcely stir: and said no more about her soul or going home.

"Nov. 18th. Voice on waking more cheerful than I have ever heard. 'The best night of a long time.' Her sleep had been very sound. She lay perfectly still and silent, so long that I thought she would sleep without speaking; but at last she spoke, and told me such things as made my heart glad."

Digitized by Google

We then come to a succession of entries, of "no anodyne—"a mild opiate,"—"better," "better,"—"a comfortable night:" "no anodyne—asleep in less than twenty minutes, lying in a most simple attitude," and so on, with constant records of improvement, and of the departure of unfavourable symptoms, till we approach Christmas.

I shall now return to the letter, where it was taken up, after an interval of seven or eight weeks, at the date of Feb. 14th, 1850, with a note prefixed, stating that the previous part had been "written some time in December."

"Time has again been stealing on, my dear Sir, since the above was written, and by my own shewing at the beginning, I stand convicted of ingratitude to you for not having finished and despatched my letter,—but perhaps if you could know all the circumstances by which our patient has been thrown upon my hand almost every hour in the day for some weeks together, your good nature would pardon such omission.

"To the preceding I may now add the best possible conclusion. A. B. is to all appearance cured. Excellent medical advice, constant watching, united to the means which you prescribed and the prayers of many friends, have by God's mercy been effectual to this end. She can now read her Bible without being painfully affected by it,—she can transcribe from it,—repeat from it, and dwell upon passages which speak of the Christian's hope. What need I say more than that she has received the Sacrament, and returned public thanksgiving at church for her recovery from grievous sickness?

"She is no longer an inmate of our house, but gone home to be a comfort to her old parents, and to say, 'If ever there was a good deed done, it was this.' I give you her own words; for you, who have had so large a share in her recovery, must read them with a silent but deep pleasure. Neither is she estranged from her poor sister,—which estrangement had been one of the sad symptoms of her derangement." And the journal concludes in saying, that from December 29th "she took no more opiates: but I continued to mesmerise her daily; and the sittings were marked more by their confidential tone than by sleepiness. For some time her low spirits would come on at twilight, but they would be subdued by a sitting, &c." And my latest accounts say, that A. B. "feels well, and looks the picture of health, and continues on the most friendly terms with her sister, never alluding to her past aversion, or seeming to remember it."

It will be remembered, that the sanction of a physician to the trial of mesmerism was given before that treatment was regularly entered upon. The reader will now be anxious

Digitized by Google

to learn, what was his opinion of its effects, after the cure was completed. Before, however, that we record his judgment, it may be desirable to state that out of four medical men who saw A. B., one declared that it was a deplorable case, an asylum or suicide being the certain alternatives. The second, the physician referred to, that by a long and careful domestic as well as medical treatment the case *might possibly* terminate in a cure at the end of *perhaps four or five years.* The third deemed an asylum most dangerous; and the fourth believed the patient "*incurable.*" All these opinions were discouraging enough: and we will now turn to the physician's reply to my correspondent's question respecting his judgment on the assistance given by mesmerism in the case. His answer, though cautious, as it well became him to be, was at the same time clear, unprejudiced and truth-loving;—and by this answer alone I am content that the uses of mesmerism should, in *the first instance,* be estimated.

"As you do not mention the results produced by the mesmerising beyond sleep and tranquillity, I assume that they were confined to producing *sleep and insensibility,* and I have no hesitation in stating my belief that the results thus produced must have aided in the recovery. I also think that there was present *functional* disorder of the nervous system as well as *physical* disease, and that the mesmeric sleep acted favorably on the former."

It has been already stated, that the case, which has been here given, interesting as it appears, is by no means an isolated one, and that the records of mesmerism can furnish many other instances, in which insanity has been cured or kept in abeyance by its means. And let this statement be repeated again and again for the guidance and information of the medical world. The pages of *The Zoist* abound with cases of the kind, showing what has been done in England: and in India, Dr. Strong of Calcutta and Dr. Kean of Berhampore have pursued a mesmeric treatment for insanity with marked success.* Dr. Kean says that in his institution out of seventy-four insane persons sixty-four were discharged cured; and I sometimes am half inclined to think, that, efficacious as mesmerism has proved to be in neuralgic and rheumatic disorders and as an agent for anæsthetic operations, its greatest triumphs

* See No. II., pp. 161, 180, 186, 190, 191; IV., p. 429; V., p. 133; VI., p. 267; X., p. 193; XIV., p. 238; XV., p. 379; XVIII., p. 142; XIX., pp. 234, 300; XX., p. 364; XXI., p. 40; XXIV., p. 321, 390; XXV., p. 9; XXVI., pp. 135, 201, 360; XXVIII., pp. 391, 392, 393; XXIX., p. 94.—*Zoist.*

Digitized by Google

will yet be obtained through its alleviation of cerebral excitement and by its introduction into all hospitals for the cure of the insane.

I remain, Mr. Editor, your humble Servant,

GEORGE SANDBY.

*** It appears, in a quotation at p. 214, 215, No. XIX., from Dr. Wigan, that, as to blood-letting in insanity,

Dr. Pinel says bleeding is always injurious:

Dr. Cullen approves of bleeding:

Dr. Esquirol condemns it:

Dr. Haslam recommends it:

Dr. Rush bleeds to the extent of thirty or forty ounces at a time:

Dr. Foville doubts about it, but uses it in the intermittent form:

Dr. Joseph Frank has a high opinion of it:

Dr. Fodéré, I think, condemns it:

Dr. Pritchard approves it:

Dr. 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.

Dr. Wigan declares with perfect truth that "a large proportion of the works on insanity are the most perfect trash that ever a man wasted his faculties in reading:" yet in this state of things Dr. Conolly, whom many must have seen in the army as a recruiting officer about England after our present middle-aged medical men were already in practice, glories in advertising his disbelief of mesmerism, and denies his patients the benefit of it. See No. XXIX., pp. 94, 95; also XXVIII., pp. 383, 384, 392; XXIV., p. 369.

In the very first volume, No. II., Dr. Elliotson, when detailing five mesmeric cures of insanity and giving his opinion of the present treatment of the insane by insanity doctors, says, p. 186, "Seeing that other medical treatment, bleeding, blisters, drugs, are of so little avail in the majority of cases, and that we possess so powerful an instrument in mesmerism, shewn not only by its general influence as in the case just related, but in acting upon the individual organs of the brain, according to discoveries made in America and England, and as I have seen proved beyond all dispute in four cases of my own,—it is the duty now of all who treat the insane and fatuitous to give these unfortunate beings the chance of benefit from mesmerism. On many I know it can do no good: but many I am persuaded it would calm and improve; and many it would cure."

And in Vol. VII., No. XXVIII., p. 384, he says: "The immense majority of cures of insanity are spontaneous: and, if more cures take place now than formerly, it is because doctors do less mischief than formerly. All who have friends insane should insist upon an ample trial being made of mesmerism, notwithstanding Drs. Conolly, Munro, Morrison, and nearly the whole band of insanity doctors, childishly sneer at the mention of mesmerism."—*Zoist.*

Digitized by Google

II. *Illustrations of the silent power of the Will and sympathy of Brains.* By Mr. Henry Stafford Thompson.

"A writer in *The Zoist* for April foams with indignation on account of the article on that journal that appeared in our number for the 16th of February. In particular, his wrath knows no bounds when he touches on the tender subject of mesmeric feats, so sorely at a discount in our pages. He suspects Dr. Bushnan to be the author of the article in the *Medical Times*, and charges him with ignorance and impudence. We wonder a mesmerist could be guilty of so every-day a feeling as mere suspicion. Surely he had an Okey at hand to point her telescopic eye into the midst of any man's thoughts, and wrest from him the inmost secret of his bosom! Doubtless, some one of the Okeys of Dr. Engledue's or Dr. Elliotson's *séances* might have pried into Dr. Bushnan's breast at the very moment he was said to be concocting his sarcasm on the vignette of the cover of *The Zoist*, and picturing it to himself as representing 'Dr. Elliotson, disguised as a bearded sage, sitting down between the two Okeys, pondering on the book of Fate!'

"Dr. Engledue quotes with much anger most of the sentence in which the passage just cited occurs; but his courage failed, and he did not encounter the whole. At the name of Okey it appears that the audacity even of a mesmerist evaporates. Dr. Engledue, however, is right—though he cannot boast of owing his knowledge to anything superior to vulgar rumour. Dr. Bushnan—the last man who would desire to shelter himself under the protection of the anonymous—*is* the author of the article in question; and we further inform Dr. Engledue that his opponent will not hesitate to enter the lists with him. Unless we are much deceived, Dr. Bushnan will supply him with facts tougher and more difficult of digestion than the flimsy and tender morsels with which Dr. Elliotson and his friends are accustomed to feed their fancy. In the meantime, we propose to afford our readers a specimen of the kind of facts which grow up under the fostering wing of *The Zoist;* and we beg to ask the Diocesan of the Vicar of Flixton, whether he thinks it becoming in a minister of the Gospel to countenance such things as we are about to quote? We would, also, ask the Earl of Carlisle whether it be seemly that one who, like him, stands high in the councils of the earthly Head of the Church, should have his name employed to strengthen such a cause? Here is the specimen of the fruits of mesmerism to which we refer:—'Lately published. The Celestial Telegraph; or, Secrets of the Life to Come, revealed through Magnetism; wherein the existence, the form, the occupations of the soul after its separation from the body are proved by many years' experiments, by the means of eight ecstatic somnambulists, who had eighty perceptions of thirty-six deceased persons of various conditions. A description of them; their conversation, &c.; with proofs of their existence in the spiritual world.'

"This work was favourably reviewed in the January number of *The Zoist*, by the Rev. George Sandby, Vicar of Flixton, Suffolk, who, at page 417, distinctly states, *'I can see no reason to question either the good faith of the author or the credibility of his witnesses.'*"—*Medical Times, April 6th*, 1850.*

Fairfield, near York,
Nov. 1, 1849.

My dear Elliotson,—In complying with your request that I would communicate to you the observations I have made on sympathy and the power of the will, I can do little more than transcribe my notes of the curious phenomena which I have witnessed, and must leave explanation to those who are more skilled in the occult operations of the brain. Some persons

* See Mr. Sandby's reply in a subsequent part of the present number.—*Zoist.*

Digitized by Google

will no doubt ridicule the experiments I am about to relate, and deem the results the mere fancies of my own brain: but they will prove themselves to have paid not the slightest attention to the subject. I am convinced that the sympathy which has been believed in every country and in every age, though denied by some calling themselves philosophers, is to be attributed to neither superstition nor deception, but is a law of nature that very slight observation and experiment can make distinctly manifest.

I so continually observe in society instances of sympathy of feeling and thought occurring spontaneously, that I should have supposed no one would have disputed this sympathetic relation between human beings, except indeed those philosophers who require everything to be mathematically demonstrated before they can admit it.

Whether we turn to the page of history, or merely consult our own experience, do we not frequently find whole masses of human beings propelled by a simultaneous feeling or idea, too often indeed when there is little of truth or reason to recommend it? How often do we not find the insanity, the delirious folly, of the few infecting all around them, until entire nations have appeared composed of little else than of frantic madmen. There must be some cause, some law for this; I do not think it could happen among us if a silent sympathetic relation did not exist among us.

Again, does it not continually happen that persons in conversation are simultaneously impressed with the self-same subject or a similar idea? Do we not sometimes meet in society persons with whom we immediately and instinctively know that we have a similarity of sentiment and feeling? Indeed, the existence of this sympathy is pretty generally admitted, even by those who reject the idea that one human being can intentionally influence another by his silent will, or impress him at pleasure with distinct sensations. However, the experiments I am about to relate are within the compass of every one who desires to obtain conviction, or to test the accuracy of what I state: for there are everywhere to be met with parties, though all unconscious of it, who are so delicately sensitive that their brains will reflect nearly each thought and idea as it passes through your own, if you steadily fix your attention upon them and they are not engrossed with any absorbing subject at the time. As I am often asked what effect the will has in mesmeric manipulations, and whether it is not sufficient without manipulations, I will, as far as I can, answer this question, and state the conclusion to which my own experiments have led me.

Digitized by Google

Some mesmerisers are of opinion that the exercise of the will is always necessary to produce an effect upon another person. I do not think this is always the case; although it is true that when we make mesmeric passes over a patient, even while our minds are occupied on other matters, there still is a certain amount of will exerted, or else we should not continue to move our hands even mechanically over the patient. Is it not clear that the will is capable of performing several functions at a time? My will, for instance, at this moment directs my thoughts, recalls to my memory words in which to express them, and the forms of the letters of which these words are composed, and guides my hand in tracing them. The first operation is the only one which seems to me as if my will determined it; the other two appear like mere mechanical and involuntary actions: and yet no one, I should think, would dispute that my will determined and carried into effect the last operation as well as the first. Thus when an operator asserts that his will is not exerted in moving his hand over a patient while his thoughts are engaged on other subjects, he errs.

But that an effect may be produced on individuals, independent of the will or intention of another party, I feel satisfied. For, in the course of observations which have now continued for some years, I have repeatedly met with cases in which one person has affected another without any intention on the one side or expectation on the other. In illustration of this, I will mention two examples.

A patient, whom I had been mesmerising for a neuralgic pain in the foot, that was easily removed for a time by a few passes, was sitting in a room where there were several persons. She had felt her foot rather uncomfortable for some time, when one of my children accidentally placed himself on the ground by the foot that was affected. The patient was engaged in conversation, and told me that she should not have observed where the child was had she not felt the pain entirely cease. After this, whenever she was suffering pain in the foot, the child could invariably remove it by placing his hand on the foot. Apparently, in the first instance of the removal of the pain there was neither imagination on the one side nor intention or will on the other to account for it. Another instance I knew in which a lady was attended by two medical men for a neuralgic affection; and she invariably had an increase of pain when visited by the one, and a diminution of it when attended by the other, though their opinions and treatment were exactly the same. This lady afterwards became a patient of mine, and we frequently found that

Digitized by Google

she had an increase or diminution of pain in the society of different persons, more particularly if they sat near her. She was entirely cured by mesmerism, though she says that to this day some persons make her feel uncomfortable when they are near her. I mention these two examples only, and think every practised mesmerist must have met with many similar instances, in which the will or intention had nothing to do with the effect produced. Whilst I admit thus much, I nevertheless am convinced of the powerful agency of the will; and, with few exceptions, I have found success in the removal of pain, in producing sleep, and in giving strength to the patient, to correspond with the will and attention that was employed, and that less effect has numberless times been produced by performing the operation of mesmerism in an inattentive manner for an hour, than in a few minutes when it has been accompanied by the concentration of the thoughts and the will of the operator.

I think, then, that there is a sympathetic relation existing between individuals entirely independent of intention on one side or expectation on the other: and I am fully aware that pain may be removed by the imposition of the hand, gentle friction, or even in some cases by the mere presence of another party all unconscious of this influence, without any expectation on either side of the relief that ensues. But in the generality of cases I think that the passes or manipulations of a mesmeriser more readily produce the phenomena of sleep, the soothing of pain, &c. Yet I think, with those who call themselves psychomesmerists or magnetizers, that the manipulations are not absolutely necessary; that, when there is the power of concentrating the attention for a length of time, all the phenomena may be produced without any manipulations whatever and that the simple will of the operator is sufficient.

Every mesmerist is aware that, when a sympathetic relation is established between himself and his patient, the latter will frequently have the same sensations of feeling, hearing, tasting, and smelling, simultaneously with himself; and also that the patient's thoughts and ideas are often in accordance with his own; and, by the experiments which I am about to relate, I think it will be clear that the fixed attention of one party upon another is sufficient to establish a sympathetic relation. I have on many occasions fixed my attention upon persons whom I had never seen before, and found that in a short time they have either performed some trifling act I have thought of, or have been impressed with ideas similar to my own. For example,—

Digitized by Google

I met a gentleman last summer at Dr. Ashburner's, who the doctor had informed me was very sensitive. Without my being introduced to him, I fixed my attention upon him, and willed him to come and speak to me. In a few minutes he did so. I kept my attention rivetted upon him, willing him to sleep. In a minute or two he said, "You must be powerfully magnetic; I have been mesmerised a few times, and talking with you gives me the same sensations as when I was mesmerised, namely, a tightness across the brow, and a feeling of extreme drowsiness; you must excuse me, but I must sit down at the other end of the room." This he did. I still kept my attention directed towards him, though, from the position in which I stood, I think he could not have observed it. In a few minutes he went to sleep. I tried several curious experiments upon him. Perhaps the most successful and striking were the following. When I thought of light, he said his sensations were delightful, that "he saw everything around him;" on the contrary, when I thought of darkness, he complained immediately of being in darkness, and of not being able to see anything. I awakened him, as I had put him to sleep, by will. On his leaving the room I stopped him instantly and recalled him, by will. I have no doubt Dr. Ashburner will recollect what I have related, as well as those who were present and who were much struck with what they saw and what we explained to them at the time.

Some months ago I was staying at a house where few of the persons present had ever witnessed any of the phenomena of mesmerism, and they were most anxious that I should shew them some experiments. I refused this unless they could find me a subject upon whom the experiment might be beneficial. I object to making experiments for mere amusement's sake, as I have frequently seen very uncomfortable effects produced, and as experiments generally fail to convince the sceptical, however successful they may be. I was twitted very much by some of the party present on my refusal, particularly by the lady of the house, who at once decided that all mesmeric experiments must be humbug; especially the effects, she said, which she had heard were produced by the will. There was a very interesting little girl present, the youngest of the family, and I said to the lady, "Though I object to putting any person into a mesmeric state, if you wish very much to witness a simple experiment of the will, and will give me leave to try an experiment on your child, I think I can probably convince you that it is not altogether humbug." She consented, and it was agreed that, without the child's knowledge, I should sit on a sofa, and that the child should

Digitized by Google

come to me, take hold of my hand and begin to ask me questions about mesmerism; that in five minutes she was to get up, sit on a particular chair in the room, come back again and sit on the contrary side of me on the sofa to that on which she sat formerly, take hold of my hand and begin to talk again on the same subject; I was then to get up and she was to follow me, and appear to interest herself in whatever I was occupied in. The experiments were perfectly successful.

I will give an example of another kind, in which the will only has been employed to remove pain, and I will then proceed to other experiments.

I was at a theatre with a party, and noticed one of the ladies putting her hand frequently to her head, as if she was suffering from headache. I observed to her that I feared she had a headache. She said, "Yes, and the noise and heat have made it so much worse that I think I shall be obliged to leave." I was sitting immediately behind her. I said nothing, but fixed my attention upon her head; and in ten minutes she said, "It is very curious, but since you spoke to me the pain has left my forehead, and I have a sensation as if my head was drawn backwards to you."

One of the most exquisitely sensitive and interesting subjects I have ever met with was a young lady suffering from an affection of the eyes, brought on by "brain fever." I was consulted about her case. At our first interview, without an attempt to mesmerise her or an idea of mesmerism on her part, I willed her to get up, come across the room, and sit upon a sofa near me. I then by will put her to sleep, and when in that state every question I proposed to her mentally she answered aloud, sometimes saying, "Why do you ask me that?" On one occasion I willed her to come to a house where I was calling. I was not able to remain to see the result: but she nevertheless went, and her mother informed me afterwards that she told her she must go and call at that house, for she knew I was there and wanted her. On another occasion, having seen her in a crowded ball-room without being observed by her, I willed her to come to me. I concealed myself and avoided her in the crowd. I saw her walking about looking anxiously in every direction. When she saw me she exclaimed, "O! I knew you were here; if I had not found you soon, I think I should have gone to sleep or fallen down; I felt something draw me so strongly in the direction I found you." One day, when calling upon her, I willed her to let a favourite bird out of its cage which was on a table near the spot where we were sitting. She rose and stood looking at the bird for some time; then took up the cage, and

Digitized by Google

removed it to another table at the end of the room. I still continued to will her to take the bird out of the cage. She opened the door and put her hand into the cage. Upon this I asked her what she was going to do. She replied, "I really don't know; I had a strange fancy to take my bird out of the cage, in consequence of which I removed it to the other end of the room: still I had the same wish, but why I do not know." The last time I saw her she was travelling with her family to the south. I called upon them at the hotel in York where they were staying for the night. I tried some experiments, which succeeded as usual and were very interesting; but from some cause or other, probably from persons coming into the room, uncomfortable effects remained upon her. When she reached her destination she wrote to me that she had been most uncomfortable ever since she had seen me, feeling exceedingly cold and wretched, and in a half-dreaming state, in which she could not bear to be disturbed by any one. I wrote to her that, at 11 o'clock p.m. of the day she would receive my letter, I would will her to sleep, and, if possible, emancipate her from the uncomfortable state she was in. I did so. A friend of mine, to whom I had communicated my intention, suggested that I should make some experiment to try whether my thoughts or will would really reach her at that distance, or whether the sleep was merely the effect of imagination. I agreed to try whether I could impress her with a desire to write me an account of her sleep in verse. I did so; and she sent me by the next day's post some very pretty and droll lines descriptive of her sleep and her sensations and imaginings in that state.

I have frequently met with patients who, though they did not possess the power of thought-reading so distinctly and perfectly as in the case I have last related, have unwittingly displayed great sympathy, and in whom it was possible by the will to alter completely, for the time, their thoughts and sentiments. On one occasion when I asserted this to be my opinion to some persons, amongst whom was a very sensitive patient of mine, and betwixt whom and another young lady, who was also present, there existed a great sympathy and attachment, both these parties said, "We do not dispute what you are saying, but we defy you to change our feelings and sentiments towards each other." I could not resist this challenge, though at the hazard of making them temporarily uncomfortable. In the course of the day, they had quite a dislike and repugnance to each other's society, nor did this feeling subside for some days, not until I had placed the young lady in relation with my patient when the latter was

Digitized by Google

in a mesmeric sleep. The varied phenomena in this patient were extraordinary. She displayed on various occasions perfect clairvoyance. She could always be acted upon more or less by the will. I have frequently taken away pains from the chest and side by my will, both when she was awake and when in a mesmeric sleep. In both states she always said that she felt a great heat in her chest and side whenever I directed my attention to them. I think pain in some instances was relieved more rapidly by the will than when I made use of passes. She has been put to sleep by will, both by myself and also by another friend who used to mesmerise her, when we were in another room and when she had no knowledge of our intention. Sometimes she was unwilling to be mesmerised, but, on fixing the attention upon her for a few minutes, this repugnance soon vanished and she would request to be mesmerised. Though I have never been able to get a distinct answer by mentally proposing a question to her, yet my own sentiments and feelings were beautifully reflected. When watching her I could observe an immediate change in her countenance as my thoughts varied. She would sometimes give utterance to the ideas that were passing in my own mind. On one occasion, after suffering much pain, which I had relieved her from, and falling into a sleep with an expression on her countenance of perfect happiness and repose, the change from the previous one of anxiety and anguish was most striking and at the moment recalled to my mind the very beautiful lines of Shelley, entitled—

"THE MAGNETIC LADY TO HER PATIENT.

"'Sleep on! sleep on! forget thy pain:
My hand is on thy brow,
My spirit on thy brain;
My pity on thy heart, poor friend;
And from my fingers flow
The powers of life, and like a sign,
Seal thee from thine hour of woe;
And brood on thee but may not blend
With thine.

"'Sleep on! sleep on! I love thee not;
But when I think that he
Who made and makes my lot
As full of flowers as thine of weeds,
Might have been lost like thee;
And that a hand which was not mine,
Might then have chased his agony
As I another's—my heart bleeds
For thine.

"'Sleep, sleep, and with the slumbers of
The dead and the unborn;
Forget thy life and woe;
Forget that thou must wake for ever;

Digitized by Google

Forget the world's dull scorn;
Forget lost health, and the divine
Feelings that die in youth's brief morn;
And forget me, for I can never
Be thine.

"'Like a cloud big with a May shower,
My soul weeps healing rain,
On thee, thou withered flower;
It breathes mute music on thy sleep;
Its odour calms thy brain!
Its light within thy gloomy breast
Speaks like a second youth again.
By mine thy being is to its deep
Possest.'

"The spell is done. 'How feel you now?'
'Better—quite well,' replied
The sleeper.—'What would do
You good when suffering and awake?
What cure your heart and side?—'
''Twould kill me what would cure my pain;
And as I must on earth abide
Awhile, yet tempt me not to break
My chain.'"*

As these lines passed through my brain, I saw her lips move, and a moment after she expressed herself as nearly as I can recollect in the following terms. "How happy you have made me! What is it that gives me such pleasurable feelings? Every thing I think of is immediately realized. If I think of *music*, mute music (as it were) falls upon my ears; if of flowers, I see the most beautiful, and smell the most delicious *scents*. I seem surrounded by a glorious *light*. I now view every thing differently. There is nothing to regret in the past, and the present is *delightful*, for it seems as if sickness and sorrow could touch me no more. If you do not see and feel all this, how do I feel it? or am I really in another state of existence?" She frequently went into an ecstatic state, and then would express the greatest happi-

* Written in 1822. *The Poetical Works of Percy Bysshe Shelley.* Edited by Mrs. Shelley.—p. 304.

How strange and humiliating to reflect that Shelley wrote these sweet lines in 1822, on witnessing mesmeric effects, having no idea of doubting the evidence of his senses, and that in 1850 the medical world, the attendants of royalty and aristocracy, no less than of the cottage, cellar, and garret, the president, fellow, examiner, lecturer, the journalist and medical penny-a-liner, consider it the height of philosophic sagacity to toss up their heads with contempt when the name of mesmerism is mentioned, and exert themselves to the utmost to keep mankind from its blessed powers of healing and assuaging. The bright and just* president of the College of Physicians of the present moment, Dr. Paris, in speaking of Dr. Thomas Mayo's *Treatise on Medical Proof*, in which such observations were made as called forth reprobation,† finds great fault with him for favouring mesmerism, of which Dr. Paris knows as much as he does of the stethoscope which he laboriously decried for twenty years and does still whenever he dares.—*Zoist.*

* See No. XXIV., p. 404. † No. XXIV., p. 378; XXV., p. 44; XXVIII., p. 380.

Digitized by Google

ness and pleasure. She thought she was surrounded by those who had long been dead: she fancied she saw her own friends, and described them to me most accurately, as well as some of mine, though she had never seen these when alive, and said they looked most bright and happy. However, I found these happy phantoms would generally communicate what I wished them; that is, whatever I strongly thought of she told me they had communicated to her: and therefore I have every reason to suppose that excitement of some of these higher organs of the brain, and the strong sympathy existing between her brain and the brains of those who were *en rapport* with her, was the cause of these hallucinations. Besides, when I questioned her as to whether she really saw these things or not, she always said, "They seem real to me now, but I think you have made me see them; and they must be merely the effect of an excited imagination." I have not time to enter much into this subject at present; but all the ecstatics who have been my patients, or have come under my own notice, have expressed themselves pretty nearly alike; and, from my observations upon the ecstatic patients of other mesmerisers, I have come to the conclusion that they all, from sympathy, adopt more or less the thoughts and opinions of their mesmerisers or of those by whom they are surrounded; and that this, in addition to the ecstatic delusion they are in, will in a great measure account for the extraordinary revelations of a future state of existence that some sleep-wakers have professed to make. I will here also make a brief observation upon *consulting-somnambulists*. I have availed myself of every opportunity of witnessing their performances and attending to their prescriptions. That there are many who possess great clairvoyance and an intuitive perception at times of the diseases of their patients, I am quite convinced; but, at the same time, I feel equally certain that they as often sympathize with the thoughts and ideas of those who are put *en rapport* with them as with the state of the patient, and that it is often impossible for them to distinguish between their own perceptions and the impressions of those *en rapport* with them, however truthfully they may be inclined. I am sorry to see this branch of the higher phenomena of mesmerism become a money-getting matter, because it is thus certain to stimulate the cupidity of many impostors, and humbug and charlatanism will be practised and tend to throw discredit on this most curious and useful faculty of some sleep-wakers. As to the treatment they prescribe, I have never yet seen a somnambulist who has not adopted modes of treatment according to his own previous ideas and opinions,

Digitized by Google

or those of his mesmerisers or the persons with whom he has much associated.*

I think I have succeeded in producing by will all the phenomena which I have been able to produce by manipulations. I have induced sleep: and in both the sleeping and waking state stiffened the limbs, made muscles of the limbs and body by concentrating my attention upon them perform the most extraordinary convulsive motions, have drawn to me or repelled from me the hand or foot, without the person having any knowledge or idea of my intention, and, in some instances where the person was awake and had never been in the mesmeric sleep, his *own* volition or determination has not been able to control the action of the limbs or the motion of the muscles produced by *my* will. I have succeeded in arresting spasms and taking away every species of pain, and in producing intense heat and perspiration, by the will only; and in many instances without the knowledge of the patients, who have been all unconscious of the power I have been exerting until after the results have occurred. On several occasions, when all manipulations to produce sleep or take away pain have been unsuccessful, I have succeeded by a strong and continuous effort of the will. At the same time, as I have before observed, I have generally found that the passes in combination with the will or attention most readily produce the results we desire, that manipulations are much less fatiguing to the operator than the continuous exercise of the will, and that I have often succeeded in removing pain by passes or laying the hand on the affected part when the will has failed or even produced a degree of irritation. A young man of the name of Fenwick, who had lost the use of his arm from a cart passing over him, and whose case I will send separately to *The Zoist*, exhibited some of the most striking and beautiful phenomena. By the will I could put him to sleep or awaken him, could make the muscles of the arm vibrate as if they were under the action of a galvanic battery, without any effort on the patient's part, and with little or no motion of the shoulder, hand, or elbow; in fact the muscles

* Dr. Elliotson, in his long article on mesmerism, common sleep, dreaming, sleep-waking, &c., in his *Human Physiology*, says, "I observe that the remedies always depend upon the country and the period,—that, in Paris, leeches to the anus and vulva, ptisans, baths of Barèges, and extract of nux vomica if the person has heard of Dr. Fouquier's treatment of paralysis, gummed water and gummed lemonade, diet drinks of borage, and M. Dupuytren's remedy of mercurialized milk procured by milking a goat previously rubbed with mercurial ointment, are ordered: and suppose that calomel, sulphate of magnesia, porter, and port wine would be called for in England; and that neither quinine for ague, nor iodine for bronchocele, were ever commanded before Pelletan and Dr. Coindet had made known their virtues." p. 662.—*Zoist.*

Digitized by Google

working without any movement in the position of the arm. When he was asleep I could make him come to me or go from me, stand up or sit down, by the will alone. The attractive power of the will over him was extraordinary. In the experiments I made upon him, I never found that he had any idea of what I willed him to do, or inclination to perform it. He very frequently denied that the muscles of the arm were moving until he saw them himself, and said that he had no wish either to get up or sit down, to come to me or go from me, but that he felt something drawing him which he could not resist. I never could discover that there was any difference in the results, whether I exercised the will or the passes upon him. He seemed equally affected by either, and always said that he had a sensation of great warmth.

A gentleman who was suffering from the asthma, and used to be speedily affected by mesmerism, though rarely going into an unconscious state, was, when his eyes were closed, relieved quite as readily by the operator fixing his attention on the chest as by passes. He used to say that the warmth he felt was very extraordinary, and the relief from spasm was almost instantaneous. In numerous experiments we thought that the effects produced by the will only were more powerful than those by the passes.

A woman at Fingall, in Yorkshire, suffering from tumors under the arms, swelling of the joints, hectic fever, profuse perspirations, and decided consumptive symptoms, a friend of mine asked me to visit, in the hope that she might derive temporary relief and sleep, which had long been denied her. I did so. I found her a most sensitive subject. A few passes sent her to sleep, though she was moaning as in great pain and scarcely seemed to notice what I was doing. After sleeping a few minutes her face became composed, and she shewed no symptoms of pain; but, as I could not get her to speak in her sleep, I awakened her. She looked very much surprized, and said that she felt quite comfortable and free from pain. I told my friend that she was so sensitive that I thought she might be put to sleep by the will in a few minutes. The bed curtains were drawn, so that she could not see or know what was going on. I fixed my attention upon her, willing her to sleep; when we looked at her two minutes afterwards, she was fast asleep. It was agreed that the following day, though I should be thirty miles off, the experiment should be tried again. A lady went at the time fixed upon. I purposely postponed the time half an hour, thinking that the woman might become acquainted with my intention and go to sleep through the power of her imagination. The lady's account was, that she called upon the woman at the time

Digitized by Google

agreed upon, and at first thought that the experiment was going to fail, as she saw no symptoms of sleep: but that in half an hour the patient went into a deep sleep, which lasted some time. After this she went to sleep every day for a fortnight at the same time, though I did not will her to sleep. She says that she felt in a dreamy and happy state for some days after. I have mesmerised her four or five times: the effects were always very lasting, and she is now in tolerable health, and all her old symptoms are gone: yet at the time I first saw her she was thought past recovery. It is eighteen months since I first mesmerised her. I might bring forward many cases similar to these, for it has rarely happened to me of late not to have a patient who could be sent to sleep as readily by the will as by passes; and in some cases the limbs have been made to move and rigidity been produeed by will in the same way as by passes. A rat-catcher in this neighbourhood had a terrier which was very sagacious, and almost as sensitive to the will as any human being. If it was sleeping before the fire, and any one fixed his attention upon it, it would immediately awake up, and come to him, or go to some other part of the room, as though annoyed at the disturbance. If it were ranging at some distance, I have seen it stop instantly on its master fixing his attention upon it, and then go to him; on my noticing to the man the sensitiveness of his dog, he said, "Oh dear! he is cunniner than any Christian, for if I looks at him he stops."

I shall only mention one other phenomenon of the will. It is the sensation of light which can frequently be produced by the will upon some sleep-wakers. Many sleep-wakers say they perceive a light emanating from their mesmeriser.* If the passes are employed, the light appears streaming from his fingers; if the will only, the light is usually observed to proceed most strongly from his head. On some the effect of the will is very singular in producing these phenomena. I have frequently by will produced upon a patient a sense either of darkness or light, as I pleased. Often, when I have been intently watching or willing a patient, he has exclaimed, "What a bright light I see around your head, and how bright and clear I begin to see things!" I have sometimes found that, by looking upon any object, I have illuminated it for the patient, and enabled him to see it though he could distinguish nothing else. This may be attributed in many cases to sympathy of brains, and the patient may see through the medium of the mesmeriser's perceptions: but I have reason to think

* See Dr. Ashburner, No. XIII., p. 127; XIV., p, 262; XXI., pp. 100, 106, 108; Dr. Elliotson, No. XXIII., p. 225.—*Zoist.*

Digitized by Google

this is not always the case, for I met with the following very curious instance in a blind girl. She was nearly quite blind from amaurosis; the sight of one eye was entirely gone, and that of the other nearly. She rapidly recovered the sight of the eye which was least affected, but it was by slow degrees that the sight of the other eye (in which she had been blind for two years, I believe) was restored. During the progress of recovery, I frequently had to test the improvement in her sight by presenting differently-sized letters to the eye. I observed one day that she saw some letters distinctly which I had been holding in my hand, whilst she could scarcely see the form of such as I had not touched. I then found that, by putting my finger on some of the letters in a large handbill, she instantly selected those, whilst she could not distinguish the others. I then fixed *my attention only* on a particular letter or word, and she was enabled to see that letter or word. This took place when the girl was awake.

I have witnessed some very curious and similar phenomena produced by Dr. Ashburner's will. By the will he would place a line of fire on any part of the floor pointed out by one of the company. The patient, on being requested to walk across the room, would, on reaching the place where he had willed this line of fire to be, instantly stop, and say that she could not cross the bar of fire. I have seen him also surround the patient by a circle of fire by will, out of which circle she could not move.

The experiments and observations on the will and sympathy that I have now sent you are only a small portion of what I have made and witnessed; but at the same time I think I have said enough to direct the attention of others to this very interesting subject. If any persons doubt these things, and wish to be really satisfied whether my statements are accurate or not, I recommend them to use their own powers, and try experiments which are easily within the reach of all.

If this sympathy and power of the will really exists, there are many who, though the utility of the knowledge of the fact may be questioned by some, will think that every natural truth is worthy of attention and investigation. If it does not exist, is not a fact, as I have stated, I will thank any one who will free me from the hallucination which I at present labour under.

HENRY STAFFORD THOMPSON.

*** Observations by Mr. Thompson on the silent power of the will may be found in No. XI., p. 319; XIV., p. 262; XIX., p. 253; and by Dr. Ashburner in No. XIX., p. 260.—*Zoist.*

Digitized by Google

III. *Notes on the Phenomena of the Will.* By Mr. William Cattell.

"A melancholy spectacle is presented on the publication of each succeeding number of *The Zoist;* persons grave by years, by position in society, by education, by profession, vieing with one another which shall most outrage common sense. It makes the heart sick to see men who, by courtesy at least, are still deemed to be possessed of reason, guilty of so much folly. By unanswerable evidence, mesmerism has been proved, again and again, to have little other foundation, in all its most striking features, but trickery and delusion. On many occasions Mesmer himself was convicted of imposture. He set the example of that impudent trick which has so often been imitated by his followers, namely, a collusion with parties who pretend to have been cured. There is, in particular, one early memorable instance, in which he miscalculated his power of imposing on the public. It is not surprising that it required some experience to attain the necessary dexterity in this kind of deception. The less hazardous secret of getting people to counterfeit diseases which he might afterwards represent as cured, he did not at first understand. He was, in consequence, foolish enough to choose the case of a girl known to the public of Vienna to be blind, in the expectation that his assertion of a perfect cure, backed by the suborned testimony of the patient, would escape detection, and swell the roll of his dupes. This is the famous case of the Vienna musical girl, Mademoiselle Paradis, who was known to have been blind for a number of years. Apparently with her own consent, she was pronounced by Mesmer to be completely cured; and when a public exhibition was insisted on, he rested the proof of his success on her being able to name different colours presented to her in succession. At first she succeeded; but it being discovered that Mesmer, in the meantime, made private signals to her, she was rescued by her father from her thraldom, found to be as blind as ever, and wholly unable to distinguish colours. Public indignation obliged Mesmer to leave Vienna about 1778. After this he began his career at Paris, where he had the address to persuade a person of some note, namely, Count de Gibelin, a man of letters and a *savant*, that he had been cured of a serious disease, and this gentleman was induced to put forth an appeal to the public on behalf of Mesmer's treatment. Shortly after, however, and while still undergoing a course of magnetism, he was arrested by the fell serjeant, Death, who took the cure into his own hands. An ardent partisan of Mesmer, at Paris, was Monsieur Campan, a gentleman belonging to the court. Being taken ill, he was removed to Mesmer's own house to be cured; and Madame Campan tells us, in her Memoirs, that this time, her husband having symptoms of pleurisy, was secretly bled and blistered by Mesmer, who notwithstanding received a certificate from the patient that he had been cured by magnetism. Madame Campan, on being questioned by their Majesties as to her husband's case, declared Mesmer to be a barefaced quack, adding the proof just mentioned, and henceforth he was discountenanced by the French court. Among the other tricks which Mesmer practised at Paris, was the introduction of accomplices among his patients—perhaps the first 'thimble-rig' on record. One of his juggles was to make his patients stand or sit in a circle, sometimes of two or three rows, around a wooden case or bucket (*baquet*) two feet high, in which were contained vessels of magnetised water. It was covered with a perforated lid, and each person in the circle was furnished with a polished iron rod, alternately long and short, which could be passed through one of the apertures into the bucket, while the other end was to be directed towards the supposed seat of the disease with which the patient was affected. There was also a cord, which seems to have been differently arranged at different times; sometimes being attached to the extremity of the rod next the bucket and coiled about the affected part of the body, at other times being made to pass round the whole circle of patients, encircling once or oftener the person of each; sometimes the

Digitized by Google

whole company also joined hands. At first a mysterious silence reigned in the Hall, and the light was feeble; then, from time to time, from an adjacent chamber arose solemn sounds of music, vocal and instrumental—sudden changes being made on their character. Sighs and suppressed groans began to prevail; the patients often felt oppressed and parched with thirst, to allay which they were supplied with copious draughts of what is called Imperial, namely, cream of tartar water. After a time an excitement arose; the patients sought to embrace each other; rapid involuntary motions of the extremities and trunk occurred; hiccough, starting, immoderate laughter, piercing cries, wildness of the eyes, were often added; and then followed languor, reverie, dejection, and drowsiness. At the beginning Mesmer did not appear; but he had secret confederates in the circle who directed and encouraged the necessary degree of excitement among the unfortunate dupes. When he did appear, it was in an imposing robe, and holding in his hand a rod, which he waved to and fro, while he frequently condescended to apply his hands to various parts of the person in particular patients, or else played with his fingers on the forehead or on the neck, at the same time that he fixed a steady gaze on the patient, who, by whatever cause, had earned his attention for the moment.

"I will not say, '*ex uno disce omnes*,' because it is very certain that many partisans of mesmerism are sincere and conscientious believers in its powers, being themselves dupes; still more common probably it is, that, having first suffered themselves to be deceived, they become enthusiastically desirous to seduce others to the same idolatry. I do however affirm, that Mesmer was, beyond all doubt, an adventurer, who, like many other unprincipled men before and since his time, had no higher motive of action than the desire to render the easy credulity of a certain proportion of mankind the means of his own aggrandisement. With this settled purpose in his mind, he did not so much invent a system, as he ransacked the mystical writers who preceded him, to extract from them whatever might most forward his design. Whoever is acquainted with the writings of Paracelsus, Van Helmont, Wirdi, Maxwell, Kircher, and Santenelli, as well as with the several publications of Mesmer himself, must acknowledge how much he is indebted to such authorities for the ideas which he propagated.

"It is true that mesmerism, as it exists at present, differs considerably from mesmerism in the hands of Mesmer himself and his immediate followers, in the last century. I say in the last century, because, though Mesmer lived to the year 1815, he and his system fell into complete obscurity after the French Revolution broke out. The country of his refuge seems to have been Switzerland. Different, however, as are the views and practices of the present day, as compared with those of Mesmer and his immediate followers, it is not too much to assume, that the Mesmerists of our time—for example, of *The Zoist*—think 'that he produced real effects, though he was ignorant of the cause.' These are the words of Mesmer himself,—the words he employed in speaking of his predecessor, the Curé Gassner, a parish priest, near Coire, in Switzerland. Gassner, just before Mesmer rose to fame, created a sensation in Switzerland and Germany, by the reputation which he acquired for the cure of diseases of the same character as those in which mesmerists chiefly boast their success. Gassner held, that human diseases in general result from the agency of the devil; and his method of cure consisted in a species of exorcism, in which, by the appalling use of the name of Christ, he threw his patients into violent convulsions, and produced other effects on weak people, not unlike those with which mesmerists are familiar. The bishop of his diocese dismissed him in the early part of his career, as employing exorcisms not sanctioned by the rules of the Popish Church; but, having attracted the attention and favour of some of the Bishop-Princes of Germany, he was restored to his parish. It was in consequence of the sensation produced by Gassner's alleged success, that the illustrious De Haen, then the Imperial Physician at Vienna, was led to publish his Inquiry into diseases said to be the result of 'possession.' But to return to the mesmerism of our times; it should never be forgotten that a system, the beginnings of which were raised with the unclean hands of fraud and deception, can hardly remain free in its superstructure from the taint of the like disgraceful

Digitized by Google

instruments. If the same amount of deliberate imposture cannot be brought home to the mesmerists of our time, it is not owing to there being a greater allowance of truth in their system, but because self-deception exists among the professors to a greater extent, and probably because the dupes being the very *élite* of human weakness, yield their belief without the trouble of much lying.

"'How long, ye simple ones, will ye love simplicity!'

"This subject will be continued next week.——7, Nottingham-place, Regent's-park."—*Medical Times, April* 13, 1850.

It is not my intention to advance any opinions on the abstract nature of volition; but simply to view its relation with mesmerism as a power seen only in certain effects, some of which it is my present purpose to relate. When first made acquainted with this agency by reading the experiments of Dupotet at the Hotel Dieu in Paris, that the report of a private case by a friend tended to confirm, I resolved to avail myself of the first opportunity to try the effect of my own will. This soon presented itself in the person of Arthur P., whom I had mesmerised but once previously, and failed to pass into the sleep. When he left me after a second failure, I commenced willing by intensely thinking of him for a few minutes, by which time I concluded he would have arrived at home. When I saw him at eleven o'clock next morning, he appeared very drowsy; and complained of headache and stupor, unlike anything he had ever experienced before; the former was soon removed by breathing, and, after being awakened in mesmeric form, he felt quite well and comfortable again, though for some time he had a horror of being mesmerised. His relation of what occurred after leaving me on the previous evening was exceedingly ludicrous. The weather being cold, he attempted to run; but his running soon subsided into a walk, for there came over him a tremor which he could not control, accompanied by a dread both of falling down and having his jaw locked. As the agitation increased he became frightened, and thought of returning, but was fearful of the stupor overcoming him by the way. On arriving home, being unable either to sit quietly or eat any supper, he was accused of inebriation or some terrible fright, and in this state then retired to rest, sleeping soundly till late in the morning—a period of almost twelve hours, when he was with difficulty aroused. This case fully convinced me that the silent will could exert an influence over persons even in the waking state, under certain conditions; for, though this Subject has never slept or shewn much susceptibility to my manipulations, yet, when the will alone was concentrated upon him immediately after the demesmerising process and whilst walking home, he was conscious of my endeavouring to throw

Digitized by Google

him into the sleep, and felt the same sensations as the passes had before induced, but in a greater degree, so that he had great difficulty in resisting the stupor which was creeping over him and wished to return and have it removed, yet dared not through fear of falling asleep on his way. The space through which the will here acted was inconsiderable. That it can produce effects at great distances is now an established fact, but what the boundaries are at which its palpable action ceases—though these must exist—will for some time remain uncertain, since they would vary with both the operator and subject. Frequently when Master Tims was in the room have I impressed him to come to me by silently willing, when he did not suspect it; or thrown him into sleep-waking though busily employed. However, if he had any suspicion, his own will was usually sufficiently powerful to resist me with success.

The following case is the only one where an opportunity has presented itself of using the independent will on a more extensive scale. A young lady, the sister of a surgeon, had long been the subject of rheumatism, and was compelled to keep her right hand constantly covered in consequence of the fingers being so swollen that she was unable to use it, and the forefinger was rigid. I mesmerised her nine times, and the last time she became sleep-waking: the use of the hand was restored and her general health improved, and she returned into the country to her residence, *about ninety-five miles from London*, promising, at my request, to compose herself upon the sofa for the next few evenings at seven o'clock, when I would endeavour to mesmerise her. A week afterwards, her brother informed me that *my patient had regularly obeyed these instructions, without feeling the slightest effect: and, in fact, I had hitherto been unable to keep my engagement.* One evening—a fortnight having elapsed—it was suggested that I should attempt to mesmerise my absent subject, as she could now have no intimation of my design; and, it being then seven o'clock, I willed her intensely for ten minutes. Two days afterwards her brother shewed me a note written by her late on that same night, saying, "I felt Mr. Cattell mesmerising me this evening: I was writing to London, but was obliged to put down my pen, and then asked if it were seven o'clock; they told me it was a quarter past, so I went to lie down, but did not sleep, though my head was very hot and painful."* This case was thus rendered accidentally very conclusive; for, when the lady prepared herself night after night

* See Mr. Thompson's effect upon Miss Collins in Fludyer-street, Westminster, while he was at Nerot's Hotel in Clifford-street, No. XII., p. 477.—*Zoist.*

Digitized by Google

at the same hour in expectation of being sent to sleep, as the result of an operation which she believed I was at that moment performing in London, there was no effect; yet when, some time afterwards, imagination being precluded and the mind engaged in correspondence, I did operate by directing the will upon her, a visible effect which made her conscious of being mesmerised was the result.

Latterly my attention has been directed to series of what I once termed peculiarities, which accompany my dreaming state. It is always associated with the consciousness of being in a state of existence differing from the normal one, and which I can withdraw myself from and exchange for some other similarly dreaming state by a simple energetic act of volition, usually signified by apparent self-destruction, such as throwing myself from a precipice, into a well, &c., &c., which acts are also deprived of their disagreeable and painful sensations by a benumbing influence of will. If the dream be very vivid and obscure the consciousness, this is restored in any emergency or danger; and, when nightmare has raised me in the air and I am falling, the will deprives the contact with the earth of any sensibility to pain. Again, if before falling asleep the mind be earnestly directed upon certain circumstances or a particular train of thought, my dream, if any, will usually correspond with and be moulded upon these; so that the will here forms the dream. It is not unusual for a person who wishes to awake at a certain hour, to fall asleep with that desire existing in his thought,* and I know two or three who signify this volition by marking the intended time upon their pillows, and the expected result almost invariably follows. This power of volition is seen where—especially with women and children—some rare event is about to occur on the morrow long before their accustomed hour of waking, but which they have a strong desire to witness. Who does not remember that when a child he, on such a morrow, surprised himself and falsified the predictions of his nurse, by waking in time?—because as he fell asleep the desire was uppermost in his mind. There is an evident similarity between these cases and the obedience of a subject in his normal state to commands received in sleep-waking.† In both there exists in the brain an idea or command of which the individual, through a different state being superinduced, is for a specified time unconscious, and which comes forward and imperatively directs him at a certain moment prefixed. The following cases

* See Dr. Elliotson, No. XXII., p. 223.—*Zoist.*

† See Dr. Elliotson, No. XI., pp. 361—379; XXII., pp. 222—224.—*Zoist.*

Digitized by Google

are selected from many others in my possession, as illustrative of this power of sleep-waking commands.

Robert B., æt. 19, being in sleep-waking, I desired him to come at half-past one (exactly an hour after) and ask a particular question which was specified to him at the time, first of myself and immediately afterwards of a Mr. C. whom I expected would then be present. I awoke him, and, as usual, he replied to my enquiries that he did not recollect anything which had occurred in sleep-waking. I noted the time exactly, and about two minutes before the half-hour Robert came and entered into conversation with me, saying he had a desire at that moment to do so. As I recollected the command, a smile crossed my countenance, which he remarked, and he asked, "What are you ——." There was a momentary pause, after which he put the question I had specified; but I failed in detecting any change in his countenance, and, looking immediately, found the minute hand exactly upon the half-hour. Meanwhile Robert went to that part of the room where my friend Mr. C. had been lately sitting, and, expressing regret at his absence, *presently entirely forgot the circumstances, though he always remembered it in sleep-waking.* One morning, about twelve o'clock, I requested little Tims, who was then in sleep-waking, to convey two messages at five minutes past two in the afternoon, and shortly afterwards awoke him. The gentlemen who were to be the recipients of these commissions being warned of the experiment, in order that they should not express any surprise or anger or irritate the subject by a laugh, we quietly awaited the result. As we expected, he delivered the messages at precisely five minutes after two o'clock, but did not await a reply to either or stay for what he requested. He returned, and presently, when charged with his folly in going on so ridiculous an errand, strenuously *denied that he had even moved from his chair for some time previously.* In this case both gentlemen believed the boy to be awake, and noticed no change in him except an appearance of vacancy about the eye, which did not seem to move when he addressed them. In his succeeding sleep-wakings, Tims remembered these missions perfectly, but declined executing any similar errand, because it subjected him to ridicule; so that when at another time he was commanded to come to me at fifteen minutes before three (it being then twelve o'clock), he positively refused. However, as the time approached, our hero became drowsy, and in a few minutes came to me complaining of headache: his head drooped and sleep-waking supervened. He did not again object to similar experiments, stipulating that, if in their execution there was

Digitized by Google

anything to excite a laugh, it must not be indulged in before him, as he was keenly sensitive to ridicule. With great readiness, therefore, he promised to request the presence of my friend, Mr. Douglas, after the expiration of three hours and three quarters from the time of his waking, as that gentleman would probably be in an adjoining room at that hour, though it was necessary, he said, for him to be told *the precise moment*, which I accordingly named. On this occasion I confidently expected the performance of the promise, and was therefore not surprised when at *the appointed minute* Tims entered the next room, and, finding Mr. Douglas still absent, requested he might be informed that I wanted him *the instant* he arrived. When shortly afterwards Mr. Douglas, having received the message, came and was confronted with Tims, the latter earnestly denied that he had left the room, and thought it exceedingly strange that we had a second time combined to make him doubt the evidence of his senses! In this case, I had taken the precaution to occupy him, so that he was busily engaged when the expected moment arrived; but this in no way interrupted the execution of the command.

In order still further to test these half-waking phenomena, I one day desired a sleep-waker to deliver three messages at a distance, and arranged that several persons should meet and speak to him on the way; while I placed myself so as to obstruct him as he returned. He did not heed or seem to hear them speak, but passed quickly and rapidly by, apparently awake, his eyes being fixed, and looking straight before him with a vacant gaze, as though he were absorbed in urgent business. As he approached I addressed him, and, suddenly arousing himself as if from a reverie, he could not comprehend how he came there, except I had willed him to sleep and just awakened him. It was remarkable, in all these experiments, that the sleep-wakers invariably, upon receiving the answers to their messages, replied, "Very well," but did not deliver them to me, though it is true that this was never specified in the command. All the patients in sleep-waking remembered these occurrences, and agreed that on such occasions they were somnambulant, though any command which had for its object the special induction of this state at a certain time invariably failed, and caused intense and peculiar headache which only my breathing on the head removed. I once expressed to the last subject in a succeeding sleep-waking my wish that he should remember the above journey in his normal state, an event which occurred very much to his surprise. Such phenomena are occasionally met with in disease, especially if a blow have been received upon the brain, as Abercrombie and

Digitized by Google

others have beautifully illustrated, and an instance occurred many years ago in my own person.* Whilst I was running one afternoon with a companion, my foot caught in a tuft of grass and I fell, striking the back of my head, though without feeling pain at the time. We continued our walk home, a distance of more than a mile, through fields in which there were fences to climb; but, after passing through a postern door, not many yards from the place of my fall, my memory forsook me, and I remained in this state of want of recollection till we had finished supper, which it seems I had been heartily enjoying. The circumstance so alarmed me at the time that I feared to mention it; and next morning, observing with surprise that a dead crow was hanging on one of the cherry-trees, I asked who had placed it there, and was told I had done so myself, having brought it with me last evening, and related that after a long race I had overtaken and killed it. The circumstances which occurred between passing through the postern door and sitting at supper remained an oblivious blank for some years, though I was conscious that so much time had elapsed of which my memory could recall nothing; till one day, as I was wondering over the anecdote of my race with the crow, both each circumstance which they told me and several others gradually seemed to identify themselves with my memory, so that it really became more strange that I ever forgot them.†

There are many beautiful effects in mesmerism which may be produced by the silent will. I have often suddenly suspended and as quickly restored the hearing and speech of a sleep-waker; either isolating him completely, or only in reference to a certain person. In like manner the patient would be unable to lift a chair, or book, or even the hat on his head, until the previous act of volition were repealed. I used sometimes to awaken my sleep-wakers by the silent will, or by command. One of these however told me in sleep-waking that the influence was not in this way so perfectly removed as by passes, and he felt stiff and uncomfortable afterwards. The effect of pure water upon patients, that has been subjected to an impression of the will and presented as some other substance, is too notorious to require more than a passing notice. The numerous examples which have from time to time appeared in *The Zoist*, together with the beautiful experiments so often shewn by Dr. Ashburner, require no confirmation, and fully prove that the will can so powerfully act upon

* See Dr. Elliotson, No. XII., p. 476.—*Zoist.*

† When persons have forgotten events or acquirements after a blow or disease, the whole has often at length returned to the memory.—*Zoist.*

Digitized by Google

the sleep-waker as to produce in him all the ordinary effects of a similar draught of whatever the water represents. And, further, by a sleep-waking command, he will also take water for wine, milk for coffee, or be deceived as to the individuality of any person or object according to the will of the operator. These facts have been brought forward in a recent work,* as suggestive that lycanthropy,—that monstrous effort of mediæval magic and record of ancient superstition and mythology,—may have had its origin and chief support in this power of the human will, in certain organizations, to change the personality of the magician or witch and so deceive the spectator's senses, as these would swear they had witnessed the transformation of a fellow-creature into the dreaded shape of a cat or wolf. I have many times been present when a susceptible subject has been unable to identify her mesmeriser, who she supposes has left her with some other person; and, whenever this occurred, he acknowledged that he was thinking of the individual with whom his identity was for the moment exchanged. A frequent immediate cause of this phenomenon was the absence of a ring which the operator almost always wore; and, on this being replaced, the mistake in his identity would not be discovered by the sleep-waker, who on the contrary believed that the imaginary individual had gone away. As regards lycanthropy, the stories of it as handed down to us are by no means to be received either as credible or unvarnished; else why reject the more modern freaks of certain mysterious inhabitants of haunted houses, where the keenest vigilance has failed in detecting human agency or trick? However, the records we possess of the existence of a belief so astounding, while they fail in carrying conviction to the mind, still leave upon us a strong impression that it did not strengthen or flourish for ages upon imposture, though much of this may have been reported as truth. *Ex nihilo nil fit*, said the Latin proverb, and no great or widely extended belief ever existed which was not partially true and founded upon truth; and it were far more credulous to acknowledge the wide-spread imposture which could hold its terrors alike over Europe and Asia, America and the Indies, and intimately interwove itself with the myths of ancient Greece and Rome, than accept it as an exaggerated and ignorant account of certain operations of the human will or some similar agency. As there was ignorance of the nature and object of wonders, as well as of a great many natural laws by which they may be produced, the question of their credibility resolves

* *Night Side of Nature*, vol. ii., p. 7.

Digitized by Google

itself into little more than a question as to the credibility of the witnesses. A man may appear ridiculous if he expresses his belief in any story of this sort; and yet, to say that all such wonders are false, would be an extravagant boldness of assertion. The accounts of wonders, then, from Livy's prodigies downwards, *I should receive*, according to Herodotus's expression when speaking of one of them *οὔτε ἀπιστέων, οὔτε πιστένων τι λίαν*: sometimes considering of what fact they were an *exaggerated or corrupted representation*, at other times trying to remember *whether any and how many other notices occur of the same thing*, and whether they are of force enough to lead us to search for some law, hitherto undiscovered, to which they may all be referred, and become hereafter the foundation of a new science.* It is probable that these wonders of lycanthropy and mediæval magic were liable to be witnessed more readily and frequently then, than could ever be again; the ages in which they flourished were those of ignorance and impressibility, and so unsusceptible are the present generation to sudden mesmeric effects that we are led to infer some psychological change in the race. We know that when a state has once been induced in the organism, the latter is liable at any time to enter into it again by the exciting influences of association or imagination,—a word of many meanings and comprehending various phases of mind. Fear predisposes us to the reception of external impressions: as also wonder, the excitement of novelty, and expectancy of something strange and powerful, whose cause is moreover invisible. These all operate from without, and act with increased energy as habit and temperament shew a preponderance of the nervous system. Hence few among the possessors of witchcraft were males; and their victims were most of them women. The more educated and powerful mind of the man led him to the higher aspirations of alchemy and the dawning sciences; while women were left to their household duties, with much time and but scanty food for reflection or mental exercise beyond the reception and transmission of fables, anecdotes, and occasionally exaggerated accounts of passing great events. Knowledge was local and traditional, books scarce, or, if known, sealed to the mass of the people. The ignorance of mistaken but fervent adoration invested natural laws with the importance of immediate emanations from the Deity or a demon; tales of wonder were credulously sought after, dreaded, and as extensively circulated, forming the current conversation of the age. How then can we wonder that

* Arnold's *Lectures*, p. 129. The whole of these lectures are well worthy of perusal, and their lamented author was deeply interested in mesmerism.

Digitized by Google

the nervous excitability of woman, aided by her pure and cherished faith, itself attested by numerous miracles and relics, should fall a victim to the spiteful and energetic will. The Witch of Endor, Roman Venefica, and all the Pythiæ, were female; and Tacitus records of the Gothic women and other tribes in the north, the Druidesses, &c., that they were the great instruments of such arts in his day. In Europe all the decrees were directed against women, who were not permitted to be present at the coronation of Richard Cœur de Lion. The witchcraft of Thessaly, and indeed of all Greece, was attributed to women, and this same belief in the feminality of the art existed among the negroes of Africa, the Scands of the North, and the North American Indians.

From a belief in the power, the transition was easy to the exercise of the art; and many were doubtless taught that the power resided in them. Thus Elizabeth Savage complains:

> "Some call me witch,
> And being ignorant of myself, they go
> About to teach me how to be one; urging
> That my bad tongue (by their foul usage made so)
> Forespeaks their cattle, doth bewitch their corn,
> Themselves, their servants, and their babes at nurse.
> This they enforce upon me, and *in part*
> *Make me to credit it.*"—*Witch of Edmonton*, Act ii., Scene i.

This faith in the powers of a reputed witch, while it increased her confidence, induced in the believer that state of susceptibility on which she may readily work.

Probably many recorded transformations were the result of cerebral disease; we find in modern times persons who will assert that they are always accompanied by some animal, as a dog, and even by a human being.

There is a work on Incantations, ascribed doubtfully to Galen, in which the author, alluding to the then prevalent system of therapeutics, says, "When a man's mind is preconvinced of the healing power of magical ceremonies over his disease, their application will cure him." Magic and physic were then handmaidens; the priest or seer was a physician; and Galen tells us that for the use of herbs, their formularies, introduced originally from Egypt, were magical, thus connecting them with a country whose priesthood were mesmerists and used therapeutic clairvoyance in the subterranean chambers of the temples of their brilliantly illumined Isis. The further we penetrate their history and push our research, the more this truth becomes confirmed; and the figures in their hieroglyphical paintings, like many ancient Indian statues, are in mesmeric postures; the three first fingers are extended, and the others bent under the hand or

Digitized by Google

broken off; and the Isiac table, which Champollion thinks was executed in the reign of Hadrian, presents a group in mesmeric attitudes. Among the Nadvessis and Chippeways, and even now among the Osages, the offices of priest, magician, and physician are inseparable; in Mexico the physicians were also priests, and the Pegoodinavian virgins were simultaneously instructed in magic, physic, and surgery, and were also therapeutic clairvoyantes. In the *Ile des Saintes* were formerly magicians, who were healers of the incurable, according to the fashionable authority of the day, and they combined other arts, whence we may infer that clairvoyance was not unknown among them. *(Pomp. Mela,* vol. iii., chap. vi.)

One rather curious method of magical therapeutics, intimately connected with our subject, was the healing of diseases by the sound of musical instruments. Thus Democritus says that this power of the flute and the trumpet was used by Asclepiades to cure sciatica; he affirmed that its continued sound made *the nervous fibres palpitate and the pain vanish,* thus recognising also the immense controlling power which resides in the nervous system. This method seems closely connected with the traditionary stories of Orpheus, the musician and charmer, soothsayer, and it would appear physician also, since it is recorded that he made many discoveries in medicine.* (Pliny, N.H. xxv. 2.) He is considered as the founder of the Grecian mysteries, whose import is supposed to have been explained in the ancient Orphic poems. He moreover received his mystical knowledge from the Dactyli (fingers = finger-men possibly = hand-men) of Mount Ida, so celebrated as magicians and such skilful physicians, that their name became synonymous with that of healers; these were thought to be connected with the Corybantes, or priests of Cybele, who, like the modern Turkish dervishes, induced sleep-waking delirium by frantic gestures, and the beating of cymbals and drums, &c. So vast was the application of this magic,—comprehending charms and ceremonies appealing to the cerebral power over the frame, clairvoyance, mesmeric manipulations, the frictions, and gentle touchings or stroking of the diseased,—that almost the whole art of therapeutics was composed of its formularies. The charms have some of them descended down to figure as curiosities in our museums, with the wonderful crystal of Kelly; they consist variously of artificial substances, as scraps of writing, rough unpolished stones, *amber* (of electrical notoriety), jasper, agate, &c., or wrought into beetles and reptiles, into eyes, fingers, &c., and

* Among the works ascribed to him are Ἱεροι λογοι (sacred legends), τελεται (mysteries), χρησμοι (predictions), and a book on the magical properties of stones.

Digitized by Google

quadrupeds. There can be no doubt that in the selection of stones for rings and other ornaments the ancients were chiefly guided by a reference to their magical virtues as amulets. The ring, indeed, has often been noticed in connexion with mesmerism. Above I have related a case of loss of individuality restored by one which the operator was accustomed to wear; and, in a former number of *The Zoist*, I mentioned the use of it in cross-mesmerism.* In ancient history we find it reported of Prometheus, the purloiner of divinity and intelligence from the gods,—who taught mankind the properties of medicinal herbs, the method of divination by sacrifices, as it was called, *ιερομαντεια*, and the taming of animals, (a physician and mesmerist,)—wore a ring set with a stone.† Among many others equally celebrated, was that of Charicleia, the ring which Gyges found on the giant's finger in the earth, by the powers of which he rendered himself invisible at pleasure; and the iron one of Eucrates, mentioned by Lucian.‡ Whilst upon this subject of rings, I will relate the extraordinary effects of an emerald which a clairvoyante elected in sleep-waking. The lady had for years been subject to morning nausea and headache; and, though mesmerism had relieved, it had not cured these distressing symptoms. One afternoon, about twelve months ago, she foresaw a serious illness which she should shortly suffer, and, so far as her present knowledge extended, there appeared no hope of recovery. About six o'clock that same evening, being again sleep-waking, she was earnestly requested by us to look for more certain information which might enable us to prevent or palliate this approaching malady. She for some time positively declined, became very dejected and melancholy, and told us that death had no terrors for her; but, after a while, becoming more cheerful, she said that if it were possible to obtain an emerald ring which, when presented to her in the sleep-waking state, would induce coma, three months' illness might be prevented and her life saved! In her expressive language, "Death was at that moment standing behind her chair!" At our request, she then mentally visited several jewellers' shops, in succession, and was again becoming low-spirited and fatigued, when fortunately she discovered such a ring in a jeweller's window in Oxford-street. From this place we accordingly procured several emeralds, that she might elect the proper one. By her express directions the magnetizer and myself joined our right hands; and each ring, being taken separately, was placed so as to rest *on both hands*, and thus presented. Neither the

* *Zoist*, No. XXVII., p. 229. † *Zoist*, No. XIX., p. 278.
‡ *Philops.* xvii.

Digitized by Google

first nor second produced any effect; and our anxiety was not a little relieved, when, on presenting another, the sleep-waker fell back in a deep sleep. This same result followed three times in succession; but the other rings induced no effect at all. *This ring, she joyfully told us, would be the means of saving her life.* It was a fine emerald, of a pale hue, and she directed that it should be placed on her finger *daily at noon precisely*,—if possible a minute before, *but on no account later;* at night it must be mesmerised and laid under her pillow, and during her sleep-waking every evening removed, but replaced before her mesmerist attempted to awaken her. However, notwithstanding all our care, she was one night awakened before the emerald had been put on her finger again, and there resulted a continuous sick headache, which lasted the three following days. At another time we removed it after the first awakening pass was made, and her body instantly became rigid,—in this case an extraordinary and very rare state, which her mesmerist had not the power to induce. One night the magic emerald was not placed beneath her pillow, and the following morning it was forgotten till three minutes after twelve. On the two succeeding evenings, in sleep-waking, her usually brilliant clairvoyance was in abeyance,—"all was dark, and a black veil obscured her vision." When these two days and their darkness were over, she directed that, after the expiration of ten days from the first application of her emerald,—a period she had named from the beginning, it must be mesmerised across each way, and still worn daily after twelve o'clock, though there was no longer a necessity for her mesmerist himself to place it on her finger, or that the time should be so exact, since all danger had now disappeared. During her sleep every evening she had elected the presence of two intimate friends, who with her mesmerist would form the mystic three,—a number just now essential to her recovery. Of these three I constituted one, and, though she neither saw, nor was otherwise conscious of, our presence, and spoke of us as absent, this sleep could not be induced in the absence of one of us; since, when only two were present, she saw and heard them both, but, on the entrance of the third, coma ensued, and she awoke unconscious that any one but her mesmerist was near. One evening I chanced to leave the room for a few minutes immediately that she fell asleep, and it was found that the ring could not be removed, for when force was applied her fingers closed together, became rigid, and swelled above and under the emerald, which *was rather too large* and loose, so that she had complained of being fearful of losing it. No sooner, however, did

Digitized by Google

I enter the room, and *the mystic number thus become complete,* than the rigidity and swelling instantly disappeared, and the ring was easily drawn off. The effects of this talismanic emerald would appear to be marked and beneficial, since, under its application, not only was the three months' dangerous illness prevented and her life saved, but there entirely disappeared those distressing symptoms—morning headache and nausea—which had afflicted her for many years, notwithstanding the steady and continued use of mesmerism. Her general health has since been better than she had experienced for a period of thirteen years, so that I trust her malady has been effectually removed. In another case a ring had great power, for, when the mesmerist had occasion to leave his patient sleeping for a short time, she requested that he would give her his ring, which accordingly she wore; and on his return declared that so long as it remained on her finger *she should continue asleep!*

The majority of charms were used by the ancients negatively as prophylacties against the evil eye* (*οφθαλμος βασκανος*), whose reputed powers of fascination were, if possible, more terrifying than in Italy and Hindostan at the present day. With this intent, a Roman suspended the phallas or fascinum, and probably also the bulla, from the neck of his child, and placed it in his garden as a symbol of the fertility of nature; while Pisistratus, the Grecian, in front of the Acropolis, erected the figure of a grasshopper. Fascinus, in obedience to the prevalent custom among all nations of propitiating that which they dreaded, became a deity, and was worshipped by the vestals with the Roman sacra. Children and cattle were, and still are in the East, most liable to the impress of this dreadful influence. Hence the Mantuan poet,

"Nescio quid teneros oculis mihi fascinat agnos."—*Virgil,* Ecl. iii., 103.

And Ovid† relates of the Telchins (*θελγειν,* to soothe with magical influence), that their gaze was poisonous. These Telchins were also capable of transformations, and exercised other magical arts. The origin of their name is well shewn in these lines of the *Iliad,*

Εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει,
ὧν ἐθέλει, τὸς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργειφόντης."

Iliad, xxiv., 343.

"And he (Hermes) wields his caduceus, and with it seals the eyes of men in sleep; and of those who are sleeping, re-

* See *Zoist,* No. XI., p. 308. † *Metamorphoses,* vii., 365.

Digitized by Google

awakens whom he pleases; and, carrying this wand in his hand, powerful Hermes flies away." The magic wand here introduced was a frequent instrument, as in this case, in the mystic operations of antiquity: the renowned enchantress and magician Circe employed one in her transformations: the blind Tiresias received the gift of foreknowledge, and with it a staff which conducted him as safely as though his natural vision had not been destroyed, from Minerva, who herself is represented with a wand, *(Odys.* xvi., 172.)

According to John of Salisbury, Mercurius or Hermes Trismegistus, an early Egyptian magician, discovered the art of fascinating the eyes of men, so as either to render persons invisible, or cause them to *appear as beings* of a different species.* This Hermes was chief adviser of Isis during the benevolent expedition of Osiris to all parts of the earth, and was therefore contemporary with the Exodus. Hence he has been named as one of those magi who performed before Moses. Among his attributed works are *Asclepius,* a dialogue between Hermes and this grandson of Æsculapius, an astrological production on disease; and one called *Curanides,* treating of the medicinal virtues of plants, animals, and precious stones. The historian Manetho chiefly drew upon the writings of this Hermes, who became in time a deity, and was worshipped as Thoth; and Manetho states that all the Egyptian gods had once been mortal. His connexion with medicine is another instance of the intimate association of divinity, magic, and physic, among the ancient nations.

There is a legend which attributes to the great Pythagoras powers of fascination similar to those of Orpheus, so that he thus preserved himself from the most dangerous animals, (*Iamblic. Vita,* cap. xiv. and xviii.) Among the negroes of Dutch Guyana are female diviners who fascinate the papa; and the jugglers of Cairo make their asp *(vipera naje)* rigid like a rod, and restore it to animation by throwing it upon the ground,—thus explaining the tricks of the ancient Egyptian magi.† In Italy, during the 16th century, men claiming descent from St. Paul braved the bites of serpents; and the frequent accidents which happen to spectators of the Indian charmer, together with the multitude of deaths which followed the attack of those snakes set at liberty in the Roman circus, by command of Heliogabalus, after the Marsii had fascinated them, fully prove that some powerful influence was exerted over these venomous reptiles, capable of controling their destructive propensities, which, however, were not, as

* *Polycraticon,* i., chap. 9. † *Exodus* vii.

Digitized by Google

has been asserted, eradicated, but could again be used so soon as they were released from the influence of the magician. Hasselquist, Bruce, Lemprière, and many others, have borne witness to the exercise of this power in Africa, Asia, and South America. Altogether this connexion of the snake with fascination seems remarkable. For Æsculapius held a rod entwined with serpents: the form of one of these reptiles was figuratively and medicinally erected in the wilderness: it was this which betrayed our first parent into a knowledge of good and evil. The wand of Circe who presided over magic, as also that of many other magicians, is represented entwined with serpents, who were sacred to the god of medicine, and of clairvoyance, and prophecy.

That mesmerism powerfully affects animals has been proved by many operators.* I have heard the case of a youth who, though ignorant of mesmerism, felt that there resided in his gaze a power of calming enraged animals. My informant once witnessed this effect upon a large dog, which, through mistake or neglect, was unchained: the youth advanced steadily towards it, and the dreaded animal, cowering beneath his powerful gaze, came forward and licked his hand, in token that for the first time it had really met its master. The dog continued fawning and obedient so long as this youth was near, or fixed his eye upon it. According to Lindencrantz, the Laplanders exercise a similar power over their dogs. A young nobleman recently induced sleep in a cat; and the renowned feats of the Irish whisperer and many other horse-breakers, together with the control maintained by Van Amburgh, &c., over the fiercest beasts in their collection (which they always keep before them under their eye), are all illustrative of the immense power vested in man over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth! An interesting account has lately appeared of an enraged bear that was subdued to sleep by mesmerism before some members of the British Association at Oxford.† I was once enabled to fascinate a young sparrow by intently gazing upon it for a few minutes. Until our eyes met, no effect seemed produced; afterwards its eyes rolled to and fro, and became finally dull and fixed opposite mine: but from this position it could not be moved by noise, intimidation, or enticement; and was so completely paralysed that not even a tremor was observable,—it appeared stiff in death. In this way the little creature was fixed upon

* See Dr. John Wilson's *Trials of Animal Magnetism on the Brute Creation.* London. 1839.

† Chambers's *Edinburgh Journal,* Oct. 27, 1849.

Digitized by Google

the perch and wires of its cage, the swinging of which rapidly about did not make it tremble. Being placed on the table and held till our eyes met, it became rigid as before, until released by being breathed upon, when it flew away through the opened window.

Witches not unfrequently employed some physical *embodiment* of their will, to increase its effect by sustaining the requisite confidence: hence waxen images of the victim were pricked, tortured, or melted, according to the intentions of the operators. They are undoubtedly not a modern innovation; Theocritus mentions them (*Idyl.* ii. 22), and Ovid:

> "Devovet absentes; *simulacraque cerea figit*,
> Et miserum tenues in jecur urget acus."—*Heroid*, vi. 91.

Duffus, a traditionary king of Scotland, was thus slain; as also Ferdinand Earl of Derby in Elizabeth's reign, though other accounts infer the assistance of poison.* Sometimes a glove of the victim was obtained and buried in the earth with the wish that it and his liver might simultaneously rot away, and other physical aids to give force to the will were at times invoked. It is related of the Marshal d'Ancre's wife, that she was beheaded as a witch for having enchanted the queen to dote upon her husband, and in her closet was found an image of the young king in virgin wax, with one leg melted away. At her trial, when questioned about the arts she had employed to secure so great an influence, she replied, "That ascendancy only which strong minds gain over weak ones."† Her explanation is highly truthful, and may be applied to many similar cases, especially where a blinded ignorance invested the slightest pretensions to learning with the dreaded attributes of magic.

The fact of one person being able voluntarily, that is, by the will, to convey his thoughts, and even his image or apparition, to another at a distance, was known in very early times. Here then is the germ of a host of marvellous phenomena and ghost stories;—that an earnest volition can impress a bodily image with the power of reality upon the susceptible mind of a person at a distance. This mostly occurs at the moment of death; but there are a few cases where the same has occurred during life and health.‡ Far from pressing such an explanation to the solution of every occurrence of this

* Is there any connexion between these images and the waxen Osiris which was given by Isis to every priest in Egypt?

† Seward's *Anecdotes*, vol. iii., p. 215.

‡ *Night Side of Nature*, vol. i., pp. 229—240, 306—317, &c. See a remarkable instance in a friend of Dr. Elliotson, recorded in the last *Zoist* (No. XXIX., p. 70).—*Zoist.*

Digitized by Google

kind, or to the denial of spiritual re-appearances (comprehending those that occur after death), still I am inclined to believe it affords a satisfactory theory which will include every case where a desire or earnest longing, on the part of a dying person, impressed his thought or image upon an absent friend. There is most satisfactory evidence of such a wish existing, and being expressed by the person seen, at the moment of appearance; in others there is some connecting tie, as of relationship or intimate friendship (constituting a *rapport*), that occupied the mind and directed the thoughts. Among many such personally known to me, are the following similar illustrative cases of this power of the will.

Mr. S. was lying dangerously ill in St. Bartholomew's Hospital, being almost constantly delirious. His children, consisting of Mr. William (my authority), an elder sister, and little brother, were staying with his sister at Highgate. In the evening, at 6 o'clock, candles being lighted and the children playing about, there appeared on the opposite wall, as though steadily projected from a magic lantern, the dim outline of their father, which gradually grew more distinct and the face became vividly luminous. The figure lasted scarcely a minute, but was so distinct that the little boy ran towards it with open arms, crying, "Why, there's father!" All saw it except Miss S., but her brother believes she refused through fear to turn and look towards the wall. The aunt, being what is called superstitious, hastened to the hospital, and, stating the fears she entertained, was allowed admittance. She found her brother delirious, but every expression that had fallen from him during the afternoon related to his children. In a few days he died; and he is remembered as a fond and excellent father. This aunt was one night awakened by hearing her name pronounced in the well-known voice of her bosom friend, Miss M., whom she beheld dressed in her ordinary attire and standing at the bedside. She instantly awoke her husband, who at once recognised the figure, and this immediately vanished. The young lady was lying ill—but not seriously—at an opposite house; and the aunt, impressed that she was required, hastily dressed, and was soon at the bedside. The invalid was much worse, and had been earnestly longing to see her friend, having expressed such a wish about the time her image appeared. She sank rapidly from that night, and died in a few days. At another time the shadow of a relative who resided in a neighbouring town, and whom she believed to be very well, passed through the aunt's room; and, with a simlar dread of mishap, she hurried off to his house, and found that he had died at the time of this appear-

Digitized by Google

ance from the effects of a sudden accident, of which there was not time to inform her, and had thought of her in his last moments. Mr. Allen H., being in London at a private asylum, in consequence of mental derangement brought on by an unsuccessful business transaction, was one day, in the autumn of 1848, observed to be more than usually excited when his keeper entered the room, and he presently in a firm voice declared to the man that his mother, then residing at East Sheen, had just died.* The keeper laughed and was retiring, when Mr. Allen calmly but earnestly asserted that "he had a feeling his mother was dead;" and this impression, which not unfrequently is communicated to those whom delirium or some insane state of the brain renders more susceptible, was perfectly true. At that moment his mother died at East Sheen!†

The extraordinary case of an American seer entrancing himself, and meanwhile appearing in and obtaining certain required information at a London coffee-house, which Jung Stilling‡ has related, on what he considered satisfactory testimony, shews a still more extraordinary power of the human will: and the feats of Brahmins who rendered themselves somnolent for years; the complaints of executioners and inquisitorial judges that sorcery or the devil made their victims sleep insensibly through agonies of torture;§ the well-known fact that the excitement of battle destroys the sensibility of wounds; the want of feeling displayed by Ethiopians to wounds and torture; death occasioned without physical cause, but by a moral influence—one person being struck across the neck with a wet cloth on his way to the scaffold, on which he would have been pardoned, according to Fienus, and another, according to Charron; another, by the trickling of water, which the person believed was his own blood, in one of our hospitals;‖ all these examples, and numerous others which might be mentioned, demonstrate that the mind concentrated in its action by the directing power of the will can overpower and suspend the senses. There is a remarkable case related of the Hon. Colonel Townshend in Cheyne's *English Malady*. This gentleman was greatly emaciated by organic disease of the right kidney. One day he discovered that by an "odd sensation he could expire and reanimate himself at pleasure;"

* As the insane are equally mesmerisable with the sane (No. XXVIII., p. 361), and the insane are sometimes clairvoyant (No. XVII., p. 30; XIX., pp. 311, 347), this phenomenon also is to be expected in them as in the sane.—*Zoist.*

† See *Blackwood's Magazine*, May, 1847, pp. 541-2.

‡ *Theory of Pneumatology*, p. 74.

§ *Fromaun de Fascin*, pp. 593, 810; Nicholas Eymeric *Directoire des Inquisiteurs*, part iii., pp. 481-3.

‖ See No. IX., p. 47.—*Zoist.*

Digitized by Google

—a feat which he successfully performed in presence of three medical attendants, Drs. Cheyne and Baynard, and Mr. Skrine. "All three felt his pulse first; it was distinct, though small and thready, and his heart had its usual beating. He composed himself on his back, and lay in a still posture some time. I found his pulse sink gradually, *till at last I could not feel any by the most exact and nice touch.* Dr. Baynard could not feel the least motion in his heart, nor Mr. Skrine the least soil of breath on the bright mirror he held to his mouth; then each of us by turns examined his arm, heart, and breath, *but could not by the nicest scrutiny discover the least symptom of life in him.*" They waited some time, and, the body continuing in the same state, were about to leave, under the impression that the *colonel was actually dead,* when a slight motion in his body reassured them; upon examination the pulse and heart were found again in action, and he gradually restored himself. His death-like state lasted half an hour, and occurred at nine in the morning; after which he transacted business with his attorney, and quietly expired at six o'clock in the afternoon; and the body, when examined, presented, with the exception of its right kidney, no signs of disease. Carden, the Italian physician, astrologer, mathematician, and magician, boasted that he had two gifts,—the power of separating *his soul from the body and senses,* similarly to the priest in Celsus, and the faculty of seeing what he pleased with his eyes, "*non vi mentis.*" C. Marius, the Roman general, when suffering from a swollen leg, was advised by the physician to have it taken off; during the operation he shewed no susceptibility to the pain, and not a muscle of his face moved, or a groan escaped him; so that the physician requested the remaining leg, and it was removed under the same composure. *Insensibility to pain is then no novel or modern invention or discovery.* Like all other mesmeric, artificial phenomena, it has existed and often been noticed in all ages. It occurred most readily, and therefore oftener, among the African negroes, whose natural sensibility, being least acute, was soonest overcome; and at this day they are not subject to nervous diseases.* Next to these the Romans shewed a small development of the nervous system, which in the Greek became highly organized and nurtured those philosophic, poetic, artistic, and intellectual endeavours which have given birth to the thoughts and guided the taste of the scholar, the poet, orator, and sculptor of every succeeding age; the depth of whose learning, shrouded in mystic phrases

* Moseley's *Tropical Diseases.*

Digitized by Google

and double-meaning words, fully comprehended only by the τελεται, the perfected, initiated, because these alone held the key (the mesmerism and clairvoyance of their inner temples), must now be fathomed in a new spirit, as travellers con over the sacred letters of Egypt, convinced that their language conceals a profound and mystic knowledge.

The rationalistic tendency of modern science has thrown undeserved and censurable discredit upon whatever it cannot understand or reduce to the test of practical experience. However credible a man may be, no sooner does he transgress the limits of this test, than, having entered on superstitious ground, he must no longer be believed. Just as a modern philosopher, whose strength of mind elevates him above the narrow prejudices of the schools, observing the truth which these *wilfully* overlook, and, acknowledging it, becomes the mark on which the ridicule of his age is exhausted; all previous acquirements are forgotten; friends call him infatuated and grow ashamed of his name; the imitators and enviers denounce him to their own level as an impostor: and it remains for the next generation calmly to award him that palm which justice demands and universal gratitude upholds.* The many discredited relations of olden authors, which the growth of modern research has brought within the pale of science, or rendered probable, ought to lead us patiently to await that evidence which, sooner or later, must arrive, ere our prejudice rashly condemns what we cannot or will not understand. Science, or rather the overstretching of its deductions, has fought the universal belief in apparitions with little success. Time after time, well-evidenced facts, whose accumulation not even Walter Scott was able to resist, are presented, and all learned disproof is powerless to remove the conviction of their truth. So the existence and use of amulets and charms, being perpetuated by facts, require explanation and inquiry, not contemptuous rejection, at our hands. From the days of the great Bacon downwards, children have had warts charmed away, or transferred from one to another at command; and these are not easily convinced that this was only imposture and delusion. Ferrarius cured the ague in a Spanish lieutenant and fifty others in one year, by giving them scraps of paper on which were written the words *febra fuge* with the command or will that as they daily cut off a letter so should the ague disappear. The Spaniard was quite cured by the time he came to the sixth letter!† The *Pharmacologia* contains similar testimony to the power of the will in a suffi-

* See *Zoist*, No. II., p. 102. † Skipton's *Low Countries*.

Digitized by Google

ciently susceptible system, and there is one by no other than Sir H. Davy. The talisman in this case was a thermometer which Davy placed under the patient's tongue to shew the temperature during the intended application of nitrous oxide, with which he hoped to effect a cure. The patient was a paralytic, and, fully impressed that he was about to receive his cure, so soon as he felt the thermometer touch him was greatly relieved, and, this being daily repeated for a fortnight, he was dismissed as cured, the nitrous oxide never having been required. Every one has read the account which Judge Holt gave to the jury sitting upon trial of a witch, that the slip of paper in their hands had been given by himself to cure a child afflicted with ague, and that the disease returned no more. A gentleman recently related the appropriate case of his brother, who used as a boy to suffer from violent and frequent tooth-ache, a disease to which all his family are subject. There was then living at Kendall a professed vendor of charms for this complaint, and to her he applied; receiving in answer a letter which he was to preserve but by no means to open. The toothache disappeared at once, and never returned; what is more curious still, while the rest of his family have suffered from decayed teeth, his, after a lapse of twenty years, remain as sound as ever! At the instance of a sleep-waker, I once gave him mesmerised wool to place in his ears at night; happening to apply it for the first time before he had finished undressing, and then kneeling to prayer, he forgot everything that occurred afterwards,—in fact, sleep-waking supervened. During its use, his natural sleep was always prolonged, and he could not easily be awakened. Its presence occasioned, as he had predicted, pains similar to those caused by the approximation of my fingers. Before this application he did not fall asleep in less than twenty minutes from commencing the passes; afterwards five were sufficient, and he rapidly became very susceptible. The occurrence of such phenomena in modern mesmerism is but an application of the charms and amulets of witchcraft, and the relics and religious talismans of the Christian ages immediately succeeding paganism. In all there may be traced the same curative power;—*an action of the brain over the general system, directed and concentrated by the will.*

W. CATTELL.

23, Duke Street, Grosvenor Square,
Feb. 1, 1850.

Digitized by Google

IV. *Cures of various Diseases, by Mr. Capern of Tiverton.*

"Simple as are the dupes of mesmerism, it is impossible to suppose that even they could be long deceived by *a system altogether destitute of truth.* It must, however, be freely confessed, that there is some sprinkling of truth in mesmerism; and thereby it is that it becomes the readier snare to the weak and inexperienced. There are two unquestionable axioms, which should be ever present to the thoughts of those who feel themselves exposed to be drawn into the vortex of mesmeric delusion: the one is, that when a statement false in the main is mixed up with one or two propositions, not at once obvious, yet proved at the moment to be true, a man is in danger of believing the whole that is affirmed. The other is, that strong and repeated assertion, even by a person of the smallest possible pretensions to authority, can hardly be resisted by the human mind, when it turns on points on which the individual addressed has no previous experience. These are two antidotes to mesmerism. Let the first be adopted as a guide till the experience referred to in the second be attained—that is, till some knowledge has been acquired of the nature of the phenomena in the human economy over which mesmerism pretends to hold control.

"What, then, is the amount of truth in mesmerism? It is true that there are some mysterious parts in the mental constitution of man and woman kind which may be acted on by various causes, often in appearance of no great power, so as to originate effects very different from the controlled orderliness of thought and feeling observed in the minds of the same individuals when engaged in the ordinary intercourse of society. These mysterious parts of the human mental constitution are brought into operation in reverie, trance, dreaming, nightmare, sleep-walking; in the alternate bursts of sobbing and of laughter, and in the mimotic phenomena in general of hysteria; in the leaping-ague, in the aberrations concomitant on the epileptic paroxysm, and in other convulsive and imitative diseases. The power with which slight causes operate on a susceptible nervous system, to the production of powerful effects, is illustrated by the irresistible fits of laughing and other convulsive movements produced by tickling some of the more sensible parts of the surface of the body. There is, perhaps, nothing more wonderful in the production of the trance, termed 'mesmeric sleep,' in susceptible persons, by a few passes made before the eyes, than in that of the violent state of excitement sometimes observed by so slight an act as tickling the soles of the feet. But, as to the pretended clairvoyance, and the transference of sense, there is nothing more in them than what results from chance coincidences between real circumstances or real events and the drowsy fancies excited by substantial impressions made on the senses in the mesmeric trance, analogous to the well-known accidental coincidences—particularly when dreams are cultivated—and the actual circumstances or events with which the individuals concerned are familiar when awake.

"The only important admission, then, that can be made in favour of mesmerism is, that it is highly probable that in susceptible individuals a state of insensibility may sometimes be produced so great, that even the pain of surgical operations is not felt. Chloroform produces a more perfect insensibility to pain, with greater certainty, and, as it would seem, in every kind of constitution; and, while it is entirely safe when in a state of purity and rightly administered, it has this advantage, that it may be made to operate at once on the nervous system without the excitement of such mental feelings as may have after ill consequences. It is needless to raise the question, whether the insensibility produced by chloroform be identical with that of the mesmeric trance. It is at least certain that the mesmeric trance is not natural sleep, and that the mode in which it is brought on is, in a medical point of view, highly objectionable. Long before mesmerism arose, the state of trance was known as a morbid condition. It plainly is allied closely to nightmare and sleep-walking, as both these are to epilepsy,—one of the most dreadful diseases to which mankind is subject. Epilepsy, and some allied diseases, are well known to be brought on by mere imitation, and to be perpetuated by habit. Nor is there any precept in medicine better founded than the injunction, by every possible precaution to protect those endowed with an unusual

Digitized by Google

susceptibility of the nervous system from the operation of all those causes of excitement by which morbid habits of action, as readily happens, may become established in their constitutions. The mesmeric trance is not merely analogous to hysteria; it is, in fact, a form of hysteria; and it is well known, that nothing serves so much to increase the frequency of hysteria as indulgence in the feelings to which the over-susceptible are unusually prone, and the neglect of those efforts of self-control which every woman who escapes hysteria must have so often exercised. For a woman to subject herself to the passes of a mesmerist, is to reverse this precept.

"So much of truth, then, there is in mesmerism: the rest is all delusion, collusion, fraud, and imbecility.

"*As to the cure of diseases by mesmerism, it is contemptible:* as to the diagnosis by the same, it is worse than contemptible. The latter implies a supernatural clairvoyance, the grossest delusion that ever entered man's imagination; the former, in its most limited sphere, namely, as a means of exciting the imagination, may have sometimes a temporary success in mere functional paroxysms, on the same footing as the swallowing of live spiders, millepedes, or mice,—remedies not unknown in former ages. But, even within this limited range, the risk is greater than the advantage. And no one who knows the great truth, that it is Nature that cures diseases, when the patient happens to be, or is designedly placed in circumstances favourable for the unembarrassed exercise of the healing power inherent in the human constitution, need be at any loss to understand the slight foundation on which the partizans of mesmerism claim credit for it in occasional cases of recovery.

"I have throughout treated clairvoyance—the favourite hobby of the mesmerists—with simple contempt, as I cannot but think it deserves. If they complain of this treatment as unphilosophical, why do they not apply their pretended illumination to some case which the public can understand and participate in. An excellent opportunity exists, at present, for an *experimentum crucis* on the subject. The whole country trembles with interest as to the place and condition, at this moment, of Sir John Franklin and his companions, as well as for the success of the several expeditions now dispatched, or about to be dispatched, for their relief. Let the mesmerists publish daily or weekly accounts of the proceedings of Sir John and his companions, or, if unfortunately they are no more, of the expeditions now in search of them; and surely, if their boasted clairvoyance be concentrated on this one point, they cannot fail, if there be any truth in their so oft-repeated assertions, to mitigate the public anxiety in the meantime, and to establish their doctrine to the satisfaction of all, when, on the return of the ancient mariner, or those in search of him, the ship's log shall be found to tally to the letter with the declarations obtained through clairvoyance.

"But there is another phase in which it behoves us to regard mesmerism, as advocated by its professors; and I propose to take an early opportunity of considering the infidel and impious doctrines propounded with so much unblushing effrontery in *The Zoist*.—7, Nottingham-place, Regent's-park."—*Medical Times, April 27th*, 1850, p. 313.

Rheumatism.

Samuel Chudleigh, aged 68 years, parish of Coleford, near Crediton, was suddenly seized five years ago with pains all over his body. On the second day he was compelled to go to bed. The doctor of the union attended him, but without any benefit. In a *fortnight*, being much worse, he was removed to the Exeter Hospital. While there he continued getting worse, and at the end of *a fortnight* requested to be sent home, as he thought he should die if he staid any longer. He was conveyed home with *great difficulty*, and was then confined to his bed for *a year and ten months*. He was again

Digitized by Google

attended by the union surgeon, who, however, did him no good: indeed often told him that his case was *hopeless.* During this time he suffered great pain: his legs and arms became contracted, and he felt as if they were chained together; and, the disease attacking his eyes, he lost the sight of the right. At the end of that time, however, he improved a little and was able to leave his bed. His legs still remained contracted, and he was quite unable to move without crutches. In that state he remained for *three years more,* when his son, who resided at Tiverton, advised him to apply to Mr. Capern. He accordingly came to Tiverton, a distance of 16 miles, and on the 26th February Mr. Capern mesmerised him for the first time. He felt considerable warmth in the limbs and *slept better that night than he had ever done since he was first ill.* After *six* mesmerisations he was able to *walk without crutches and go up and down stairs* in the ordinary manner, which he *had not been able to do for five years.* He now sleeps well and feels no pain, and, though the limbs are still contracted, he is able to walk without any inconvenience, and expresses great gratitude to Mr. Capern for the good he has done him.

A remarkable fact connected with this patient is that he has been practising "mesmerism" unconsciously from the day of his birth up to the present time. A popular superstition exists in Devonshire that every seventh son possesses the power of curing disease by the simple application of the hand. So firmly is this believed, that persons were waiting anxiously for his birth in order to be touched by the new-born infant, should it be a boy, for the cure of this disease. This power he exercises every Sunday only—the day of the week on which he was born. At the time of operating he mentally repeats what is believed to be a portion of Scripture; but on this point he was not communicative. He commences by making seven passes over the diseased part precisely in the mode adopted by mesmerists, decreasing the number of passes every Sunday by one until he comes to the last, always, however, taking the same time in making each lesser number of passes that he had previously taken in making the seven, so that the one pass on the seventh Sunday occupies as much time as the seven passes did on the first. Should the cure however not have been effected at the termination of the seventh Sunday when the last pass is made, a second course is commenced the Sunday following, seven passes being again made and the number decreased each Sunday as before. During his stay in Tiverton, whilst under Mr. Capern, he was visited every Sunday by persons suffering from scrofula, on

Digitized by Google

whom he operated in his usual manner. Two of these, Mr. Upton, of Bickleigh, and Mr. Clarke, declare themselves much benefitted, and their cases are hereto appended as they came under my own observation. His father, being also a seventh son, practised the cure of disease in the same manner: and my patient was believed to possess extraordinary powers of healing because he was the seventh son of a seventh son.

In addition to his operation, a sixpence or other piece of silver is sewn into a small bag, and that again into another, and worn round the operator's neck during the last of the seven weeks. It is then given to the patient, who wears it for the next seven weeks, and it is afterwards deposited in a box to be carefully preserved from wet or the touch of a needle. Should this not be carefully attended to, the disease will return, and he states that he has known cases where, the above precautions not being properly attended to, the disease has returned.

Enlarged and Suppurated Glands.

James King, tea-dealer, Tiverton, received a blow in the neck about eight years ago, which caused the glands to swell, and he experienced very great pains in consequence. He applied to surgeons and physicians at Tiverton, Exeter, Teignmouth, and Plymouth, and was under medical treatment for *eight years.* From one surgeon alone he took no less than *eighteen quart bottles* of medicine, but neither this nor any thing that was done for him by the doctors was of the slightest service. His neck had become frightfully diseased, there being as many as eighteen open wounds in it at a time; for as fast as one wound suppurated another formed. There was a constant large discharge of matter. Happening to be present when a Mrs. Teasdill was in a state of sleep-waking, she called Mr. Capern's attention to King's case, and informed him that he might cure King by mesmerism, at the same time giving directions in what manner the passes were to be made. Mr. Capern followed her instructions, and at the end of about *twenty* applications of about *five* minutes each the wounds closed and were *perfectly* healed, and have remained so ever since.

Tic Douloureux.

Jannetta Tout, aged 45 years, wife of James Tout, agricultural labourer, Manley, Tiverton, states that she had the tic douloureux for nearly *sixteen* years: she consulted at various times eleven surgeons and two physicians, and was

Digitized by Google

for sixteen or seventeen days an in-patient of Barnstaple Hospital, but *without the least benefit;* and grew worse and worse, the attack lasting sometimes twelve or thirteen hours, and the pain being extremely severe. In September, 1849, she was induced to apply to Mr. Capern to be mesmerised. There was an *immediate* improvement after the first operation. She has been mesmerised about six or seven times since, and each time with increased benefit, and *seldom suffers* any pain now, except when something happens that worries and makes her anxious. The pain, when it does occur, is much less severe than formerly, and lasts a shorter time. She was also subject for many years to soreness of the breast: this complaint has been much better since she applied to Mr. Capern.

Some years ago she injured her left arm and shoulder, and subsequently suffered from rheumatism in the same part, and for the last three years she has been unable to put her left hand behind her, or even to get it so far back as to put it in her pocket. Until the 5th January she had never mentioned it to Mr. C., who had therefore almost entirely confined his passes to the head. A rock crystal being drawn down the arm, not with any intention of benefitting the limb, but merely by way of experiment, a strong sensation of warmth was produced, and in a few minutes she was able to place her hand quite behind her, and move the fingers and arm with greater ease. She also experienced powerful effects from the rock crystal being placed opposite her eyes for a few minutes, —a strong sensation of warmth in the temples, with a feeling of greater lightness and comfort. At the first mesmerism she swooned completely away; and on every subsequent occasion she experienced great faintness, and it was necessary to support her in the chair or she would most certainly have fallen to the ground.

Chronic Tooth-ache.

John Vickery, hair-dresser, West Exe, Tiverton, had suffered for about *five* years from severe tooth-ache, which frequently rendered him incapable of attending to his occupation, and he often passed several nights in succession without any sleep. Various attempts had been made by different surgeons to extract the tooth, but they all failed. Having heard that Mr. Capern had cured a case of tooth-ache, he was induced to apply to that gentleman, who, meeting him accidentally in the street while in a state of great suffering, took him into the shop of Mr. Wellington, a druggist, before whom Mr. C. in about *two or three* minutes relieved him from all pain and *completely cured the tooth-ache* by merely looking at him at

Digitized by Google

the distance of three feet. This occurred nearly three years ago, and he *has not had the slightest return of it since.*

Mr. Capern, having heard of cures being made by mesmerists by the mere will, without passes, was desirous of making the experiment for the purpose of ascertaining their truth, and from the success of this experiment is convinced that with sensitive patients a cure may often be performed in this way.

Head-aches for nearly half a century.

Mary Taylor, West Exe, Tiverton, aged 54, had been subject to severe head-aches ever since she was 10 years old. For some time previous to her applying to Mr. Capern a week never passed without their occurring two or three times. The attack usually lasted twenty hours, during one half of which time she was very sick. She was reduced to a state of great weakness, and almost entirely disabled from performing any household work. As soon as the attacks came on, she was completely prostrated, and, when in service, was often (to use her own expression) carried to bed like a dead person. She slept little, and never knew what it was to awake in the morning without a pain in the head. About two years ago she was induced to apply to Mr. Capern, by whom she was mesmerised about forty times. She has derived great benefit. She does not now suffer from head-ache more than once in three or four months. At the present time she has been six or seven months free from an attack. When the attacks do occur they are of a short duration, and less severe than formerly, seldom lasting more than eleven or twelve hours. The household occupations, for which she was formerly obliged to employ hired help, she now performs with her own hands. She sleeps well. During the last two years she has several times sat up as a nurse with sick persons. On one occasion for ten successive nights, on another for eight, on another for eight, and on a fourth for six. Only on the first of those occasions did she suffer from head-ache: even then the attack did not come on till the last morning, when she was obliged to return home. She declares that she has not been as well as she now is since she was a little girl 10 years old.*

Nocturnal weakness of the Bladder.

Copy of letter received from Mr. Colquhoun:—

"Tiverton, May 3, 1850.

"Sir,—My son, George Arthur, being now cured of his

* The cure of so inveterate a case as this might demand daily mesmerism for a twelvemonth: and we see no reason why a perfect cure should not be obtained by strenuous perseverance.—*Zoist.*

Digitized by Google

troublesome complaint, viz., non-retention of urine at night, (he will be ten years his next birth-day,) I think it but just that mesmerism should have my testimony as to this cure. The boy had previously been under medical treatment by the most eminent surgeons and physicians in London.

"On my return from India, I found his complaint most offensive, and, after sea bathing, tonics, and sleeping on hard mattresses had failed, I had recourse to you, *knowing, from what I had seen in India of mesmerism under Dr. Esdaile,* that the system would be strengthened, even if a cure was not effected. The result has been a *perfect cure* in my opinion, no return of the complaint having occurred for three months, and this without medicine or any attention to diet in particular, except mesmerised water.

"Pray accept my sincere thanks for the trouble you have had. The cure was effected in *seventeen days,* operating once for half an hour daily.

"I remain, dear sir, yours faithfully and truly,

"H. COLQUHOUN.*

"Mr. Capern."

Blindness from opacity of the Cornea for many years.

John T. Tindall, a native of Yorkshire, but now a settler in Somerset, Niagara County, New York, had the misfortune fourteen years ago to have both eyes most severely injured (more particularly the left) by the bursting of a bottle of aqua fortis, a part of which entering the eyes caused the most excruciating pain and a high degree of inflammation. He was attended by three medical men at the same time, and continued under medical treatment for a period of *eight* years: they were in constant attendance upon him. He was cupped regularly three or four times a week for three months, and had seven blisters on him daily for a like period. He was also bled from the arm profusely so as to induce fainting: on one occasion five pints of blood were taken from him, and used when cold as a poultice to the eyes. The left eye was in so deplorable a state, that the doctors never gave him hope of sight being restored to it, but confined their attention to the better of the two (the right).

Amongst the remedies used, in addition to the above, during the last two years of the medical treatment, were the following; lunar caustic, corrosive sublimate, blue and white

* Gentlemen from the East are now telling all over England the cures and the painless surgical operations they have witnessed in India, and shaming the proud medical profession.—*Zoist.*

Digitized by Google

vitriol; he had also snuff, burnt white loaf sugar, and pounded glass blown into the eyes, and other remedies; sometimes the glass was mixed with a cerate and used as an ointment. He was under the treatment of no less than seventy medical men, visiting the following places in order to consult oculists of celebrity, viz., Flycreek, Copestown, Vinstown, Usaka, Geneva, Collodig, Buffalo, Albany, Johnston, Kingstown, New York, Toronto, Nidby, Upper Canada, Candon, Roum, Syracuse Somerset, *but he derived no benefit whatever,* remaining *totally blind:* the right eye quite destroyed by the remedies used, and the lid closed on an empty socket. He therefore, for the last six years previous to his coming to England, gave up doctors and treated himself.

In the autumn of 1849, he returned to England for the purpose of consulting some of the London oculists, but first went into Devonshire to visit some friends from whom he had been parted for more than twenty years. Early in the month of November last, when on his way to London, he stopped at an inn (Red Lion) in Tiverton, and the landlady informed him that she herself had suffered from bad eyes, but had been cured by Mr. Capern, and recommended him strongly to try that gentleman before he proceeded farther. On more enquiry he was induced to place himself under Mr. C.'s care, who mesmerised him two or three times a day for the first two months, and, extraordinary to relate, he derived benefit the very first mesmeric operation, though this was only of about five minutes duration.

Mr. C. took him to Dr. Jervis, an oculist of Tiverton, who told him it was *in vain to attempt anything with his eye, as it was beyond the power of mortal man to restore the sight, nearly the whole of the cornea being covered with a thick white film.* Notwithstanding this damper upon their hopes, Mr. C. determined to persevere: and his success has been beyond their utmost expectations, as the patient can now read the signs over the shop doors, distinguish articles in the windows, and walk to any part of the town in perfect safety. The film is not removed, but the patient feels satisfied that it will be so eventually, and regrets that his means will not admit of his staying longer in this country. This patient is a man of Herculean strength and stature and of strong nerves, yet has become so susceptible to mesmeric influence, that his mesmerist can place him at any time in a state of deep coma by merely holding one of his thumbs for less than ten seconds.

This case being altogether so extraordinary and incredible, Mr. Capern deemed it prudent to have the above statement verified by the patient upon oath before Mr. Coles, a

Digitized by Google

magistrate of the borough of Tiverton, as the patient, being about to return to America, could not hereafter be referred to.

Sprained Ankle.

Betsy Isaac, wife of William Isaac, lives in West Exe, Tiverton. Was taken giddy about seven weeks ago, and, losing her sight, fell down; the left leg turned under her, and the ankle became strained, so that she could scarcely move the foot, and in getting up stairs had to go upon her knee for several days for the first fortnight. She suffered a great deal of pain; since that time the pain has become less severe, but she suffers from it at night as well as in the day.

She met Mr. Capern in the street on 10th June, being in pain and limping from the state of her ankle, and requested Mr. Capern to try if he could help her. He took her into the Three Tuns Inn, and commenced making passes down the knee and ankle. She declared she felt a change at the second pass, and in about three minutes she declared the pain had entirely ceased, and she could walk across the room with apparent ease and without any suffering.

Mr. Capern had, about three months previously, relieved her of a severe toothache.

Betsy Isaac × her mark.

This took place in the presence of Mr. Mowatt, an American gentleman, who was on a visit to Tiverton at the time, and made a memorandum of the woman's statement.

V. *Medical Dishonesty* versus *Clerical Credulity; which is the worse? and what is the fact?* By the Rev. GEORGE SANDBY.

TO THE EDITOR OF THE ZOIST.

June 1st, 1850.

SIR,—My attention has been directed, by several correspondents, to a paragraph, headed "Clerical Credulity," that has appeared in a few London and provincial newspapers, being founded on a statement which was made by an anonymous writer in the *Medical Times*, of April 6th,* and in which my name was brought prominently forward by that journal.

The paragraph refers to a review which was written by me, and appeared in *The Zoist* for last January, of M. Cahagnet's French book, called *Arcanes de la Vie Future*, which work has been since translated into English under the absurd title

* See the whole article as our motto to Art. ii., p. 126.—*Zoist.*

Digitized by Google

of the "Celestial Telegraph:" and professes to give a description of the spiritual world, of the state of the soul after death, and of sundry other strange particulars, on the authority of several deceased persons, whose ghosts are said to have appeared to some ecstatic somnambules, and to have held conversation with them.

Those of your readers, who took the trouble to peruse my paper, will be amazed at hearing that a writer in the *Medical Times* has had the impudence to assert that I wrote a "favourable review" of Cahagnet, and that he implies, moreover, through a dexterous separation of a single sentence from its context, that I expressed my belief in the alleged apparitions and revelations, when it is notorious to all who interested themselves on the subject, that *I did the very opposite.*

You are aware, Mr. Editor, that so far from having written a "*favourable*" review of the work, I wrote a most *unfavourable* one, and enlarged at some length on the erroneous conclusions which the author had arrived at: and my reason for noticing the work at all, was to shew to the public that the students of mesmerism in its scientific relations had no communion with the wilder and less philosophic views of some of its votaries, and that, to estimate the subject rightly, a line of demarcation ought to be drawn between the two classes of opinions.

You remember also, that so far from having expressed any belief in the apparitions and disclosures of the *soi-disant* spirits, I explained their character and nature upon certain physiological principles with which mesmerists are familiar. I shewed that the ghosts in question were sensorial, or rather cerebral, illusions; that the mysterious conversations were but creations of an excited brain; and that the divine "secrets" which were thus revealed, were little else than the transcripts of other men's thoughts, or, in other words, a very inferior specimen of Swedenborgianism. And respecting Emanuel Swedenborg himself, the great founder, as he may be called, of modern psychology, I proceeded to offer the opinion, that mesmerism presented the key which solved *his* condition, for that all his heavenly disclosures were evidently little else than the dreamings of a highly superior intellect, when placed in a state of exaltation under the action of a self-induced ecstaticism.

Now, whether I were right or wrong in my argument, is another question; and upon this point there may be fairly a difference of opinion: but there can be no mistake as to the line of argument that I took. Either, then, the writer in the *Medical Times* never read my review, and was therefore guilty

Digitized by Google

of a most dishonest action in passing a judgment upon it; or, if he did read it to any extent, he must have seen its tendency, and is in that case guilty of a wilful misrepresentation of the truth. He may make his choice between the two offences.

One thing, however, it should be now added, I did not do: and for this omission, as it would appear, I have incurred the displeasure of an unscrupulous writer. I did not, in medico-critical jargon, call M. Cahagnet a "knave and a liar," or his associates "impostors and tools;" but I declared (what I still believe to be correct) that the author appeared a conscientious man, and that "*I saw no reason to question his good faith or the credibility of his witnesses*," though their alleged facts might be explicable upon a very different hypothesis to that which the book maintained. Upon that single sentence—a grain of praise out of a bushel of adverse judgment—the *Medical Times* fastened, and, printing it apart and alone, and with a total suppression of the decided language with which I had expressed my disbelief of the apparitions and of the colloquies, had the audacity to assert that my review was a "favourable" one; or, to use a common illustration, that I had called a thing "black," when the whole tenor of the article was to prove that it was "white."

Are these things common in medical journals? Is such mendacity, even though it be anonymous, regarded as respectable, or as excusable, or as a *good joke?* Does not a writer, who can be guilty of such a *suppressio veri*, lose caste in his profession? Is he not looked at with suspicion, if his name oozes out? Is not an editor rather shy of his contributions? And is not the journal itself which receives them liable to sink in professional estimation? They tell me, not; for that everything is considered fair against a mesmeriser; and that, though a man will not perpetrate such a falsehood himself, he may wink with an obliging good-nature at those who do. I sincerely hope that such is not the case. I trust that in a highly-educated and liberal profession, such as my experience has found the medical one to be, a wilful misstatement, like the one described above, is an exceptional instance, and that high feeling and an honourable bearing are still the characteristics of the physician. If our facts be false, let them by all means be exposed; if our reasonings be erroneous, let them be corrected; if our conclusions be hasty, let them be set right: *truth is our motto and our object*, and for truth only do we care, be the issue what it may: but let not a system of suppression or perversion be patronized and upheld in a critical journal which aims at respectability, even though it may give

Digitized by Google

the friends of mesmerism a temporary blow and cause a successful laugh against a humble writer like myself.

Of course it is so very unimportant to the world what are the private opinions of a retired clergyman, living in a distant village of Suffolk, on the subject of ghosts and mystic revelations,—whether I believe in them or not, that, when several of my friends, who had seen or heard of the paragraph about my "credulity," asked what it all meant, I smiled at the question and intended to take no notice of the misstatement; but, on second thoughts, it may be as well to let the public learn the way in which mesmerism is generally attacked, and see the weapons with which its promoters have been pertinaciously assailed. The above is but a sample of the whole system; *ex uno disce omnes:* and I would suggest to the editors of those newspapers who inserted the misstatement of the *Medical Times* and added their comments upon it, whether, in the stead of "Clerical Credulity," the more appropriate heading of their paragraph might not have rather been, "Medical Dishonesty and Mesmerisers Misrepresented?"

I remain, Sir, your humble servant,

GEORGE SANDBY.

VI. *A few Facts in Cases successfully treated by Vital Magnetism.* Extracted, in a brief form, from the journal of W. R. MOTT, Surgeon, 10, Devonshire-place, Brighton, and formerly Surgeon 2nd Batt. 47th Regt. Foot.

Wry Neck.

First Case.—June, 1848. A youth, about 16 years of age, assistant to a soda-water manufacturer, laboured under constriction of the muscles on the right side of the neck, *inclining his head to the right shoulder and causing great agony.* By making passes for five minutes on the opposite side downwards, and on the affected side upwards and backwards towards the occiput, he was *effectually relieved and all pain ceased at once.* No return of the affection occurred.

Monomania.

Second Case.—July, 1847. Mrs. R., the wife of a clergyman, 68 years of age, had been subject to periodical attacks of monomania, generally in the month of June, and continuing until the following winter. Was brought to me after being attacked about a fortnight. Medicine was given to relieve constipation of bowels. Magnetism was then resorted

Digitized by Google

to, and in a short time she recovered. This patient was again attacked in the same manner the following summer, about the same period, being June, 1848; when, by re-adopting the use of magnetism alone, she perfectly recovered, and has had no attack since.

Deafness.

Third Case.—January, 1848. Mrs. W., of Ringmer; *completely deaf*, but from no discoverable cause, and therefore probably from some affection of the auditory nerve. This patient went to sleep in two minutes at the first sitting: slept fifteen minutes, then awoke spontaneously, *as I supposed*, when I found she had recovered her hearing and that a sudden noise had awakened her. She was afterwards put to sleep for six consecutive mornings, awaking each time in fifteen minutes; and then returned home with her hearing *perfectly restored*. She had been deaf three years.

June, 1850. No return of deafness has ensued to this patient, and her health has been perfect ever since.

Spasms of the Chest.

Fourth Case.—Nov. 25, 1848. Mrs. W., housekeeper to Lady B., was seized with violent spasms which brought on premature labour, after which the spasms returned with greater violence and were chiefly confined to the respiratory muscles; and, what is most remarkable, the attack returned each afternoon about five o'clock. The usual remedies utterly failed to give relief. Magnetism was then resorted to with complete success, the patient going off into a quiet sleep in less than ten minutes, and awaking up free from pain or spasm. This was continued for about a fortnight, and she left Brighton *perfectly well.*

Dropsy.

Fifth Case.—January, 1849. Mrs. P., wife of a tradesman in this town, suffered under disordered liver with dropsy of the abdomen. Was so sensitive that she went off to sleep in less than half a minute. In the course of one fortnight she completely recovered, passing the fluid away by the kidneys.

Inflamed Eyes.

Sixth Case.—February, 1849. Margaret McD., nearly 70 years old, a very strong Irish charwoman; inflamed eyes. Magnetized two minutes in the evening; came next morning, eyes so much better could see; went to sleep again in two minutes and a half. Slept fifteen minutes; awoke by a knock at the door. *Her sight quite restored; inflammation all gone.*

Digitized by Google

Ulcerated Uterus.

Seventh Case.—Mrs. ——, had been an invalid for *three* years, her disease not having been discovered; came under my care in October.

I found she had diseased uterus, with *ulceration of the neck of the organ.* The usual caustic applications were made use of for some weeks, producing but slight benefit: when, on the 23rd Nov. 1848, I magnetized her for the first time. She went to sleep in about five minutes, and slept two hours; on awaking felt considerably relieved, but, residing thirteen miles from Brighton, she could only be visited at irregular intervals of from four to six days each. Magnetized each time with sleep from one to two hours. At the end of four months the disease had *wholly subsided;* she was then able to walk two miles, viz., from her house to the adjacent village, without inconvenience; *whereas, prior to being magnetized, she was utterly incapable of walking, even from the sitting-room to her bed-room.**

Deafness.

Eighth Case.—John Baker, 75 years of age, completely deaf, was made to hear by magnetizing the ears with point of forefinger for one minute, and continued to hear while in my presence; when absent, his deafness invariably returned.

Curved Spines.

Ninth and tenth Cases.—Miss N., suffering three years from curvatures of the spine: the dorsal vertebræ passing under the right scapula in a curve the base line of which would be about 8 inches, and deviating at least 2½ inches from the normal line of the spine; and the lumbar vertebræ in the opposite direction forming a sharp curve to the base of the spine.

This patient was unable to maintain an erect position, and could only walk without assistance by placing her back against a wall and thus moving with great difficulty sideways. She was placed upon a couch with her face downwards, and magnetized along the spine. I commenced at the occiput, and brought my hands down slowly to the sacrum.

In this manner she was manipulated every day for three

* We refer our readers to No. IX., p. 82, for a remarkable mesmeric cure at Brighton of ulceration and other diseases. Such a cure, being new, surprised us; but the evidence of the nature of the disease was too strong to resist, and we published the narrative, and now heartily rejoice that we did. The details are minute. What long worry and disgusting and painful applications of caustic might not poor women be spared, if ladies' doctors would but condescend to study mesmerism. Mr. Mott relates another striking cure of this kind at the close of the present account.—*Zoist.*

Digitized by Google

months, at the end of which period, 15th April, 1849, the spinal column had become *perfectly straight.*

At the commencement this patient's pulse ranged to 104 in a minute, but was soon reduced to 84, and ultimately became established at a healthy standard.

This lady was about 40 years of age, and had a sister, about two years younger, suffering from the same complaint, the curvatures being in an opposite direction, but similar in character. She was not incapable of walking, but suffered much from general debility, and was subject to great nervous excitement, her pulse averaging from 110 to 130 the minute. She was treated in the same way as her sister, when the pulse invariably became reduced and strengthened, generally subsiding to about 80 in the minute.

This patient also *quite recovered* in about four months, July 15, 1849, and continues *perfectly well.**

Inflammation of a Dislocated Elbow.

Eleventh Case.—Miss E. C., about 38 years of age, in making a false step fell backwards and fractured the left elbow; the joint, although not dislocated, was so much injured that it became immoveable, and there was great pain, swelling, and inflammation of the whole joint. The part injured was magnetized every day for about a fortnight, with *instant relief and speedy recovery.*

Delirium Tremens.

Twelfth Case.—J. P., Esq., about 50 years of age, occasionally intemperate. I was suddenly called to him; found him labouring under *delirium tremens;* he was very violent; his pulse at 130. After some trouble I induced him to recline on a sofa, and magnetized him for half an hour, when the pulse fell to 64 in a minute. He soon became *perfectly*

* These diseases depend upon debility and give occasion to most tedious and troublesome treatment and immense expense: and thus offer as fair a field for legitimate quackery as uterine affections. Cases of mere debility are constantly treated with issues, setons, &c., as if there was diseased bone; and exercise and fresh air are denied the unfortunate patients. Apparatuses are often employed which make matters worse: and with apparatuses curvatures take place which might be prevented by well-regulated exercise of the various muscles.—Where the spinal bones *are* diseased, and a point of bone projects, the horizontal posture and setons and issues are the old and unsatisfactory remedies, though many of the best living surgeons reject these drains, which formerly were never omitted; abscess often takes place, and then almost always death. Mesmerism is the best remedy in even diseased bone: and a beautiful cure is recorded in No. XXII., p. 201.—A third kind of spinal affection is simply morbid sensitiveness of more or less of the spine, and its treatment is often most barbarous, and founded on a mistake of its nature. Mesmerism is almost a certain remedy for this. See cures in No. V., p. 82; XIII., p. 95; XVII., p. 20; see also XXVI., p. 171; XXIX., p. 49.—*Zoist.*

Digitized by Google

tranquil and rational, saying, "He never could have believed it possible that one could be changed in so short a time by such means."

Enlarged and Ulcerated Uterus.

Thirteenth Case.—Mrs. H., a lady about 25 years of age, mother of three children, applied to me in 1849 to be magnetized, by the advice of a clairvoyante whom she had previously consulted, for uterine disease. Upon examination with the speculum, the correctness of the clairvoyante's report was confirmed. This lady had been under the treatment of a celebrated surgeon in Paris for a considerable time, who, with other remedies, had used the *actual cautery,* from which she had derived but little benefit. Magnetism was then resorted to, in compliance with her clairvoyante adviser's instructions. I commenced magnetizing her at the beginning of July, 1849, every day at 12 morning, by passes from the forehead to the feet for fifteen minutes; then from the occiput down the spine to the heels for a like period.

In the course of a few weeks the *ulceration healed, the tumefaction subsided,* and by the end of September she was able to walk from Kemp Town into Brighton,—better than a mile! She subsequently left for Paris; continued in good health; and has written me two notes expressing her gratitude for being cured; and, to use her own words, "she possesses the enjoyments of life and feels as well as ever she did."

VII. *A selection of thirty-one Cases treated by Mesmerism.* By Mr. John Battishill Parker, Surgeon, Exeter. [Painless extraction of 3 teeth, 1 painless bleeding, 1 accouchment, 1 expulsion of the placenta from an hour-glass contraction of the uterus, 1 case of great benefit after amputation, 2 cases of severe uterine hæmorrhage, 1 apoplectic collapse, 1 removal of splinter under the nail, 1 obstinate constipation, 2 chorea, 1 abscess of the ear, 1 sciatica of seven years duration, 2 rheumatic fever, 1 nervous palpitation of the heart, 3 cases of tic douloureux, 1 case of chlorosis, 1 case of delirium from typhus fever, 2 cases of threatening phthisis, 2 cases of gout, 1 inflammation of the bladder of 6 years duration, 2 cases of violent hysteria quieted in less than a minute, 1 case of loss of voice.]

Extraction of Tooth with appearance of pain, but no consciousness or recollection of it.

Elizabeth Long, æt. 13, a little girl, whom I had frequently mesmerised, came to me one morning to have a molar tooth

Digitized by Google

extracted. I produced mesmeric sleep in less than a minute, and within three minutes proceeded to extract the tooth with the forceps; but, the tooth being much decayed in the centre, the whole of the crown crumbled to pieces, and this appeared to give her much pain. I then took the key instrument and immediately extracted the tooth. I then produced deeper sleep and left her for half an hour, and on my return found her still asleep. *I then awoke her, and she had no recollection of what had been done.**

Extraction of two Teeth.

Mary Hanger came to my house a few days since to have two teeth extracted. She had been mesmerised a few times at my mesmeric *séances*. In three minutes I produced mesmeric sleep, and I then extracted the two teeth. During the operations she remained perfectly motionless; and, on my waking her ten minutes afterwards, her first enquiry was whether I had extracted the teeth.

Painless Bleeding.

Mrs. R., having been suffering from considerable tenderness of the bowels for some time, and other remedies including mesmerism having been tried without much relief, I suggested bleeding from the arm,—an operation which I had practised on her several times before, but not during mesmeric sleep. On my arrival at her house she fainted at the thought of it. I left the house, requesting the husband to mesmerise her, as he had been accustomed to. At a time agreed upon I returned, tied up the arm, removed twenty ounces of blood, bound up the arm, and left her before she became acquainted with the fact.

Accouchment with slight consciousness only.

Mrs. ——, who in her first and former accouchment had convulsions and subsequent mania, was again pregnant, and, being naturally very anxious to avoid the former distressing occurrences, requested me to attend her and conduct the delivery during mesmeric sleep. With this intention a female friend, who had been accustomed to mesmerise her previously

* The want of recollection of pain is of course no proof that pain was not felt. But when there are signs of pain, they are not always a proof that pain is felt; because they may arise from apprehension solely, the patient being conscious that the operation is to be, and perhaps that it is being, performed, and fearing excessively, but suffering no pain. In the present case, no pain might have been felt if means had been used to deepen the sleep, such as keeping the points of the fingers upon the patient's eyes for a long while, or the hand on the forehead, or continuing the passes, or breathing slowly on the eyes, or into the nostrils and mouth.—*Zoist.*

Digitized by Google

to my seeing her, was engaged. When the premonitory symptoms of labour began, she was mesmerised; and, in the course of half an hour, was delivered of a fine healthy child, *being slightly conscious only* of *three* pains; and everything afterwards proceeded as in the most favourable accouchment.*

Expulsion of the Placenta from an hour-glass contraction of the Uterus.

William Nichols, for whom I tied the radial artery during mesmeric sleep, resumed his work within a few weeks from the date of my former communication to *The Zoist.*† The nails of the four fingers were shot off by the injury his hand sustained from the sponge having remained so long in the neighbourhood of the wounded radial artery.

In January, 1849, his wife was delivered of her first child, and, after waiting an hour and a half for the expulsion of the placenta, that might have been expected from the repeated vigorous contractions of the uterus, and no portion of the placenta being near the os uteri, I concluded, from my experience in these cases, that there was an hour-glass contraction of the organ or an adherent placenta. Mesmerism continued for ten minutes caused the placenta to be expelled. I have now attended more than *two thousand cases of midwifery*, and have lost only one patient from the effects of labour. The death in this case arose from adherent placenta, which was not discharged for eight days and produced typhus fever, under which my patient sank. I have performed every operation in midwifery, except the Cæsarian and symphysotomy, with perfect success to my patients; and for several years during the beginning of my career performed nearly all the instrumental deliveries for the city midwives of Exeter. I have made this digression, as antimesmerisers may not consider me qualified to give an opinion in such a case as the present.

Benefit from Mesmerism in a case of Amputation of the Leg below the knee.

Mr. B., who had suffered from an extensive and excessively painful ulcer of the leg for many years, was anxious to see me; and, on my first visit, it was evident the tibia had been quite severed by the disease. He submitted to the amputation in May, 1849. As he was impatient to have the leg

* See similar cases in No. V., p. 121; XV., p. 415; XXI., p. 59; XXII., p. 208.—*Zoist.*

† See No. XX., p. 389. Nos. XVIII. and XX. contain each a valuable series of cases of mesmeric benefit by Mr. Parker, whose manliness we have already praised (No. XVI., p. 362) but not enough.—*Zoist.*

Digitized by Google

removed, we had only a few days to try the effects of mesmerism, and we had not much success. But, as soon as the stump was dressed, local mesmerism was had recourse to with great benefit. The stump healed in a few weeks by the first intention without the slightest inflammatory symptom or suppuration, and there is no doubt the patient was spared much suffering in the healing of the stump.

Benefit from Mesmerism in a case of severe Uterine Hæmorrhage.

Mrs. —— was delivered of her first child after a very natural labour; and, as I was about to leave the room, full an hour after the placenta had been expelled, she was suddenly taken faint, and, on making an examination, I found this was occasioned by hæmorrhage. The uterus was contracting firmly; considerable pressure was applied; the fainting was followed by vomiting, then by a renewal of the hæmorrhage; then fainting and again vomiting; all which continued in succession for nearly three hours. It was then necessary to give brandy, eggs, broth, &c., which were almost immediately rejected. In this state I was resolved to try mesmerism by breathing over the heart. All the family were quite prostrate at the long-continued fainting, followed by the repeated vomiting and hæmorrhage. But, in a few minutes after the breathing, my patient began to whisper and say it had saved her life. In fact, it appeared to act as transfusion, and no doubt it did, of the vital principle: and from that moment we had no further trouble, and she recovered as after the most favourable accouchment.

A case of Menorrhagia that was much relieved by Mesmerism.

M., having left her drawing-room, remained absent for a much longer time than was expected. Her mother, on going to fetch her, found her daughter dead faint from the loss of blood; in fact her whole dress was saturated with blood. On my arrival I found her quite insensible, and as soon as her consciousness returned I gave her some Matico,—the most effectual styptic I am acquainted with. This was immediately rejected, and there was a repetition of the hæmorrhage, faintness and vomiting, which nothing appeared to relieve until I breathed over the heart with vigour. My patient in a few minutes began to feel the effects of the transfusion, and whispered that it had saved her life. We had no further trouble.

A case of Apoplectic Collapse completely restored by Mesmerism.

A little girl, aged 13 years, of very poor parents, had been engaged to wash the floor and tables of a small shopkeeper;

Digitized by Google

and, no doubt having a great appetite from living badly at home, ate a very full meal of sprats, which were then very plentiful. She was left in the kitchen at her work, while the mistress was engaged in some other part of the premises. At the expiration of an hour her mistress went into the kitchen and found her quite prostrate on the floor, and in this state I found her at 5 o'clock p.m., quite insenible, with her pupils dilated, and with stertorous breathing. She had vomited a little; the whole body was very cold, in a state of complete collapse. I immediately administered, with the stomach pump and a tube introduced through the nostril, a tablespoonful of flour of mustard in a quart of warm water. The whole of this operation was performed without the slightest consciousness. In the course of twenty minutes she vomited a little, and was then put to bed, and was surrounded with jars filled with hot water. At the end of an hour no reaction or consciousness had taken place. I then had her mesmerised most vigorously with passes through the whole length of the body, and within half an hour she began to shew symptoms of returning consciousness. The mesmerism was continued and she was quite restored by the morning.*

Splinter of wood under the Nail; all the pain after the extraction entirely removed by Mesmerism.

Mr. Reed called on me early one morning to extract a splinter of wood which had penetrated the whole length under the centre of the nail of the second finger. There was excruciating pain. I extracted a large portion of the splinter; but a portion, being separated, still remained under the centre of the nail. I then advised him to try the effect of mesmerism for an hour. He returned to me in an agony. In the meanwhile he had nearly scraped a hole through the centre of the nail, that I completed, and I then extracted the remaining portion of splinter. He was in an agony during the whole of the operation. After its completion, I advised him again to be mesmerised. This was done, and soon gave him relief; and in the evening he was quite free from pain and had no further trouble.

Obstinate Constipation completely relieved by Mesmerism.

Mrs. B. for many months had been troubled with constipation, which disturbed the whole system and appeared likely to produce some organic disease. Having been under my care for many months without much benefit, she consulted several other medical men with no better result. I then proposed using the œsophagus tube of the stomach pump, as

* See Sydenham's Practice, No. XXIII., p. 260.

Digitized by Google

there seemed to be a contraction or stricture with a very great dilation above it. This appeared at the time to be of service, and was repeated on many occasions. Eighteen months had now passed without any permanent benefit, she being just in the same state as at the commencement. She now consented to mesmerism, and it was practised daily by her husband and daughter: and at the end of a month she was restored to such a state of health and such regular action of the bowels as she had never before experienced; and now nearly two years have elapsed without a return of constipation.

St. Vitus's Dance, with partial Paralysis, completely cured by Mesmerism.

J., aged 11, was walking with her brother and another little boy by the side of the river, when the two boys fell into it. The other little boy was drowned, but her brother was taken out and resuscitated. The shock produced such an effect that she remained insensible for some time. After her return to sensibility, the left arm and left leg remained in a great measure paralyzed, and her whole frame was incessantly, except during sleep, agitated by involuntary movements to such an extent that she was unable to hold a small cup, and was frequently falling down if allowed to walk without holding some person by the hand. The parents, having tried other means without benefit, were recommended to try mesmerism; and, after two month's mesmerism, she was quite restored to her former state of health.

St. Vitus's Dance completely cured by Mesmerism.

T., a little girl, 10 years of age, had been the subject of St. Vitus's dance for several months, and been under the medical man of the family without any benefit. When she applied to me she could scarcely stand or even sit still from the incessant involuntary action of the whole muscular system. She was mesmerised daily, and at the end of two months was quite restored.

Abscess of the Ear preceded by discharge of 7 years' duration, with very considerable dullness of hearing; completely cured by Mesmerism after other treatment had failed.

T., 12 years of age, had been subject to frequent abscess of the ears followed by constant discharge upwards of seven years. Considerable dullness of hearing had resulted; and, at my first seeing him, he was suffering from the formation of a fresh abscess, which made him heavy, dull, and stupid—a state the opposite of what was natural to him. He was

Digitized by Google

mesmerised for one week, when all his sufferings, including the discharge, were removed, and his hearing was quite restored.

Acute Rheumatism most successfully treated with Mesmerism.

A gentleman's servant, three years previously had a severe attack of rheumatic fever which quite incapacitated him for more than three months, and he was able but slightly to move his limbs at the end of two months more. On my first visit, January, 1849, I found him quite unable to move either hand or foot from an attack of very acute rheumatism of several days duration. I procured a very vigorous man to mesmerise him twice a day. Immediate relief was obtained after a few passes, and at the end of ten days he was quite convalescent.

Acute Rheumatism most successfully treated with Mesmerism.

A fine healthy countryman, who had come from the north of Devon to work at the early harvest in the immediate neighbourhood of Exeter, felt himself on the third day of his work unable to move any of his limbs, and in this state I found him. He had had a similar attack two years previously, and was incapacited for above three months. Other treament combined with mesmerism on this occasion continued for the space of *six days only* quite restored him, so as to enable him to resume the very laborious work of reaping.

Distressing Palpitation of the Heart of three years' duration completely cured by Mesmerism after every other treatment had failed.

Mrs. B —— consulted me for severe palpitation of the heart that had been produced by a terrific hæmorrhage after her confinement three years previously. Her nervous system was so disturbed that she could not remain alone in a room even by day. Change of air, as well as change of treatment directed by various medical men, had all failed to give her the least relief: and as a last resource she was advised to try mesmerism. This was persevered in for three months by her maid-servant with complete relief, and she has now been quite well for nearly two years.

Sciatica of seven years' duration cured in a week.

—— Beer, a mason, aged 57, had left the Exeter Hospital the week before he applied to me. Whilst there for nineteen weeks he was treated with hot baths, &c., without any relief. He had done *one week's* work only for sixteen months, and had not been free from pain for seven years.

Digitized by Google

The continuance of the pain had caused a shortening of the limb. After four days' mesmerism he returned to me almost free from his *old enemy, and at the end of the week* he was quite well.

Tic Douloureux of almost every part of the body of fifteen years' duration completely cured with Mesmerism.

Mrs. —— had been afflicted with tic douloureux in almost every part of her body for *fifteen years.* Her face was partially paralyzed, and one eyelid drooped. She had been submitted to various plans of treatment by different medical men without any permanent benefit, and, in consequence of her disease resisting every other treatment, she was *driven,* being an *unbeliever,* to try mesmerism as a last resource. *Although no mesmeric sleep was ever produced,* its daily continuance for three months restored her to such a state of freedom from pain as she had never experienced under any former treatment: in fact she has expressed herself quite cured.

A Case of Tic Douloureux of fifteen months' duration cured by Mesmerism in a week.

Mrs. ——, who had suffered from tic douloureux of the head and face for fifteen months under the care of several violent antimesmerisers, sent for me in October, 1849, when I found she had been delirious from pain the whole of the night and was then in agony. A quarter of an hour's mesmerism sent her to sleep. She woke up quite free from pain: the mesmerism was continued for a week and she was quite cured.

Case of severe Tic Douloureux of the Face for eleven years or more, that had resisted every other kind of treatment, quite relieved by Mesmerism.

Mr. ——who had suffered martyrdom from tic douloureux of the face for eleven years or more, and had tried every remedy which could be suggested by a multitude of medical men, as well as by non-medical men and women whose nostrums according to their own accounts had never been known to fail, *was almost compelled* by his family to give a trial to mesmerism, in which he had no faith or belief. He sent for me in March, 1846, to know if it was possible for him to be relieved with mesmerism, at the same time saying he had no belief in the reality of such an agency. The whole of his face was shining and of a deep red; he could scarcely speak two words in succession without the greatest pain; the act of swallowing was positive torture, and during it a portion of

Digitized by Google

food appeared frequently to lodge near the glottis or opening of the air passage. Even when he was at all relieved from pain and taking a short walk, he would rather avoid than encounter his nearest relatives, the act of saying, "how do you do?" being attended with agony. Mesmerism was now tried, and continued daily for eighteen months, when he told me he was quite free from pain, and had no further necessity for mesmerism. The pain in a less degree returned at times, but has invariably been relieved by repeating the same process.

Obstinate Chlorosis in a young woman 22 years of age, completely cured by Mesmerism.

E., aged 22 years, whose system had never been *periodically* relieved, was in a very languid state. Her countenance was of a yellowish white: there was frequent palpitation of the heart and almost breathlessness in attempting to go up stairs: her appetite was very bad: and she was quite unfit for any active occupation. She had tried the various remedies which are daily prescribed for such cases without the least effect. She was now advised to try mesmerism, and after a month's trial her system became *regular* and all the other sufferings were removed: and now, at the expiration of eight months, her health continues very good.*

Delirium of Typhus Fever completely removed by Mesmerism, and convalescence soon established.

A little girl, aged 13 years, was put under my care one evening, when I found her in a state of delirium with typhus fever. She had been ill for a fortnight, but the mother sent for me in consequence of the delirium. Her case would not admit of bleeding or leeches. She was soon put into mesmeric sleep, and woke up free from delirium. The mesmerism was continued daily with appropriate remedies, and her convalescence was as rapid as under the most favourable case of simple fever.†

A Case of Chronic Pneumonia with threatening Phthisis, completely restored by Mesmerism.

August, 1849. A little girl, 11 years of age, had been suffering considerable pain in the chest for two months. On

* See a similar cure by Mr. Tubbs, No. VI., p. 258.—*Zoist.*

† If in every case of affection of the head in the fevers of children, and in that disease called water of the head, mesmerism were freely used, whether alone or in addition to the ordinary *useful* means, practitioners would be astonished at the result: multitudes of leeches and blisters and loads of calomel would be dispensed with, and countless children would be saved who now sink under their diseases or are killed by the treatment. In truth, there is no disease of children in which free mesmerism should be omitted.—*Zoist.*

Digitized by Google

my arrival I found her much emaciated, with frequent cough, and expectoration at times streaked with blood. The whole of the chest was very tender on percussion, and respiration very puerile: the pulse 120. She was too much emaciated for any active treatment. Mesmerism combined with soothing treatment continued for six weeks has quite restored her, and she has passed through this winter without any trouble.

A case of Chronic Pneumonia with threatening Phthisis completely cured by Mesmerism.

This patient was a little girl ten years of age, and the whole of her case resembled the preceding as much as possible. Having witnessed so much benefit from mesmerism in the former case, I adopted the same treatment with the same happy result.

A case of Gout in a Lady 82 years of age much relieved by Mesmerism.

Mrs. ——, who had been subject to attacks of gout from an early age, and been accustomed to be laid up for two or three months at a time almost every year, was now attacked with gout in each foot and hand. Mesmerism was tried, and produced almost instant relief. Her convalescence was as far advanced at the end of a fortnight as on previous occasions at the end of two or even three months.

A case of Gout, from which the patient at times had been confined to his bed for three months, cured in five days, and the patient able to take a long journey with his ordinary shoes.

S—— has been accustomed to attacks of gout for many years, and at times has been confined to his bed for months; he was now attacked very severely, his left foot and toe being extremely painful and much swollen. A quarter of an hour's mesmerism entirely removed the pain. The following day the other hand and foot encountered the attack. Mesmerism produced a similar effect. It was continued several times daily, and at the end of five days he was able to put on his ordinary shoes and take a long journey without any more inconvenience.

Loss of Voice for nearly three months completely restored on a second Mesmerisation.

Robert Haydon, joiner, had lost his voice from a cold for nearly three months, when he applied to me. I then ordered him an emetic and a mustard plaster to the throat, with aperients and diaphoretics, which latter were continued for several

Digitized by Google

days, the inhalation of warm medicated vapour, and the insufflation of finely powdered burnt alum. All the above were tried without the least effect. I then mesmerised him in the presence of more than forty persons. On my mesmerising him the following day, in the presence of several persons, he sang the 16th or Devonshire Psalm in a very audible tone; and on my demesmerising him he was astonished to find his voice quite restored. It has remained perfectly well ever since.

Case of violent Hysteria without the least consciousness for two hours relieved by Mesmerism in less than a minute.

At ten in the morning of May 31, 1850, I was requested to go to the house of a poor woman whose daughter had been in violent hysteria for nearly two hours. She had beaten herself and pulled out her hair most violently, and even the united efforts of three of her friends could not keep her still. I then learnt that she had been subject to such attacks ever since a most narrow escape from drowning six weeks previously. She having been mesmerised at my evening *séances*, I at once placed my hand on the organ of Benevolence, and she immediately smiled: then told me for the first time that the accident had happened whilst in a boat on the canal and during the violent struggle she had bruised herself very much. By her instructions mesmerism relieved her, and in half an hour I woke her up quite well. She only recognized me as if I had just come into her house. She has had no return since.

Case of violent Hysteria without the least consciousness for nearly two hours relieved by Mesmerism in less than a minute.

In the evening of the 31st of May, 1850, I was called to my carpenter's daughter, who had been subject to similar attacks of hysteria with catalepsy for some months previous, and had found great relief from mesmerism. It is strange that two such cases should occur in one day. Her father about five in the evening went into the house covered with blood. The daughter was the first who saw him, and, before she had time to make any enquiry fainted away, and then violent hysteria with catalepsy set in. She lost her consciousness, and struggled violently; the limbs would remain where they were placed. At the expiration of two hours I arrived. I placed my hand on the organ of Benevolence, when she immediately recognized my mesmeric influence; talked to me, gave me a description of her sufferings—such as very violent headache, pain in her chest and sides; and gave me

Digitized by Google

instructions how to relieve her. I followed her instructions, and, when she expressed herself quite free from pain, I put on my hat and woke her up. *She said she did not know that she had seen me during the day before that instant.*

A case of Inflammation of the Bladder, with sufferings of the most distressing character, of six years' duration, completely cured by Mesmerism after every other treatment had failed.

Mr. Beynon applied to me in May, 1846. From a cold which he had caught six years previously, he had very severe inflammation of the eyes for two months. The bladder was then attacked, and he had excessive pain in its region, with a very frequent desire of micturition, which gave him the sensation of melted lead and was followed by a discharge of matter. From the complaint proving so intractable, he consulted various medical men; went to London, and remained under the care of an eminent surgeon for two months; returned to Exeter in the same wretched condition, but more emaciated. When he consulted me he was obliged to walk with a stick, as it would have been extremely difficult for a man to walk so much bent forwards without one. He was then obliged to relieve the bladder every 20 minutes, and only a table-spoonful came away at a time; and such a state of suffering and want of refreshing sleep of course disturbed his general health, so much as to make life a burthen to him. Mesmerism was now tried daily with other appropriate remedies, and continued for three months, when he found himself quite relieved. The bladder, which must have been thickened like a gizzard, has now expanded to such an extent as to contain at least twelve ounces of fluid. He walks as erect as any man, and his general health is quite restored.*

VIII. *Mesmerism in India in* 1850. Communicated by Dr. Elliotson.

"*The avoidance of pain.*—This we need scarcely say, is an object of the highest importance; not merely in order to lessen the amount of physical suffering attending operations, but also because severe pain has a most serious tendency to depress the nervous system, and induce death from exhaustion; and because many patients have so great a dread of the knife that they put off applying to the surgeon till their case is almost hopeless. Up to the end of 1846 we knew of no means for effecting this very desirable object save the previons administration of narcotics and long-continued compression of the nerves supplying the part to be operated on; means both of which are so uncertain and inefficient that no one ever thought of employing them. We do not include mesmerism in the list, because this so-called science is so intimately connected with *quackery*,

* For the benefit of mesmerism in affections of the bladder, see Mr. Weddel's striking cure, No. XIV., p. 187; see also Mr. Thompson's cases, XVII., p. 81; XIX., p. 289; and Mr. Jacob's cure, XXVIII., p. 437.—*Zoist.*

Digitized by Google

obscenity, and imposture, that very few respectable persons would consent to meddle with it, even for a good purpose. . . . . Whilst this work was being printed, there arrived from Boston, America, the account of a method of rendering patients insensible to pain during operations by means of the vapour of ether, invented by Drs. Jackson and Morton of Boston, first promulgated in England in January, 1847, by Dr. Boot of Gower Street."—From the fourth edition of the *Surgeon's Vade Mecum*, by Robert Druitt, F.R.C.S., p. 548.*

I HAVE received the following letter from Dr. Esdaile:—

"My dear Dr. Elliotson,—Sir John Littler, the Deputy Governor, has seen three mesmeric operations in my hospital in the last six weeks, and has always expressed himself astonished and delighted. On the last occasion he brought Sir Frederick Currie, Brigadier Eckford, and other gentlemen with him, and I presented them with a tumor weighing *eighty pounds* in two minutes and a half, the man being *as passive as a gourd during and long after the operation.* He is doing *perfectly well*, and I expect to be equally successful in a still larger case to-morrow. Brigadier Eckford, after the operation, congratulated me on 'being the honoured instrument in God's hands to work such wonders.' It is certainly a great privilege, for which I am very thankful. A Government hospital and dispensary having fallen vacant, Sir John has made them over to me, for the express purpose of combining mesmerism with the common practice of medicine. I did not consider my task complete till mesmerism was fixed in the Government hospitals of Calcutta. It will now be sufficiently the *interest* of many to be my successor. It only now remains for me to write my mesmeric testament, in which I shall leave legacies to some of my brethren here they will not be in a hurry to administer to.

"Yours, very sincerely,

"Calcutta, 8th April, 1850. "JAMES ESDAILE.

"P.S. In my last report, the summary does not seem to be clear. There were—

31 capital mesmeric operations,
1 ditto non-mesmeric,
2 deaths,
362 minor non-mesmeric operations, as hydrocele, &c."

The following is the account in the *Calcutta Star*, of February 27th:—

"We paid a visit yesterday to the Mesmesic Hospital to witness an operation, in which Dr. Esdaile succeeded in removing, in the most successful manner, a tumor of 70 lbs. in weight.

"The patient, who had come all the way from Delhi, attracted

* The moral and intellectual state of the medical profession may be appreciated from one of its members daring to publish such a paragraph.—J. ELLIOTSON.

Digitized by Google

hither by the fame of Dr. Esdaile, was a fine hale old man of very respectable standing in native society, and had been afflicted with his disease fourteen years. The operation was performed in the doctor's usually skilful manner. He was kindly assisted by Dr. Webb. It occupied exactly 2½ minutes; and, a short time after the tumor was removed, the patient being rather faint from loss of a large quantity of blood, he was demesmerised, and after sipping a small quantity of ammonia became quite talkative, and, as usual in these cases, was perfectly unaware that the operation had taken place until informed of it.

"His Honour Sir John Littler, the Hon. Sir F. Currie, Brigadier Eckford, Major Colebrooke, Captain Mayow, Captain Sayers, and Drs. James Thomson and Allan Webb, were present, all of whom expressed their gratification at the entire success of the operation."

I have received the *Calcutta Star* of January 1st, and make the following extract:—

"We understand that a remarkable and very successful operation was performed at the Mesmeric Hospital yesterday. The patient was a young woman of 23, one of whose mammæ was so large that it rested on her thigh when she sat up. The disease commenced only a year ago, and this rapid growth produced the following singular results. The tumor, larger than a man's head, was attached to the body by an isthmus, a foot long, and it was evident that the mammary gland, or true breast, had left the chest altogether and was lodged in the tumor. Dr. Esdaile, before proceeding to operate, pointed this out to the spectators, and thus accounted for it. He supposed that the mass was a fatty tumor that had involved the mammary gland, which however had not become diseased and contracted adhesions to the neighbouring parts, but by the sudden and great growth of the tumor he believed that the mammary gland had been loosened from its natural connections, and, as the skin was lengthened by the depending weight, it altogether left the body, and was lodged in the centre of the tumor at the distance of a foot from the chest. This woman was so sensitive to the mesmeric influence, that she was fit to be operated upon the first day, in a quarter of an hour. Her picture was taken in the trance the second day, and yesterday the tumor was removed without the slightest disturbance of the body from head to foot; and at the end of an hour, when our informant left the hospital, she was still sleeping as tranquilly as a healthy child.

"The tumor weighed 10 lbs., and when cut open was found to correspond very exactly with Dr. Esdaile's theoretic description of it. The mammary gland was enclosed in the

Digitized by Google

centre of a fatty mass, and quite healthy in structure, but considerably enlarged."

Also the *Calcutta Star* of March 6th, in which the following account appears:—

"We understand that one of the first objects of the Minister of Nipal's curiosity has been mesmerism, whose fame had reached Nipal even. We are told that this gentleman is actually the Prime Minister, and leaves the country to be governed by his brothers in his absence, so secure is he of his influence. He is described as a slight, active, intelligent looking man of 32, and of pure Hindoo blood.

"At his desire, Dr. Esdaile granted him a private mesmeric demonstration, taking three of his patients who had been operated upon along with him. Two of these were Calcutta Baboos, and the third was a woman whose breast, weighing 10 lbs., was cut off about six weeks ago. The people having all told the Minister the same tale of total insensibility to the operation, he desired to see how the thing was done that he might be the means of introducing so wonderful and beneficial a power into his own country. The woman was thrown into a state of insensibility by a few passes; fire was then applied to her knuckles, and a pin stuck into her nose without a sign of sensibility. She was then awoke by a few reverse passes, and said that she had been asleep, and that nothing had annoyed her. One of the Baboos was next reduced to the same state as easily, and any part or the whole of his body was made rigid, as desired. Being restored to his senses, Dr. Esdaile informed the Minister that any limb might be made rigid and insensible, or any organ of sense rendered insensible in this man, while the general consciousness remained perfect.

"Dr. E. having detached his watch from its chain, put it into the man's closed fist, and having made a few passes along the arm and hand, he desired the Minister to order him to dash it on the ground, or to bribe him to do so, if he pleased. Order and persuasion were equally tried in vain, and at last he was offered Rs. 1000 to do so with as little effect; the man saying that a *lac* might be offered him safely, as '*his arm felt like a stick.*' Being blindfolded, his arm was pricked all over, he saying all the time that he felt nothing; but the moment the pin was applied to any other part of the body, he immediately shrunk and cried out. Each of the senses was torpified in succession in like manner. A bottle containing carbonate of ammonia was handed to the Minister and

Digitized by Google

his suite, who all made violent contortions on applying it to their noses. The Baboo's nose was mesmerised, and his eyes blindfolded, and the minister was requested to apply the bottle to his nose. That there might be no mistake, he seized the patient by his lips and held them closed, so that he could only breathe through the nose. He continued to breathe with perfect ease however, saying that he smelt nothing; but the moment his nose was demesmerised he showed as much disgust as any of the party. His ears were next experimented upon, and at a given signal he was desired to go away, and talked to by every one without the smallest sign of intelligence. Nipalese cymbals, most clamorous instruments, were clashed at his ears without his minding them, and a pistol was fired off behind him without disturbing him in the least. His ears being freed, he said that he had heard nothing for some time back.

"The Minister then asked if it was possible for him to learn this art, and was told that any healthy willing man might do so after a few minutes' instruction. He accordingly attacked the Baboo, and in a few minutes threw him into the trance, the reality of which he very effectually tested by gouging his nose unmercifully with a pin. He expressed himself perfectly satisfied, and begged to see the first operation that was to be performed.

"The Minister having been informed of the opposition Dr. Esdaile had encountered in the introduction of this new art, exclaimed, 'Opposition! I should not know how to reward such a man sufficiently.' Such is the difference between *civilized* and *uncivilized men*—which do the gentlemen of the Medical College belong to?"

Greatly to the credit of the editor of Woolmer's *Exeter and Plymouth Gazette* of June 8th, for which I am indebted to the kindness of Mr. Janson, the following information appears under the head of *Foreign Intelligence*:—

"Mesmerism in India.—*The Englishman,* of the 10th of April, says:—'We are glad to learn that the Government has at last decided upon supporting the Mesmeric Hospital. Dr. Esdaile has requested us to inform the subscribers that he will not require an extension of their liberality beyond the present month, as the Sarkea's Lane Hospital and Dispensary has been put at his disposal, for the express purpose of introducing mesmerism into regular hospital practice.' Upon this the *Hurkaru* remarks:—'We most cordially congratulate Dr. Esdaile, and all those who have so constantly supported him through good report and evil report, on what must be regarded as the triumph of truth and humanity, wrought out by a patient continuance in well-doing. Professional incredulity

Digitized by Google

has been convinced,—professional prejudice has been overcome or shamed away, and mesmerism, alike victorious over argument and sarcasm, now stands, supported by an impregnable array of facts, practically acknowledged by a cautious Government as a means of mitigating human suffering.'"

Read this, all ye medical practitioners of all ranks, ye lecturers, hospital medical officers, journalists and writers of books in England, Scotland and Ireland, and hide your faces in your hands, and, when your contrition is complete, lift them up and implore forgiveness for your misdoings!

JOHN ELLIOTSON.

37, Conduit Street, London, June 21st, 1850.

IX. *Mesmeric Cures of Scrofulous Ophthalmia, Dropsy, Contractions, and Rheumatism.* By Mr. TUBBS, Surgeon, Upwell Isle, Cambridgeshire.

Violent strumous Ophthalmia.

ON Saturday, Mrs. Bates, a farmer's wife, of Exmore Drove, called upon me with her child, Hannah Bates, between 5 and 6 years of age. The child's eye was covered with a handkerchief. There were infiltration and swelling of the whole left eyelid. The stimulus of light prevented my minutely examining the eyeball. I saw the cornea had a haziness, with an indentation about the size of a pin's head. There was also visible lymph between the laminated texture of the cornea and enlarged congested vessels surrounding the cornea. As the mother said she was going to Wisbeach, I recommended her shewing the case to Dr. Whitshed.* On her return she called with a prescription, from which any medical man would be enabled to decide that the most active treatment was necessary. I proposed to the mother to delay the remedies until the next morning, the case having gone on a fortnight by itself, and to let me mesmerise the eye; and then, if she was no better, to have recourse to the doctor's prescription. I locally mesmerised the eye, and after a short time the little patient fell asleep, and slept nearly an hour. I saw a decided improvement, and said, "Now, Mrs. Bates, I think I can cure your little girl's eyes without the prescription. The next morning the *tumefaction was lessened,* the eye *not so cloudy, less painful,* and the light caused *no pain.* Either the mother or daughter brought the child to me every day afterwards.

To-day (June 14th) the eye is as *clear* as the *other,* the *nebula gone,* and, with the exception of a slight white speck

* Dr. Whitshed is the wise old gentleman who called mesmerism an "illusory and visionary imposture" and "sinful." His ridiculous letter to Mr. Tubbs, with that gentleman's high-minded answer, will be found in No. VI., p. 254.—*Zoist.*

Digitized by Google

on the cornea, she is *well.* I never saw a case do so well in so short a time. The child is brought four miles to be mesmerised. I shall mesmerise it for a week longer. The doctor's prescription I value as a memento, because of my success in the case.

I have so many cases now in hand that I have turned a part of my coach-house (the granary) into an infirmary, after the Bristol plan.*

* Mr. Tubbs has forwarded to us Dr. Whitshed's prescription. We translated it, and our readers will see that the case was considered very severe, or such powerful and painful measures would not have been ordered. Calomel and grey mercurial power night and morning; compound tincture of iodine twice a day; and a solution of lunar caustic and wine of opium to be dropt into the eyes every other day:—for how many weeks these sharp measures were expected to be required, we know not. But the poor little child was spared all this severity by Mr. Tubbs having the intelligence, honesty and moral courage to simply make passes before it.

"Take—Calomel, 10 grains,
Mercury and chalk, 15 grains.

"Mix thoroughly, and divide into 10 powders: to give one of the powders every night and morning in a very little treacle.

"Take—Compound tincture of iodine, 3 drams,
"Direct.—'Drops.'

"'Give 5 drops in a little water sweetened with a little sugar every forenoon at 10 o'clock, and every afternoon at 4 o'clock.'

"Take—Lunar caustic, 2½ grains,
Rose water, half an ounce.

"Dissolve and add—
Wine of opium, half an ounce.
"Direct.—'Drops for the eye.'*

"'One or two drops (not more) to be carefully dropt into the eye every other day.'

"The eye to be bathed twice a day for 5 minutes with a linen rag wet with water just warm.

"Mary Baker's child, opthalmia† strumosa.

"J. W.

"I have not time to write to Mr. Tubbs."

See as remarkable cures of ophthalmia in a patient of Dr. Elliotson's, No. VI., p. 239; and by Mr. Parker, in his own child, No. XVIII., p. 154: one by Mr. Kiste, No. IX., pp. 24, 33-4; four by Mr. H. S. Thompson, No, XI., p. 326, XIX., p. 290; five by Miss Wallace, No. XVI., pp. 458-9, 461-2-3; one by Mr. Hazard, No. XXVI., p. 179.

When we consider the suffering of this disease, and the suffering caused by the remedies habitually employed by medical men, we have a right to demand their serious attention to our cases. When did they effect such a cure of blindness as those by the wife of the Archbishop of Dublin, No. XXV., p. 81; by Mr. H. S. Thompson, No. XI., p. 325, XIX., p. 290; and by Mr. Capern in the present number, p. 169?

We shall one day see mesmerism in daily use in eye infirmaries as well as in insane establishments: and we hope such cases as our present number furnishes will soon put an end to the twaddling of those medical men who, feeling that they must come round, and hoping to lessen their disgrace, are so kind as to say they have no doubt there is use in mesmerism, but this is in nervous diseases only.—*Zoist.*

* "'Guttæ pro oculo.'"

† Dr. Whitshed seems not to be a learned leech, or he would know that an *h* should come after the *p* as well as after the *t*. The omission is common among the uneducated.

Digitized by Google

Case of enlarged Liver with Dropsy and Rheumatic Fever with total loss of the power of locomotion.

Thomas Day Wainwright, aged eleven years, has been afflicted ever since he was three months old. At that time he had two enlarged glands in the neck about the size of a hen's egg, which suppurated and left him very weak; has had the measles and hooping cough. After that he had five sores from the knee to the groin that discharged so much as to add to his already weakened state. Then followed dropsy of the abdomen, that continued up to the time of his coming to reside in my locality. Here he had an attack of rheumatic fever, which so affected his joints as to disable his lower extremities, and his mother had on every occasion to carry him in her arms. Having attended him several months without the slightest improvement, I told the mother to let him try mesmerism.

On the 28th May, 1850, he was brought up to my house by his mother in a small carriage; and mesmeric passes were made daily until the 4th June, when his mother discontinued coming, thinking it was of no use as he could not be sent to sleep. As I was passing the house on the 7th of June, I saw the mother, and urged her coming again with the child. She did on Monday morning, June 10th. Two of my mesmerisers operated without inducing the sleep. She came again in the evening, and said she was induced to do so in consequence of seeing Bates's child operated on in the morning and so much better. The Irishman operated for an hour and succeeded in producing the state of coma. I was much delighted on reaching home from Downham in the isle (sixteen miles off, where I had been mesmerising a lady) to find the little patient with stiffened limbs and truly asleep. On the 11th his mother brought him up in her arms, not being able to procure a conveyance. I operated, and then made him *walk* from the parlour into the kitchen, where he soon attacked some meat and bread, saying he was very hungry. He had not been on his legs until *this day* for EIGHT WEEKS. In the evening the mother drew him up in the carriage, and he was operated on by the Irishman and slept an hour; again walked from one room to the other, and heard my daughter play on the piano.

12th. Slept well, walked *alone* after the sleep across to his father; had passed a great quantity of water; is always calling out for something to eat. Mesmerised by Parker; slept an hour and a half.

13th. Operated on by myself with four others, every one of whom was in a fit state for surgical operations without pain,

Digitized by Google

and amongst them a poor old lady of 82, who has quite lost a rheumatic affection of the shoulder by mesmerism. I ought to have stated that, at the time the mother left off mesmerism, she observed the child was passing a great deal of water and the swelling of the body had greatly diminished. This was not from the sleep but the passes.

14th. Sent to sleep by May, and *walked* while in that state *quickly* up and down the room in the presence of Mr. John Key, our butcher. His mother says he sleeps soundly, and is better in every respect. It being a rainy day, I had him all day at my house, and he amused himself by walking up and down the kitchen after the parrot.

The following was sent to a local newspaper, with a private note to the editor:—

"MESMERISM.

" 'It is a sleepy language, and thou speakest
Out of thy sleep. What is it thou didst say?
This is a strange repose, to be asleep
With eyes wide open, standing, speaking, moving,
And yet so fast asleep.' *Shakespeare.*

"To the Editor of the *Independent*.

"Sir,—The science of mesmerism is making rapid strides in this locality, notwithstanding the opposition it receives from many influential individuals. Whether such adverse views arise from prejudice or interest, it is not for me to decide. Either of them singly is, in some, a powerful opponent; but, when united, they become almost invincible. It is from those who possess minds capable of being exercised with liberty, and from those who have witnessed the healing effects of mesmerism, that the writer of this article expects attention.

"The following statement is a fact witnessed by myself.

"A boy, named Thomas Day Wainwright, living at Outwell, about eleven years old, has been afflicted from his infancy with general prostration of the system, a strong tendency to dropsy, and for the last two months complete loss of the power of locomotion, his mother being obliged on every occasion to carry him in her arms. During the present week he has been operated upon by W. J. Tubbs, Esq., surgeon, and such were the effects of the mesmeric influence with two operations only, that the boy is now able to walk unassisted, the dropsy has disappeared, and there is every apparent prospect of a speedy return to good health. During his sleep he is able to answer questions and talk on any subject as when awake; and, however strange this statement may sound upon the ears of the sceptical on mesmerism, 'it is no less strange than true.' But this is only one of the many cases where affliction has been relieved by the benevolent disposition of Mr. Tubbs. If you, Mr. Editor, think with me on this matter, you will give it publicity in your much read and

Digitized by Google

intelligent journal, that the many who read it may not any longer remain unacquainted with the happy effects of mesmerism.

"I am, Mr. Editor, yours respectfully,

"Upwell, 13th June, 1850. AN OLD CORRESPONDENT."

"Sir,—This is and must become known. I assure you there is no high colouring in this statement, and I hope you will find room this week, if not, in your next.

"Yours frequently obliged,

"W. HOPKINS."

An instance in which pain was communicated from the patient to the operator.

Mrs. Tubbs, having violently sprained the muscles of the right side of the neck and those of the shoulder, had them locally mesmerised for about half an hour by Harriet Bell who was in the mesmeric sleep, and was greatly relieved. In a few hours all pain was gone. Three days afterwards Harriet Bell came up, and said she had been suffering from pain in the very muscles of the same side of the neck, and thought that she had caught Mrs. Tubbs's complaint, and wished that Mrs. Tubbs would take it from her by mesmerising her. This Mrs. Tubbs did. Bell was in the trance during the time, and, feeling the pain leaving her, requested Mrs. Tubbs to shake the *darkness* well off her finger-ends after every pass, that it might spread about the room. In the course of a quarter of an hour Mrs. Tubbs awoke her, and she left the house quite free from pain.*

An old lady of 82 *years relieved of a Rheumatic Pain in the Shoulder by the first sleep.*

Mrs. Holborn, aged 82, who has been a noted and most successful midwife in the parishes of Outwell and Upwell for fifty years, came into the room while I was attending to my operators, on the 11th June, 1850, to be mesmerised. I said, "What for?" "This here shoulder; I can't get my hand only up to my neck. When I *do so* I have so much pain down the arm." I now tried to raise the arm, which seemed a fixture, and made the poor old dame call out. I told her to sit down. She said, "You have put that girl James's neck right, which made me come."

I affected her by the passes instantly. Her head fell backwards, and her wrinkled features changed from the tawny gipsy hue to dead paleness. I raised her head and spoke to her. She told me she was very comfortable. I proceeded to

* Whenever a mesmeriser has contracted the pain, &c., of his patient, the affection is readily dissipated by mesmerism. See No. XIX., p. 246.—*Zoist.*

Digitized by Google

relieve the affected arm, and then requested her to place her hand on the top of her head; and she did. At her age I thought it better now to wake her, when she had perfect use of the arm and raised it as high as the other.

12th. Mrs. Wainwright is here, and states that Mrs. Holborn's arm is well.*

Inflamed Knee.

Sarah Swan, living at Lot Bridge, near Welney, came limping into my surgery this morning (May 22nd, 1850). She said, "I was at work for Mr. Bates on Wednesday, when I felt a stiffness of my left knee. I continued my work until I was so full of pain as to compel me to return home. I found in the evening that there was a redness and swelling of the part. The next two days I kept at home: part of the time I was in bed. I applied brown paper soaked in vinegar. Not being better I managed to get to my home, a distance of five miles." I at once persuaded her to be mesmerised locally, for which purpose she followed me into the parlour, where two mesmerisers were employed on two obstinate patients. Mr. Waghorn at once made passes over the knee, and, without my assistance, in about *twenty minutes she got up perfectly free from pain,* and walked into the adjoining room for me to examine the knee. On my viewing it she declared it was as right as the other. In the course of the day, on my way home, I met her, and she said, "Sir, I am very much obliged to you; I can walk now."†

Severe inflammatory Headache.

On Tuesday (May 21st), I was sent for to attend John Holt, aged 17, of Wellfen, near March, labouring under severe febrile symptoms and dreadful pain in the head. His pulse was rapid and full; skin hot and dry. He took saline aperients with a purgative dose of calomel and colocynth. The following day when I called, I was told to go as quietly as possible into the room, for his head was considerably worse. Such I found to be the case. He could not bear the stimulus of light, had a tremulous coated tongue, and every unfavourable symptom. His bowels had not been moved. The pain of the head was confined principally to the temples and forehead, which were exceedingly hot. Cold evaporating lotion had been constantly applied. His mother was standing at the

* That age is no impediment to mesmeric susceptibility was shewn in No. XI., p. 398.—*Zoist.*

† See Mr. H. S. Thompson's cure of a diseased knee, No. V., p. 84; cures of inflamed knees, V., p. 126; VI., p. 266, in patients of Mr. Tubbs.—*Zoist.*

Digitized by Google

foot of the bed. I said to her, "I have often relieved pain in the head by making passes over it with my hands. I'll try and do so now." Silence in our part of the world we consider gives consent. So I mesmerised locally for a short time, when he said, "I feel better." I sat down by the side of the bed and operated for some time, and, on breathing over the eyes and temples, he was *quite free from pain*, and called to his mother to pull the blind up, for the light did not hurt his eyes. At 8 o'clock in the evening the servant came up for medicine, and stated the *pain had not returned and the fever had left him*, but his bowels had not been relieved. On visiting him to-day, I found him dressed, in another room, apparently well. I said, "Well, how come you to be up to-day?" "Oh, Sir, I soon got better after you cooled my head with your hands." His mother asked, "Is that what they call mesmerising?" "Yes," I replied. "You must do something to your hand," she said. Having Mr. Barth's excellent little book in my pocket, I left it for the family to peruse and took my departure.

The following was written by the father, who is a Welchman, and a contractor for an immense business going on in Cambridgeshire, in the middle level draining:—

"Upwell, Norfolk, 24th May, 1850.

"Gentlemen,—My son was afflicted with a violent fever and distracted with pain in his head. I called Mr. Tubbs in for advice, and he sent a bottle of medicine; the following morning my son's head was no better. I sent for Mr. Tubbs again, and he came immediately and moved the pain out of his head into his leg, and out of his leg away altogether, by the motion of his hand. Shortly after he parted with a large substance that was collected together on his stomach of about 4½ inches long and 1½ diameter of an oval shape, and another one about 2 inches long.

"Gentlemen, this is the truth.

"I am yours, &c.,

"CHARLES HOLT."

Acute Rheumatism.

Mary Stevens, aged 17, a servant living in Upwell, called me in on the 28th April, 1850, complaining of pains in her elbows and right knee. The latter had a rosaceous and tumid appearance, and was exceedingly sensative to the touch; a shower had taken place during the night, and, from her mother being a martyr to rheumatism, I had a mind to nip Master Rheumatism in the bud by local mesmerism. In some few minutes my patient was relieved of all pain, and got up and

Digitized by Google

walked. I have often since seen her, and there has been no attack of rheumatism up to this day (May 23rd, 1850).

Wry Neck.

"March, June 9th, 1850.

"My dear Sir,—I have been so much occupied (it being near the holidays), and have had so many interruptions, that I have been prevented from giving that attention to your remarkable cure of wry neck which it deserved, and which I desired to give. You request me to write you an account of what I witnessed in the case. I consider it a fortunate privilege for me that I happened to be at your house at the time. I was trying if I had any mesmeric influence over a man in your parlour when you called me into the surgery to see Susannah James in the trance. The first thing I saw you do was to breathe on the neck, and to work the head in various directions to exercise the muscles. When I came into the surgery indeed the muscles of the neck had been already relaxed. On your trying whether she was a subject to exhibit phreno-mesmeric phenomena, she awoke. I then observed a very remarkable and wonderful occurrence. When asleep she sat with her back to the surgery door, but on her awaking, and when I saw her countenance, the whole left side of the face was higher than the right, the mouth, cheeks, and eyebrows being greatly distorted and drawn upwards. But immediately I noticed that the distortion was becoming less, the muscles seemed to give way, and the features of the left side to descend nearly to a level with the other. The change in the appearance was sufficiently astonishing, and the next morning after a second mesmerisation I should not have noticed anything awry either in the head or face if I had not looked for it. Being anxious to understand the whole truth of the matter, I on Sunday, May 26th (the day after your first trial of her), waited on Susannah James's mother, and learnt the following particulars. The mother said her daughter was born September 15th, 1835, and seized with fever May 10th, 1843, which left her nearly deaf and wry necked. You mesmerised her then, but did not succeed for a week or so in producing anything; but after that you produced sleep, and then raised the head to its proper place. She was not operated on any more, and the neck soon became nearly as bad as before through the mother's neglecting to send the child to be again acted on. The head was about 45 degrees out of the perpendicular; any effort to put it straight caused violent pain, and even the little motion involuntarily produced in washing her often made her cry out. She could only lie

Digitized by Google

on one side, and was obliged to have her head supported to prevent its aching. She is also exceedingly deaf. Such is what I know of this remarkable affair, Sir. There would be few unbelievers in mesmerism if all could see, as I did, the distortion of the girl's mouth, which, when she laughed, seemed set diagonally across her face, gradually disappear and the symmetry of the whole countenance perceptibly return. Wishing the science a speedy triumph over the prejudices of others as well as myself,

I am, my dear Sir, most truly your's,

"To W. J. Tubbs, Esq. JOHN WORDEN."

"We, the undersigned, have known Susannah James, of Outwell, for several years; she has had a twisted neck, with her face much out of order. We have seen her the last few days, and find that she can carry her neck up as right as it should be, and her face is greatly improved since she has been mesmerised by Mr. Tubbs, Surgeon, Upwell. She was very deaf, and that is also improved.

"William May, farmer, Outwell,
Hannah Yallup, grocer,
James Hobourn, gardener, Outwell,
Robert James, the girl's father, Outwell,
William Hunt, labourer, Outwell,
Smith Goddard, baker, Outwell,
Joseph Booth, innkeeper, Outwell,
John Hill, farmer, Outwell,
Richard Andrews, blacksmith, Outwell,
John Goddard, farmer, Outwell."

The girl is mesmerised every evening. I can now produce a rigid state of the muscles of the neck by willing, and often shew her as a wry neck case artificially produced, which has astonished many. The neck keeps perfectly *natural*. I had forgotten that years ago I tried to mesmerise her.

Painless Extraction of a Tooth.

I extracted a firm tooth from a poor woman's jaw (Mrs. Wright, off the Bedford Bank, near Wilney) some time since, without her feeling the slightest pain.

Digitized by Google

X. *Mesmeric Infirmary.*

THE FIRST ANNUAL MEETING of this society was held on Monday, May the 6th, at the Infirmary, 9, Bedford Street, Bedford Square.

Mr. J. A. Gordon, of Bristol, in the absence of the Earl of Ducie through ill health, was called to the chair.

The CHAIRMAN said that it was a subject of deep regret to him and the Committee that the Earl of Ducie was unable to attend that meeting. That nobleman was one of the best friends and supporters of the spread of mesmeric science, and he was sure would share with them the regret felt at his being unable to attend on that occasion. (Cries of hear, hear.) He was sorry that the place of the noble earl should be so ill supplied, as he was aware he was unable to fill it so well as the noble lord; but he trusted to their kind assistance in the performance of its duties.

The Rev. G. SANDBY then read the report of the Committee of Management, which says:—

"A few friends of mesmerism, considering the establishment of an infirmary for the treatment of disease by its means as a very desirable object, met at the Earl of Ducie's, in the year 1846, and passed some preliminary resolutions to that effect. Among the steps taken at that meeting was the appointment of a committee, to whom was entrusted the power of carrying the plan into operation. Sundry circumstances, however, delayed its immediate execution. But in the course of last year it was felt that the time was at length arrived, when any further delay would be undesirable. The progress that mesmerism had made in public opinion, the encreasing number of its advocates, and the growing demands on the part of the sick and the suffering for assistance and advice, all led to the conviction that the Infirmary could be at once opened with every prospect of success. Funds for this purpose were not wanting; for the liberal donations and subscriptions of many kind friends and patrons had afforded the means of taking the necessary initiatory steps. The committee, therefore, met on the 24th of last July, and, having taken some communications and calculations, that were placed before them, into consideration, came to the resolution of looking out for, and of engaging, a house suitable to the purpose, and of placing it under the superintendence of a resident Manager or Secretary.

"In the course of the month of January the Infirmary came into operation; patients have been attending daily, and are encreasing in number; and an additional mesmeriser, William Fisher, recommended by Mr. Tubbs, Surgeon of Upwell Isle, Cambridgeshire, was appointed at a salary of sixteen shillings per week.

"The Committee have agreed upon several rules and regulations for the direction and management of the Institution, copies of which have been sent to the donors and subscribers, and which are submitted to the consideration of the General Meeting for approval and confirmation.

"The Committee beg to state that a sum, amounting to £903:17,

Digitized by Google

in donations and subscriptions, has been paid into the hands of the Treasurer, and that promises of still further assistance, amounting to about £200 have been also made; to which must be added the sum of £23:0:2, for interest on exchequer bills, making a total of £926:17:2 received.

"The Committee have examined and paid the bills incurred for the furnishing of the Infirmary, and have also paid the first quarter's rent, and the first quarter's salary of the Secretary, amounting in all to the sum of £121:11:6, consequently leaving a balance in the hands of the Treasurer of £805:5:8, of which £506:9:11, has been invested in the purchase of £500 in exchequer bills.

"The Committee have the pleasure of announcing that they have received from P. Baume, Esq., the donation of a freehold estate at Edmonton, which has hitherto been let for a rent of £40 a year, and also of five railway arches at Stepney, which may be estimated at the yearly value of at least five pounds each.

"The Committee, in presenting this their first report to the donors and subscribers to the Infirmary, cannot but congratulate the friends of mesmerism generally on an important step being at length *publicly* taken for the progress of scientific truth, and for the promotion of the great cause of humanity, towards the support of which good and useful work the co-operation of every philanthropist is earnestly invited. The institution, whose recent opening is herein briefly recorded, already shows a promise of growth,—and, if conducted with energy and judgment, and with a due regard to those important considerations, which have respect to the choice of mesmerisers and to the management of its internal arrangements, may prove a source of inappreciable blessings to numbers, and seems, moreover, as an example of practical benevolence to other and older societies, of which it is impossible at this early day to calculate the full results. Doubtless, there are always difficulties connected with the first establishment of every hospital; and there are some to which a mesmeric hospital, more than any other, is peculiarly liable: still, if encountered steadily as well as zealously, and in a spirit of prudence, union, and good-will, these difficulties are anything but insuperable; and if the regulations, which are adopted by the governors for the daily conduct of the institution be but carefully and uniformly enforced, the success of the Infirmary may be pronounced certain and permanent. To this latter point, however, the Committee attaches considerable weight; and towards a due observance of which they strongly request the assistance of every true friend of mesmerism. By these means, the cavils of the sceptic will be silenced,—the prejudices of the scrupulous be removed,—the misrepresentations of the calumniator be answered,—and the cause of truth grow stronger and stronger every hour. With these observations the Committee beg to close their report, in expressing every confidence in the future prospects of the institution, and in looking forward to a year of encreasing activity and usefulness."

Since the report had been drawn, an addition of £13:8 had been received.

Digitized by Google

Mr. JANSON had great pleasure in moving the adoption of the report, having come a distance of 200 miles to attend the meeting—(Cheers)—and he believed that had all their friends done the same they would have had great difficulty in accommodating them. One principal reason of his attending the meeting was to submit to the subscribers of the institution a manuscript, drawn up by Mr. Capern, of Tiverton, who he believed was the most successful mesmerist since the days of Greatrakes. The manuscript contained reports of upwards of 100 cases, and would be extended by about 50 more, when he hoped it would be published, as containing most surprising and convincing proofs of the truth of the science. (Cheers.) He would now merely move that the report be adopted and circulated among the subscribers to the institution.

Mr. LUXMOORE seconded the resolution. He had for years looked with anxiety to the time when they would be enabled to have an establishment like this in London, feeling convinced that this was all that was wanted to prove the truth of mesmeric science. (Hear, hear.) He believed that mesmerism would prove of great assistance to medical science, though he did not mean to say that it would supersede it. He had himself seen the beneficial effects produced by it in alleviating the sufferings of those afflicted with rheumatism, tic douloureux, paralysis, &c., and he believed that no philanthropist who examined into mesmerism would deny that it was a great addition to the science of alleviating pain and curing disease. The professors of the science had been met with derision and calumny, but he felt that the day would arrive when its success and its truth would be universally acknowledged and the calumnies of its opponents for ever silenced. He felt that they were under a deep debt of gratitude to the gentlemen who had taken an active part in promoting the establishment of this institution, and he had therefore great pleasure in seconding the motion for the adoption of the report.

The motion having been put and carried unanimously,

The SECRETARY read the proposed laws of the institution, to which the following is the preface:—"This Infirmary is established for the alleviation and cure of diseases, and for the relief and prevention of pain, by means of mesmerism. It is supported by the voluntary contributions of those persons who, having faith in the remedial efficacy of mesmerism, or being desirous to be assured of the truth of the extraordinary cures alleged to have been effected by its agency in the hands of many credible and respectable persons, are anxious that the poor should have the opportunity of availing themselves of the advantages it may afford. There is another object which the originators of this new establishment have in view. They desire to extend the field of observation in the science of mesmerism, and to encourage the promulgation as well as the cultivation of its truths without favour to any party or to any limited or individual interests."

[The proposed laws for the management of the institution were then read.]

Mr. MONCKTON MILNES, M.P., moved the adoption of the

Digitized by Google

proposed laws, and trusted that it would go forth to the public that the friends of mesmeric science were now prepared to put the truth of their principles to the test in the heart of the metropolis, through the agency of a public hospital. He believed that, through the agency of such an institution, mesmerism would take its fair position as a branch of medical science, and he was sure that this was all its real friends wished. (Hear, hear.) They all knew that mesmerism exhibited some most extraordinary psychological phenomena, and perhaps no subject could be of greater interest to philosophical inquiries than those phenomena; but, at the same time, he thought it most important that this institution should as little as possible interfere with those inquiries, and confine their attention as much as possible to the application of mesmerism as a curative agent in diseases which might come under their notice. (Hear, hear.) He thought it very important that it should go forth to the public what were the real objects and intentions of the institution, so that it might avoid as far as possible any imputation of quackery, which, no doubt, would be brought against it. If, however, the society quietly carried on its operations under the eye of the public, under the notice of the press, but excluding idle curiosity from interfering with its patients, he had no doubt that it would make its way and establish itself in public opinion. (Hear, hear.) He considered that nothing could more clearly show the progress that their science —of the truth of which he had long been convinced—was making than the fact that the *Edinburgh Review*, in an article upon Mr. Cornewall Lewis's work, *On the Influence of Authority in the Formation of Public Opinion*, had devoted three or four pages to the recognition of the truth of mesmeric science. (Hear, hear, hear.) It was most important to the spread of their science that medical men had recently adopted various anæsthetic agents for producing insensibility to pain during the performance of operations; and he did not think they need look upon these with any degree of jealousy as rivals to their progress. (Hear, hear.) Indeed, mesmerism might be found peculiarly adapted to some constitutions, while other anæsthetic agents might be adapted to other constitutions. He could not help feeling that they ought to take some shame to themselves for not having before put themselves into a position to have the agency of mesmerism acknowledged by the medical profession, through the establishment of an institution of this description, and allowing the advantages of the other anæsthetic agents to be acknowledged while they were doing nothing. It was a most remarkable circumstance in the history of all physiological discoveries, however important, that they were ignored for years until their importance forced them upon public attention: and so it was with mesmerism—it was undergoing the ordeal to which all great and valuable truths were subjected, and he considered that they had no reason to complain of this, as the importance of their science must be ultimately acknowledged and the truth prevail. (Cheers.) After again urging upon the company the necessity of the institution strictly confining themselves to the use of mesmerism as a curative operation, and

Digitized by Google

eschewing experiments, the honourable member concluded by moving the adoption of the rules.

The Rev. G. SANDBY seconded the resolution, agreeing as he did with every word uttered, and the recommendation given, by Mr. Monckton Milnes. He had had an opportunity of observing with his own eyes the soothing effects and curative influences of mesmerism, and he felt convinced that they had only to be brought prominently under the notice of the public, through the means of an hospital, to be generally and fully acknowledged. (Cheers.) It was a most remarkable fact, and one of which they ought to be ashamed, that a Mesmeric Hospital had not been established in civilized Europe—had not been established in the centre of this great metropolis—had not been fostered in scientific society, but had been established in what Shakespeare called "the furthest steppes of India." He thought all honour was due to Dr. Esdaile, who had established that hospital, and to the Governor General and other Indian authorities who had fostered it, it having proved eminently successful in alleviating human pain. He perfectly agreed with Mr. Monckton Milnes in his observations that the science had made and was making great strides, and was proved by its being acknowledged as a science by so important and cautious an authority as the *Edinburgh Review*. That journal said that, after inquiry, no doubt, "its errors, which probably are many, will be separated from, what we may be sure are also many, its truths." No doubt they might have errors, as other sciences had in their infancy, but Mr. Cornewall Lewis had called theirs a "mock" science. It might be a "mock" science in one respect, but this was that it "mocked" all the ignorant attempts of their opponents to put it down. (Cheers and laughter.) But the editor of the *Edinburgh Review* said, in speaking of the phenomena of mesmerism—"No one can doubt that phenomena like these deserve to be observed, recorded, and encouraged; and whether we call by the name of mesmerism or by any other name the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it; and we have no doubt that before the end of the century the wonders which now perplex almost equally those who accept and those who reject modern mesmerism will be distributed into defined classes and found subject to ascertained laws; in other words, will become the subject of a science." Now, that was just what they had been saying for years, and it was to prove their science that their infirmary had been established. (Hear, hear.) They wished to extend the advantages of mesmerism to the very poorest of their fellow-subjects, and to shew to the world the truth of their principles. He would not further detain them, but second the resolution for the confirmation of the rules of the society.

The resolution was carried unanimously.

Mr. TUBBS proposed that certain noblemen and gentlemen should be officers and members of the committee for the ensuing year; and

Digitized by Google

observed that he felt incompetent to give expression to the pleasurable sensations he experienced in having the honour of being present at an assemblage of gentlemen, who not only claimed distinction from the high position which they held in society, but from the great talents they possessed as to the business of the meeting, and as to every other subject of interest which related to the well-being of mankind generally, or to the pleasure he felt on being spared (through all his trials) to visit that establishment for the progress of a science so long abused as it had been. He (Mr. Tubbs) had been located in an obscure (as he might call it) village in Cambridgeshire, whose leading and most influential members had not been celebrated for being foremost in the promotion of philosophical enquiries, and whose opinions on such enquiries had been sufficient to give a death-blow to everything they might consider to be in opposition to their prejudices. He could assure the meeting that he had met with those whom the world called educated men, abounding with the strongest and most invincible prejudice, and not to succumb to them would be thought the worst of heresy; but fortunately for him and the cause of mesmerism the spot contained a few spirits as ardent in the cause as himself, some as deeply metaphysical and as capable of judging of the truth of mesmerism as anywhere existed; and though they could not rank with princes, they were, he was happy to say, justly entitled to rank with men of genius; aided by whose encouragement, the pen of one friend and his own convictions, he had, under all the frowns of the rich, the sneers of the vulgar and illiterate, for a time pursued the favoured science with unabated zeal. But such were the effects which slander had upon the public mind, that his (Mr. Tubbs's) practice diminished, his enemies were triumphant, his *best friends* deserted him, and even his sanity was questioned. At length he succumbed to their prejudices, and like the apothecary in *Romeo and Juliet* could say,

"My *poverty*, and not my *will* consents."

But as time rolled on and more auspicious circumstances surrounded him, he was enabled to defy the effects of that public venom which he had before given way to. He again entered with redoubled vigour into the pursuits of mesmerism, and had the gratification of stating that many had become converts, through him, who had strongly denied every phenomenon that he produced; and though formerly drones in the hive, were now become industrious bees in the cause of mesmerism. Supported as the science was by the gentlemen he had the honor of addressing, many of whom were in themselves a host, he should remain in future a dauntless promoter of its cause. Mr. Tubbs then expressed a hope that the meeting would be the means of giving to mesmerism a local habitation and a name. He also alluded to the advantages he had had over the Devonshire Greatrakes (Mr. Capern) in having performed minor operations in the sleep, and mentioned the case of Margaret Francis whose leg he attempted to amputate, but was prevented by the interference of the sister, and sooner than it should be called a failure under mesmerism he took it off under chloroform, but after the operation always dressed

Digitized by Google

the stump under mesmerism without her knowledge. Having expressed his determination to pursue the same straightforward course for years to come that he had hitherto done, and wishing success to the establishment, Mr. Tubbs resumed his seat.

Mr. CAPERN said he rose with considerable diffidence to second the resolution, from a conviction that the assembly was composed of individuals of rank, station, and high attainments, and that his situation in life made him the humblest person there; but although diffident and inadequate to do justice to so important a science, to propagate which was the object of the meeting, yet he had confidence because of its value and importance. He had therefore great pleasure in seconding the resolution of Mr. Tubbs, and begged respectfully to explain what first influenced him to pay attention to the mysterious power of mesmerism or vital magnetism. About four years since, having attended a lecture given by the talented mesmerist Mr. Davey, and observing the great phenomena produced, he was induced on his third lecture to ascend the platform and assist in the operations by demesmerising one of the persons who had been placed in a state of coma. From that period he became subject to severe remarks and unjust criticism. On further investigating the subject, and after some suggestions from Mr. Davey as to the application of mesmerism as curative, he commenced his operations, and was pleased with some cases in which relief from pain was the result. The first case of importance was that of John Rowden, whom he met accidentally as he was going with difficulty to his labour.* On being questioned as to the nature of his disease, Rowden stated that the limp in his walk was occasioned by his having had severe rheumatism for thirteen years, and that he was never free from pain. Mr. Capern invited Rowden to accompany him into the lodge of Mr. Heathcoat's manufactory, and, after a few passes made on his leg, he felt a glow of heat, much more so than he had for a long time, and then walked with him nearly to the residence of his master, Thos. Talley, Esq., on the road-side a few more passes being made down the thigh and leg. From that time he dates his cure, although he occasionally experienced slight pains on sudden changes of weather, or after exposure to heavy rains. Such was his improvement after the first passes that Mr. Capern was put in a state of perspiration in walking with the poor labourer, who before had frequently stopt and cried from his inability to keep pace with his fellow workmen. Having thus succeeded, Mr. Capern extended his operations, and has devoted nearly the whole of his time to them, and been instrumental in affording relief to hundreds of persons. In so doing he had been subject to misrepresentations, abuse, and insult, even when returning from visiting the sick chamber. He had been pointed at with a sneer. The words "madman" and "maniac" and "humbug" had been used, and most frequently by persons who had known him from his childhood. As to the terms madman and maniac he was careless about them, for the brain may be diseased or there may be a defect in the organiza-

* See No. XXVI., p. 169.—*Zoist.*

Digitized by Google

tion; but the term humbug he did and would repudiate. However, he was determined to persevere, knowing that the science was based on eternal truth, and would prevail when its calumniators were laid low and forgotten. To find his nearest relatives determinedly hostile to it gave him very great pain; but nothing would prevent him from proving its importance; no sacrifice would have been too great. Having proved this at Tiverton, he now stated it in the metropolis, amidst two and a half millions of human beings, and was desirous to promulgate that such a power existed. Notwithstanding so many proofs were adduced, scepticism prevailed, and in order to furnish the public with information, he had invited the whole of the clergy and dissenting ministers, the medical and professional gentlemen, the authorities, and the principal families of Tiverton, to meet at the mayoralty room, for the purpose of investigating the phenomena of mesmerism as a remedial agent. Nearly forty persons were severally introduced and proved its efficacy to the satisfaction of that very respectable assembly. By far the greater number had been under medical treatment, and they had all been cured of almost every variety of diseases to which we are subjected. Previously to this explanation many of those present would not have allowed the word "mesmerism" to be used at their residences; and one gentleman, who came to the room to laugh it down, stated that he had visited, in his character as clergyman, one of the patients who had been cured of paralysis, and whom he believed at the time to be on his dying bed; but the patient was, however, there to tell by whose instrumentality he was restored. Since that time several have made the "*amende honorable.*" The cases referred to will appear in the work, the manuscript of which Mr. Janson had kindly introduced. The whole would amount to 150 cases; and, had it been necessary, a large number might have been added, say hundreds: he had never kept a list. Suffice it to say that he has been at all times ready to assist any one, and frequently does not know the parish they are from. The statements will bear any investigation.* He should have no objection to his cases being examined by a commission, of which Mr. Wakley should be one. His patients were all strong and healthy. His operations were not confined to weak enervated persons. A great number were muscular agricultural labourers who in the west of England, particularly in Devonshire, from sudden changes of temperature are subject to very severe rheumatic pains, and these generally disappear after two or three applications of the sanatory influence. Some of them have walked a distance of sixteen miles in order to have a sitting of about ten minutes. He has more pleasure in assisting them who need it than the richest baronet in Devonshire has in the enjoyment of his estates. Having probably been rather irregular, he said, in his observations, he apologized to the gentlemen and ladies present for occupying their time: but it afforded him infinite pleasure to be in the building applied to such holy purposes, and see persons daily engaged in diffusing health and strength to those who need it, by a power which we all possess.

* See No. XXVI., p. 165.—*Zoist.*

Digitized by Google

Mr. LUXMOORE proposed thanks to the committee and medical officers.

Mr. W. G. SMITH, jun., of Greenwich, (who will be remembered as the mesmeriser of the boy, James Cook, of Deptford, some six years since,) seconded it, and begged to add his testimony to the truth of mesmerism. He said he was not a professional man, but an amateur in mesmerism. His first essay was the result of accident. Having attended a lecture and seen persons he knew thrown into the sleep, he, out of curiosity, tried his father's shop boy. The effect produced, every one conversant with mesmerism at the time will recollect. The patient remained in the mesmeric state for three days. His motive for now mentioning the case was that an impression had got abroad, prejudicial to the cause, "that the boy James Cook was dead." Mr. S. had been induced some three years since, in consequence of those reports, and at the request of Dr. Elliotson and Mr. Chandler, to publish the case in *The Zoist*.* Mr. Smith was happy to state the last account he heard of James Cook was that he was well and hearty. Mesmerism, instead of injuring him, had been the means subsequently of greatly improving his health. Mr. S., since that event, had ample opportunities of testing the benefits of mesmerism. A case of St. Vitus's dance of the very worst description, where the patient had lost his speech and the use of his limbs, and after trying every remedy medical aid could suggest, was at the present time, by a judicious application of mesmerism, quite restored. The case was known to Dr. Elliotson, who was consulted by the parents of the child, and recommended mesmerism. Mr. S. wished the institution success, and pledged himself to use all his influence in making its benefits known.

Mr. Heath, Dr. Macdonald, and several other gentlemen addressed the meeting, and adduced instances to shew the advantages of mesmeric science, the whole of them stating that they were originally opposed to it until convinced by enquiry of its truth; and also detailed the difficulties they had had in promulgating it among society generally.

Dr. ASHBURNER proposed a vote of thanks to the chairman, and the meeting broke up.

XI. *Bristol Mesmeric Institute.*

THE second Annual Meeting of the members and subscribers of the above Institute was held on Tuesday, May 14, at the room of the Institute, Park-street, when, in the unavoidable absence of the President, Earl Ducie, the chair was taken by one of the Vice-Presidents, J. A. Gordon, Esq.

The CHAIRMAN, in opening the proceedings, said, doubtless there were many present who had at some time been very much amused at the idea of mesmerism, who had laughed at it and been most sceptical as to there being any such power. He frankly con-

* See No. XVII., p. 23; XXVII., p. 242.—*Zoist.*

Digitized by Google

fessed that he had himself been one of that number, and that he had considered it a great triumph whenever he had been able to deride and ridicule it. It happened, however, that after seeing many failures he attended in the drawing-room of a man whose name would be ever illustrious in the annals of science, and held in unfading regard by the disciples of mesmerism—Dr. Elliotson. (Cheers.) He entered the room perfectly incredulous, and met some fifty or sixty of the highest society in London. Among several cases brought forward in proof of mesmerism was one of a young girl, between 12 and 13 years of age, Rosina Barber; Dr. Elliotson put her into a state of trance and seated her in a chair; he then excited her phrenological organs, and, on touching that inducing devotion, she clasped her hands firmly together; Dr. Elliotson then invited the strongest men in the room to try and separate her hands, and several of the stoutest persons present made the attempt, but wholly in vain. After a time Dr. Elliotson said, "Now I will go and stand at a distance from her; let two of the strongest persons here stand by her, one on one side and one on the other; I will disengage her hands by the force of my will: let them try to keep them in their present position, and they will find that in spite of all their force she will unfold them." The challenge was accepted. The Duke of Marlborough, a man of strong physical power, stood on one side of the girl, and Mr. Atkinson on the other; Dr. Elliotson went on the other side of the drawing-room and made certain passes; the girl began gradually to disengage her fingers, the men used all their power to prevent her, but, without altering a muscle of her countenance, she unfolded her arms and drove those two strong men behind her chair. (Hear.) When the girl was awakened she was wholly unconscious of what she had been doing. He (Mr. Gordon) felt that at that time he could not resist the evidence before him; but he afterwards went to Paris and saw Alexis—this was seven years ago—and the wonders of clairvoyance which he then saw fully confirmed his mind. Blind his eyes or do what you might with him, Alexis would see. He could see into parcels; he described to him a friend of his at Aberdeen, the suspension-bridge, Clifton, and many other matters. He also saw a young woman who was clairvoyant, who, among other things, told him to what street he was going in London, and spelt it letter by letter, and who, upon his asking her how she knew it, replied, "O, I see it written up at the corner of the street." Last year he was in Paris with a relation of his, who had great scruples (on religious grounds) about going to Alexis. He consented at last, and went with him (the Chairman) and a captain in the navy: Alexis told him all the circumstances of his family—where they lived, what was taking place at the time in their room, how many pairs of boots and shoes he had, and described all the furniture of his bed-room and even the contents of his drawers. Before going to see him this gentleman had thrown a bit of chocolate into an egg-cup and placed it in his drawer; Alexis could not state what it was, but he drew the shape of the egg-cup and said he had a vessel there of that shape, and he could see some chocolate in it. He told him who his father was, and in whose com-

Digitized by Google

pany he was at that time (a fact which they verified on coming to England); he told him likewise how many orders his father had, and from whom he received them, and also that he had lost one eye. He was asked how he had lost it, and the question being put in regard to a distinguished officer in the navy, one would have expected —had there been any guess-work in the matter—that he would have replied, in battle; he however said, "It was shot out by accident by a duke, and that duke was of the blood royal;" which was the fact, it having been shot out by the late Duke of Gloucester. (Hear.) He was then asked to write his (Mr. Gordon's) friend's name; he tried at first and said he could not do it, but then said he could write it backwards, and at once wrote "evargedlaW"—Waldegrave, which was right. (Hear.) Many believed mesmerism to be a new and mysterious power, but there were many allusions to it in the old Greek and Latin authors. A hundred and fifty years ago there was a person named Greatrakes, in Ireland, who performed many wonderful cures, and to whom the greatest philosophers of that day—the day of Newton, and Locke, and Boyle—sent a deputation to see the cures he effected. Boyle, who was celebrated among philosophers for his strong sense of religion, went over and saw Greatrakes, who could not tell him however how the cures were made, but only that they did take place. The Chairman having referred to the wonderful powers possessed by the calculating boy, and which he believed were allied to mesmerism, contended for the antiquity of the science, and in proof that many things now considered new were not unknown to the ancients, he referred to the fact that the electric telegraph was described in a Latin poem, written in 1617, and was mentioned by an English author, Arthur Young, in 1687. He then adverted to the curative powers of mesmerism, and said a gentleman at Tiverton, named Capern, had performed more than 450 wonderful cures, and, after Greatrakes, must be considered one of the greatest known mesmerisers. It is very gratifying, in looking back upon the past history of mesmerism, to find those who had been its most inveterate opponents, now ranking amongst its strongest supporters; to see those who had ridiculed and almost persecuted its advocates, now coming round and beseeching them to cure their sufferings. (Applause). A recent case of remarkable cure occurred to him—it was that of a very leading member of the lower house of parliament (Sir Benjamin Hall), who avowed that he had received very great relief from mesmerism. He was thrown from his horse, which rolled over him, and pushed his eye very nearly out from its socket—so nearly indeed that the pupil was forced round close under his nose. For a year he suffered exceedingly, and was in the greatest pain. He tried all the means which wealth would command, but in vain, and he then bethought him of mesmerism. He first of all sent a lock of his hair to a person in London, a well-known clairvoyante (Mdlle. Julie), and on perceiving it she at once said the person to whom it belonged was affected in his eye. He afterwards went to see her himself, and upon touching him she said he was the person to whom the hair had belonged. At first she would not undertake his cure, saying that she

Digitized by Google

had twenty-two patients daily, and they quite exhausted her; but at length she was prevailed upon, and he (Mr. Gordon) knew that for thirteen days—after having previously passed sleepless days and nights, and suffered intense agony—he was entirely without pain. By mesmeric treatment this gentleman was relieved in a most extraordinary way, and although the pupil of his eye was now not exactly straight, yet it was nearly so, and he was able to attend to his duties and make speeches in the house almost daily. After relating a case which had been told to him of a remarkable cure of the late Duchess of Gordon by Dr. Mesmer, the Chairman read letters of apology, but expressing sympathy with the movement, from W. J. Tubbs, Esq., surgeon, Upwell Isle, T. W. Saunders, Esq., Temple, London, the Rev. G. Sandby, &c. He concluded by expressing a hope that the Mesmeric Institute would be cherished by the Bristol public and flourish under their auspices and kind wishes.

Mr. S. D. SANDERS, honorary secretary, in presenting the report of the committee, said—Having had six or seven years' experience as a mesmerist, and mesmerised a large number of individuals, he was perfectly convinced that every disease not arising from organic malformation could be either thoroughly cured or greatly relieved by mesmerism, when judiciously and perseveringly applied. When they found that that horrid disease, cancer of the breast, had been cured by Dr. Elliotson, and when he told them that he had more than one case of cure, or in progress of cure, by himself in Bristol, they would admit that its supporters had a right to say that mesmerism was a valuable agent.

REPORT OF THE COMMITTEE.

The Committee, in presenting their present report, cannot but congratulate the subscribers on the success which has attended their past efforts.

The Institute, though existing only in the present form from the date of its public recognition last year, is enabled to present three important considerations—

1st. The absolute necessity of such an Institution.

2nd. The good which has already been accomplished.

3rd. The continued claims, and the contemplated extension of the same.

The necessity of the society has been proved by the large amount of applicants.

The good already accomplished will be shewn by the Medical Report, which will be read by Dr. Storer.

The Treasurer's Report will prove how large an amount of good can be accomplished with moderate means and a fixed purpose; but, in saying this, the Committee are desirous to state how this has been accomplished. Independently of the services of a paid operator, they have had the fullest assistance from their medical officer, with two or three gentlemen of the Committee, and from one or two ladies, who have devoted much time in furtherance of the cause. This the Committee feel cannot but be expected to be continued; and they are now the more desirous of increasing the funds of the Institute, so as

Digitized by Google

to enable them to engage further assistance to meet the increasing demands of patients.

What has been already accomplished, has been through the immediate friends of the cause. The subscriptions during the past year have amounted to about £43, and the disbursements, including rent, a paid mesmeriser, advertisements, stationery, &c., and two or three unpaid bills, have been somewhat about from £45 to £50.

The Committee have hitherto refrained from a general appeal to the public, until they were in a condition to prove, by the actual operations of the Institute, that such an establishment was really required, and that some good results would follow. Being now in this position, they the more confidently make this appeal, and think, after the various corroborations of these statements, that the public will be equally ready and willing to assist in the carrying out of such intentions.

Dr. STORER presented the

MEDICAL REPORT.

This report contains an account of 47 cases, which have come under treatment at the Bristol Mesmeric Institute; there have been besides many other applications, but the patients being unable to leave their homes, it was with regret that the means of the Institute would not allow of the necessary aid being extended to them. In some few instances, however, this has been accomplished, and the patients visited at home.

When it is considered that almost all the cases received have been of the most extreme character—some of years' standing—and that many of them have been rejected as hopeless under ordinary treatment, the actual amount of benefit conferred ought to be the only just criterion. Amongst these cases are comprised several of the most severe forms of epilepsy, of paralysis, of hysteria, of extreme nervous debility with depression; cases of tic douloureux, with rheumatism, in all its varied shapes; spinal disease, with scrofulous affections of the hip and knee joint.

There have been also several cases of nervous dyspepsia, sleeplessness, nervous headaches, acute inflammation of local parts, such as the eye, ear, and throat, which have been subdued by mesmeric influence. Several minor painless operations have been performed, such as the extraction of teeth, and the application of caustic to various parts of the body.

As regards epilepsy, the results are as follow:—Four of the cases, though of a most intractable nature, are considered quite cured; four have been considerably relieved, but did not continue their attendance long enough to have had a larger amount of good: and there are six cases now under treatment, all more or less progressing. The cures and relief of tic douloureux and rheumatism have been of a most encouraging nature; also of those more generally known as nervous disorders.

There have been a few cases of deafness and imperfect vision, in which great good has been effected; some of these are still under treatment.

Digitized by Google

Dr. Storer then gave details of some cases cured by him. One was a case of severe mental depression, with a greatly impaired vision; second, of severe mental affliction, with great despondency and inability to sleep; and a third a case of tic douloureux. Many minor operations in surgery have been performed under the influence of mesmerism, and were their Institution on a more extended scale capital operations might be performed. At present they were only doing in a nutshell what Dr. Esdaile was doing in India on a grand scale, because he had the support of the government and the public. If they had a mesmeric hospital in Bristol, and a proper relay of mesmerisers, there would not be a case which might not, in twelve or twenty-four hours, be brought under mesmeric influence for surgical operations. (Cheers.)

Mr. JANSON, of Pennsylvania-park, Exeter, in moving the adoption of the report, bore testimony to the great importance of mesmerism as a therapeutic agent. He regretted that the medical profession should oppose it, because he was satisfied that it was the long-wanted desideratum. Medical science had done a great deal for mankind, but there were certain complaints not within its reach which mesmerism did reach. Mr. Capern, of Tiverton, had performed a great number of cures, in many of which medical treatment had failed, while others had been discharged from the Exeter hospital as perfectly incurable cases. The speaker then read the following letter addressed to Dr. Storer, by the celebrated oriental traveller whose name it bears:—

"Dear Sir,—If I had not imperative engagements in London, which I can neither forego nor postpone, it would have given me the greatest pleasure to have attended your meeting to bear my testimony to the value and importance of mesmerism as a means of cure for many cases of disease in which every effort of medicinal treatment has failed to give relief. I am now giving the best proof of the sincerity of my belief in its efficacy by placing Mrs. Rogers under your care at Bristol, and my own daughter under the care of Mr. W. Wilkinson, surgeon, in London, for the same purpose, and in both cases I entertain the strongest hope of success. The subject first attracted my attention in Philadelphia, in the year 1837, and in my work published on that country in 1841, I have given a detailed statement of the mesmeric operations witnessed by me in that city, in the presence of some of its leading inhabitants of great intelligence and respectability. Ever since that period I have taken the liveliest interest in its advancement, and have seen so many cases of successful cures of various ailments and infirmities that my greatest astonishment is to witness the ignorant and interested opposition to its progress by the majority of the medical profession, who, had it been as profitable to them as it is likely to be otherwise, would have been the most zealous in propagating its virtues and adopting it in practice; and the apathy and indifference of the general public, who, if they could be made acquainted with its powers, and were not deterred by a stupid dread of innovation from examining the subject

Digitized by Google

for themselves, would hail it as one of the greatest blessings and most valuable discoveries which Providence has permitted to be advanced by man for the last century; notwithstanding both these hindrances, however, it will eventually overcome every obstacle in its path, and confirm the old adage, that truth is mighty and will prevail. I enclose a small donation of two guineas to your fund, regretting that my limited means will not allow me to make it two hundred, which would be still an insufficient test of my estimate of the value of mesmerism to mankind.—I am, dear Sir, yours truly,

"To Dr. Storer. J. S. BUCKINGHAM."

(Great applause.) Mr. Janson went on to remark on the antiquity of mesmerism, instancing that in one of the pyramids of Egypt a hieroglyphic depicted a priest or physician in the act of mesmerising a patient, thus shewing that it was practised 3000 years ago. A remark made by him at the former meeting in this city, avowing his belief in prevision, had brought down upon him the remarks of a host of periodicals, one of which had called him a blasphemer. Now the most tender conscience need not be offended by any fear that mesmeric phenomena could interfere with anything sacred. There were in certain cases—they were very few he admitted—the power of foretelling events, but then it was in a very limited sense indeed, and had no relation at all to the prophecies of Scripture. A great deal of ridicule was cast upon the science, but it should be remembered that the mind could not receive truths for which it was not prepared. If any one were to tell the inhabitants of the north pole that they travelled in England by steam at the rate of a mile per minute, that they did not confine themselves to earth, but took voyages among the clouds, that they made the sun take likenesses, and conversed by lightning at hundreds of miles distance, and in a second of time, some witty Greenlander would smile at the relation, and ask if it was expected that he should believe in such a rhodomontade? The difficulty under which mesmerists laboured was this—they were placed in advance of the world, and must put on good faces and be prepared to battle for the truth. (Cheers.)

Mr. G. CUMBERLAND seconded the resolution, which having been adopted *nem. con.*,

Mr. LANE rose to address himself immediately to the subscribers, feeling assured that they would, with one accord, join with him in a vote of thanks to the medical officers of the Institution; and although all had most eminently deserved, yet it was but justice to notice the rare talents and indefatigable zeal which Drs. Elliotson, Storer, Engledue, and Ashburner, had betrayed at all times and in all places, through evil and through good report. Dr. Elliotson, indeed, "what can speak him home:" his great and supreme powers in medicine he had endeavoured, with a genuine philanthropy, to render more complete, by adding to it the powerful agent of mesmerism: amalgamating the two, pain at once flies, and life and vigour of life restored. Thus, then, how could they withhold their praise and thanks to such men as Drs. Elliotson, Storer, Engledue, and Ash-

Digitized by Google

burner; and, if he might dare to make use of an expression employed on a much more solemn subject, would say, "that neither were afore or after." It seemed an inherent infirmity in the human mind, to receive with extreme caution and even suspicion, all great innovations, or even vital improvements. Galileo was persecuted and imprisoned when he published his vast discoveries in astronomy; and Jenner, in our own day, derided and scoffed at, for, as it was termed, innoculating the disease of an animal into that of the human system. It could not, therefore, be matter of wonder if mesmerism, in its turn, should be sneered at by those who—too indolent to witness a demonstration, or too elevated in their own conceit—wilfully shut their eyes and steel their senses to its salutary and astounding results, and would, therefore, without mercy, give mesmerism "to the winds." He could adduce many facts that had fallen under his own notice, and that too ratified by concurring testimony, which would at once dispel all doubt, and silence all opposition, to the unbiassed; and it was not a little consolatory to find that mesmerism was wending its way to the shores of the Bosphorus, and returning to the country of the Ptolemies, in which its great discovery was first developed—Egypt, 2500 years ago. The paintings in the tomb or pyramid of Sesostris speak in higher or lower strains of its adaptation and practice in the curative art, by the ancient Egyptians. Mesmer only revived it. In the district of Pera (Constantinople), an amateur applied it with effect on a native, but as might be easily imagined, the fatalists ascribed it to Satanic powers. The Egyptians had an overwhelming example, in the case of Miss Martineau, the celebrated and useful writer, whose sedentary habits produced such derangement of the system as no medicine could reach: her physician left her, intimating that nothing remained but to smooth the descent to death. Here then, was genius, and taste, and talent, consigned to the tomb, when mesmerism came, and with a bland and reassuring smile tendered its aid. In a month, her nightly doses of narcotics were rendered nugatory, excruciating pains subsided, the animal functions gradually returned to their wonted vigour, and in about a twelvemonths after, she was discovered writing a letter on the great pyramid, having ascended to its summit without anything more than the ordinary fatigue of climbing to so vast a height, over steps at least two feet and a half high. What a mighty triumph for mesmerism! But still greater remained; to get down is infinitely more difficult than getting up,—a task fraught with pain and much danger. *Men* glide from step to step by the seat, but women prone on the chest; and then they have to jump six or eight inches to reach the step below, and woe to the she or he who shall lose their equilibrium; if you topple over, no earthly power can save you from destruction; bang, bang, you go from step to step, till you reach the bottom a shapeless and crushed mass; and all this was accomplished by Miss Martineau by mesmerism!!

Dr. Stokes, in seconding the proposition, eulogized the character of Dr. Elliotson, and adverted to the efficiency of Dr. Storer.

The resolution having been passed,

Digitized by Google

Dr. STORER, in acknowledging the compliment, said the Bristol Institute had, indeed, reason to be proud of such names as Drs. Elliotson, Ashburner, and Engledue. Dr. Elliotson was known wherever science and humanity were recognized; the other gentlemen by their writings, also, as practical physicians; personally, he felt the honour of such association, and his best endeavours would be to promote, as far as in his power, the object of the Institute.

Mr. LUXMOORE, a Devonshire magistrate, in moving a resolution inviting the co-operation of the public, avowed his firm belief, as the result of eight or nine years' investigation, in the truths of mesmerism, which ought to go hand in hand with mesmerism in the cure of disease. He firmly believed in clairvoyance and in the power of clairvoyants to discover the seat of disease, and see in effect into the interior structure of man. He believed it because he had seen it in many extraordinary cases. (Hear.) He had seen Mdlle. Julie give, upon touching a lock of hair, and without any previous knowledge of the party, such a true account of his or her condition as compelled him to place implicit confidence in what she stated, and he was convinced that no mesmeric hospital would do the greatest amount of benefit without a clairvoyant.

Mr. HAZARD having seconded the resolution,

Mr. W. LOWE, of College-green, avowed his conversion to a belief in mesmerism, from having mesmerised his servant girl, who, while under the influence, told him what disease she was afflicted by, and foretold some fits by which she was attacked.

Mr. BARNES, surgeon, of Bath, said he had been in the medical profession twenty-six years, and for a long time had had strong doubts of the truth of mesmerism. His first impression was received from a visit to a woman in a state of madness, whom two powerful men were unable to hold. He advanced to her, fixed his eye upon her, took her hand, and she at once fell down under the influence. Afterwards he was sent for to a man whom he found with one side completely paralyzed, his arm and leg being perfectly lifeless. He made some passes over his person, the capillary vessels at once began to fill, the warmth returned, and he was soon restored, and a few days ago carried two hundred weight for a mile and upwards. Four days ago he (Mr. Barnes) was called to see a child who had been in fits for a fortnight, and under the care of the hospital surgeons. She was insensible, kept incessantly rolling about her head in a shocking way, and had not spoken for many days. The moment that he touched the top of her head the rolling motion was stayed, she soon became perfectly still, and smiled at him, and directly afterwards she spoke. He left her greatly recovered, and the next morning her mother told him that in an hour after his leaving her she asked to be dressed, and was as perfectly well as ever she was in her life. This might seem to be a miracle, but it was the result of a principle which could be explained upon scientific grounds. He had produced similar effects in fever, and in lumbago and sciatica. His own gardener suffered severely, and after being in the hospital

Digitized by Google

for a time without benefit, came to him ill, and unable to stand erect; he mesmerised him, and in five minutes he rose up as straight as a dart, and went home perfectly well. As to clairvoyance, he had had opportunities of seeing it in patients again and again, and could attest its truth.

The resolution having been passed,

Mr. W. HAZARD next addressed the meeting, observing that at the opening of this Institute last year he stated he had been a believer, and practised mesmerism for sixteen years, to which he could now add another, and with increased faith, from seeing and proving daily and hourly the vast blessing it was as a curative agent. His greatest desire was that it should be still more known and practised. They daily hear of the march of intellect, of the progress or perfection of many branches of science, and as one it is gratifying to perceive that mesmerism had not fallen short, but was steadily and firmly progressing. The public could no longer be misled by the medical press; the conductors of which, for the most part, are the mere hirelings of party, their principal business being to crush and cry down such truths or discoveries as might chance to militate against the interests of the schools and coteries they were employed to serve. The would-be wits had amused themselves at the expense of the mesmerists, and directed against them all the shafts of their satire: yet like the religion of the Reformation in its earlier struggles, mesmerism had been embraced and practised by thousands, who have neither the courage nor the honesty to dare the avowal. To Dr. Elliotson, then, who openly came forward to bear testimony to its worth, words were wanting to express their gratitude. How but for him could they so long have stood against such organized opposition? Pleasing indeed must it now be to him, and to all those who have the welfare of mesmerism at heart, to see and know that institutions are opened for the cure of disease by mesmerism. Of the relief experienced and cures effected, the report just read of that Institute had fully proved, and long might it continue to flourish for the benefit of mankind. He had now to propose a vote of thanks to the honorary officers and committee, with a request that they would continue their valuable services.

Mr. BARNES seconded the proposition, and described a case in which he had had a tumor on his own face cured almost instantaneously by the mesmeric power of a lady then in the room.

The resolution was adopted *nem. con.*; and thanks having been voted to the Chairman, who stated an instance in which Alexis foretold a tumor on a lady's side four years before it outwardly appeared, the meeting separated.

In the course of the proceedings several subscriptions were announced, among which were two of £10 each, from Earl Ducie and J. A. Gordon, Esq., and other sums from General White, H. Janson, Esq., Major Buckley, Mr. Luxmoore, Rev. Dr. Martyn, Rev. Mr. Rankin, Rev. Mr. Lewis, Rev. Mr. Simpson, &c.

Digitized by Google

XII. *Which way does the wind blow?*

Mesmerism is true. Dr. William Davies of the Bath United Hospital says so—and we say that the Bath doctor is right. Hurrah! Who will dare to dispute the fact now? Dr. Storer will have another ally in the west country, and who can predict the changes which must follow? It appears that mesmerism has produced hysterical fits in a young girl, and, marvellous to relate, the first fit occurred *nine* months *after* she had ceased to be mesmerised! Verily, our science possesses greater powers than we had given it credit for, albeit, we have witnessed marvels enough to make us exceedingly cautious in bestowing a negative upon statements which are advanced. But to be serious.

We are not amongst those individuals who blame their neighbours for changing their opinions. A man may form his opinion on insufficient evidence, and he may be very positive and dictatorial in advancing and sustaining it; but after a time some important facts are presented to him, or some new light is thrown upon a branch of the subject which he has for years considered to be settled, this directs his thoughts into a new channel, and thus he is made to embrace a truth which probably he has spent a great portion of his life in opposing. Under such circumstances, and more especially when the subject under discussion is one affecting the reception and advancement of a great scientific truth or principle, we like the man who, in a manly way, stakes his change of opinion, and gives the reasons which have prompted him to adopt his new views. Two or three years ago we pointed out the great alteration in the views of the late editor of the *British and Foreign Medical and Surgical Review*, Dr. Forbes, and we were compelled to criticise in terms of severity the manifest want of philosophic truthfulness as regards the course which he pursued in promulgating his change of opinion.

From time to time we have also been compelled to criticize the proceedings of other would-be leaders of the medical and scientific world, on the subject of mesmerism, and in our former volumes we have abundantly demonstrated the truth of the humiliating fact, that however elevated an individual may be in the esteem of the scientific world, he is nevertheless in his researches too frequently influenced by the fickle fashion of the day, and too easily prevented from investigating what is important, by the sneers of the vulgar and the jests of the ignorant and unrefined. If these individuals do not join in the vulgarities of the many, their conduct, as we have just remarked, is influenced thereby, and they stand back

Digitized by Google

and permit those they despise to lead public opinion, and thus seriously retard the progress of *true* philosophy, whose language is on all occasions, without any exception whatever, "Read, examine for yourselves, draw your own inferences, *diligently* and *impartially* investigate; we present you with our conclusions and the reasons on which they are founded: we believe them to be valid and irrefutable, but scrutinize them closely, put them to the test; discharge your own duty, and assist us by pointing out any fallacies you may descry; let us be coadjutors in the grand cause of *truth*."

We must not however permit ourselves to enter into the general question of the duty of scientific men; their duties may be summed up in one sentence,—*Obey the moral law of truth*. The fearful departure of some therefrom may be gathered from the example which the Rev. G. Sandby, in his usual manly and philosophic style, has published in our present number. On the present occasion we have merely to chronicle the fact that at Bath on the 21st of March, 1850, Dr. W. Davies read a paper before the Bath and Bristol Branch of the Provincial Medical and Surgical Association, entitled, "A cure of cataleptiform hysteria *apparently* induced by mesmerism, with remarks."

Case:—Mary Jane Targett, aged 17 years last Christmas. Her aspect nervo-lymphatic. Enjoyed good health till about the period she went into service, two years ago. Three months from the time of her entering into service she was first mesmerised. During the next three or four months she was very frequently placed in the mesmeric sleep. She left her service *in perfect health* about twelve months ago. For the next *nine* months she enjoyed good health. (So says Dr. Davies himself.) At last, after these *nine* months of perfect health, during which period she was *never* mesmerised (so says Dr. Davies himself), she was seized with a fit of an hysterical character, which lasted four or five hours, and during which she remained motionless and apparently unconscious, and then gradually "returned to her usual health." Dr. Davies says, "To my mind it certainly does appear in a very high degree probable, that the mesmeric trances into which this girl was formerly put, bear a causative relation to the fits under which she now suffers." Now, we would ask any medical man, of even moderate experience in the treatment of female diseases, whether he has not seen scores of such cases, and since they are so common, whether Dr. N. Davies is justified in stating, even if the fit had followed within a few days the mesmeric sleep, that the attack was produced by mesmerism? *Post hoc*, ERGO *propter hoc*. What a fallacy for an

Digitized by Google

educated man! Roast beef, plum pudding, and a bottle of port wine would be considered a very improper dinner for an individual threatened with apoplexy, but suppose the attack of apoplexy did not occur for nine months after John Bull's dinner, who would think of referring it to the former repletion? What a happy, self-satisfied practitioner Dr. Davies must be. If we may judge from this specimen of his cerebral training, we have no doubt that he applies this same style of reasoning to all the cases of disease he may be treating, and felicitates himself that whatever he does is right,—that all the favorable symptoms occurring in his cases after a few doses of medicine, result from these very doses; but when the symptoms are unfavourable, why then, the *post hoc* alone is true, and the *propter hoc* gives way to the more consoling reflection, that the deplorable termination is in the ordinary course of nature, and in spite of the means used.

The poor girl has had several of these hysterical attacks, and strange and paradoxical as it must appear to most individuals, the fact that *nine* months intervened between the *last* mesmeric sleep and the *first* fit, is seized upon by Dr. Davies as a convincing proof that his view is correct. Most unbiassed individuals would express very grave doubts, and the majority we are sure would draw the opposite conclusion. But everything is fair—bad logic, and no logic at all, it is all the same, there must be a sneer at mesmerism; it creates a laugh; the antis shake their heads, talk learned nonsense on physiological points, and then go their way, passing on to the grave not one bit wiser than their predecessors.

We cannot quote the physiological explanation given by Dr. Davies, or the statement of his own belief in the alleged facts of mesmerism; it is quite sufficient for us to inform our readers that he sums up by stating,—"The evidence in favour of a belief in the ordinary facts of mesmerism is sufficiently strong to overcome in my mind any scepticism founded on their inherent improbability." Dr. D. then quotes from *Blackwood's Magazine* for February, 1845, the personal experience of Professor Agassiz while under the influence of mesmerism. As usual, we have no experiments of his own. He is brimfull of cautions as to when mesmerism is to be used—can easily account for the ordinary phenomena—of course does not believe in the extraordinary phenomena, and leaves us to conclude that he considers every person insane who does. He says, "As far as I know, all the *established* (read, all the phenomena which Dr. D. believes) phenomena of mesmerism are explicable by means of the monotony and consequent exhaustive agency of the passes." "This is a very im-

Digitized by Google

portant point, as it removes all *mystery (!)* from the subject, and brings it within the sphere of our ordinary and every-day experience." "Clairvoyance stands in the predicament of being inherently absurd, opposed to the fundamental principles of human belief, and at the same time utterly unsupported by any evidence. As regards phreno-mesmerism, it is enough to say that it presents an example of an ingenious but very unphilosophical mode of reasoning, namely, supporting one very improbable hypothesis by the aid of another almost equally so."

We have not the pleasure of being acquainted with Dr. Davies, neither do we happen to know whether he has passed the grand climacterick, but it is manifest that he is not yet fairly out of the trance in which he has been for so many years buried. He has just discovered that the ordinary phenomena of mesmerism are true. Cerebral physiology he has not yet been able to grapple with. A little more rubbing of the eyes, and a few more convulsive throes of his stiffened muscles, and we do not despair that even Dr. Davies will discover that the laws of cerebral physiology "are within the sphere of our ordinary and every day experience;" and that phreno-mesmerism, or, the power to excite the cerebral organs of a patient while under the influence of mesmeric sleep, is supported by evidence "sufficiently strong to overcome in his mind any scepticism founded on their inherent improbability."

At the conclusion of the paper, Mr. John Barrett, Dr. R. Hall, and Mr. Estlin, favoured the meeting with their remarks.

Mr. J. Barrett said:—

"There had been such a disposition on the part of those who supported mesmerism either *to deceive* or to be themselves deceived, that the profession at large, marked as it was in this country by *good sense and a love of truth*, seemed to fear all connection with such investigations; still an error might be committed this way, for there could be no doubt that some rare phenomena had been rendered more frequent by mesmerism, such as catalepsy; and the legitimate study of these cases when they occur, might lead to our better understanding others connected with them, such as that class of diseases called hysterical."

Dr. R. Hall entered into a physiological description, for which we have not room—it was purely speculative.

Mr. Estlin, said:—

"FROM EXPERIENCE of mesmerism he could easily explain the disinclination of medical men to enter upon the subject, from

"No medical man could EMPLOY himself in the investigation of mesmerism, without lowering himself (and I think deservedly)

Digitized by Google

some of the parties professing mesmerism, only acting their self-seeking part, while others who were unaccustomed to investigations of the kind, were easily led astray and duped by the designing. At the same time *he would direct the attention of the members to the highly interesting accounts given by Dr. Esdaile, whose Hindoo patients seemed more readily influenced by mesmeric manipulations, than is common in this country.*"—*March 21st*, 1850.

in public estimation."—*June 29th*, 1843.

"It seems to me impossible for a medical man to engage in the practice of animal magnetism without resorting to expedients, and allying himself with persons not altogether congenial to a refined taste and cultivated mind."—*June 29th*, 1843.

In the interval between 1843 and 1850, mesmerism has made rapid strides in public estimation. In spite of the opposition of Mr. Estlin and a host of others of the same calibre, it is practised in every town in the united kingdom. Even Mr. Estlin has not only cunningly gauged the force of public opinion, but he has at the eleventh hour commenced to investigate the subject, and absolutely calls on his medical brethren to study the beautiful Indian facts which we have so repeatedly published. "Better late than never," says the proverb. We may well ask, "Which way does the wind blow?"

L. E. G. E.

XIII. *A case related by Evelyn, which offers some analogy to that of the Estatica.*

Most persons have heard of the German sleep-waking females called the *Estatica* and *Addolorata*, and described from personal observation by the present Earl of Shrewsbury in a pamphlet in 1841, and treated of at some length in Dr. Binns's *Anatomy of Sleep, &c.*, in 1845. Upon the palms of the hands and soles of the feet, and over the heart, of Maria Mori, the *Estatica*, red spots appeared which bled, corresponding with the wounds of Christ. Whether there was a certain mixture of deception in the cases we know not; but we have no doubt that the cases were in the main genuine instances of sleep-waking, with ecstasy, arising from constitutional predisposition and external circumstances. The red marks and bleeding have been ridiculed; but we dare not pronounce the impossibility of their production in the sleep-waking state

Digitized by Google

from mental impression. As to anything supernatural in the matter, the idea must be scouted.

In Evelyn's *Memoirs* there is the following account:—

"There was sent me by a neighbour a servant maid, who in the last month, as she was sitting before her mistresse at work, felt a stroke on her arme a little above the wrist for some height, the smart of which, as if struck by another hand, caused her to hold her arme awhile till somewhat mitigated, but it put her into a kind of convulsion or rather hysteric fit. A gentleman coming casually in, looking on her arme, found that part pondered with red crosses, set in most exact and wonderfull order, neither swelled nor depressed, . . . not seeming to be any way made by artifice, of a reddish colour, not so red as blood, the skin over them smooth, the rest of the arme livid and of a mortified hue, with certaine prints as it were of the stroke of fingers. This had happened three severall times in July, at about ten days intervall, the crosses beginning to wear out, but the successive ones set in other different yet uniform order. The maide seemed very modest, and came from London to Deptford with her mistresse to avoid the discourse and importunity of curious people. She made no gaine by it, pretended no religious fancies, but seemed to be a plaine, ordinary, silent, working wench, somewhat fat, short, and high coloured. She told me divers divines and physitians had seene her, but were unsatisfied; that she had taken some remedies against her fits, but they did her no good; she had never before had any fits; once since she seem'd in her sleepe to hear one say to her that she should tamper no more with them, nor trouble herself with anything that happen'd, but put her trust in ye merits of Christ onely.

"This is the substance of what she told me, and what I saw and curiously examin'd. I was formerly acquainted with the impostorious nunns of Loudune in France, which made such noise amongst the papists; I therefore thought this worth the notice. I remember Mons. Monconys (that curious traveller and a Roman catholic) was by no means satisfied with ye stigmata of those nunns, because they were so shy of letting him scrape the letters, which were Jesus, Maria, Joseph, (as I think,) observing they began to scale off with it, whereas this poore wench was willing to submit to any trial; so that I profess I know not what to think of it, nor dare I pronounce it anything supernatural."—5 August, Diary, 1670. *Memoirs of John Evelyn, Esqr.*, vol. ii., p. 328.

Digitized by Google

XIV. *Infantile Simplicity and Scientific Truth.*

"ALLEGED THEFT FROM FILIAL AND SISTERLY AFFECTION.—About noon, on Saturday last, a girl named Elizabeth Lee, went into the shop of Mr. M'Intosh, draper, Oldham-street, and took a dress-piece from a pile of goods some distance inside the door, which she placed under her shawl and then ran away. The theft was noticed by one of the shopmen, who followed and caught the girl with the piece of print in her possession. She was immediately given into custody. On Monday morning she was brought at the Borough court, and when placed in the dock she was crying bitterly. On being asked what she had to say to the charge, she stated that she had been working in a factory, but, in consequence of some slight accident or fault, was 'bagged' on Wednesday last. 'I feared to tell my father,' continued the poor girl, apparently with the greatest sincerity, 'because I have six little brothers and sisters, and I knew that he had no money to buy them food, and I wanted to make up my wages. *Oh, I don't know how it was, but something tempted me to do it.*' The father, a decent-looking man, said that the prisoner had got up at half-past 5 o'clock every morning during the week to go to her work as usual. She had always behaved herself well, and was a great help to him in bringing up his motherless children. 'It wasn't that I was afraid of father,' said the prisoner; '*he wouldn't have beat me—only he frets so.*' Mr. Hodgson discharged the prisoner, and she left the dock with a fresh burst of tears, and with a fervent 'God bless you, sir,' from her father."—*Manchester Guardian.*

We insert the above anecdote without one word of comment. To the cerebral physiologist it is invaluable. Verily, we may learn wisdom from a child.

XV. *Anecdote of Major Buckley.*

THIS indefatigable and uncompromising upholder of mesmerism was lately requested by the Duke of Cambridge to become a steward to the festival of St. Mary's Hospital, about to be opened in Paddington. The following was his answer:—

"Major Buckley has the honor to acknowledge the receipt (last night) of his Royal Highness the Duke of Cambridge's letter of the 25th instant, and begs most respectfully to intimate that he could not, consistently, officiate as one of the stewards on the occasion referred to in his Royal Highness's letter, in consequence of his being a zealous advocate for the use of mesmerism, which he considers the greatest boon, after health itself, bestowed on mankind by the Almighty, while he has no assurance that the governors of St. Mary's Hospital

Digitized by Google

will sanction its employment for the prevention of pain under surgical operations, or for the cure of diseases which, without its aid, are deemed incurable.

"27A. Old Bond Street,
"29th March, 1850."

BOOKS RECEIVED.

Religious Mystery Considered. Chapman, Strand. This is the work of a profound thinker and a learned and honest man.

The Chrono-Thermalist, or, People's Medical Enquirer. April, 1850.

The Principle of Health Transferable. Second edition. Two copies.

Dublin Evening Post, April 16.

New York Medical Repository, Feb. 16, 1816, containing a remarkable case of double consciousness. By Dr. Mitchell.

NOTICES TO CORRESPONDENTS.

The duty of printing a report of the Mesmeric Institutions of London and Bristol has demanded an additional sheet; but still we are compelled to postpone communications from Dr. Davey, Mr. Davey, Dr. Elliotson, Mr. Hayman, Mr. Hobson, Mr. Lee, Mr. Lloyd, Mr. Majendie, Mr. Mayhew, Mr. Noel, Non-Wist, Mr. Reynoldson, Mr. Rolfe, Mr. Sloman, Dr. Storer, Mr. H. S. Thompson, and J. W.

Translation of Gall's Octavo Work.—The cerebral physiologists of England consider that Mr. Combe and his Scotch friends did very wrong in not publishing an English translation of Gall's work above twenty years ago when they had the power, instead of publishing their own very inferior books; and are most anxious to see in print the translation which has been made so carefully by Mr. Symes. They propose to subscribe for its publication. Mr. Amor of Bond-street is willing to subscribe for 10 copies, and other gentlemen for one, two, and three. A subscription of £2 2 will entitle the subscriber to a copy. Subscriptions will be received by Mr. Baillière, 219, Regent Street.

Dr. Todd, with certain others, will receive in our October number what they richly deserve.

Digitized by Google

THE ZOIST.

No. XXXI.

OCTOBER, 1850.

I. *Mesmeric News from India in the present Quarter.* Communicated by Dr. Elliotson.

"In the public journals of the last month I have seen an advertisement relating to the establishment of a mesmeric hospital, in which patients are to be mesmerised, in order that they may be subjected to surgical operations without suffering pain, and the names of several noblemen and gentlemen—one of them a cabinet minister—are to be found in the list of patrons of this new institution. It would be well to inquire, have these individuals been themselves present at such a number of operations performed under what is called the mesmeric influence, as would furnish the data requisite for the adoption of a new principle in pathology? Have they had the assistance of competent persons in the investigation of matters with which they are not themselves familiar? Are they aware that a large proportion of those who undergo surgical operations without being mesmerised *scarcely complain of pain*, whatever they may feel: it is not very uncommon for them to converse at the time as if they were indifferent spectators, and *that it seems to be in the power of almost any one under the influence of excitement or a strong moral determination to sustain bodily suffering without any outward expression of what he suffers.* Have they read the history of the sleeping man recorded in the 24th volume of the Transactions of the Royal Society, who, though tormented in various ways, by pins thrust into his flesh, by scarifications and cupping, and spirits of ammonia thrown into his nostrils, never could be raised from a state of profound sleep for four entire months; but nevertheless was not so insensible to other external impressions as to be prevented from regaling himself daily on bread and cheese and beer, and performing certain other functions, the necessary consequence of eating and drinking, in an orderly and decent manner? And lastly, are they aware that other cases of the detection of similar impostures are recorded on the best authority?*

"There is no greater desideratum, either in medicine or surgery, than to have the means of allaying or preventing bodily pain, not only in cases of surgical operation, but in other cases also; but there is too good reason to apprehend that it has not been reserved for the revival of animal magnetism under a new name to

* The ignorance of Sir Benjamin Brodie of the reality of these cases, and of the possibility of anæsthesia or want of susceptibility of pain from mechanical causes while the feeling of resistance, contact, pressure, and the power of voluntary motion, &c., &c., remain, is ludicrous to those who see those things daily in mesmerised patients, who see them occasionally in disease, and see them not unfrequently in persons under the influence of ether or chloroform, as may be found in No. XVI., p. 580; XVII., p. 44, &c.; XXI., pp. 5, 6.

Digitized by Google

accomplish that for which all physicians and surgeons have been looking in vain from the days of Hippocrates down to the present times."—SIR BENJAMIN BRODIE. A Lecture reported in the *Lancet* for Oct. 10, 1846, and delivered at St. George's Hospital to the rising generation of medical practitioners, and not unlikely to keep them back to his own point of information and tenderness, and prejudice the poor youths blindly against the most important truths and the most humane measures.*

"A sincere Christian,—Sir Benjamin Brodie finds time, notwithstanding his many occupations, for religious duties, and he may be seen, when in town, a regular attendant at St. James's Church on Sunday afternoon."†—Mr. WAKLEY, *Lancet*, May 4, 1850. p. 544.

Painless removal of a Tumor weighing about 80 *lbs.*

"THOUGH 'tumors of the usual character' are now drugs in the market of mesmerism, we cannot avoid noticing the excision of one at the hospital yesterday by Dr. Esdaile. It weighed about 80 lbs.—if anything, more; but rarely has an operation of this kind been attended by such profuse bloodshed. It was performed in two minutes and a half to a second, but as soon as the mass was removed we mentally ejaculated with Harry Blount,—

'By St. George he's sped.'

The copious use of carbonate of ammonia, however, soon made his pulse perceptible; and when we left he was perfectly *vif* and sensible, *totally unconscious of pain suffered, and unknowing that any operation had been performed upon him.* Extraordinarily weak no doubt he was, but did not know why, and declared he had awakened from a refreshing sleep.

* In L.E.G.E.'s powerful article against Sir B. Brodie, Mr. Wakley, Drs. Forbes, Conolly, &c., in No. XVI. of *The Zoist* are the following remarks, at pp. 596-7,—"For a complete answer to these extraordinary observations, we must refer our readers to Dr. Elliotson's pamphlet, *Surgical Operations without Pain in the Mesmeric State.* The only other comment we shall make, is to refer Sir B. Brodie to the convert, Dr. Forbes, who says, 'If the statements be corroborated, and if insensibility *can* be produced artificially, surely THE IMMENSE ACQUISITION BOTH TO OPERATOR AND PATIENT IS OBVIOUS AT ONCE. We hesitate not to assert, that the testimony is now of so varied and extensive a kind, so strong, and in a certain proportion of cases so seemingly unexceptionable, as to authorize us, nay, in honesty, to COMPEL us to recommend that an IMMEDIATE AND COMPLETE TRIAL OF THE PRACTICE BE MADE IN SURGICAL CASES."

Those who know from *The Zoist* the hundreds of surgical operations, many of those by Dr. Esdaile gigantic and such as Sir B. Brodie never has performed and never will be able to perform, must laugh at Sir B. Brodie's ignorance or effrontery. His arguments against the evidence of the effects of mesmerism in preventing pain apply equally to the effects of ether and chloroform. He long set his face against these two agents: and was with great difficulty induced at last to witness an operation under chloroform. And now operations are performed daily under it even in St. George's Hospital, and he is completely beaten. See No. XXI., pp. 30, 31.

† Sir B. Brodie has a son, a curate in Surrey, who did his best to prevent a party from going to witness mesmerism by Mr. Bockett, the vicar of Epsom. Had Mr. Wakley known this, great would have been his glorification of the son for treading in the father's steps and proving himself "*a sincere Christian.*"

Digitized by Google

The tumor was a peculiarly disgusting mass. Among the spectators were Dr. Allan Webb, Mr. Wilby, Mr. Heatly, Mr. Allin of New York, who is about to deliver mesmeric lectures (as we are told) in the Town Hall; and Mr. Calder.

"We subsequently witnessed one or two interesting mesmeric experiments. A young Baboo, who had been operated upon some time ago, and who then evinced extraordinary delicacy of mesmeric constitution, was locally mesmerised, and found incapable of dropping anything he had grasped with one hand which had been mesmerised, while all the rest of the body was perfectly free. A ruler, that Dr. Esdaile had privately breathed upon, was to all appearance casually given to him to hold, and, as soon as he did so, the hand clutched the wood spasmodically, and the muscles up to the deltoid became rigid. Not till the arm was demesmerised could the ruler be disengaged from the baboo's grasp.

"We are happy to learn that the Sukea's Lane Dispensary has been made over to Dr. Esdaile, for the express purpose of introducing mesmerism into regular hospital practice."—*Calcutta Morning Chronicle,* April 9, 1850.

"A friend called in at the Mesmeric Hospital yesterday to look at the subject of the operation we described in our morning's issue. The man was slightly feverish, but looked and spoke well, and though weak, as might be expected from the immense loss of blood, presents that cheerful aspect which is rarely seen in the wards of any other than a mesmeric hospital. *He declared that he had felt no pain whatever after the operation when awakened, and indeed did not know that it had been performed till apprised of the fact.*

Cure of Dumbness from Palsy of the Tongue, of a year's standing.

"We have had the opportunity of watching an interesting case, in which the medical effects of mesmerism have been peculiarly exhibited. A Hindu boy, about thirteen years of age, of a family predisposed to nervous maladies, was more than twelve months ago severely attacked by some nervous derangement or other, which as usual the natives termed insanity. After a while the 'insanity' went off, but was succeeded by permanent paralysis of the tongue. The tongue in fact resembled a piece of meat, perfectly motionless and recurved, so that, had the frænum been severed, the impression of a looker-on would be that the tongue would be swallowed. The dumbness of the lad, we need hardly add, was

Digitized by Google

complete. After remaining a year in this unhappy state, the boy's relatives were induced, by the marvellous tales of cure they heard of patients in the Mesmeric Hospital, to carry him to Dr. Esdaile. He was received and appropriately treated, and the consequence was that on the fourth day the flexibility of the tongue was restored, though the power of articulation was still withheld; on the eighth day articulation was perceptible, but the voice was more or less a squeak; on the ninth day (yesterday) we enjoyed the pleasure of hearing the boy read a paragraph out of a Bengallee newspaper, quite intelligibly though *sotto voce* and as it were with effort. We consider this cure to be one of the most remarkable we have been so fortunate as to witness. There can be little doubt that in a very few days, if the rate of recovery be undiminished, the lad will exercise complete control over his vocal organ. It should be added that the mesmerising was entirely local, and the patient never entered the comatose state."—*Calcutta Morning Chronicle*, April 10, 1850.*

A Visit to Dr. Esdaile's Hospital.

"We had the gratification of witnessing a series of mesmeric applications at the Hospital yesterday; so strange, however, were the sights we beheld, so many novel ideas came crowding on the mind from a conviction of the mesmeriser's influence and of the thorough mastery he has over his subject, that we have no desire to commit our opinions to paper while yet the impression is almost confounding and the mind has hardly time to arrange its own perceptions. *Upon the evidence of his own senses, Dr. Esdaile would make any man, not predetermined to be blind, an enthusiast in the science, from the clear, forcible, and honest manner in which he developes and illustrates the mesmeric power.* Always satisfied, from beholding such crude attempts as it chanced to be our fortune to witness, we have never wanted firm faith in this power from the first hour of casually looking at a patient under its peculiar influence: it was, however, left to the moment under review to unfold an entirely new train of conceptions, and to cause an assurance that, like geology, mesmerism is adding, perhaps the most important page, to the volume of human understanding, and in a shape so exclusively foreign to all preconceived ideas, and yet so perfectly irresistible in itself, that the wonder is less at its existence than where its power shall terminate. We must notwithstanding refrain from trusting ourselves to a deposition the inherent

* On the twelfth day the cure was complete, and he spoke as well as ever he did in his life.—J. ESDAILE.

Digitized by Google

sanguineness of which we readily acknowledge; but will endeavour, without favour or affection, to detail, in to-morrow's issue, not only what we saw but what we were able to glean from the rapid sketch of principles delivered by the mesmeriser. We think Dr. Esdaile seemed to be uncertain as to the removal of the Hospital to another locality, and certainly he did not express any anxiety for it. Where *he* wishes, there the Hospital should be; and we sincerely trust it may not yet be too late to make those wishes known, because, as the prolongation of the experiment has been mainly owing to a public solicitation, it is fitting the public should understand that the practitioner is perfectly contented to be where he is, and his voice, even for interest's sake—the interest of the science—ought to determine the point without further question. The reasons entertained are too obvious to escape notice, and we hope that intention of a removal to another site may be abandoned, if it has been seriously contemplated. The present Hospital enjoys advantages that would not be visible in the more distant location."—*Indian Times*, April 25, 1850.

That mesmerism, as a science, has taken root so fixedly as to be beyond the power of opposition, needs hardly to be told at this day, and indeed a description of experiments which establish its reality, is now as a "thrice-told tale," and must be wanting in the attraction which novelty invariably affords. Still as it has not, before Wednesday last, been our chance to witness any exhibition of the mesmeric power that could do more than satisfy us of an inexplicable fact, and though we yielded rather to the testimony of men unlikely to be deceived and incapable of distorting truth, than to conviction from personal experience, we took rank amongst the willing believers, and founded our reliance on the details furnished by Dr. Esdaile and sustained by a mass of evidence which we considered to be equally undeniable and irresistible. At the hazard of mere repetition, we will now venture to shew the effect produced upon ourselves as spectators of this wonderful power; endeavouring, at the same time, to communicate what we understand to constitute the agency through which it is obtained and the manner in which it may be exerted to alleviate many of the pangs "to which flesh is heir." On arriving at the Hospital, we were informed there were no cases in hand for the use of the knife; but we saw patients who had undergone operations, and were satisfied they were all doing well after having had their tumors removed. We then proceeded to the hall, where the Doctor at once commenced upon his task by assuring us he had acquired a sufficient influence

Digitized by Google

over his subject to render his audience familiar with results sufficiently palpable to prove that surgical operations could be performed without pain, and with concomitant security to life. We were prepared for this, having understood that *there is no instance upon record wherein loss of life has followed from the application of medical mesmerism.* The patient, if we may so term a man in apparent health, was now produced, and coma stole over him in the course of three minutes. Dr. Esdaile then took a breast-pin of some length, and darted it with force into the breast of the mesmerised man: it entered slantingly, but was firmly fixed, and yet caused no sensation whatever. Whilst lying in this condition, we remarked a constant twitching of the patient's eyelid, a circumstance we are induced to notice more strongly as we shall find occasion to refer to it by and bye. It may be proper to mention that Dr. Esdaile did not seize the hands of the youth under his influence, but simply held out two fingers in a direct line with the head, himself fixing upon the eye of his subject with a steady, penetrating gaze, such as we may suppose to be that of the "mad doctors," as they are termed, who fasten their glance upon the maniac and fascinate him. The next step taken went to cause that utter rigidity of limb which, under ordinary events, can only be assumed by—death: this was done and undone, by passes and counter-passes, at the mesmeriser's will, the helpless being before him becoming, as it were, but an automaton, moving mechanically in obedience to the pleasure of him "*who pulls the strings.*" Demesmerisation restored consciousness without dissipating influence, and the young man became a self-declaratory evidence of whatever was done to him, assisting with his own will to demonstrate how the parts under subjection were utterly insensible to puncture, burning, and what in a natural condition of body must have been actual torture. We will attempt to describe separately the experiments performed: and first of the eye. The lids fell when the coma was so complete—that to raise them required some slight effort; but sight was denied, for the pupils had been turned upwards to such a degree that the whites were alone perceptible, and no exertion served to draw the former down. The tremulous motion of the lids was very remarkable, and subsequently, when the mesmeriser counter-passed and the pupils did descend a little, we thought we detected a peculiar visual cast, which a mere pretender to the science is, we believe, unable to command. Questions were put and answered; the young man being, in every other respect, at this moment a free agent. When vision was restored he was directed to rub the eyes, and this

Digitized by Google

act, after a very little time, rendered back the natural powers of sight, he himself expressing his sense of change as demesmerisation proceeded. Then came fresh trials upon the whole body. The youth stood up; but the physical power of his frame sunk into insensibility and unconsciousness under general passes from the crown of the head to the feet, the body notwithstanding remaining lithesome, until reduced to rigidity by further passes. Released from this state, the hand was stiffened over a walking stick which it clenched with a grasp that no force could relax, the arm meanwhile shewing itself perfectly flexible, though powerless. Opened again, as the mesmeriser observed, by a gentleness that was superior to strength, a watch was placed in the palm—the hand being downward turned and so mesmerised—and there kept till it suited the manipulator's purpose to recover it; the spectators being invited to persuade him or bribe him to dash it to the ground, or throw it into the tank; but he could as soon have thrown his head off! Then a leg was stretched out—made rigid and continued in its extended position for the space of about twenty minutes, without the slightest movement or token of suffering. While in this instance the passes were going on, we remarked a muscular action, as if from the shock of a galvanic battery. To this succeeded trials upon the nose, to which (a bandage being placed over the eyes) carbonate of ammonia, of strength to have knocked down—a horse we were about to say—was applied, without causing the slightest sensation; on the bandage being removed, the eyes were strongly affected, while the nostrils remained insensible; and when the nose was demesmerised it could not stand the pungency of the ammonia for a second! The ears came next under subjection, and a chillumchee (unseen by the patient) was brought close behind and struck violently with a stick, but the noise failed to arouse the remotest degree of attention. The influence again removed, we were requested to call him by name, and upon this being done once or twice, he slowly turned round to reply; an evidence that he was again master of the sense of hearing. Then came experiments on the mouth and tongue; the former being opened, by the mesmerist's desire, was immediately fixed and a small quantity of the ammonia (we believe) being placed on the latter, the question was made whether he felt anything unpleasant: he answered he did not, and the manner in which the test was borne vindicated the truth of his assertion. Taste being restored to him by the counter-passes, in an instant he spat out the unpalatable substance with an expression of great disgust. Again the arm was placed in durance, and a live

Digitized by Google

coal, or a piece of burning wood, applied—once or twice by himself and at length by Dr. Esdaile, *with no indication of pain* however, till the charm was unwove, when the consciousness of it was unmistakably betrayed; *the mark of the burn was there*, and the man confessed to his endurance, which was instantly relieved by *local* mesmerisation! Dr. Esdaile explained, as he proceeded, with that eloquent simplicity which captivates and instructs us by the readiest method: he might then have led us blindfold; but it was only because *we saw his thorough disdain of trickery*, and felt assured our confidence could not be misplaced, where he had afforded data which it required but the exertion of our own senses to establish as irreversible. It would appear from what he said, that he considers the mesmeriser to pass off a portion of his own nervous fluid into the body of the party mesmerised. The faculties of the individual being previously rendered inoperative, he becomes as it were a mirror reflecting what is done from without: he acts no longer by his own, but by the volition of the man who has entranced him, and thus is made to subserve the demonstrative process of the operator. In like manner, *clairvoyance* would be but the entire suspension of personal will, and an imitative representation of the will of another. This is intelligible, as it teaches us at once how the inpouring is of the operator's mind, and that the responses given are in fact but its echo. But not on these, or like circumstances, does Dr. Esdaile insist for confirming the value of mesmerism; he is even averse to experiments, from motives of humanity, except indeed as they may serve to throw new light upon the favourite and wonderful power. At present he proclaims medical mesmerism only—bears evidence to the truthfulness of attendant phenomena, but looks to the *utility* of the science for his mark. And who, that would not write himself down a fool, will presume to say he is in error, with the facts of so many successful operations, *without one single calamity*, staring him in the face! The great object of mesmerism, so far as it has as yet advanced is, to insure painless surgical operations on the one hand, and perpetuate cures of local affections, by withdrawing a superabundance of the nervous fluid, on the other. In reference to the first we are told,—

> "The flesh will quiver where the pincers tear,
> And sighs and tears by nature grow on pain."

Now in the mesmeric trance the pincers may tear, but neither does the flesh quiver, nor are sighs and tears elicited—a proof that pain is unfelt; and to doubt the declarations of those

Digitized by Google

who have submitted to operations which human nature could not otherwise sustain, seems to us to be the act of prejudice, or of folly verging into madness. *Rheumatism, headaches, spinal affections,*—have each yielded to the curative power of this extraordinary science: *tumors, that distress the sight by their very magnitude, have been removed by the knife without the patients being aware of either the relief, or the means of it, till bidden to self-examination;* and these, too, not examples of here and there—one in a hundred whereof the success achieved might be but of chance—but of *every day's occurrence,* and in all cases accomplished without disaster, the men becoming their own historians, and bearing in their recovered health the living proofs of the substantiality of mesmerism. It is to this point, at least for the present, that mesmerism aspires, as it is found to combine harmlessness with safety, and is known, beyond dispute, never yet to have failed where the patient has come under its influence: he then who denies its ability to perform what it now purposes, "rails at the sun for want of light, at mid-day." For Dr. Esdaile himself, we have only to express our unqualified admiration—whether we advert to his patience, his consummate resolution, his clear, able, and impartial views, his indifference to other than *practical* utility, his scorn of all disguise, and his detestation of extravagance as exhibited in his straight-forward manner of expatiating on the doctrine he professes. We perceive in all the same singleness of object, the same undeviating constancy, which has been created by the steady virtue of the man and the honest conviction of the practitioner. Here for the day we must close: we purpose, to-morrow, to give an analysis of the mesmeric theory, and to attempt an elucidation of the principles upon which it acts. It is *as a science* that mesmerism must be deemed invaluable, while its perfect adaptation to the ends of surgery forms the lasting condemnation of those who are bent upon opposing it and denying its efficacy.—*Indian Times,* April 26, 1850.

II. *Reply, by Dr. Elliotson, to incorrect statements made in a Lecture delivered a few months ago, before the College of Physicians, by Dr. Todd, Professor in King's College, respecting a deeply interesting Cure recorded by Dr. Elliotson in The Zoist for October,* 1843 (No. III.)

"Mesmerism certainly is *not* plausible. That it should be in the power of the mesmeriser, without actual contact, merely by gesticulation and by an exertion of will, to produce in his patient the trance which, in the language of the science, is called somnambulism; that the somnambulist should lose his general

Digitized by Google

perception of the exterior world, should not hear the conversation around him, should not feel pressure from external bodies, should endure, without pain, a surgical operation, but should receive new powers of perception with respect to those with whom he is put into what they call relation, should read their thoughts, see the state of their internal organs, detect in them any disorder, and know instinctively what are its appropriate remedies,—all these are phenomena for which we are unprepared by any previous experience. They are not, to use a common word in its derivative sense, likely. They do not resemble anything that we have previously known. We ought not to admit them, except on proof, more than sufficient to support propositions supported by analogy. *But it is impossible to deny that to many men of high moral and scientific character the proofs already adduced have appeared sufficient.* Nor is it, we think, to be denied that this number is increasing, and that mesmerism is assuming an importance which must, at no distant time, occasion a formal inquiry, in which its errors, which probably are many, will be separated from, *what we may be sure are also many, its truths.*"

"Dr. Elliotson has all the qualities which Mr. Lewis requires in an unexceptionable witness to a matter of perception. The facts, so far as they were matters of perception, fell within the range of his senses; he attended to them; he possesses a fair amount of intelligence and memory; and he is free from any sinister or misleading interest. His interest, indeed, would have led him to conceal almost all that he has told; for his connexion with mesmerism gave to his reputation a taint of quackery, which, for a time, materially injured his practice. He has also all the rarer qualities which Mr. Lewis requires in a competent authority in matters of inference,—talents, learning, experience, and integrity. If his evidence and his opinions are to be scornfully rejected because he relates phenomena which are not supported by analogical facts, how is the existence of such phenomena to be proved? Are we to adopt the pyrrhonism which maintains that it is more probable that any amount of testimony should be false than that anything differing from what we believe to be the ordinary course of nature should have occurred? On such principles the King of Siam was justified in disbelieving that water can become solid; and the Emperor of China might refuse to be convinced that it is possible to send a message from Pekin to Canton in a second."

"No one can doubt that phenomena like these deserve to be observed, recorded, and arranged; and whether we call by the name of Mesmerism, or by any other name, the science which proposes to do this, is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, *but they will not stop it.* And we have no doubt that before the end of this century, the wonders which now perplex almost equally those who accept and those who reject modern mesmerism, will be distributed into defined classes, and found subject to ascertained laws; in other words, will become the subjects of a science."—*Edinburgh Review*, April, 1850.

EXACTLY seven years ago,—in the number of *The Zoist* for October, 1843,—I recorded an exquisite mesmeric cure performed by myself, upon a lad fifteen years of age, who had been completely deaf and dumb for two months after a severe *epileptic* fit.

"I ascertained that four years previously he had been seized with a delirious *epileptic fit* at church, running out, beating his head against the tomb-stones, and then becoming *violently convulsed* and insensible, and returning to himself in five or six hours, but feeling very ill till the next morning: that he had a second of the same length at the Queen Dowager's Stables at Bushey Park, rather more than three years ago: and a third two years ago, from being made drunk by two young *gentlemen* of Twickenham, who engaged

Digitized by Google

him to attend them while fishing, and took nearly *six* quarts of ale with them, of which they partook so freely that, when the boy wished to drink no more, they threatened to throw him overboard if he did not finish what was left, amounting to a large quantity. After leaving them, he fell into a ditch and does not know how he got out: went to his grandmother's and fell on the floor *convulsed* and 'raving mad,' and so remained till the next morning, when, after a short intermission, his *convulsions* and former delirium returned, intermitting for only short intervals, and he was sent to the union workhouse and was bled, but did not recover his senses for five days, and then, being allowed to go into the yard, he got over the wall, ran home, and was quite well in a few days."*

Thus the fit which had left him deaf and dumb was the fourth,—one having occurred every year or two.

"The account given to me by the father was, that the boy lived with him at Twickenham, and supported himself by fetching small periodicals, about twice a week, from London, and distributing them in the neighbourhood. Rather more than three weeks previously, on the 1st of April, he had gone as usual to No. 4, Brydges Street, Covent Garden, for books and newspapers, and had to procure four dozen of '*Lloyd's Weekly London Newspaper*.' He put two dozen upon the counter: two dozen in his handkerchief, with the books on the top of the latter, intending to put the two dozen which were upon the counter on the top of the books, and tie all up together; but he forgot those on the counter, and tied up only the books and the Lloyds which were in the handkerchief. On arriving at home, he found only the two dozen of the Lloyds, and was terrified at the idea of his father's anger. His father returned home at eight, accused him of being drunk, being himself by no means a teetotaller, and of having spent the money in liquor. The boy protested he had tasted only water and tea the whole day. They walked to Richmond, and the boy got on an omnibus to go to London, hoping to find his Lloyds where he had left them. He remembers nothing more after this than that he one day 'awoke as from a deep sleep, in a strange place; began looking around him, tried in vain to speak, and could not hear any noise at all. Seeing a board over the fireplace with the words King's College Hospital upon it, he learnt where he was.' The father ascertained that when he returned to the newspaper office his papers had been carried off by some one, and no more were to be had till the next day; that he had gone to a neighbouring coffee house, been seized with a *most violent epileptic fit*,† and carried by the police to King's College Hospital, where he lay perfectly insensible for four days and five nights."

I presently obtained the clearest proofs that he was completely deaf and dumb.

"It required very little sagacity of observation to know in five

* No. III., p. 341-2.

† Frightfully convulsed and foaming at the mouth.

Digitized by Google

minutes that the boy was completely deaf and dumb. He could not hear the loudest or shrillest sound, or make any noise above the faintest *puff*, or mere breath-sound, however forcibly he expired."

After my restoration of his hearing and voice the poor lad wrote me out an account, from which the following is an extract:—

"Then I knew where I was, and I found that all was very quiet,* and I tried to speak and could not; and when the doctors came they asked me a great many questions;† but the writing has got so dull, that I cannot make out many of the questions; and Doctor Guy asked me if I had ever had the hands passed before my eyes, and I told him no; and when the students came, they began asking me such foolish questions, one was this, 'Does your mother know you are out?' and this is my answer, 'That is joking; but still she knows that I am not at home now.'—'Have you ever been in the same way before?' 'I have had fits, but not been so bad before.'—'What is the ring for?' 'For fits.'—'But that does not do you any good?' 'No, not now, sir.' And then Dr. Todd hallooed in my ear, and asked me if I felt it, and I told him that I heard a noise like a pot boiling; and a great many other foolish questions they asked me. And a young man in the hospital told me that Dr. Todd said cuckoo in my ear, and then they wrote down that I should not have any food till I spoke and asked them for some, but they gave me some when I told them I could not ask them for any; and one day Dr. Budd saw me, and he said, 'Oh, the damn young scoundrel, he is only shamming: if I was Dr. Todd, I would whip him till he did speak;' the sister told me; she wrote it down; and when Dr. Todd came, I told him, and he told me to take off my jacket and shirt, and he would give me the whip; and I did take them off, but he did not whip me, and then he ordered me a cold shower bath every morning, and I had it five times; and one day when father came to see me, Dr. Russell, the house-surgeon, told him that it was of no use him keeping me there any longer, so father brought me out with him, after I had been in twenty-one days.

"I do not know what they did to me when there, during the time I was insensible, which was four days and five nights, only a young man, a patient in the hospital, told me that they thrust pins in me, and burnt me with hot spoons, and done several other things to me as well, to make me speak."

Three years afterwards I met Dr. Todd at a party in Eaton Square, at the house of my most excellent friend, Mr. Moffatt, the Member for Dartmouth, who, *knowing* by observation that mesmerism is true, has the benevolence and moral courage to subscribe to the Mesmeric Infirmary. Dr. Todd began to speak of my account of the case; and added

* All was a dead silence, and he soon discovered he was deaf.

† The communications were made in writing, and with a pencil only.

Digitized by Google

that if he were a censor of the College of Physicians he would summon me before the college. I told him that I should be delighted to receive and obey such a summons, for I had written nothing but truth. His complaint against me was that I represented him as having considered the boy an impostor when under his care in King's College Hospital; whereas—

"He had never thought the case to be one of imposition, and had taken great interest in it, and pointed it out to his pupils. I replied that whenever I found myself to have made an erroneous statement respecting any person, or to have held a wrong opinion on any point, I would make a point of retracting; and that I would declare in *The Zoist* that, notwithstanding the boy had assured me that he was throughout treated as an impostor in King's College Hospital, and been made game of by physicians and pupils, Dr. Todd had never for an instant thought him an impostor. But I added that the boy was watched narrowly by myself and others in my house, and satisfied us that he spoke the truth whenever we could judge of what he said; and that I had found the humbler classes just as truthful, just as honest, just as charitable, just as virtuous in all respects as those above them: that I had the additional reason for believing his assertion that Dr. Todd, like Dr. Budd and Dr. Guy, and the rest, considered him to be an impostor, because Dr. Todd treated him as an impostor. 'Oh yes,' replied Dr. Todd, 'we put him to all kinds of tests—some of them pretty severe ones, I assure you: he was pumped upon, blistered, and had a number of severe things done which I forget.' 'What,' rejoined I, 'you never doubted the reality of his case, and yet you treated him with severity as an impostor!'

"I have now fulfilled my promise; but fancy it would have been better for us to have believed that Dr. Todd mistakingly thought him an impostor, than that Dr. Todd treated him as an impostor without ever thinking he was one.—After all, I did not once, either in No. III. or No. XIV., say that Dr. Todd had thought him an impostor. My words were that he was 'treated as an impostor by Dr. Todd and others,' and this it appears on Dr. Todd's acknowledgment was the truth."*

Dr. Todd had no idea of the true nature of the case: was perfectly ignorant that the boy had been suddenly convulsed and seized with all the characteristics of an epileptic, till I informed him upon this occasion. He fancied the boy had been seized with sudden hysterical insensibility, on recovery from which he remained paralyzed in speech and hearing. He had not inquired enough into the case to know this: *nor that the boy had three decided epileptic fits before. But all this I stated to him: and he had nothing to reply.*

* No. XVI., p. 454.

Digitized by Google

"Dr. Todd remarked to me that it was a very striking case, and that he had pointed it out as such to the students; that it was an instance of sudden suspension of power in certain nervous parts without any other symptom. I replied that it did not appear to me wonderful, that is, of an uncommon nature; that it was simply an instance of a very common fact, the loss of power of some nervous part after an epileptic fit. Master Salmon lost the use of his legs after a fit, and not many months pass without my seeing palsy of sensation or motion in some part or other, or loss of memory, or even fatuity, after a fit: and the loss remains sometimes a few minutes, sometimes days, weeks, months, and sometimes permanently. Dr. Todd assured me he had never heard of the occurrence of any fit in the case. But the diligent investigation which I had made of it disclosed that the palsy of speech and hearing followed a *violent epileptic fit*, that he was taken into the hospital in the coma of this fit, and that *several other epileptic fits* had occurred previously. Indeed afterwards he had an epileptic fit on being frightened at hearing while waiting at table a conversation about deafness, dumbness, and blindness. So imperfectly was Dr. Todd acquainted with the case and its cure."

I told Dr. Todd of this other fit which the boy had from emotion in Yorkshire while waiting at dinner, after his restoration by mesmerism; that it was perfectly EPILEPTIC, *characterized by complete insensibility,* VIOLENT CONVULSIONS, AND FOAMING AT THE MOUTH.

Dr. Todd next rejected the fact that mesmerism had been of any use.

"Dr. Todd then added that mesmerism had not cured him: that he would have got well by nature at last. This is what we are always told by our opponents when we effect a cure. But why did not the patients get well under our opponents, who had all the opportunity they could desire of putting all their useless plans into execution. It is strange that nature should be so fond of us mesmerists, that, after baffling the doctors tied *ancieni aviso aut bono aut mauvaiso,* as the presiding doctor says in Molière, she so often cures the patients either as soon as we take them in hand, or allows the cure to begin to shew itself soon after we begin. If ever patient was cured by art, this boy was by mesmerism. For not only were full and numerous mesmeric effects produced, but, finding that I could produce great pain during his mesmeric state in the palsied parts by pointing my fingers on them, *I at length one day, having an hour or two to spare, resolved that before he left the house he should, if possible, be cured. I began pointing my fingers in his ears: produced dreadful agony: and he at length heard. I then did the same with the root of his tongue, and at length he spoke.* To say that mesmerism did not cure him, is tantamount to saying that when the blacksmith hammers his red-hot iron, he does not fashion it into the shapes it takes. I entreat every medical man who reads this page to read also the passages to which I have referred. Possibly the lad

Digitized by Google

would have recovered his hearing and speech at last. *But when? he might have remained deaf and dumb for months—for years—for ever. I have seen palsy of sensation or of motion in various situations after fits remain for life. Miss Issell was dumb and fatuitous too—her intellectual organs palsied—seven years and a half: and lo! at the end of a fortnight, mesmerism effected the commencement of her cure.* Would it be rational to doubt that mesmerism effected her cure? If it would be, then let sleep after opium, and vomiting after ipecacuanha, be doubted and pronounced coincidences and effects of nature; both which of course they often are when no soporific, no emetic, has been taken, no art employed to induce them."

Miss Issell, to whose case reference has just been made—

"On the 20th of November or December, 1839, while returning from a place of worship, was struck to the ground by lightning. The shock rendered her dumb, with the exception of the ability to say 'yes' or 'no' by a very great effort, and by taking a deep inspiration. She was confined to her bed and sofa for about ten weeks.

"*Medical aid was employed, but to little or no purpose.*

"As soon as she could be removed, she was taken to Plymouth to consult one of the *first medical men* there, who, *before the mother had time to finish her account of the case, pronounced the poor girl to be an impostor.* He was so angry as to *swear*, and told her to go home, saying she could speak if she would, and that it was her wickedness and craft that made her seem dumb. There is a man there who has treated other patients in the same way. Notwithstanding this ignorant and cruel medical opinion of this 'one of the first medical men in Plymouth,' she grew worse and worse. Her intellect deteriorated so much, that she could no longer write her own name or calculate any numbers, and she could not be trusted out by herself. Her sleep became so unsound, that after the accident no one ever saw her asleep; whenever her mother stole into her bed-room, she was always awake, the slightest sound rousing her, I presume, as it does a bird. She lost her appetite, and her strength declined; her extremities became cold and her pulse feeble.

"She was placed under Mr. Davey's mesmerisation on the 11th of March, 1846, at Dartmouth, where he had been lecturing; and after her cure she was removed from thence to Plymouth, and brought forward at his lectures as a proof of the efficacy of mesmerism in such cases. She remained in his family about ten weeks.

"It took Mr. Davey fifteen days to produce sleep. From this time—after the first mesmeric sleep—her health improved, she began to grow strong and look well, to sleep soundly, to eat well; she recovered her intellect, and she began to speak intelligibly: and in *three months* after mesmerism was begun, *she was married*, at St. Andrew's Church, Plymouth, by the vicar, the Rev. John Hatchard, to Mr. Stabb, to whom she had been engaged before she was struck with lightning; *but her distressing state had for seven years and a half prevented the marriage.*"*

* "'One of the first medical men' in Plymouth, who swore at this afflicted

Digitized by Google

The cure of dumbness from palsy of the tongue effected by Dr. Esdaile was exactly parallel. After remaining a *year* in this unhappy state, the boy was mesmerised, and on the *eighth* day articulation began, and on the ninth he could read intelligibly. See above, p. 232.

In another case to which we shall in a moment find that Dr. Todd joyously refers, the recovery was slow indeed, and the roaring of the sea was not heard till above two years had elapsed: for mesmerism was despised.

The following is a minute account of the cure of my patient:—

"I determined on doing what I could for him with mesmerism: and, standing before him, made slow passes downwards before his face, and after a time merely pointed the fingers of one hand to his eyes. The former had no sensible effect; but, when I merely pointed, his eyelids presently began to wink, and continued winking

girl and off-hand pronounced her an impostor, did only as too many of his brethren, often through their lamentable ignorance of the phenomena and existence of a curious class of nervous diseases, are in the habit of doing when speaking of such cases, and especially when consulted on them and not likely to obtain much profit by them, as in this instance, or, after having made a good profit, and tried all things, even the most painful and distressing, except the proper remedy, they find they have done no good. Thus the two Okeys, who were cured of severe epilepsy many years ago, and are alive and well, were pitilessly called by Mr. Wakley impostors. Thus the young lady who had laboured under chorea and distressing spasm for years, as detailed in my pamphlet, *Numerous Cases of Surgical Operations without pain in the Mesmeric State*, p. 86, sq., was so pronounced by Dr. Marshall Hall. After having cupped her every five days, and given her mercury till not a tooth is left sound in her head, he, as soon as he heard that mesmerism was being tried in her case, declared himself perfectly certain that the disease was feigned. Unfortunately three years more have elapsed, and her condition is, as I always predicted to her mesmeriser, as bad as before. Had she recovered, she might have been married. One was ready to espouse her, and she him: but all was hopeless, and he is married to another. Mighty reasons had she, and has she, to feign! Miss Issell had as good reason to feign. She was engaged; but, through her illness, the marriage was delayed for nearly eight years: and, as soon as ever mesmerism put an end to it, she and her lover were united. If the exciting cause of her loss of speech was not evident and sufficient, if the bad state of her intellect and general health was not evident and sufficient, to prove her no impostor; the delay of the marriage, to which no other obstacle existed, for nearly eight years, ought to be proof enough of reality. I never heard of a woman who, when devoted to a man, all anxious for the marriage, chose for no reason upon earth to live ununited till she was seven or eight years further advanced in womanhood. The young man of Tinsbury, whose beautiful case of sleep-waking was recorded by an able physician in the Transactions of the Royal Society, a hundred and fifty years ago, and whose case was only like endless others recorded in books and seen by all persons of extensive practice, respecting the genuineness of which no well-informed physician can entertain a shadow of doubt, as I have pointed out at full length in my Pamphlet, into which the whole is extracted, was as boldly as ignorantly pronounced by Sir Benjamin Brodie in the Medical and Chirurgical Society an impostor; and, without any notice of the ample proofs I gave of the genuineness of the case, has been lately with the same ignorance and boldness so pronounced by him a second time."—No. XVI., p. 451.

Digitized by Google

more and more strongly to the end of the half hour which I resolved to devote to him. The next day, and ever afterwards, the eyes began winking as soon as I pointed to them. The winking became stronger and stronger, and the itching and smarting of the eyes obliged him to rub them violently: the upper eyelid descended more and more, remaining still for a short time when it quite descended, and remaining still in this position longer and longer, till after a few days the eyes continued closed for some moments, there being evidently snatches of sleep. The effect was invariably less the instant I changed the pointing to passes and soon ceased altogether. The periods of sleep lasted longer and longer, his body bending forwards, and he snoring, but soon starting up again awake. The sleep increased in duration, and now he occasionally did not snore. In a fortnight, I had only to point to his eyes two or three seconds, and he always dropped into the profoundest sleep, not waking for a quarter or half-an-hour, or till I awoke him. If he awoke spontaneously, I always sent him at once to sleep again, that he might have his complete half hour of mesmerism.

"On Sunday afternoon, May 14th, I was sitting between him asleep with his head against the wall, and another patient who, in her somnambulism, never allows me to leave her, though she invariably mistakes me for one of her sisters, her father, or some one else whom she loves; and not having found any improvement in him, I resolved to mesmerise locally: and therefore, as I sat, pointed my right forefinger *into his left ear*, and rested my other fingers and thumb *behind and under his ear*. In five minutes, he all at once became agitated, emptied his pockets, putting some things in his bosom, some under him, clenched his fists, and struck about, not, however, very violently, and still sitting. On waking, he stared at finding his waistcoat pockets turned inside out, and at my pointing out to him that some of his little articles were in his chair and a little song book crumpled up and stuck near his shoulder half under his cravat, he shook his head and wrote that he had been dreaming of fighting. I was too busy for two or three days to do more than send him to sleep and trust to the general influence of mesmerism for the local benefit. But on the Thursday I began to point my fingers into both his ears for some time during his sleep: and he then began to express pain in them and around, as he slept. In two days more, the pain was felt at various hours when he was awake, and rapidly increased, till at the beginning of the next week it was dreadful, and when I had sent him to sleep, he not only put his hands to his ears, but struck them violently, drew up his legs and kicked, struck his head against the wall next to which he sat with a large cushion for his head, as my easy chairs and sofa were occupied with other patients fast asleep, the tears rolled copiously down his cheeks, his face was flushed, and he sometimes was almost frantic: *but made not the faintest noise all this time, nor did he awake.* I was obliged at last to lay him on the floor in his sleep. The pains agonized him in the waking state and it was distressing to see him come to me every morning, with his cheeks flushed, his eyes red

Digitized by Google

with crying and his cheeks wet with tears, his handkerchief in his hand, and his countenance expressive of the most intense suffering. He walked from beyond Twickenham and back every day, a distance altogether of two and twenty miles. He had become so susceptible, that pointing at him even with any thing, or gazing intently at him immediately made his eyelids quiver, and in two moments always sent him into his deep sleep; which, however, did not last above a quarter of an hour or twenty minutes, and required to be renewed, unless experiments were made upon him, and then he would sleep very long. Mr. H. S. Thompson, of Fairfield House, near York, was with me one day, and made longitudinal passes down his arm; when we found it extend and grow rigid, but it soon came down. The phenomenon was induced more easily and efficiently from this time, and continued longer and longer the oftener the attempt was made. All his extremities could now be stiffened at pleasure. The extended limbs would suddenly relax, as we observed in the Okeys: but could be kept up almost indefinitely by making a pass or two down them when they began to descend slowly. Breathing upon an extremity instantly caused it to relax. Sometimes if one extremity was acted upon, the corresponding, and at last all four, would rise. If any part was pressed against with the point of the finger or any thing else, it immediately pushed against the object: a finger on his nose caused his head to rise and move forwards: if put on the back of his head, his head pushed backwards: if on his arm, his arm rose.

"One day (May 17th,) a day or two before the pains were evident, and three days after I first put my fingers into his ears, while asleep he appeared in a dream: held up one finger and inclined his head forward and a little sideways in the most natural, and therefore beautiful, attitude of listening, for a short time. A day or two afterwards, while asleep, he suddenly rose from his chair, walked to the door, pushing against things in his way, opened the door, took the proper direction in the hall towards the street door, but knocked against a bust at a corner where he had to turn, walked towards the street door, and seated himself in a chair, upon which he habitually sat while waiting for me, though he would have sat too near the edge but that I pushed it fully under him. I was obliged to leave him in the care of a servant; but he awoke in five minutes, and was brought back to me, shaking his head and smiling, puzzled and amused at finding what must have happened. On the Thursday of the week in which his pain had become so severe, the second week of pain, May 25th, I was less busy, and resolved to bestow half-an-hour or an hour upon him, and if possible restore his hearing and speech that morning. As he lay on the floor, several gentlemen being in the room, I sat behind his head, held it raised as well as I could, and inserted the extremities of my fore-fingers in his ears. This was rather troublesome to continue, as he tossed his head in all directions, and struck his arms and legs about from time to time with agony. At last he awoke, and on my making some observation he smiled:—*He had recovered his hearing*, but he could not utter a sound. I sent him to sleep again: and kept the points of all my

Digitized by Google

fingers under the front of his lower jaw, against the root of his tongue and his larynx at the top of the windpipe. After a time, he began to make efforts to speak, the root of the tongue and the larynx moving and the former swelling. At length an expiratory sound was audible, louder than the faint breathing sound hitherto heard when he strained to make a noise. I persevered with my fingers, and his efforts increased. The sound augmented: actually became strong: and then he half articulated, and at last spoke perfectly well, waking in the midst of the efforts.

"The joy of all present can be imagined. Mr. Thompson walked across the room, shook my hand in the warmth of his heart, and the next day provided for the boy by taking him into his establishment in Yorkshire, having heard from my steward-butler, who has lived with me very many years, that the poor boy's conduct had always appeared to him strikingly good and that he thought very highly of his character."

If any one who reads these particulars with a sincere love of truth, overcoming his miserable feelings should his organization and education have given rise to any, let him seriously consider the result of mesmerism in this attack of deafness and dumbness. He lay insensible in King's College Hospital *four days and five nights:* he remained deaf and dumb *above seven weeks,* the routine of practice being followed, and mesmerism despised. In his second attack, August 24, 1843, precisely the same in character and intensity, he was recovered from the insensibility by Mr. Thompson, with mesmerism, in *half an hour.*

"I immediately went and mesmerised him, in half an hour he came to his senses, and made signs that he would write, and that he could not speak, or hear, or *see.* I mesmerised his eyes, when he opened them, but the pupil was dilated and they appeared to be quite insensible to light. I mesmerised him again, and he then got the use of his eyes, but he still continued deaf and dumb."

He was recovered from deafness and dumbness with mesmerism by Mr. Thompson in *five days.*

"August 29th.—I cannot help writing you a line to-night, as I am certain you will be glad to hear the lad has recovered his hearing and speech; to-day I mesmerised him still more, and dropped mesmerised water into his ears. He wrote, that he heard a roaring like a waterfall, and a sensation as if I thrust a hot iron into his ear. However, though I continued to mesmerise him for an hour and a half, there was no symptom of his recovering. After he left me, the sensation of heat increased, and he began to feel *acute pain* in his ears and back of his head, and he came back to me in hopes I should be able to relieve him. I mesmerised him, and he was so violent, that another man and myself could scarcely hold him down. * * * * He at last fell into a quiet state, and after he had

Digitized by Google

remained so a quarter of an hour, I blew in his face, when he awoke. At first he was not aware that he could either hear or speak, and was much astonished to find he was restored."

The cure was effected with mesmerism so much sooner on this occasion, because he had been rendered very susceptible by me, whereas on the first occasion I had to work up susceptibility in him.

While he was under my treatment, he went to King's College Hospital to carry a nosegay to the nurse, who had been very kind to him, and he saw the doctors: after his cure he went to show himself to the doctors. They did their utmost to prevent him from trying mesmerism after their own failure: and when he was cured shewed no Christian, no King's College, joy at his recovery.

"The following is a part of a letter from him to me after he was settled in Yorkshire:—

"'And when I went to see them, they told me that mesmerism would never do me any good, and they told me it was no use to come to you to be mesmerised; they wrote it down, and they told me to come again and see them again. And when I went again I could speak and hear, and they said to me, Well, have you got your tongue yet? and I said, Yes; and Dr. Todd said, How's that? is that with mesmerising? and I said, Yes, and he said, Do you really think that you have been cured by mesmerism? and I said, Yes; and they said, Oh foolish boy, you should not think that, because you would have got your speech and hearing just as soon if you had stopped here; and I said to them, What made you send me home then if you could have cured me? and then they began laughing at me, and I told them I did not come there for to be made game of; and then they said, That will be a fine thing for Dr. Elliotson to make something of: and then they asked me a great many questions, but they laughed at me so that I would not answer them; and the questions were about Dr. Elliotson; and they would laugh at me so that I would not stop any longer.'

"Another note from him ended thus:—

"'And they made all manner of game of me, and laughed at me, and said that I was a foolish boy to believe that Dr. Elliotson had cured me by mesmerism. But I told them that he had certainly cured me. And I said this, that I had no hearing or speech when I went to him, and that now I could both hear and speak.'"

I at length come to Dr. Todd's lecture, to which all I have said has been preliminary.

"On the second of April, 1843, a boy, Alfred Russon, æt. 16, was brought into King's College Hospital in a state of what I must call *hysterical coma*, or, to connect it with phenomena otherwise pro-

Digitized by Google

duced, mesmeric coma. The only history we could obtain of him was that he had, about two o'clock in the morning, walked into a coffee shop in Drury Lane, where he was found sitting in one of the boxes, speechless and insensible. He was handed over to the police, by whom he was brought to the hospital. The house-physician found him sitting erect on a chair, his eyes widely open and motionless, pupils dilated, and presenting an undulating motion when the candle was placed near them; conjunctivæ rather injected; countenance expressive of astonishment; respiration easy, although a little quicker than it ought to be; power of deglutition perfect; no spasm or twitchiug of any single muscle. The most remarkable feature was his utter insensibility to every external impression; even the roughest treatment produced no effect upon him; the splashing of cold water, shaking, pinching, shouting in his ears, seemed to make no impression. He had walked into the hospital between two policemen: whilst in the surgery of the hospital he never altered his position in the slightest degree; and after having been examined in the surgery, he walked up stairs to his ward without dragging his feet, but aided by the policemen.

"After he was placed in bed he continued in the same state of insensibility to external impressions, but appeared to resist any attempt to alter the position of his limbs, and exhibited a disposition to retain the limb in any position in which it was placed. He kept for some time continually opening and shutting his mouth at regular intervals, and winked his eyes naturally, and moved his eye-balls from side to side.

"At 10 A.M., eight hours after his admission, he was still insensible; his bladder became much distended, and three pints of urine were drawn off, which exhibited no morbid character, but was of low specific gravity, 1010.

"He remained in this state the whole of the 2nd, and on the 3rd he was still found insensible, having not uttered a sound since his admission. He was taken out of bed, and an attempt made to place him in the erect posture, but his whole body became rigid, all the muscles being thrown into powerful tonic contractions: he was returned to his bed, where he lay in the same insensible state: the urine accumulated in his bladder, and had again to be drawn off.

"To-day various expedients were resorted to, to test the reality of his insensibility, which ended in confirming our belief, from the appearance of the patient that he really was insensible. Among other means employed, the soles of his feet were fillipped with a wet towel, without exciting the least indication of sensibility. A bottle of strong ammonia was held under his nostrils, but the fumes produced no effect beyond watering of the eyes; and after some time he turned away his head. He continued to lie in bed apparently unconscious, but occasionally snapping with his teeth.

"On the second day after his admission (the 4th) he made signs for paper, and wrote an account of himself, stating that he had been subject to fits, and giving the address of his father, and also giving a history of himself during the day previous to his admission to the

Digitized by Google

hospital. But it was very remarkable that in writing he seemed to trust entirely to the guidance of his sense of touch, for during the whole time he was writing he kept his eyes averted from the paper, with a fixed gaze directed towards the ceiling, and when a handkerchief was applied round his eyes, it did not interfere with his ability to write. But we could not obtain any satisfactory evidence that he could see, or hear, or smell.

"After this he began to ask for food, and ate with the most extraordinary eagerness, snapping at every thing that came in contact with his lips: even pieces of paper, which he chewed and swallowed.

"In the afternoon of this day he began to see, and amused himself reading and writing, in both of which he showed himself a proficient.

"He was still defective in hearing and in the power of speech; he seemed quite insensible to the loudest noises; shouting into the ear, which generally produces so disagreeable a sensation in the meatus, seemed to produce no effect upon him, either upon the common sensibility or upon the hearing. We could only converse with him on paper, and he showed great readiness in keeping up the conversation.

"He continued in this state in the hospital nearly three weeks from his admission: various means and devices were tried to ascertain whether he could hear; but all who saw him, both nurses, patients, students, and visitors to the hospital, agreed in opinion that he could not or did not hear, or that if he did hear he carried on his deception in the most remarkable manner.

"Nor could he be induced to speak: on one occasion I ordered him to be kept without food until he spoke, but the effect of this was merely to cause a paroxysm of hysterical crying.

"Unfortunately this patient was inveigled from the hospital by some devotee of mesmerism; and he was placed under the care of a physician who unhappily misapplies his great talents to what I can regard no otherwise than as the conjurings of mesmerism. By this gentleman he was mesmerised daily for one hour for the space of four weeks. After one of these mesmeric sittings he recovered his hearing, and in three-quarters of an hour after that his speech. I cannot help, however, expressing my belief, that, as his health had greatly improved under the discipline and treatment to which he was subject in the hospital, he would have recovered both his hearing and his speech in less time than under the mesmeric processes, which, indeed, I cannot doubt, had the effect of retarding recovery; for I can no more believe that the hysterical disposition is to be removed by the frequent repetition of the hysterical paroxysms, than I can suppose that the tendency to epilepsy is to be cured by the daily repetition of an epileptic fit.

"I am confirmed in my belief that this patient would have perfectly recovered without the aid of the mesmeric mysteries, by the favourable result of another case, which we succeeded in keeping out of the hands of the mesmerists.

"The patient, in this case, was a girl of 19 years of age, of a

Digitized by Google

nervous temperament. She accidentally fell into a river, and was immersed in deep water for many minutes: she was taken up in a state of suspended animation. Six hours elapsed before she recovered her senses; and she continued unwell and depressed with headache for several days after the accident. Ten days after it, she had an hysterical paroxysm, and lay for nearly four hours in a state of stupor, out of which she came, deprived of the power of speech and of hearing, as well as of taste and smell, and her mental faculties quite benumbed or paralysed, as she gave no indication that she recognized any of her friends about her.

"An admirable account of this case has been given in the *Lancet* for 1845, by my friend, Mr. Robert Dunn, to whose kindness I am indebted for the opportunity of seeing it. The patient recovered perfectly under a treatment directed to the improvement of her physical health and strength, and is now in a perfectly healthy state."*

Now the case was not one of hysterical coma, but of violent convulsion, followed, as is usual in epilepsy, by profound sleep or coma, to which common epileptic fits he had been subject, and one of which he had afterwards in the presence of Mr. Thompson. Dr. Todd knew all this from *The Zoist*.

The poor boy was not inveigled from the hospital by some devotee of mesmerism. He left because he was the subject of cruel ridicule and treated barbarously as an impostor, and told that Dr. Todd could do nothing for him. After his return, a charitable lady learning his situation advised him to come to me, in the hope that mesmerism might restore him. Dr. Todd knew all this from *The Zoist*.

Dr. Todd may tell the College of Physicians publicly that mesmerism is conjuring, but the non-medical public will laugh at him: he may say that I "unhappily misapply my great talents" to what he can regard no otherwise than as the "conjurings of mesmerism:" he may flippantly represent that after one of these mesmeric sittings the boy recovered his hearing, and in three quarters of an hour his speech, but the public knows from my account that all the effects of mesmerism were gradual and evident, and the restoration was as decidedly beautiful and successful a *process* of art as the absorption of an enlargement by a course of iodine, or the restoration of strength and colour in a pale girl by a course of iron. Dr. Todd knew all this from *The Zoist*.

The poor boy's health had not greatly improved under the discipline and treatment to which he was subject in the hospital. He was subjected indeed to *discipline* and *treatment*, as he well knew: but his health was not improved, for it was

* *London Medical Gazette*, May 17, 1850; p. 833.

Digitized by Google

perfectly good, with the exception of his deafness and dumbness; the fit had made no other difference in him. No good of any sort was done to him in the hospital, nor anything that could do him good. He would have recovered both his hearing and speech in less time than under the mesmeric process: and Dr. Todd has no doubt that mesmerism retarded the recovery!! Unfortunately all the facts I have detailed are facts—his are fancies: and such discourse may answer before medical men, but must make the better informed public smile at Dr. Todd as very simple, or as amusingly cunning. The boy had no hysteric paroxysms induced by mesmerism, but most tranquil sleep-waking: and if such had been induced, why should they be declared beforehand calculated to prevent the cure of hysteria. Dr. Todd ought to know that the best remedy for vomiting is frequently an emetic; the best remedy for diarrhœa is frequently a cathartic; the best remedy for hæmorrhage is frequently the abstraction of blood.

As to the case related by his "friend," Mr. Dunn, its cure was exceedingly slow, not ascribable at all to Dr. Todd's treatment, and it might have been cured in a twentieth part of the time with mesmerism, which I regard it unpardonable in Mr. Dunn not to have adopted instead of calling in an anti-mesmerist: for Mr. Dunn has often seen mesmerism, acknowledges it to be true and useful, and has actually practised it on his own patients. Mrs. Dunn ought to scold him.*

Dr. Todd should reflect that over the gate of King's College is written,—

"*Sancte et sapienter.*"

III. *A Case in which many such phenomena as are produced by Mesmerism occurred without mesmerism, and the cure was effected by Nature, after a great length of time, on account of the neglect of Mesmerism: read to the Royal Medical and Chirurgical Society by Mr. Robert Dunn, General Practitioner, and reported in the Journals of the day.*

"*Mesmerism produces no phenomenon that does not occur in nervous affections without mesmerism,* as I often stated in the theatre of University College Hospital, but that it does produce all the most wonderful phenomena of all affections of every portion of the nervous system; and that the torpor or somnambulism or sleep-waking, which it produces, is that which occurs in trances, as the deepest form of singular sleep, with very moderate cerebral activity, at one extreme, and that of persons in extatic delirium at the other, in which most of the

---

* We will present our readers with the whole case as our next article, and they will judge how far Dr. Elliotson's remarks are correct.—*Zoist.*

Digitized by Google

faculties are very active, many perhaps far more active than when in the natural state, and only some faculties torpid, and these perhaps but partially torpid, so that, while the patient may be very talkative, clever, and facetious, he may be divested of his usual proper reserve, and even of all sense of propriety, and really be in a new waking state. I shall in the next chapter detail cases of surgical operations in which *the patients, in this peculiar sleep, felt nothing, and conversed all the time with the operator.*"—Dr. Elliotson, *Numerous Cases of Surgical Operations without Pain in the Mesmeric State*, p. 35.

"Many and curious are the instances which have been recorded of the arrest, suspension, and, at the time, apparent obliteration of some of the most ordinary functions of the nervous system, in consequence of a sudden shock, agitation, or fright.

"Such cases are not more startling to the minds of common observers, than they are interesting to the physiologist and medical inquirer. The following plain narrative of an interesting case, which has come under my observation, may not be unworthy of the notice of my professional brethren. The subject of the narrative is a young woman, now in the nineteenth year of her age, of a mixed temperament, the nervous with the lymphatic, and, as the medical attendant of the family, I have had frequent opportunities of seeing her since she was two years old. She was the first child of her parents, and came prematurely into the world about six weeks before the usual term of gestation. No reasonable hope was at first entertained that she could live. She had not strength to suck, but the milk, of which fortunately there was an ample supply, was drawn from the breasts, and she was fed with it by a spoon, and from a nursing bottle. At the end of six weeks, the completion of the reputed time of gestation, she was in convulsions for nearly an entire day, and all hope of her living was extinguished; but nevertheless she did survive, and from this time she began to thrive, to the great astonishment of every one who had seen her. She improved rapidly, and when, at four years old, she was inoculated for the small-pox she was a fine, strong, and healthy child, stouter and larger than most children at her age. A custom prevailed in the village to which she was removed, and where indeed she had been born, that whenever the *small-pox broke out naturally*, as it was termed, among the inhabitants, the other children of the village should be *inoculated*, if their parents or friends thought proper to have it done. At other times, inoculation was not permitted. She was accordingly inoculated, and had the small-pox so severely that it nearly cost her her life. She passed favourably through the other ordinary diseases of childhood, with the exception of scarlatina, which she had in a severe form when she was ten years old. After the attack of scarlatina, she enjoyed uniformly good health, up to the date of the present narrative, and grew up a strong, robust, and hearty young woman. Her perceptive powers were naturally quick, and, being largely endowed with the imitative faculty, she was put to the business of a milliner and dress-maker. Two years ago, her health beginning to suffer from long and close application to business, she went, on my recommendation, to her grandfather's, in the county of Kent, and, while there, the following accident occurred:—

Digitized by Google

"On the 14th of July, 1843, as she was walking with her aunt, by the side of the river which runs through the park of Sir Percival Dyke, of Lullington, she accidentally let a parcel which she was carrying slip from her hands, and in the effort to save it fell into the water. She laid hold of the grass upon the side of the bank, but this giving way, she again fell backwards into the water. He aunt immediately ran for assistance, but on getting back nothing was to be seen, but, about twenty yards below the place where the accident had happened, a part of the girl's shawl was observed to be floating upon the surface of the water; and from this place she was eventually dragged, in about a quarter of an hour from the time of her falling in, in a state of suspended animation. She was carried to the house of Sir Percival Dyke, where she received every attention. A medical man was sent for, and after the lapse of about six hours, she became sensible, and so far recovered as to be well enough to be removed, on the afternoon of the following day, to her grandfather's house at Shoreham. Though she was now sufficiently recovered to give some account of the accident, and of the state of her feelings after falling in, on her first attempt to get out, she was far from well, complaining of great uneasiness about the bowels, and of pain in the head. The bowels were obstinately constipated; there was no evacuation from the day of the accident until the 20th of the month, a period of seven days; and when the constipation gave way, the alvine dejections proved that both mud and gravel had passed into the stomach. On the 24th, she was seized with a fit (up to this time she had been quite sensible), and is described as lying in the fit in a state of complete stupor for nearly four hours, when she opened her eyes, but was deprived of the powers of speech and hearing, and of the senses of taste and smell; her mental faculties quite benumbed or paralyzed, giving no indication that she recognized any of her friends about her. The head was shaved, and covered with ice; a blister applied to the nape of the neck, and other remedial measures adopted. I regret that I cannot furnish more precise information as to the nature of the fit, and of the treatment pursued. I have written twice to Mr. Richards on the subject, but have not been favoured with any reply to my notes.

"After the lapse, however, of about three weeks, she was so far recovered as to be able to be removed to London; and I saw her, for the first time after the accident, at her own home, on the 8th of August. She did not, or rather could not, recognize me, for her psychical faculties were quite suspended; indeed, her only medium of communication, at this time, with the external world, was through the senses of sight and touch, for she could neither *hear nor speak, smell nor taste.* Her vision, at short distances, was quick, and so great was the state of exaltation of the general sensibility upon the surface of the body, that the slightest touch would startle her; still, unless she was touched, or an object and person was so placed that she could not avoid seeing the one or the other, she appeared to be quite lost to everything that was passing around her. She had no notion that she was at home, nor the least knowledge of anything

Digitized by Google

about her; she did not even know her own mother, who attended upon her with the most unwearied assiduity and kindness. Her memory, and the power of associating ideas, were quite gone. Wherever she was placed, there she remained throughout the day. She was very weak, but her bodily health was not much deranged; the tongue was clean; the skin moist; and the pulse quiet and regular; but the bowels sluggish. At the time of the last menstrual period there had been considerable general debility, attended with some febrile disturbance, and with an increase of heat about the head; and these symptoms I noticed on subsequent occasions. The catamenia had followed immediately upon the accident, and reappeared at the proper time, and continued regular and copious throughout her illness. Her appetite was good, but having neither taste or smell, she ate alike indifferently whatever she was fed with, and took nauseous medicines as readily as delicious viands. She required to be fed; when I first saw her, she had no notion of taking the food that was placed before her, but, a few days afterwards, if a spoon was put into her hands, and fillled by her mother, and conveyed for a few times to her mouth, she would afterwards go on by herself until the whole was eaten.

"Her wants were sedulously attended to, but she manifested no uneasiness as to food, however long she might be kept without it. The same thing was observed in reference to drink. The calls of nature were alike unheeded by her; the urine and fæces were voided unconsciously, but with the striking peculiarity, that, during the expulsion of the fæces, such was the reflex action induced that the extremities became spasmodically convulsed and rigid; the head was thrown backwards; the muscles of the neck were stiff; and the eyelids closed; so that her mother considered that her bowels never acted without her having what she called 'a convulsion fit;' the same thing occasionally happened when the bladder expelled its contents, and what is still more remarkable, the same tonic rigidity of the muscles invariably took place whenever she went to sleep. Every night, when she was placed upon the bed, she remained for some time in a semi-recumbent posture, after which the eyelids closed and the head fell backwards upon the pillow; the hands were clenched; the muscles of the neck stiff; the arms and legs in a state of tonic rigidity, the latter always crossed the one upon the other; after a time the muscles became relaxed; she turned upon her side, and slept soundly until the morning.

"Such was the state in which I found the young woman on her arrival in London, nearly one month after the occurrence of the accident, and I may here anticipate the narrative by stating that from the time her mental faculties became suspended, in the fit on the 24th of July, 1843, until the July of the following year, when they were again restored—her life, to herself, is *one continued blank*. She has not the slightest knowledge or remembrance of anything which took place during the interval. I put her at once upon a course of tonic medicine, giving her of the compound mixture of iron, 12

Digitized by Google

drachms, three times a day, and a frequent aperient of the aloes and myrrh pill, adding, occasionally, a few grains of blue pill.

"One of her first acts on recovering from the fit had been to busy herself in picking the bed-clothes, and, as soon as she was able to sit up and to be dressed, she continued the habit by incessantly picking some portion of her dress; she seemed to want an occupation for her fingers, and, accordingly, part of an old straw bonnet was given to her, which she pulled to pieces of great minuteness; she was afterwards bountifully supplied with roses; she picked off the leaves, and then tore them into the smallest particles imaginable. A few days subsequent she began forming upon the table, out of these minute particles, rude figures of roses and other common garden flowers; she had never received any instructions in drawing.

"Roses not being so plentiful in London, waste paper and a pair of scissors were put into her hands, and for some days she found an occupation in cutting the paper into shreds; after a time these cuttings assumed rude figures and shapes, and more particularly the shapes made use of in patch-work. At length she was supplied with the proper materials for patch-work, and, after some initiatory instruction, she took to her needle, and in good earnest to this employment. She now laboured incessantly at patch-work from morning till night, and on Sundays and week-days, for she knew no difference of days; nor could she be made to comprehend the difference. She had no remembrance from day to day of what she had been doing on the previous day, and so every morning commenced *de novo*. Whatever she began, that she continued to work at while daylight lasted, manifesting no uneasiness for anything to eat or to drink, taking not the slightest heed of anything which was going on around her, but intent only on her patch-work. Occasionally, indeed, and not unfrequently two or three times in the course of the day, she would have what her mother called her 'fits.' Whilst intent upon her work, and without any external exciting cause, her head would fall backwards, her eyelids close, her arms and legs become rigid, and her hands clenched. After a short time, varying in extent from a few minutes to half an hour or more, the muscles would become relaxed, the eyes open, and she would resume her work, apparently unconscious that anything had happened. About this time she began to show indications of feeling interested in the figures of the flowers and buds, &c., upon the silk and other materials which are made use of in patch-work. The perception of colours, and the exercise of the imitative faculty, were the first evidences she exhibited of psychical advancement in her present state. Although she had received a good plain education, and had been very fond of books, now she could neither read nor write, nor even be made to comprehend the letters of the alphabet. All her former knowledge and past experience appeared to be obliterated, or at least, for the time, to be buried in oblivion, with one exception—a feeling of dread or fright in connection with water; and she now began, *de novo*, like a child, to acquire ideas and to register experience. Ad-

Digitized by Google

mitting that the senses are the only inlets of all the materials of knowledge, and that—'*Nihil est in intellectu quod non prius fuerit in sensu,*' it was not to be expected when in this abnormal condition, with only the senses of sight and touch in communion with the external world, that her progress could be otherwise than slow in the extreme. However, she evinced an interest in looking at pictures and prints—more especially of flowers, trees, and animals—but when shown a landscape in which there was a river, or the view of a troubled sea, she became instantly excited and violently agitated, and one of her fits of spasmodic rigidity and insensibility immediately followed. If the picture were removed before the paroxysm had subsided, she manifested no recollection of what had taken place, but so great was the feeling of dread or of fright associated with water, that the sight of it in motion, its mere running from one vessel to another, made her shudder and tremble, and in the act of washing her hands they were merely placed in the water. After she had been at home a fortnight, I had the benefit of frequent consultations with my friend, Dr. Todd, of King's College on her case. She had partially recovered her taste, and refused any longer to take nauseous medicines. Dr. Todd expressed his conviction that eventually she would perfectly recover, however gradual and protracted the recovery might be—an opinion which has been fully verified. The accident happened in 1843, and it is only within the last few weeks that she has completely regained her hearing and the full exercise and enjoyment of her mental and bodily powers. We agreed that the tonic course of medicines should be continued, combining quinine with the iron. We further advised the frequent sponging of the head and spine with cold water, and the use of the shower bath as soon as it could be borne. The first attempt, in accordance with our wishes, of running water through a common cullender upon the head, induced such alarming excitement and fright, and was followed by a fit of insensibility of such long continuance, that the experiment was not repeated.

"From this time her interest in flowers daily increased, more especially for rose-buds and wild flowers. Nothing pleased her so much as a fresh little rose-bud. She would look at it again and again, and place it beside her with evident delight, while a smile would play upon her countenance if her mother or I appeared to admire it. But she was still without smell, nor did she regain this sense until the January of the following year. Her mind, however, was gradually awakening from its lethargy, or rather her perceptive faculties were becoming re-developed, under the stimulus of external agencies, for she took more heed of the objects by which she was surrounded, and greater notice of her little brothers, who were constantly beside her, and watched more closely the movements and actions of her mother. The presence of strangers, when brought under her notice, made her irritable and figetty, but she could not bear to have her mother out of her sight. Things were progressing in this way, when an incident occurred, in October, in the family,

Digitized by Google

which roused her sensibility, and suddenly brought into play another lost or suspended power—the faculty of speech. Seeing her mother in a state of excessive agitation and grief, she became excited herself, and in the emotional excitement of the moment, suddenly ejaculated, with some hesitation, 'Wh—a—t's the mat—ter?' From this time she began to articulate a few words; but she neither called persons nor things by their right names. The pronoun 'this' was her favourite word, and it was applied alike to every individual object, animate and inanimate. She continued her labours at patch-work, and so assiduously, that she had worked up all the materials which had been, or could be, collected, and her mother was now at a loss what to do, or where to look for a further supply. In this dilemma, worsted-work was fortunately suggested by one of her friends, and, though new to her, soon engrossed her exclusive attention, and became her constant employment. She was delighted with the colours and with the flowers upon the patterns that were brought to her. The harmony of colours seemed to be a source of special enjoyment; nor did she conceal her want of respect towards any specimen of work that was placed before her where she thought this had not been observed—it was immediately thrown aside. She applied herself closely to her new occupation, and abandoned altogether the old one. Still she had no recollection from day to day what she had done, and every morning began something new, unless her unfinished work was placed before her; and after imitating the patterns of others, she began devising some of her own.

"In January her sense of smell returned, and from this time she made her further advances in progressive improvement. Her susceptibility to impressions was increased, and emotional feelings were readily excited. She was subject, as formerly, to her fits of insensibility, with spasmodic rigidity. They were even more frequent than formerly, but it was now manifestly obvious that they were generally the result of emotional movements. On one occasion, being alarmed by a stranger, she had quite an hysterical paroxysm, followed by insensibility; and, in consequence, she lost her speech, taste, and smell, for some days afterwards. The mere sight of the same person again was followed by a scream and excessive agitation. Her predominant feeling was that of fear or dread, and whenever she was alarmed, the result was a fit.

"At the recommendation of Dr. Todd and myself she was removed into the country in April. She was taken again to her grandfather's, at Shoreham, in Kent, and to the same house where she had been stopping previous to her accident. She was delighted with the face of nature and the appearances of spring, but her mind was still in an abnormal state. She did not recognize her grandfather and grandmother, the house, nor Shoreham, 'as old familiar friends and places;' she had lost the recollection of all things and events which had there taken place. But the sight of her old favourites and earliest associates,—for as a child she had quite a passion for them,—the wild flowers, made her literally bound with joy;

Digitized by Google

she ran about the fields in search of them, and her delight and surprize found expression in articulate language. Wild flowers were the first objects which she called by their right names.

"A young man for whom she had formed an attachment prior to the accident, and who had been very kind and attentive throughout her illness in London, accompanied her and her mother to Shoreham. In a day or two afterwards he returned to town, before she had got accustomed and reconciled to the place and her friends, for as yet everything new and every strange face was to her a cause of fearful alarm. She missed him; he had been the great object of her attention, and she became unhappy and fretful. I may here take the opportunity of remarking, that from an early stage of her illness he had been an object of interest when nothing else would rouse her. She was always soothed, and her fears allayed, when he was beside her. Nothing seemed to give her so much pleasure as his presence. He came regularly every evening to see her, and she as regularly looked for his coming. At a time when she did not remember from one hour to another what she had been doing, she would look anxiously for the opening of the door, about the time he was accustomed to pay her a visit, and if he came not she was fidgetty and fretful throughout the evening. Now that she saw him no longer she became unhappy and irritable; her fits were severe and more frequent; she ate little, and had no delight in anything; at last she took to her bed, and her mother became seriously alarmed. The young man was sent for, and it was finally arranged that he should remain for some time at Shoreham. His presence had the desired effect; it roused her, and when he was beside her she was happy. Her bodily health and strength improved, and after a time she took to the employment to which she had been accustomed, dress-making. Still her state could not be considered a natural one. Her memory was so weak, that she forgot from day to day what she had been doing. She was very irritable, and easily excited; the slightest alarm brought on a fit of insensibility and spasmodic rigidity. She was fonder of running about the fields and woods after wild flowers than of using her needle in-doors.

"Such was the state of things at the beginning of July. Many new words had been added to her scanty vocabulary; she had made some mental advances, and her health and strength were quite re-established, when the scene was disturbed, and new feelings aroused by the hydra, Jealousy.

"She was now sufficiently alive to what was passing around her to notice and to be disturbed at the attention the young man was paying another, to the neglect of herself, and at the manner in which his attentions were received and requited; in a word, she became jealous, and not without reason. One day she witnessed a scene which gave her system such a sudden and violent shock that she fell down in a fit, and remained many hours in a state of insensibility, to the great alarm of every one around her. It is described as resembling the first fit with which she was attacked when she lost her senses. It proved critical and sanatory. When the insensibility

Digitized by Google

passed off, she was no longer spell-bound. The veil of oblivion was withdrawn, and, as if awakening from a sleep of twelve months duration, she found herself surrounded by her grandfather, grandmother, and other familiar friends and acquaintances, in the old house at Shoreham. She awoke in the possession of her natural faculties and former knowledge, but without the slightest remembrance of anything which had taken place in the interval, from the invasion of the first fit up to the present time. She spoke, but she heard not; she was still deaf, but as she could read and write as formerly, she was no longer cut off from communication with others.

"Though she had no recollection of the scene she had witnessed, and the sudden effect it had produced, nor any idea that her lover had formed an attachment for another, her mother prudently judged it expedient to remove her home as soon as possible, and thus avoid again exposing her to the risk of having her feelings hurt and her mind disturbed.

"I saw her on the day of her return. She was weak, but sensible, and very glad to see me; perfectly aware that she was at her own home, surrounded by her mother and family, and presenting a striking but gratifying contrast to the state in which I had found her when she was first brought home on the former occasion. From this time she gradually improved, but it was not until the last month that she recovered her hearing. She soon perfectly understood, by the motion of the lips, what her mother said; they conversed with facility and quickness together, but she did not understand the language of the lips of a stranger. On one occasion, when the Tower guns were firing, she heard the noise, or rather, to use her own words, 'felt it all over her body.' But a boy whistling in the street was the first sound she distinctly heard. He was whistling a well-known popular tune in a sharp and shrill key, and she had the tune sounding in her ears all the day afterwards. About five or six weeks ago she went to Brighton; after a few days she heard the roaring of the sea, and now she hears nearly as well as ever she did. She has come home in good health and in the exercise and enjoyment of all her mental and bodily powers."—*Lancet*, Nov. 15 and 22, 1845.

After detailing the case of the poor man of Tinsbury, so cruelly stigmatized as an impostor by Sir Benjamin Brodie, Dr. Elliotson remarks in his pamphlet, at p. 41:—

"The changes which occurred at different times were highly characteristic of these more rare affections. After his first paroxysm of sleep he was dumb for a whole month. During the first fortnight of his second paroxysm of sleep he would open his eyes, but afterwards he did not;—a likely thing that a man feigning sleep would ever lie with his eyes open, or open them from time to time! At one period he ceased to eat and evacuate: his jaws closed, and neither food put at his bed-side disappeared, nor did an alvine evacuation appear in his utensil for six weeks and four days, though once he made water. At

Digitized by Google

another period, when he was called on by his name, "he seemed to hear them and be somewhat sensible, though he could not make them any answer;"—was this likely in a man feigning absolute sleep? His eyes were not now shut so close, and he had frequent great tremblings of his eyelids:—a probable thing this, that he would have kept his eyes constantly in this irksome state of movement when sleep would have been better shammed by keeping them closed! The countryman could never have devised all these little circumstances which practitioners, who have seen as many cases of this description as I now have, recognise at once as striking peculiarities of such affections. It is worthy of notice that the man was so inveterate a smoker as to have "a hole made in his Teeth, by holding his Pipe in his Mouth," yet, by sleeping thus, first in 1694 for a month, then in 1696 for seventeen weeks, and then in 1697 for six months with the exception of a few minutes once, he deprived himself of what must have been an indispensable pleasure.

"On waking from his sleep of seventeen weeks, so far from wishing it to be believed, he could not easily be brought to believe it himself till he saw the oats and barley ripe which were sowing when he saw the fields last."

IV. *A recent instance in France of Sleep-waking, similar to that which occurred at Tinsbury near Bath a hundred and fifty years ago and is obstinately and absurdly pronounced by Sir Benjamin Brodie an imposture; recorded in the Gazette Médicale for* 1850, *and translated into the London Medical Gazette of May* 10*th*, 1850.

"——— non deficit alter
Aureus." VIRGIL, *Æneid*, vi. 143.

"R—— H——, aged 19 years, of a good constitution, lymphatic temperament, with black hair and brown eyes, having good general health, menstruation regular, moderate in religious observances, of a gay and thoughtless character, fell asleep one evening about seven o'clock: her mother, who was at the time absent from home, was surprised on her return to find her daughter asleep, and endeavoured to wake her, but without avail. Being alarmed, she summoned M. Maugin, who found her lying on her back in a quiet and calm sleep, interrupted every now and then by deep sighs; the pulse was regular, soft, and slow; the limbs supple and moveable. The eyelids being opened, remained so; the pupils were insensible to light, and no means of excitation addressed to either of the senses succeeded in rousing her. She was insensible even to cutting and pricking and pinching the surface of the body.

"This state lasted from the Sunday evening until Tuesday morning at ten o'clock, when suddenly she rose from her bed, fell on her knees by its side, and opening her eyes, which she raised towards heaven, joined her hands, and began a scene impossible to be described, and worthy the pen of a romance writer. All the catechisms,

Digitized by Google

prayers, sermons, pious books that she had ever known or read, were repeated with the fervency almost of inspiration. *The state of physical insensibility remained.* She continued thirteen hours in the same condition, and thus occupied. On waking she expressed surprise at the concourse of people that surrounded her, and complained only of debility.

"When questioned she stated that she had dreamt that an angel had conducted her to heaven. She gave a most rapturous account of the happiness she had experienced in her dream.

"This state of ecstacy returned four times, twice at intervals of fourteen days, and once of eight days, and lasted on one occasion twenty-six hours. Her general health has not suffered. M. Maugin regards the case as one of a peculiar form of insanity."

V. *Four remarkable Cures of intense Chronic Rheumatism, Erysipelas, Neuralgia, and Consumption.* By Mr. Mayhew, Farnham, Surrey.

"In the whole domain of human arguments, no art or science rests upon experiments more numerous, more positive, or more easily ascertained."

"To me (and before many years the opinion must be universal) the most extraordinary event in the whole history of human science is, that Mesmerism ever could be doubted."—Mr. Chenevix, *Medical and Physical Journal, London*, 1828, 1829.

Cure of Rheumatism.

Mrs. Elizabeth Dalrymple, aged 32, wife of George D. L. Dalrymple, Merchant, residing at the corner of Spring and Mercer Streets, in the City of New York, had been afflicted with rheumatism for four years without any intermission. From head to foot she was a rheumatic cripple—not able to walk across the room without the most intense pain—her hands utterly useless, she not having the power to open them to one-third of their natural extent—her neck rigid, so that she could not turn her head to the right or left without turning her body also—her jaws fixed, so that for a long period she had been obliged to take only such food as she could suck in between her teeth—and for two years she had had a constant fixed pain in the region of the Organ of Firmness.

I mesmerised her for the purpose of inducing the sleep, and in twenty minutes she slept. She rapidly passed into the deep sleep. I then proceeded to operate locally on the parts affected, first, by breathing; secondly, by friction; thirdly, by very light passes, gliding off towards the extremities. After she had slept about half-an-hour, I awoke her. It was found that she had received the most astonishing benefit; inasmuch as the legs and thighs were freed from rheumatism,

Digitized by Google

the hands were without pain and liberated almost to their full extent, the neck perfectly cured, the jaws entirely liberated, and the fixed pain at the top of the head had vanished.

I remained on terms of intimacy with this lady till I left America, about two years afterwards; and up to that time she had no return of her affliction.

Cure of Erysipelas.

Eliza Herron, of Newark in the State of New Jersey, aged 23, was afflicted with erysipelas in the left side of the face, which was very much swelled and covered with a dry scurf.

I mesmerised her for about forty minutes before any effect was perceived. The passes were then felt as a cool breeze blowing over the part—the throbbing began to decrease—and the inflammation to descend under the passes towards the neck, thence to the shoulder and elbow, there it lodged for some minutes, and then suddenly flew to the epigastrium, and descended the *right* side and leg towards the foot by which it disappeared.

She passed a comfortable night, quite free from suffering.

On the following day, about noon, the throbbing and burning returned, with less intensity however than on the preceding day, and disappeared again in the same way, under the passes, in about *thirty* minutes.

On the third day the same symptoms again appeared, but were again dispelled in *a few* minutes, and did not again return at any subsequent time.

During the treatment of this case there was no sleep.

Cure of Neuralgia.

George P. Frederick, aged 30, Merchant, residing in West Broadway, in the City of New York, was suffering from neuralgic pains in the stomach and side. So intense were they, that he could neither sit, stand, nor lie, by day or night.

For some considerable time he had been under the care of Dr. Campbell, without experiencing the slightest alleviation of his sufferings.

As I commenced mesmerising him he endeavoured to compose himself upon his bed, and in about half-an-hour he was in a beautiful deep sleep, and to all appearance entirely free from pain.

I then proceeded to operate locally according to my usual custom in such cases, and concluded by the open-handed long pass, for soothing and deepening the sleep.

I then left him to take the full benefit of the sleep; and

Digitized by Google

after several hours he awoke spontaneously, much refreshed, and quite free from pain; of which I have never heard that he had any return.

Cure of Consumption.

The following is the first of my English cases worthy of notice. It had been pronounced by two medical gentlemen of extensive practice to be a decided case of consumption,—and one of the lungs was pronounced to be nearly gone. I am inclined to differ from them in this opinion. I believe it to have been undoubtedly consumption, but not so far advanced; it should rather be termed incipient consumption. The symptoms attendant on the commencement of the treatment fully warrant me in forming this opinion.

A false delicacy on the part of this young lady ties my hands, so that I cannot give names. But I hold myself ready to give private reference to the lady herself, should it be desired by any of the readers of *The Zoist*.

E. A. M., aged 26 years, to all appearance in a rapid consumption. Her two medical attendants had pronounced "her case to be hopeless, and one of her lungs to be nearly gone."

This young lady being a dear friend of my sister, I commenced her treatment with feelings of peculiar interest and anxiety to benefit her; and I am happy to say that my efforts were successful.

She slept lightly at the first sitting, and regularly afterwards at each, and was mesmerized twice a day.

She improved so rapidly that in less than one week her friends were filled with astonishment at the change in her appearance. Duty calling me to leave that neighbourhood, I instructed her sister in the necessary processes, and left her under her sister's care.

From time to time I heard of the progress of her recovery, till it was entirely re-established, and I extract the following passage from a note received from her, dated Feb. 1st, 1849:—

"My health is now so good that I do not think it absolutely necessary to continue mesmerism. My friends all agree in saying they never saw me looking better. Such is also the testimony of our medical attendant (Mr. B.), who says, '*Of course* it is all owing to mesmerism.' Allow me again to thank you for your kindness and attention, and I hope when I see you again you will be able to witness my improved state of health."

To the present day this young lady continues in good health, without a single consumptive symptom remaining.

Digitized by Google

In this case mesmeric sympathy was remarkably developed. The slightest movement on my part was so instantaneously answered by a corresponding movement on her part, that the motion of my limbs and hers were as if they had been members of one and the same body, and under the control of the same will, and this though we were separated by a distance of 18 or 20 feet. Attraction was also beautifully exhibited. If I sat near her, her hands would gradually turn over on her knees, so that the palmar surface would be upward; the fingers would then reach upward as if feeling for something; the hands would begin to rise, and would continue to move towards my hand or finger, till the points of her fingers, of each hand respectively, were in contact with the point of one of my fingers, or some other part of my hand, but her favourite resting place was the point of a finger.

These phenomena appeared spontaneously. I did not seek to develope more.

VI. *The Earl Stanhope's Testimony to the Truth of Clairvoyance.* Communicated by Major Buckley.

"I never said it was possible. I only said it was true."—*M. G. Lewis.*
"Le vrai n'est pas toujours vraisemblable."—*Fontenelle.*

Lord Stanhope having, in the first instance, sealed up two papers at my lodgings, during my absence from the room, delivered them to me on my return to it, informing me that one contained something written by a friend of his, the other something written by himself. I gave them that evening, while in my box at the opera, to two ladies of my party, who had often been placed by me in a state of waking clairvoyance, and had read in nut-shells and boxes, but never in sealed packets. One of them, after I had made passes over the paper, said that the words, (which she wrote in pencil,) "Believe not every spirit, but try* whether it be good," were written on it; and that after the last word of the sentence, there was one which she could not make out—that it did not appear to belong to the sentence—that it began with a capital letter like a D. The other lady informed me that she could make out the following words only, but that there were others

* The words "the spirit" were inserted here in the original paper, of which the last words were a christian and surname; the first letter of the name was P, but so written as to resemble D.—*Stanhope.*

Digitized by Google

which she could not. "If you * this † much good." She thought that the word between "you" and "this" was "read," but not feeling sure she would not write it.

On the 4th, the Earl brought with him into my carriage two packets of motto nuts sealed up, informing me that he had purchased them in different shops, one in Bruton Street, the other in the Strand, and that they had not been touched by any person but himself since they were purchased. He took from one of the packets a nut, which, at my request, he marked with a file, and gave it to a lady, who stated the words of the motto. His Lordship opened it and found the words were as stated. The same was done with three more nuts and with the like success. No passes were made over my face or over the nuts.

We called on two more ladies, and found them in company with their mother and two military officers. The lady who had read in the carriage read three more while in the house, without passes being made. One of the other ladies, three; the other, two. They required passes to be made over my face, as well as over the nuts, and all the nuts were previously marked, and afterwards opened, by Lord Stanhope. One of them was read while in his hand. One lady told us, before the nut was opened, that it contained one perfect motto, excepting that part of the word "think" was wanting, and on the same paper one line and three words of a second line belonging to a second motto. All this proved correct. The following were read in the carriage:—

"The sight of my fair, makes joyful my heart,
'Tis only when absent that I‡ feel any smart."

"Aim to acquire talents, for they will last
When thy present charms shall all be past."

"Bless the hour, name the day,
Haste to church without delay."

"Your faults are odious in my sight,
And ne'er can give my heart delight."

The following in the house, taken from the second sealed packet by Earl Stanhope:—

"Is there on earth a joy so great,
Blest with a fond and faithful mate?"

"A person with a wooden leg,
Will come your favour soon to beg."

* The word "read" was here inserted in the original paper.—*Stanhope.*

† The words "you will do" were here inserted in the original paper.—*Stanhope.*

‡ Before this was opened, she said the figure 1 was in place of the word.—W.B.

Digitized by Google

"In search of joy some cross the sea,
I'm only happy when near thee."

"Of all the pains the greatest pain
Is to love and love in vain."

"Think not too much of form or grace,
The mind's more noble than the face."

"Let the hours be swiftly fleeting,
Till they bring ————."

"Love, they say, on sweets reposes,
And took your lips for his bed of roses."

"Life is a bark o'er which dark fates oft hover,
As a pilot sure let us take our lover."

"Where there is no sincerity,
There cannot be fidelity."

Old Bond Street, Aug. 6th, 1850. W. BUCKLEY.

The above statement is perfectly correct.
STANHOPE.

I must observe, that neither my friend nor myself was at the Opera when the above-mentioned papers were read.
STANHOPE.

VII. *Power of Mesmerism over Deafness, and Affections of the Spine and Heart; with some curious facts.* By Lieut.-Col. DAVIDSON.

"To devote an article to the consideration of *animal magnetism*, now that the English practitioners are, one and all, ashamed of its name, would be a work of supererogation, if the *delusion*, unabashed, were not yet parading itself over some parts of the Continent."—*Drs.* FORBES *and* CONOLLY, *British and Foreign Medical Review*, April, 1839.

"We have already stated that we cannot insert any communication in support of the *extravagant humbug of animal magnetism*."—Mr. WAKLEY, *Lancet*, December 8th, 1844.

TO THE EDITOR OF THE ZOIST.

SIR,—If the following cases are of any service to mesmeric progress, do me the favour to publish them.

I am, Sir, yours obediently,
C. J. C. DAVIDSON.

Grindlay's Rooms, St. Martin's Lane,
London, August, 1850.

Miss L., daughter of a most eminent artist, had laboured under almost perfect deafness for 12 years. She could hear if the speaker's mouth were placed close to, or *on* her ears, but otherwise not a single sound had reached her for that long

Digitized by Google

period. I mesmerised her 200 times. At the sixth sitting she fell into a species of mesmeric sleep, but was *not* insensible to pain nor rigid. The sleep never became deeper. At the 55th sitting, I was much gratified by learning that she had, during my absence, overheard a conversation between her nephew and the cook,—the latter refusing to give up certain apples to the boy. She herself was much surprised, turned round, and inquired of the woman whether she had said such words; to which the cook replied, "Yes, ma'am: master Edwin wants to take the apples that are meant for baking." A night or two afterwards there was a violent storm, and the patient could not sleep for the howling of the wind. Again, one night when soundly asleep mesmerically, she awoke rather peevishly, and said, "I can't sleep for that child's screaming;" an infant in the room having had its repose disturbed. She awoke several times from my having accidentally sneezed under the influence of a cold. The nephew warned his mother in a laughing manner, stating that his aunt could hear now! In fact, her progress, though slow, was decidedly gratifying, and I determined to spare no labour to effect her restoration to hearing. Her general health was perfectly established, and she gained flesh rapidly. Then came the curious and puzzling change. She invariably slept within about three minutes after I had begun, but there was a sudden cessation of her power of hearing; and up to the 200th sitting, I worked hard to accomplish her recovery, but perfectly failed. I do not attempt to account for this unexpected termination of my anxious labours.

The second case presents some singular features. Mrs. ——, a very stout portly woman, about 40 years old, was brought to me by another patient with the view of trying the effect of mesmeric action on her case of spinal affection of more than twelve years' duration. She was thrown into the mesmeric coma within six minutes, on the first sitting; and in the second, in six slow passes; and subsequently she became perfectly rigid at almost every sitting, and after the 17th declared herself perfectly recovered. She was accompanied by an unmarried female, of great muscular power, who, on one occasion, although perfectly ignorant of the *peculiarities* of mesmerism (which of themselves require much study and attention), undertook to mesmerise my patient at her own lodgings, and threw her into the rigid state; for the patient was, as I have observed, exceedingly susceptible. The matter was never perfectly explained to me, but I suspect that the mesmeriser, while her friend was in that state, manipulated the

Digitized by Google

cerebral organs. Certainly the results were very lamentable, for the patient suffered excruciating pains in her brain, and could obtain no relief. I was told by the lady who had introduced her to my care, that she was in great pain; and I answered that her conduct in submitting to the power of a second party was very indiscreet, but that, if she attended again, I would relieve her at the first sitting. The patient accordingly returned, and explained the cause of her painful attack. She seated herself, and I then calmly proceeded with extremely slow simultaneous passes from the midline of the brain down over each shoulder, and occasionally down in front; and in less than ten minutes the pains had completely left her; and they never returned.

I shall now mention a singular fact, on the perfect truth of which you may rely. During this patient's absence from her regular sittings, I was attending another afflicted lady, and every now and then was compelled to desist from making passes, from feeling sharp shooting pains in my brain! Being a stout, elderly man, I became much alarmed at these symptoms and began to demesmerise myself, in the same manner that I subsequently practised on my patient, and succeeded in removing them. I had to repeat this process several times a day for three days, wondering how such symptoms could have arisen, as I enjoyed the most robust health in other respects, until I was informed of the cross-mesmerising of my spinal patient. I could not then, and do not now, doubt as to the origin and cause of my painful attack, and I hope that mesmerisers will warn their susceptible patients not to subject themselves to such a chance of injury. I say *chance*, for I have had proof that, if the patients are not highly susceptible, the simultaneous action of two persons on the same sufferer is not invariably injurious. But certainly, in using such double power, one, at least, of the mesmerisers should be possessed of great calmness and self-possession, so as to be able to observe and check the first unfavourable symptom of cross-mesmerism.

As usual, this patient had been subjected to every species of the routine practice, viz., blistering, issues, &c., &c., under very eminent medical men for many years past. I forgot to mention that at the conclusion of her case she mentioned that she was perfectly well, with the single exception of one small spot close to her left scapula. I placed a handkerchief over the place, and breathed *strongly* over it for a quarter of an hour or more, and the next day the pain had *entirely disappeared*, but a large red spot was there, as if the part had been recently blistered. For the benefit of such as may be

Digitized by Google

inexperienced, I may state that I stood or sat chiefly at the patient's back, and made my passes down from the top of the head, following the course of the spine.

The third case proves the inestimable value of mesmeric action on diseases of the heart, such as are otherwise incurable by medical skill.

Kate ——, a young woman, 20 years of age, had for three years been subject to such violent palpitations of the heart, as to render her almost useless as an attendant on one of my spinal patients, who had been for four years confined to her bed. This disease had been produced by tight-lacing, and the girl was so satisfied of this, that she discarded stays *in toto*. On leaving the lower apartments of the house, at the sound of her mistress's bell, she was compelled by sudden attacks, during her ascent, to stand gasping for breath, and in this manner she slowly reached the sick chamber of her kind mistress. This lady mentioned her case and asked me if I thought she might gain any advantage by the use of mesmerism. I said that at all events I could try, and would whenever my services were required. Being desirous of procuring the benefit of a clairvoyant, Kate's sister was brought to me, as she had been cured of epilepsy in three sittings and had shewn strong symptoms of lucidity. I mesmerised her, and threw her into a low clairvoyant state in a very few minutes. I then asked her, "What is the matter with Kate?" "She has a disease of the heart." "What would cure her?" "Mesmerism would." "How long would it take!" "Five sittings." "Are you quite sure?" "Yes." "Perfectly sure?" "Yes." "How do you know?" "I don't choose to tell you." "What! won't you obey your mesmeriser?" "No, not unless I choose!" Kate sat the next day, and in twenty-five minutes was soundly asleep; but, on being questioned, spoke with great difficulty and much against her inclination, saying that she would be quite well in *four* more sittings! She repeated the date of her cure at the third, and at every subsequent *séance*, until, at the fifth, she declared that she was quite well, but would be seized with a fit that evening at 5 o'clock. I asked her if she were perfectly certain that she would not be subject to any more attacks? She hesitated a moment, and then stated, "Yes, I shall have another this day fortnight; and that will, I am sure, be the very last." "But how is this? you are quite well, and are going to have another this day fortnight! How will that be caused?" "By a fright!" The evening of her last sitting arrived, and, on going out for some beer for her

Digitized by Google

fellow-servants, she was seized, at the outer door, with a *violent fit*, and obliged to sit down till she could breathe. I waited with anxiety to discover whether the second part of her prediction would be accomplished. The 13th day arrived, and Kate, like all the maid servants of the town, being devotedly fond of dancing, after great difficulty obtained the permission of her mistress to attend a servants' ball. She danced gaily until four in the morning, in the most perfect health and enjoyment, but met then with a fright which produced the predicted fit. I know that for four months she has not had another attack. Her mistress declared her to be a perfectly new creature, active and lively. Kate returned me her hearty thanks for her complete restoration to health. I exhibited her, while in the mesmeric coma, to a young barrister of the family, and to the medical man, while Kate shewed mesmeric sympathy both with myself and with such as were put in mesmeric connection with her, in tasting salt, smelling flowers, hartshorn, &c., &c. The barrister said it was very curious, but there *might* be collusion between us! "Not that I accuse you, but there *might* be!" The medical man saw me, by placing my hand on Kate's brain, *instantly* stop a strong fit of hysteria produced by the rude handling of her brain by one of the young ladies present; and I said to him, "Look, is that a delusion?" "*It's very curious* certainly!" * Certainly it is curious: but the benighted and self-blinded class will not prosecute the re-discovery. Unwise men that they are! they permit half-educated and unprofessional men to pluck the laurels within their reach, and wantonly despise a power greater and surer than that of any medicine at their disposal. What a curious creature is man! Very.

C. J. C. D.

VIII. *An account of the deadly blows dealt, in the very presence of the President and whole College of Physicians, upon all the mesmerists of the earth in their absence, by the valiant Dr. John Arthur Wilson, a physician of St. George's Hospital, in his late right comical Harveian Oration.* By JOHN ELLIOTSON, M.D., Cantab. F.R.S., &c., &c., one of the sufferers, and not likely to recover.

"I was often called upon to defend our nation from the charges of polygamy and atheism. They were dreadfully scandalized at our refusing to acknowledge the authority of the Pope, and one gentleman asked me seriously, and with an

* A surgeon named Paget, practising at Leicester, witnessed some mesmeric phenomena, and all he could do was to say "It's very funny," and think no more of the matter. But he picks up £4000 per annum, by medical and surgical practice. See *Zoist*, No. III., p. 326.

Digitized by Google

air of great concern, whether I ever said my prayers! On one occasion a large party had assembled, among whom was a merchant recently arrived from Aleppo. In the course of conversation he began to attack the English.

"'The Ingleez,' he said, 'are a very fierce and intractable nation. They marry many wives, and care very little about Allah, whose name be exalted.'

"I here interrupted the speaker, and asked if, in the course of his travels, he had ever heard of the English church.

"'Belli, yes,' he answered, 'I know the whole history of your church. You must understand,' continued he, turning to the rest, 'that once there lived in England a great sultan, whose name was Napoleon Buonaparte. This sultan was like unto Antar and Iskander, the Macedonian, and he made many of the kings of Frangistan his footstool. But his heart was lifted up, and he defied Allah in his pride. And Napoleon's wife was old, and she was no longer pleasing in his eyes. Then it came to pass that he looked upon a certain fair damsel with the glances of love, and he said, "Inshallah, I will divorce my wife and get me this fair one in marriage." Now the Ingleez were all catholics then, and therefore Napoleon sent a message to our father the Pope desiring that he would grant him a divorce. But the Pope reproved Napoleon for his pride and unkind dealing with his wife, at which the sultan waxed wrath, and said, "Surely this Pope is no better than Abou Jahash, even the Father of Stupidity; but Inshallah, I will make him eat abomination." So he went with many soldiers and besieged Rome, and took the Pope prisoner, and shut him up in a great tower in London, which is the chief city of the Ingleez. But the kings of the Franks all joined together, and made war upon Napoleon Buonaparte, and overcame him. Then their soldiers came to London and set the Pope at liberty. And when the Pope returned to Rome he cursed Napoleon, and excommunicated him and all the Ingleez. But Napoleon laughed at his beard, and he said, "Inshallah, but I will have a church of my own." So he made bishops, and they divorced his wife, and they married him to the beautiful damsel, after which he founded the English church.'

"All the assembly were deeply penetrated and impressed with this narrative, which was delivered with great volubility and lively pantomimic action. I had but little chance of being attended to in my vindication of my country and its religion, for, say what I would, the audience shook their heads doubtfully, and departed full of admiration at the wisdom of the Aleppo merchant, and regarding the English church as the profane invention of that second Nimrod, Napoleon Buonaparte."—*Notes from Nineveh, and Travels in Mesopotamia, Assyria, and Syria.* By the Rev. J. P. Fletcher.

THE fury of Mr. Wakley, the leader of the British anti-mesmerists—the Holy Alliance of medical and chirurgical presidents and fellows of colleges, baronets, knights, archiaters, examiners, teachers, of fashionable and unfashionable, dashing and miserable, pure and not pure, physicians, surgeons, apothecaries and men-midwives, to hospitals, dispensaries and unions and without office at all, of dentists, cuppers, and chiropodists, from Sir Benjamin Brodie down to Elijah Drench of Rosemary Polygon and Miss Moucher of Tothill Fields,

Grandes et savantissimi doctores,
Medicinæ professores,
Chirurgiani et apothecari,—
Grandes doctores doctrinæ
De la rhubarbe et du sené,*—

the fury, I say, of the terrible coroner of all Middlesex, as soon as he found that I was appointed to deliver the Harveian oration in 1846, was something so awful, that apoplexy, palsy,

* Molière, *Le Malade Imaginaire. Troisieme Intermède.*

Digitized by Google

and insanity were severally feared by his affectionate friends and admirers for several weeks during that glowing summer. His wild cries, are they not all preserved in the sacred pages of the virtuous *Lancet* of that memorable period, and faithfully copied into the accursed pages of the unholy *Zoist* for Jan. 1849?* They are: and great will be the help of these immortal works to the medical historians who shall live when we and mesmerism are no more to be found in any corner of the earth. But the more violent a paroxysm, the greater the exhaustion and repose which follow. When the oration had not only been delivered, but printed and eagerly read in every Christian country, a mesmeric establishment was founded: and the leader of the alliance raved not again, but gave just one hoarse growl, on Saturday morning, July 18th, 1846:—

"First-fruits of the mesmeric oration at the College of Physicians.—The following *disgusting* advertisement appeared in the *Times* of Tuesday last, July the 14th: 'Mesmeric Infirmary.—At a meeting at the Earl of Ducie's,' &c."—*Lancet.*

A fellow of the College, whose intellect, morals, and taste had been cultivated with all the advantages and care which Oxford and Cambridge only can bestow, and with whom I was and had been for twenty years on terms of incessant and most friendly intercourse, and with whom at my side during the banquet which followed my oration I enjoyed myself exceedingly, as friends do on such occasions, sent the following delicious lines to the *Lancet,* selecting this magazine no doubt in the sincerest friendship, as it had so unmercifully and delicately abused and so seriously injured my purse and my character for eight long years and been more violent than ever against me during the preceding month.

"THE MESMERIC HOSPITAL.

"*To the Editor of the Lancet.*

"SIR,—

"It appears from your last, as I erst had suspected,
That a Mesmeric Hospital's to be erected;
And if the subscriptions pour in pretty fast,
The scheme will perhaps be accomplished at last.
Dr. E. will of course be the leading physician!
A man of acknowledged and vast erudition,
Well versed in the art; and the cream of the joke is,
He has booked for the nurses the two little Okeys.
Then away with examiners, drugs, and degrees;
Away with old fashions, excepting the fees;
Away with the *Hall,* and away with the *College;*
Away with chirurgico-medical knowledge;

* No. XXIV., pp. 422-3. "The parties concerned in this *infamous publication* are in a state of perpetual mortification at their fallen and degraded position."—Mr. WAKLEY, *Lancet,* July 31, 1847. See *Zoist,* No. XIX., p. 293.

Digitized by Google

The '*passes*' will act like the wand of a fairy,
For Mesmer's the 'grand plenipotentiary.'
All the hospitals' heads will be hid and diminished
The moment this fœtal Mesmeric is finished,
And paupers, in future, will learn to despise,
King's College, The London, St. George's and Guy's.
No more shall we hear the afflicted complain,
Operations will give more of pleasure than pain;
And ladies will smile in their mesmerised trance
As the pains of their uterine efforts advance.
Then shut up the schools, burn the Pharmacopœia,
Let us carry out old Dr. Mesmer's idea:
And whilst sceptics their agonized vigils are keeping,
His disciples will through their afflictions be sleeping.
"B———-.

"Chelmsford, July, 1846."

The poet was modest, yet felt it a duty to himself to secure the glory of such a composition, and therefore indicated the authorship by appending the word Chelmsford and the letter B; and after many coy blushings, hangings down of the head, evasions, and positive denials of the authorship, at last confessed to me that the pretty production was his own—the offspring of the head and heart of Dr. John Carr Badeley, M.D., Cantab., at present writing as many prescriptions as he is requested in the market town of Chelmsford.

The oration of 1847 was delivered by a quiet gentlemanlike physician, Dr. Southey, a graduate of Edinburgh, was very short, and contained no allusion to mesmerism.

The orator of 1848, Dr. Francis Hawkins, registrar of the College, with whom I had always been, as far as I knew, on "the best terms," came out dashingly, and at once called all mesmerists quacks, impostors, and lewd persons. Not only was he unreproved, but, when, in a letter, I pointed out this insulting conduct to the president officially, I could obtain no redress, not even a notice of such an unjust and offensive attack;* whereas either he should have been severely censured, or I and every mesmerist in the College deprived of the fellowship, which ought not to be held by a quack, an impostor, or a lewd person.

In 1849 the oration was furnished by Dr. Badeley, and he made no allusion to mesmerism, having said all he knew about it in poetry, and having heard from me, in reply to a note in which he assured me he should not mention mesmerism, that I trusted he would, and that, if he said anything improper, I would make minced meat of him. I was too kind-hearted to say minced veal, though, as he is an Essex man, I might with perfect zoological propriety.

* See No. XXIV., p. 399.

Digitized by Google

In this year of 1850, John Arthur Wilson, Esq., M.D., Oxon., performed the part of orator, and belaboured us with all his might, calling us all sorts of names, like the Oxonian Dr. F. Hawkins, unreproved, and making strangers imagine that Harvey's day is the feast of unreason, or saturnalia, when the most unoffending and well-meaning must submit, without power of redress, to be spit upon, kicked, and reviled, and hear all manner of evil spoken of them.*

Having seen in the newspapers that we had been terribly castigated, I trembled on reading a solemn declaration from the orator, that he had spared no pains to utter nothing but the truth; so that all accusation must appear well grounded, and his thumps justified in the sight of all men.

"My first object is to speak the truth; to hold no opinion that is not correct."†

However, I resolved to go through the penal details like a man, and find how many blows were bestowed upon me and my race, and what reasons were given for them.

"Of those forward female creatures who busy themselves incessantly with every strange practice in medicine, surgery, and midwifery, and clamour in public without any modesty for this or that man-midwife who happens to be their delight, contrary to the teaching, the morals, and the innocence of Harvey,—of this or that duke, earl, senator, knight, who trust their wives or daughters to these *indecent* MESMERIC *or obstetric women,—of mesmeric bishops, of arch-mesmeric arch-bishops,*—allow me for this one day, while I am among my brother doctors, to hold my tongue out of sheer *disgust, out of modesty, out of* MY REVERENCE FOR RELIGION!"‡

* In a lecture delivered before the College a few months previously to Dr. Hawkins's oration, "He said that mesmerists absurdly talk of preventing the pain of surgical operations by mesmerism, and tell us of a man in Nottinghamshire whose leg was cut off without his feeling pain, but who was like Sir Thomas Hardy, a brave fellow, and one who could bear pain, or did not know what the word pain meant. And then he descanted upon the blessings of chloroform, and thought the bishops ought to be requested to draw up a form of thanksgiving to God for having vouchsafed to us the knowledge of chloroform to prevent pain. He next ridiculed mesmerism as an imposture sometimes shewn in drawing-rooms to fashionable dowagers with not half the sense of laundry-maids, and talked about Rosicrusian parsons, and semi-delirious butlers."—*Zoist*, No. XXIII, p. 344.

† "Id primum respicio, ut verum sit id quod dicam, ut quod sentiam sit sincerum."

‡ "De mulierculis istis protervis, omni insolitæ methodo vel medicinæ, vel chirurgiæ, vel artis obstetricæ se confestim immiscentibus,—pro hoc vel illo obstetrico in deliciis habito, contra Harveii doctrinam, mores et innocentiam, per publicas vias impudicè clamitantibus,—de duce hoc vel illo,—de comitibus, senatoribus, equestribus, in mesmericarum vel obstetricarum istarum impudicarum muliercularum clientelam se et conjuges et filias suas tradentibus,—de episcopis mesmericis, de archiepiscopis archi-mesmericis,—præ fastidio, præ pudore, præ religionis studio liceat mihi medico saltem inter medicos hoc die tacere!"

Digitized by Google

This was a very pretty way of holding his tongue. However, I found myself in the best society, as it is called; and the blows neither made me reel nor gave me pain, and for a very good reason, because they were no blows, since the orator did not attempt any proof, justification or illustration of what he said, but merely called names, which every body knows are not blows and can be furnished by any coward or child in any quantity.

After collecting his strength as well as he could, the orator aimed another blow:—

"Let us return to Harvey and Lumley, into day-light again. *Get out of the way you modern patrons, you homœopathists, you hydropathists, you visionaries, you* MESMERISTS. Your ways, your nature, disqualify you for patronizing in conjunction with that pure old English breed of the nobleman and the physician."

"Do, pray, let the absurdities, the presumption, the indecencies, with which you have so long oppressed and almost extinguished our divine art, be banished for ever into utter darkness and silence by this adjuration at least (I am going to speak about the blood)."*

We learnt most satisfactorily that we are successful swindlers:—

"To all who cultivate genuine medicine daily, diligently, and most laboriously, who try to preserve their good feelings and the excellence of their nature, purity, and morals—to all who prefer living in honest poverty to growing rich by the systematic quackeries of homœopathy, hydropathy, and MESMERISM—to all these respectable fellows of the College, though humble in ambition and pocket, let us return due thanks solemnly in obedience to Harvey, as to our benefactors."†

So enthusiastically struck with benevolence and piety was Dr. Wilson, like all other virulent revilers of mesmerism and mesmerists, when ether and chloroform were announced, that he proposed public and private thanksgivings should be offered up throughout the country to Almighty God,‡ the

* "Ad Harveium et Lumleium, quasi in lucem, redeamus. Date locum, hujusce ævi patroni, homœopathici, hydropathici, mercuriales, mesmerici. Inter hos duos, inter hunc nobilem et medicum illum, stirpis veteris illius Anglicæ et sinceræ propaginis, clientela non morum est vestrûm, non vestri est ingenii.

"Ineptiæ, arrogantiæ, impudicitiæ, quibus artem nostram divinam jamdiu opprimitis et penè obruitis, hâc saltem adjuratione, (de sanguine nunc agitur,) in tenebras actæ conquiescant!"

† "Omnibus—qui, veræ medicinæ scientiam excolentes, in hâc nostrâ vitæ ratione, quotidianâ, assiduâ, laboriosissimâ, humanitatem animi, et mores suos integros servare student—omnibus, qui honestè pauperes vivere optant, potius quàm homœopathicis, hydropathicis, mesmericis, etiam ad normam empiricè exquisitis artibus divitias parere—omnibus his bene moratis sociis nostris, quamvis spe humili et opibus præcisis, gratias hodie ut benefactoribus, Harveio ipso indicente, pro debito et solemniter agamus."

‡ *Lancet*, 1847. See *Zoist*, No. XXVIII., p. 375.

Digitized by Google

bishops composing the form,—but the common burial service being, I suppose, sufficient to be read over the mortal remains of those who perish by either; and he gave utterance to these feelings in his oration, and, like all the candid tribe of anti-mesmerists, but, in all honesty and simplicity of heart and no doubt "*out of sheer disgust, out of modesty, out of his reverence for religion,*" without a single allusion to the endless cases recorded in *The Zoist* of the anæsthetic powers of mesmerism, or to the gigantic labours of Dr. Esdaile which "will endure longer than the royal pyramids of Egypt."

"—allow me, Fellows, to say a very few words, but those of prayer and thanksgiving, to extol that heavenly gift vouchsafed divinely by the author of all good for the relief of man, the ethereal power of which, diffused among the nerves by the blood, prevents even the most violent pain.

"This is surely as deserving of patronage by our aristocracy and idle female creatures as *mesmeric passes;* and as much to be thought a miracle and received with gratitude by religious philosophers.

"A truly wonderful thing, a thing in which we see the hand of God, and to which no language is adequate.

"Alas! how has it been received into the hands and not the hearts of many of us, who are stupid dolts without a spark of religion. Unworthy, ungrateful wretches! cannot the grovelling English mind, always hankering after money and titles,—cannot the little soul of the morbid anatomist, always busied with particles,—cannot the superficial medico-chirurgico-obstetrico-practical mind, no longer simple and earnest as in the olden time, endure the presence of God in his works?

"Our pious Harvey would not have given such a reception to the sight of the blood now made to triumph in the nerves over pain by the vapour of ether; nor would he who was at once physician, philosopher, and poet, have passed by this subject for adoration like *a summer cloud* without profound admiration. Where, where is that *Religio Medici*—that ἄισθησις of his art and its object expressed in the sentence, 'Men never come nearer to the gods than when contemplating the divine nature and giving health to their fellow creatures."*

* "—mihi fas sit perpaucis verbis, sed iis preces et gratias agentibus, iterùm coram vobis, Socii, donum illud cœleste extollere, ab Auctoris cujusve boni ad solatium hominum divinitùs missum, cujus vis ætherea in nervos per sanguinem diffusa, dolori, utcunque atroci, in principiis obstare valet.

"En, quod a viris nostris principibus et mulierculis otiosis, æquè ac manipulatio mesmerica dignum est ut in patrocinium et clientelam recipiatur,—a religiosis philosophiæ faventibus æquè pro miraculo habendum, et gratâ mente excolendum!"

"Res planè mirabilis, res Dei! et cui potest par oratio nulla inveniri.

"Heu! inter plerosque nostrûm, quàm crasso ingenio quàm sine religione, in manus, sed non in animam receptum. Indigni! Ingrati! An egestas hujusce animi nostri Anglici in nummationem et titulos semper proclivis, an angustiæ pectoris pathologici particulis partium semper occupati, an levitas ingenii medico-chirurgico-

Digitized by Google

Dr. Wilson of course hit Sir Benjamin Brodie, for he alone of all anti-mesmeric surgeons, as far as I know, made himself notorious for opposition to ether and chloroform, and, I suppose, in order to be consistent, as he had ridiculed the idea of so many people suffering much pain in operations. Dr. Wilson's words are very classical and pretty—"stupid," "without religion," "unworthy," "ungrateful." But he is certainly wrong in representing that there was other opposition to the ether and chloroform. For the medical world, being violently anti-mesmeric, embraced the anæsthetic drugs frantically; and as to the aristocracy and idle female creatures, the nobility were invited by the hospital surgeons to witness the painless surgical operations, and did go to witness them in crowds, with anti-mesmeric divines and literary men,—and the "idle female creatures," if they did not rush with the gentlemen to witness surgical operations, were shewn the anæsthetic effects upon poor birds and guinea-pigs, some of which unfortunately died instead of recovering, by Mr. Brande at the Royal Institution, and by Dr. Buckland, the Dean of Westminster, and others, at private parties, on both poor dumb animals and on human beings, some of whom vomited all over the drawing-room carpets.—

Allow me, my fellow men, to say a very few words, but those of prayer and thanksgiving, to extol that heavenly gift, vouchsafed divinely by the author of all good for the relief of man, the MESMERIC POWER, which influencing the system prevents even the most violent pain.

This is surely as deserving of patronage by our aristocracy and idle female creatures as *ether and chloroform;* and as much to be thought a miracle and received with gratitude by religious philosophers. A truly wonderful thing, a thing in which we see the hand of God, and to which no language is adequate.

Alas! How has it been received by the hands and not the hearts of many of us, who are stupid dolts without a spark of religion. Unworthy, ungrateful wretches! Cannot the grovelling English mind, always hankering after money and titles,—cannot the little soul of the morbid anatomist,

obstetrico-practici, haud, ut in tempore præterito, simplicis et concentrati, Deum in ipso opere præsentem non possunt perferre?"

"Non sic pius noster Harveius sanguinem, per ætheris vaporem, de dolore in nervis triumphantem in mentem suam oculis recepisset. Non ille, medicus, philosophus, poeta, hoc pro adoratione indicium, quasi *nebulam æstivam*, sine admiratione singulari prætermisisset. Ubi! ubi! est ea Religio Medici? *διὰ θησις* illa artis suæ et ejus propositi, quæ his verbis exprimitur, 'Homines nunquam ad Deos propius accedunt, quàm Dei naturam contemplando, et salutem hominibus dando.'"

Digitized by Google

always busied with particles,—cannot the superficial medico-chirurgico-obstetrico-practical mind, no longer simple and earnest as in the olden time, endure the presence of God in his works?

Our pious Harvey would not have given such a reception to the sight of MESMERISM, now made to triumph over pain and disease.*—

It is droll to hear Dr. Wilson utter so much religion, and pour forth such shocking abuse, in the same breath; and to observe him not struck with the fact that he is registering himself on the list of a tribe of miserable forgotten fellows, who would not witness Harvey's facts and abused him with all their might, and who, whenever a great discovery or invention has been made, especially in our science and art, have taken pains to make themselves the laughing-stock of posterity and have fully succeeded.† Dr. Wilson describes the anti-circulation gentlemen thus:—

"Constantly abused by those whom his discovery chiefly interested; injured severely from the same cause in his practice and income; pronounced insane, though his reason never failed him in his life; he preserved his purity of life, and his goodness of heart equalled and kept pace with his firmness to the last."‡

But what Harvey thought of his revilers, you may learn from his own words, quoted in *my* Oration, p. 67:—

"Some rail with a torrent of expressions which are discreditable to them, often spiteful, insolent, and abusive, by which they only display their own emptiness, absurdity, bad habits, and want of argument (which results from sense) and show themselves mad with sophistries opposed to reason." "How difficult it is to teach those who have no experience or knowledge derived from the senses, and how unfit to learn true science are the unprepared and inexperienced, is shown in the opinions of the blind concerning colours and of the deaf concerning sounds."

And at p. 51:—

"Dogs must bark and vomit forth what is in them, and cynics will be found among philosophers: but we must prevent them from biting or infecting with their maddening venom, or gnawing the bones and foundations of truth. I resolved never to read, much more never to condescend to answer, *detractors, idle carpers, and writers tainted with scurrility, from whom nothing solid, nothing but abuse, could be expected.* Let them indulge their depraved desires:

* See my paper in No. XVII., p. 44.

† See my *Harveian Oration*, pp. 15—17.

‡ "Contumeliis ab iis, quibus maximè sententia ejus immortalis serviebat, assiduè insectatus; in clientelâ et in re pecuniariâ multùm ex eâdem causâ imminutus; amentiæ etiam, qui totâ non errabat viâ, accusatus, nunquam vitæ innocentiam amisit, sed benevolentiam constantiæ suæ adæquari et pari passu incedere usque ad finem curavit."

Digitized by Google

I cannot think they will find many respectable readers; nor does the Almighty bestow upon the bad the most excellent and highly to be desired gift of wisdom. *Let them continue to revile till, if they are not ashamed, they at least are sick and tired.*"

As Dr. Wilson mingles so much religion with his invectives, he does not scruple to mingle up with them all manner of loving words; for, though he is about to carry fire and sword and squibs and crackers into our camp, sparing neither man, nor woman, nor innocent child, he begins by saying,—

"Harvey calls you lovingly together again, as a father does his children, to love and friendship for the sake of science."*

Following my example, never before set I believe, as my other bitter reviler, Dr. F. Hawkins, did two years ago,† of prefixing or introducing into the oration Harvey's foundation of the oration, and his command to the orator in it to exhort the fellows for the honour of the profession to continue mutually in love, he concludes with these affectionate words:

"Experience! Love! Friendship! The words of Harvey himself—the words of all ages, times, places! Laws, manners, even royal diplomas, all things human change. *Love and friendship are from God, and never change.*"‡

He complains of the utter neglect of the College by the Government. That in the time of the Asiatic cholera it was not once consulted by the Senate, the Privy Council, or the Home Secretary: its voice was not heard in either house: not one fellow was consulted.

"By Harvey's blood and heart," he exclaims, "if this is not insulting, I should like to know what is."§

And this was not enough, he continues, but a Board of Health independent of us was established at Whitehall: and the public treat us as badly, despise and insult us in every way, and is now in the habit of giving us a sovereign only for a fee and keeping the shilling in its pocket to spend in some other way.‖ This really is abominable, and I pity Dr. Wilson if it is much loss to him.

The Government and the public know that the Fellows of the College are in the present day allowed, in Harveian Ora-

* "Iterùm in amorem et amicitiam, scientiæ causâ, ut pater liberos, amanter vos hortatur."

† "O imitatores, servum pecus, ut mihi sæpe
Bilem, sæpe jocum vestri movere tumultus."
HORAT. *Epist*, xix. 19.

‡ "'Experientia! Amor! Amicitia!' verba ipsius Harveii—verba omnium ætatum, temporum, locorum! Leges, mores, etiam diplomata regia, humana omnia mutantur; amor et amicitia a Deo sunt et manent. Veniam date."

§ "Per cor et sanguinem Harveii! Quid est, si hoc non est contumelia."

‖ "Tanta est complurium invidia, ut particulam penè vicesimam honorarii per longa æva præscripti in sua commoda a nobis soleant divertere."

Digitized by Google

tions and lectures, without reproof or the possibility of redress, to use towards each other, without any provocation, the language used by Dr. Francis Hawkins and Dr. John Arthur Wilson. Is this calculated to inspire respect or confidence?*

Before Dr. Wilson finishes, he proposes that we should give a diploma to Prince Albert, and implores his Royal Highness to attend our meetings afterwards, and take his seat at the right hand of the President.† I wish this with

* Every public institution will be respected or not according to its usefulness and dignity of conduct. In a club of poor honest cobblers, if a member were to rise and declare his experience of the truth and utility of certain facts, and most respectfully intreat the members to examine them dispassionately: and then another were to rise and say that all persons of the last speaker's opinions were quacks and impostors and lewd persons; and then another were to rise and contrast such persons with those whose morals are pure, who prefer poverty, honesty and industry to quackery, that he cannot mention such persons for sheer disgust, for the sake of decency and his religious principles, and that, though they have regular degrees, they are bragging, violent, mischief-making empirics:* what would be done? Either the accuser would be made to apologize and retract, or the accused would be expelled as unfit for the society. In any other medical body would a member have dared in a lecture to speak of another member as having inveigled, or shewn that he approved of the inveiglement of, a patient from an hospital in order to treat him in a particular manner? or would he have spoken of a patient as kept by himself and the surgeon from the hands of another member's party?

Will the Public or the Government respect such an institution? The College would not have been disregarded as it is, had its course been different. It was offered the splendid Hunterian Museum, and it refused the gift: it has no grand museum of morbid anatomy as it should have, and might have, since all the physicians of hospitals and those in large practice are fellows: it publishes no transactions, whereas it should be the fountain or channel of all medical discoveries and improvements and publish glorious volumes: it has no *reunions* of the profession and the learned: it has no control over the physicians seven miles beyond London: it can prevent no one from calling himself doctor of medicine, nor in effect even from practising as a physician in London without its sanction. If its friends urge that it has not the power, or the necessary supplies, then its plain duty is to go to Parliament and declare that for want of these it cannot do its great duties, and that without full ability to do its duty and render full service to the nation it must throw up its charter and will exist no longer. It ought to examine every general medical practitioner in England, and not to have allowed the Company of Apothecaries to assume this office, as the Company did unwillingly and with respectful deference to the College of Physicians; and I add that the Company has performed with great credit and great national benefit the duties entrusted to it. Oratorical lamentations and invectives are idle: a noble, candid, and self-denying course is required.

† "Collegii nostri, diplomate regio (faustè sit dictum!) jam tandem post longa æva renovandi, et fructus suos in salutem publicam de novo reddituri, ad quem primitias deferre præstat, quàm ad illum, qui amoris et consilii particeps, amore et consilio imperii consors, quotidianis precibus, parens et maritus, in thalamo regio instauratur; ad illum Albertum, quem inter nostros, præ cæteris, Principem omnes libenter agnoscimus.

"Accede, Princeps, ad dexteram Præsidis nostri, in sellam honoris et gratiæ causâ, tibi soli præpositam. Comitiis nostris, socius inter socios, civis inter cives saluti publicæ consulentes, prout libeat, subinde intersis; institutis nostris si qua bona fuerint, in auxilium venias, concionibus ob beneficia recepta solemniter, ut nunc, habitis, auctoritatem regiam impertiri ne fastidias."

* . . . "jactatores, violentos, conturbatores, quàmvis ad normam et quoad nomen exactos, reverâ empericos."

Digitized by Google

all my heart. Orators and lecturers would observe decorum in their addresses; and be afraid of vulgarly vilifying the believers in mesmerism, for Prince Albert acknowledges the truth of mesmerism, and condemns the profession for not carefully investigating the subject.

I terminated my oration with the word "DIXI"—I have finished. Dr. Wilson concludes with "*Veniam date*"—make every allowance for me. To which I answer,—I really cannot think of such a thing.†

Let not Dr. Wilson imagine that I may be driven from my course of duty; for I agree with him that

"He who desires true medical fame must be brave, firm, active. If Harvey had been inactive, or less than bold, what would his talents, his knowledge, or his goodness have availed? Therefore, let every imitator of Harvey be wise in the selection of his profession and studies, and brave in the pursuit of them; brave not only to repel the animosities and injuries of the malevolent; but, &c.*

JOHN ELLIOTSON.

* "Ignaviâ, sit sine invidiâ verbum Socii,—ignaviâ cui nomen modestiæ supponitur, jamdiu tabescimus et perdimur. Sit fortis, constans, animosus ille, cui in rebus medicis laus vera ambitioni est! Quid, si Harveius ignavus, si minùs quàm audax fuisset? Quid scientia, quid ingenium, quid benevolentia ejus sine fortitudine animi valuissent? Sit igitur omnis veræ laudis ad Harveii gressum in medicinâ sectator, cum in vitæ et studii ratione suscipiendâ sapiens, tum in eâ susceptâ fortis: fortis, non solùm ad inimicitias et simultates malevolorum repellendas, sed fortissimus, adversus se et suos assentatione et vanitate prævalentibus; fortis, ne illecebris otii, ne falsâ studii et agendi specie, a disciplinâ ad veram doctrinam pertinente alliciatur; ne a nobilitate urbis ad nimiam cognitionem devocetur.

† My business in *The Zoist* is with the anti-mesmeric fun only of the oration, or I would tell forth all Dr. Wilson's waggery: how he regrets that he was not allowed by Harvey to say what he does in plain English, as though he is not plain enough, and his Latin plain enough,—how he calls Dr. Snow, whose vocation is to administer ether and chloroform, *Doctor* NIX, *per æthera notus*,—how Dr. Golden Bird he calls AUREUS AVIS,—how he says that Government thought no more of consulting our president, Dr. Paris, than if Dr. Paris were president at Paris,—how Dr. Burton having, the first or the second, observed a blue line upon the margin of the gums when lead has been prescribed, and Dr. Prout having paid much attention to the renal secretion, he says that Dr. Burton raised a leaden monument more durable than brass, (*monumentum sibi exegit, quàmvis a plumbo, ære perennius,*) and that *præclarus hic plumbo*, prout *ille urinâ*,—how, notwithstanding we have lost Dr. Prout, yet, as Dr. Rees has selected the same fluid for study, *apud nos, consensu omnium jamdudum salva* RES *est*,—how a certain somebody impudently turned the iron of the public railroads into gold (*aurum e ferro viis publicis instrato impudenter conversum*),—how, thinking no doubt of the wood-cut portraits just published in the *Lancet* of the dogged anti-mesmerists, Sir Benjamin Brodie, Dr. Chambers, and Dr. Marshall Hall, he sneers at "breathing" wood-cuts representing wooden features daguerreotyped, (*spirantia ligna, ad* LIGNEAS SUAS EFFIGIES *a solis radiis expressa*),—how, most justly lashing numerous living physicians and surgeons for contriving to obtain public compliments to commemorate what is but really their own good luck in life, he adds, "If any one present applies this to himself, be easy, I speak of none but the dead," (*bono animo sis, quisquis es, orationi huic qui adsis! de mortuis hodie est quæstio*),—how the *Times* newspaper is the index of the low morality of the present generation, how this is shewn by

Digitized by Google

IX.—*On the Psychological Theories of modern German Physiologists.* By Mr. R. R. Noel, Rosavitz, Bohemia.

The last ten years have been particularly fruitful in physiological works in Germany, and in these the researches into the structure, substance, and functions of the nerves and brain take up no unimportant part. To any one who has attended to the progress which has been made in the anatomy and physiology of the nerves, particularly of the cerebro-spinal and sympathetic systems, and to the speculations to which these have given birth, it must be apparent that a kind of revolution is taking place as regards the so-called science of psychology. There seems now to be a general understanding that mental science can no longer be left in the hands of speculative philosophers. The great authority which the latter have hitherto exercised in this department, if not entirely set aside, is nevertheless considerably undermined. Indeed there are writers to be found—not physiologists, or professors of any other physical science, but followers of philosophic schools—who now candidly confess that psychology must be treated as a science of nature.

Although this much is openly expressed, still there are very few of the physiological or psychological writers who go to the full extent in acknowledging and carrying out the principles of materialism, as has been done by writers in *The Zoist*. The old pure metaphysical doctrines are, to be sure, so far departed from, that mental manifestations, or the greater part of them, are never treated of without reference to bodily conditions. But still the existence and independence of the mind *per se*, as a peculiar principle or power, is contended for, even by those who admit a certain connection or parallelism between its manifestations and organic actions, in individual human life. Of course nearly every physiological or psychological author has his peculiar views regarding the nature and conditions of many of the mental phenomena; but there are certain doctrines common to all, whether

The Times (*typis publicis quotidianis exprimitur*—"tempora" *proclamant mores*).

The oration is a singular compound of information and ignorance; of ability and weakness; of honest independent feeling and servility; of good sense and absurdity; of severe justice and of injustice; of philosophy and conceit. After reading it, a phrenologist would say this man has an ill-balanced head, much good being opposed by much which through its excess is not good and makes a medley of the brain's doings. But the good predominates, and the oration is very striking: far different from the twaddle which has generally characterized these compositions, well deserving of being read by the profession and the public, and of being translated, since a very small number of even the profession in England can read Latin.

Digitized by Google

partially and reservedly or thoroughgoing materialists; and it is interesting to observe that attempts are generally being made to mediate between the adherents of the spiritualist and materialist schools.

In the following pages, I shall speak of several of the principal works of modern German physiologists, and try to convey to your readers some idea of the psychological doctrines which they contain. I think there will be little difficulty in showing that the opinion I have above ventured to express is not without foundation; and in pointing out to what results this revolutionary process ultimately must lead. Just as in the social world, in those periods of history, which in especial may be designated revolutionary, we see confusion and anarchy prevail, so in the department of physiological-psychology there is no want of excitement, vague undigested theory, and angry controversy. Amidst this diversity of opinions, however, physiologists may be divided into two leading parties. The one considers all mental actions to be the particular forms of expression of bodily states and processes; in short, that *all* phenomena called mental are bound to material conditions. The other asserts, that the mind is a peculiar power or principle; but that its manifestations nevertheless depend, to a greater or less extent, on bodily conditions, on the impressions made by the outward world on the senses and central organs, and on the activity of the latter. There is a third party, or subdivision of the second, whose doctrine is that the mind is a spirit, an immaterial essence, that this uses the bodily organs merely as an instrument, and that it even fashions the latter. Yet these spiritualists, not very consistently allow that the organs of the mind can be deranged or out of tune, and thus the manifestations of the latter imperfect. But this school is daily losing ground.

It is curious to see that all the modern physiologists, whether carrying out materialism to its logical consequences or not, either openly or tacitly repudiate phrenology. In this respect, they resemble the followers of the pure metaphysical schools; but without seeming to be aware of it themselves, physiologists are nevertheless continually approaching nearer and nearer to the views of the immortal Gall.

In Wagner's *Encyclopædia of Physiology*, a work of which the third volume is now completed, and a fourth in progress, several articles have already appeared, treating more or less directly of psychology, in connection with the functions of the nerves and brain. This work is not an organ of materialism, but quite the contrary; I shall therefore begin with it, and speak in conclusion of the psychological views of the material-

Digitized by Google

ists. Amongst the articles alluded to, those to which I have devoted an earnest study, are "Seele und Seelenleben" (the mind and the mind's life), by Professor Lotze; "Psychologie und Psychiatrie," by Dr. Hagen; and "Temperament," by Dr. Harless. We will begin with Professor Lotze.

It is necessary to premise that the German word, "Seele," is used in a twofold sense; sometimes like the word, soul, in English, in a mere spiritual one, as in the expressions, "the immortality of the soul" (seele), "the living soul" (seele), as opposed to "the dead body." Physiologists, however, apply the word to designate the higher manifestations of organic life, "Seelenthätig Keiten;" and they call the mental life of men and animals, "Das Seelenleben der Meuschen und Thiere." Yet the German word, "seele," cannot be considered entirely as the equivalent of the English word, mind; for seele is used to signify the sensual sphere in particular, as opposed to the higher mental or intellectual states in man; these being called "geistig."

It is much to be lamented, that writers on mental phenomena do not take especial pains to give a clear definition of the words they use for abstract ideas. If they would do this, much would be gained for the progress of mental science, and much of a mere polemical character would of itself fall to the ground. But writers on mental philosophy must learn to attend more to concrete facts than they have hitherto done, before we can expect more distinctness and clearness in their abstract ideas. Lotze's article, which is of considerable extent, and divided into seven chapters, I have read with great attention, and I think it as well to state here distinctly, that it was not taken up in the mere spirit of criticism, but rather in the hope that if I should find, as I expected, Gall's discoveries of the functions of the brain spoken of contemptuously, nevertheless I might be able to increase my stock of knowledge by learning some new physiological facts or sound inductions. But I have been woefully disappointed. This article, from beginning to end, bears such a vague, speculative and metaphysical character, that one can only wonder how it came to be admitted into an *Encyclopædia of Physiology*.

To follow Lotze through all his psychological lucubrations would take up more space than could be afforded in a periodical work, destined to record the observations and investigations of phenomena. I shall therefore confine myself to such extracts and remarks as will suffice to convey some idea of the ground the author occupies as a physiologist and philosopher. As it is generally unfair towards an author to give isolated sentences torn out from the context, I will translate,

Digitized by Google

at the risk of wearying your readers, a few of those passages *in extenso,* in which Lotze has taken particular pains to expound the leading features of his physiologico-psychological theory.

In the first chapter, entitled, "How has psychology originated, and what does it require?" Lotze, after some preliminary and obscure remarks, says:—

"The conception mind (*seele*) has not originated in the vital development of language, in such a manner that, out of a variety of appearances (phenomena), all that was like and corresponding has been collected together into one general picture; but rather with a kind of presentiment, as we so often find, language has theorized, and has expressed in this idea the conviction that a group of various appearances, owing to their inward relations, refer or point backward to a peculiar fundamental explanation, by means of which these appearances, pertaining only to themselves, must be considered apart from other classes of phenomena. This referring or pointing backwards seems to be clearly shewn in the three following circumstances. First, in the observed facts of conceptions, feelings, and desires; three forms of actions, in all which, beyond mere being and occurrence, the addition of the perception of this being and occurrence, the phenomena of consciousness in the most extended sense, becomes apparent: secondly, in the oneness of consciousness, a fact which does not allow that mental actions should be bound to an aggregate of endless, divisible and isolated bodily masses; and lastly, in the circumstance which, though not itself a fact of direct observation, still, as the result of observations, must be antecedently admitted,—that whereas everything else that is, acts in all its relations merely as an effecting cause, which according to universal laws of necessity produces pre-ordained consequences: that which we call gifted with mind, as an acting subject, produces out of itself, with a new and free beginning, motions, changes, actions in general. If we examine all these three circumstances, to see if they justify the admission of a peculiar principle, the mind, for their explanation, we shall find that psychology cannot be based with equal right on all.

"Let us first consider the phenomena of consciousness, and our experience will shew them to be merely transient states, connected with a no less transient complication of bodily masses, with the living frame. The thought, therefore, naturally suggests itself to examine whether this bodily basis does not itself contain the explanatory principles of mental life; a circumstance which would cause psychology, as a particular science, to be not only unnecessary, but even impossible. The views of philosophers, who have occupied themselves extensively with the problems of psychology, have however taken the same direction as the common opinion, and although the connection between bodily and mental processes is continually presented to our view, still it has nevertheless been found necessary to admit a peculiar substratum for the mind. All that takes place in physical masses as such, or in the living body as a combination of

Digitized by Google

them, the totality of the laws of extension, motion, and mixture, will bear no comparison whatever with the nature of that consciousness, which shews itself in the most various mental processes. On the clear acknowledgment of the absolute difference between thought and extension,—to use a word which has now become of historical importance,—psychology rests her right to deduce mental states from a no less peculiar ground. Before we enter upon the objections which have been made to this simple fundamental principle, we must be careful to guard against a very common misconception. He who, owing to the impossibility of comparing consciousness with physical processes, grounds the first upon a peculiar principle, asserts nothing more than that analytically mental phenomena cannot be derived from bodily ones. He by no means denies that their actual occurrence is often, perhaps always, bound to the conditions of bodily processes. In like manner as every effect depends upon the union of several conditions, not one of which, isolated, of itself alone, would with unmotived, creative power have produced a consequence, we may in this place confess, that the peculiar principle, the mind, would never, out of itself alone, have developed those phenomena, into the progress of which it is drawn, owing to the stimulus of bodily motions. But whilst we are of opinion that the latter contain the occasioning cause, or those complemental conditions, according to whose permission alone mental phenomena take place, we become satisfied that they imply a foreign principle, to which they are only complementally added. We can make still further concessions, and must do so here, where so much depends on the guarding against unmotived misconceptions. Owing to the total disparity of physical and psychical phenomena, we have as yet no right to assign both to different classes of substances, but rather we leave for the present the question open of a Thought and Being combining, and consequently of *a physical and psychical attributes-in-one-uniting subject*. But even in this case, supposing that nothing whatsoever exist, which does not possess a certain degree of spiritual life, however easily it may escape our observation, even then the theoretical consideration of this actual union of the bodily and spiritual, would be of no immediate advantage. Such an admission would not in the least narrow the chasm which separates the two. On the contrary, we should have gained nothing beyond Spinoza's idea of a single substance comprising within itself, in a perfectly incomprehensible manner, two absolutely different attributes, the knowledge of the one affording no possible passage to the other. The hope alone would remain, that some outward power, pertaining to both attributes, had bound them so together, that with the variations of the one certain corresponding modifications of the other were connected; yet so, that it would absolutely be only possible to form a conception of the quality and inward manifoldness of the latter, by means of the general character of its attribute, and not by means of that of the other. If, therefore, in reality such a unity existed, the theoretical consideration would not, at least not in the commencement of the examination, gain by it; for however two disparate circles of pheno-

Digitized by Google

mena might condition each other, still the one could never in such wise be the principle by which to understand the other, that the manifestations of this latter, in their entireness, could be derived from it, but only in so far as the form and the rhythm of their connection might be shewn in its proportionality with the connecting forms of the existing disparate circle. On these accounts, we are of opinion that psychology, as an independent science, decidedly rests on the principle mentioned; and that the admission of the mind as a particular principle, is necessary to explain those phenomena of consciousness. We express this opinion here, at the commencement of our examination, because here alone it is justified. We are well aware that a strict separation of mental (*geistig*) and bodily phenomena is opposed to some wants of our mind (*seele*), and we participate in that longing to see these antitheses interwoven in a higher unity. But it is folly to suppose that that which is identical in its root, must be so too in its branches. Beginning with actual experience, we have the last sprouts and blossoms before us, and here observation shews us positively nothing but an harmonious connection of bodily and mental phenomena, neither of which, rightly conceived, can be traced back to the other. Nothing, therefore, remains for us but, in the first instance, to hold fast to this separation of principles, and after we have developed each in its way, and reviewed the manner in which they harmonize, to look around, and reflect how the higher unity of these two now known circles of phenomena may be possible."

This extract would alone suffice to convey some idea of the author's psychological doctrines. He continues through several pages, and comes back again and again in different parts of his work to ring the changes on his favourite idea: to wit, that there is some sort of connection or proportionality between bodily states and mental phenomena, although these do not stand in direct relation to each other as cause and effect,—that the mind (*seele*) is a "peculiar substratum," concerning the nature of which, however, we are left in the dark. A few pages beyond the above extract, Lotze indeed says:—

"The word '*seele*' does not in our view signify any distinct kind of substance, but it is rather a phenomenological expression, and implies every to us as yet unknown substratum, in so far as it may be capable of producing the above-mentioned (mental) phenomena."

Whether such vague inconsistent ideas as those contained in the above extracts can be considered as an improvement upon the long-cherished purely metaphysical doctrines of the schools, I will leave your readers to decide. To me it seems that a well-organized brain, reasoning upon the data afforded by physical sciences in general, and the physiology of man in particular, can find no logical process by which to gain any

Digitized by Google

clear, definite conception of the human mind, whether it be considered "a peculiar principle," "an unknown substance," or an immaterial essence. However mystical the Professor's abstract doctrine, his "peculiar principle necessary to explain mental phenomena," still he not very consistently admits that the latter are in reality bound to the conditions of bodily processes, and that they depend on "*the stimulus*," "*the permission of bodily motions*," for their manifestation. The practical consequences of his theory are, therefore, in the main correct, and agree with the principles of materialism. But our philosopher, afraid that such an inference may be drawn, devotes several pages to an uncompromising attack on those physiologists who regard all concrete mental phenomena as the necessary consequences, the outward forms of expression, of various inward bodily states, changes, &c., according to so-called mechanical, chemical, and other physical laws, whereby the laws of hereditary organization and the influences of the outward world on the same are especially apparent. To adopt consistently a material basis, to appeal to nature, in fact, in psychological investigations and reasonings, is stigmatized as shallow and rude; and yet the "*unknown substratum*," the "*substance not necessarily opposed to other known substances*," which our Professor presupposes as "*capable of producing the phenomena of mind*," can hardly be said to agree with the doctrines of spiritualism. Perhaps "*the physical and psychical attributes-in-one-combining subject*," for the possible discovery of which he leaves the door open, is to form the happy medium of reconciliation between contending principles. The passages quoted, and indeed the whole tenor of Lotze's article, must lead the attentive reader naturally to infer, that, whilst the author on the one hand is biased by predilections for the doctrines of divines and professors of transcendentalism, he cannot, on the other hand, resist coquetting to a certain extent with the principles of materialism. If this is the case, we may apply to him the words of the song,—

> "It is well to be off with the old love,
> Before you are on with the new."

Now and then it would seem as if he had some glimpses of the truth, but that the "letting I dare not wait upon I would" prevented him from going further in the right direction.

But instead of speculating on the subjective character of the professor's psychology, it will be well to let him develope it more fully in his own words.

Digitized by Google

In that part of his article devoted more especially to the refutation of materialism, Professor Lotze, after combating the views of those physiologists who consider that in many cases relations of quantity may form the conditionary ground of qualitative phenomena,—a question it is not necessary here to enter into,—comes again to the grand question, the asses' bridge of psychologists—the oneness of consciousness, and asserts the impossibility of explaining this according to the principles of materialism. On this head, he says:—

"Either each simple element of nervous matter must be considered as a bodily mind (*seele*), possessing knowledge of its own state, without this view assisting in the least in explaining that oneness of consciousness which we perceive within us; or it must be granted, that of the elements of nervous substance only one has the privilege of knowing its own states, whilst the rest are merely destined to awaken these states in it in regular order. In the first case, instead of one mind we should have a system of minds, thus multiplying the problems for explanation without our deriving any advantages for the solution; for it would be just as little allowable to speak of the sensation of a brain fibre as to attribute a collective consciousness to a heap of sand. In the second case, we might perhaps succeed in explaining the undoubted fact of the individuality of consciousness, but the admission of a single monad ruling over the rest, carries us away from the entire materialist view, and leads us back to the necessity of a peculiar principle for the explanation of mental phenomena; with the addition, however, that this one principle is to be considered in the first instance as a bodily mass, which at the same time enjoys the privilege of a spiritual nature. To pursue further the necessity of that substratum, which forms the basis of all mental phenomena, being a complete individual unity, would, owing to the incompatibility of this demand with the endless divisible nature of all matter, cause even this last remnant to vanish, and convince us that one of the most important problems of psychology, the oneness of self-consciousness, has no hope of ever being solved without the previous admission of a peculiar ground of explanation.

"We may therefore assert that psychology, as a distinct science, can be firmly based on this previous admission of a peculiar mind (*seele*), which the impossibility of comparing mental phenomena with bodily processes and the oneness of consciousness show us to be indispensable. However, this assertion is not to be taken in a wider sense than that which is implied in the treatment of different sciences as particular departments. Starting from experience, the admission of the identity of body and soul involves us at once in misconceptions, which obscure the perception of the simplest relations between the two. It appears, therefore, to be a methodological demand, to take in the beginning the contrast of both, distinctly marked, as a basis, so as to be able to observe the intimate connection which beyond all doubt exists between them, more clearly than if this were to be pre-

Digitized by Google

supposed, without further analysis, as a thing of course. It seems to me necessary to urge this point continually, since it is too often neglected; this view in the end naturally cannot satisfy us, but to speak again here of that which is necessary to its completion, and point out the unity of body and soul, is the less necessary, as I shall return to this subject in conclusion."

All that is said in the passages cited, and in other parts of the article, on the advantages of treating of the phenomena called mental *in abstracto*, and of the bodily conditions as separate branches of knowledge, may be assented to in a certain understanding; and even the allusions to a unity of soul and body, of mind and matter, taken in a purely abstract philosophical sense, have a meaning. The most matter-of-fact mind can understand that, by a synthetical process of reasoning, all that is, the entire universe, may be considered as a harmonious whole. Direct and special observations of the processes of nature lead us to the knowledge of antecedence and consequence, of cause and effect—of the various combinations, actions, and reactions of matter on matter. It is this knowledge of the connections and mutual relations of things, the discovery of general laws, which brings a reflective mind to form the general conception of unity; and this not only in a purely abstract sense, for there are many thinkers who can understand Lichtenberg's bold flight of imagination, when he asserted that, "if a pea were to be shot into the Mediterranean, a vision more acute than that of man must be able to trace the effect to the coast of China." That general conceptions have a charm and a value, few will deny. It is the abuse only which is reprehensible, particularly in a physiologist. It is not rare to find in German natural philosophers* an overweening pride in their powers of thought, a taste for abstract speculations and definitions of nature, to that extent that the study of concrete phenomena and inductive philosophy are neglected. And as regards the mind—taking this term as usually applied, to signify the aggregate of the so-called affective and intellectual faculties of man. These, in conjunction with their bodily conditions, may be conceived as a unity, and mental phenomena may be considered abstractedly as a separate branch of knowledge. Indeed this is necessary, if we will rise above mere empiricism. But it is plain that the more exact and comprehensive our knowledge of concrete phenomena—the principles of material-

* The term "natural philosopher" has not the same meaning in the German language as in the English. The German "Natur Philosoph" is more of a speculator than investigator.

Digitized by Google

ism being understood—the more true and perfect the abstract conception of the mind will be; the less we become inclined to personify or to dream of the latter as some supernatural power or "peculiar principle." On the other hand, it can be asserted, that the more perfect the abstract general conception mind, the greater the capacity to interpret special phenomena. Here, as in all scientific investigations, observation and combining reflection, cause and effect, act and react on each other. He, however, who overlooks the historical process, the manner in which, in the course of ages, the conception mind has been formed,—shewing, as it does, various modifications in every age, with every people, and in each individual being,—and believes that his abstraction mind is the originating motiving principle in human nature, that it is an immaterial power manifesting itself merely through bodily organs, evidently mistakes effects for causes, and proves himself to be more of a wonder-loving idealist than a philosopher of nature. He who, moreover, goes so far as to acknowledge that mental phenomena depend in each concrete case on hereditary organisation, and on all the manifold influences of the outward world on the same, of climate, food, fortuitous and systematic education, &c., involves himself in endless inconsistencies, if he at the same time assert that each human being possesses a mind, *per se*, independent of the body; not the abstract conception alluded to, but an immaterial principle, specially and spiritually responsible for qualities and actions known only *de facto* as human.

In the present state of physiological science, although enough has been brought to light to show the nature of the human mind, and to establish the fact that the science of psychology, even in its most extended sense, has, like every other science, a material basis, still certain deficiencies and errors may be found in the theories of mind considered as a system or whole. These can only be supplied and corrected in the course of time, by pursuing the material direction in our investigations, and the logical process of reasoning.

There is nothing new in the above remarks. Materialists will, I think, approve of them; spiritualists call them highly superficial. I should not have ventured on them, had it not been necessary to point out clearly the position which Lotze and many other German physiologists at present occupy, as regards their theories of the mind. It is evident that the "*peculiar principle*," which Lotze presupposes, is not the understandable abstraction I have alluded to above; more importance is attached to the "*presentiments of mankind,—to the theorizing expressed in language*," at a time when scientific

Digitized by Google

investigations were in their infancy, than to such abstractions as are derived from a broad basis of concrete realities. Mental states are, to be sure, according to Lotze's theory, in part, particularly in their sensual sphere, dependent on bodily conditions; and the brain, temperament, and the stimulus of the external world in the first formation of conceptions, are more or less taken into account. Nevertheless, the mind, *per se*, Lotze teaches, is something distinct from all known material substances; and, as we shall see, it is said to possess qualities or attributes of a peculiar kind, as consciousness, ethical and æsthetical judgment and thought, which are utterly independent in their nature of all organic conditions.

Now what do we see here but revolution, a process of decomposition going on as respects the good old faith which disregards physiological facts and teaches that the mind is a spiritual power or essence merely using the body as an instrument, whilst the principles of materialism are not acknowledged and carried out to their logical results? We may not uncharitably presume that some leaven of the old schools, mixed up with some half-digested doctrines of certain modern philosophers of the identity of body and soul, mind and matter, prevent a physiologist like Dr. Lotze from interpreting aright the phenomena which he undertakes to investigate.

Our professor treats with great contempt the arguments of those physiologists who assert that consciousness, like every other mental state, is "*materially conditioned;*" that it by no means shows an absolute oneness in all its phases, but rather is a matter of gradual historical development; and that, even as regards the *I* of self-consciousness, we see in it a varying, relative, individual character, according to particular organization and the special influences of the outward world. But all such objections to his theory Professor Lotze holds very cheaply. He quotes an argument of materialists, viz.:— "that facts are often forgotten and again remembered, that conceptions appear to float in consciousness in different degrees of intensity, and that consequently this strict oneness is by no means shewn in the whole contents of consciousness, but rather in that part only which, at any particular moment, reaches the culmination point of its development." To this he replies:—

"It is easy to perceive that we have here only to do with different states of one and the same principle, and that a conception which has vanished from consciousness has not gone over as a conception to another subject; but, rather continuing with the same subject, it has transformed itself from a conception into another state of this

Digitized by Google

subject. Besides, according to the above objection, no one of the bodily parts could be substituted for the mind (seele); for no one of them would represent an indivisible unity until it were removed beyond the confines of sensible perception and thus transformed into an indivisible and spaceless being (sein), which, without possessing form, could nevertheless very well have its particular place in space. But, thus transformed, it is no longer the conception of any thing material, but of being in general, and of such in fact as agrees with the psychological conception of the soul."

How "*formless, spaceless being,*" can yet have "*its particular place in space,*" we must leave to the brains of philosophers like Dr. Lotze, and other disciples of Herbart, to comprehend. For my part, after pondering over the above, and scores of passages containing no less curious matter, I have been obliged to confess with Goëthe's Faust when summing up his studies and their fruits:—

"Nun steh ich hier, ich armer Thor,
Und bin so klug als wie zuvor."

Considering that our author dwells so much on consciousness, as proving the "*peculiar foreign principle*" so necessary to explain mental phenomena, it is rather remarkable to find, a few pages further on, the following passage:—

"Psychological experience is so limited, that we can seldom succeed in distinguishing which manifestations are primary, and which are derived from others; for we know next to nothing of consciousness in its growth, and not too much of it when it is developed."

Here Dr. Lotze allows that consciousness, which he elsewhere asserts to be so thoroughly independent of all known material conditions, is subject to the laws of development, like every other mental faculty. The passage just quoted is taken from a paragraph in which the professor expresses his contempt for "empirical psychology,—that apparently easiest method of arranging mental phenomena, and then subjecting them to an explanatory theory." Observation, analysis, comparison, and classification are, it would seem, held to be of little or no value by this profound physiologist.

(To be concluded in our next).

*** It may be well to refer the reader to our remarks upon materialism as perfectly innocent and consistent with a full belief in Christianity, in No. XXI., p. 112. See materialism fully discussed and shewn to be a simple fact without hypothesis, whereas spiritualism is an hypothesis, No. III., p. 288; XII., pp. 418, 511.

See Dr. Elliotson's *Human Physiology*, pp. 32—48; pp. 360-69; and Dr. Engledue's pamphlet on Cerebral Physiology and Materialism.—*Zoist.*

Digitized by Google

X. *Mesmeric Phenomena in Brutes; as effected by the Duke of Marlborough and the Rev. Mr. Bartlett.* By Dr. Elliotson.

"You say you will not believe what you do not understand. Look at an egg! If a man break it, there comes only a watery and yellow substance out of it; but, if it be placed under the wings of a fowl, there comes a living thing from it. Who can understand this? Who ever knew how the heat of the hen produced the chicken in the egg? This is incomprehensible to us, yet we do not deny the fact. Let us do like the hen. Let us place these truths in our hearts, as the hen does the eggs under her wings; let us sit upon them,* and take the same pains, and something new will come of them."—Speech of an African Savage, named Mosheshe, to his brethren.—*Missionary Labours and Scenes in Southern Africa, by* Robert Moffatt, p. 611.†

Mankind is still in its age of infancy, and has all the prejudices and ignorance of infancy. Because our race has existed some thousands of years, be they few or many, it is generally considered as at present ancient. But time, like size and power of all kinds, is estimated according to the degrees to which we have been accustomed. The Lilliputians considered Gulliver an enormous giant; the Brobdignagians a very little pigmy. With human intelligence the animalcule cercaria ephemera, which lives but six hours, would think

* Why did not a medical committee "*sit*" long ago upon the truths of mesmeric science?—J. E.

† To those Christians who advocate the punishment of death as the most likely to deter others from crime, and have no scruple for the sake of others still innocent to cut short the time of criminals for repentance that they ought to think can never be too long, I offer the following passage from the work of this most noble man, devoted to the welfare of his fellow-creatures. The subject is indeed unconnected with the present article: but one on which *The Zoist* earnestly labours.

"A feast had been proclaimed, cattle had been slaughtered, and many hearts beat high in anticipation of wallowing in all the excesses of savage delight: eating, drinking, dancing, and singing the victors' song over the slain, whose bones lay bleached on the neighbouring plains. Every heart appeared elate but one. He was a man of rank, and what was called an Entuna (an officer), who wore on his head the usual badge of dignity. He was brought to head-quarters. His arm bore no shield, nor his hand a spear; he had been divested of these, which had been his glory. He was brought into the presence of the king and his chief council, charged with a crime for which it was in vain to expect pardon, even at the hands of a more humane government. He bowed his fine elastic figure, and kneeled before the judge. The case was investigated silently, which gave solemnity to the scene. Not a whisper was heard among the listening audience, and the voices of the council were only audible to each other and the nearest spectators. The prisoner, though on his knees, had something dignified and noble in his mien. *Not a muscle of his countenance moved,* but his bright black eyes indicated a feeling of intense interest, which the moving balance between life and death only could produce. The case required little investigation; the charges were clearly substantiated, and the culprit pleaded guilty. But, alas! he knew it was at a bar where none ever heard the heart-reviving sound of pardon, even for offences small compared with his. A pause ensued, during which the silence of death pervaded the assembly. At length the monarch spoke, and, addressing the prisoner, said, 'You are a dead man, but I shall do to-day what I never did before; I spare your life for the sake of my friend and father'—pointing to the spot where I stood. 'I know his heart weeps at the shedding of blood; for his

Digitized by Google

the life of man almost an eternity: an African baobab tree, or Virginian cypress, which live five and six thousand years, would think it but a span. The amount of ignorance and absurdity throughout the earth would to me be insupportable, were I not to hope that an adult period will arrive to our race, when all that prevails at present will be looked back upon with the smile which we give to the prattle and ways of little children.

Among the errors still prevalent is the idea that we are essentially different from other animals; whereas we are as truly animals as the horse or the butterfly. Every animal, however small, however poor its capacity, has the sense of personality, has sensation, has inclination, has will, as truly

sake I spare your life; he has travelled from a far country to see me, and he has made my heart white; but he tells me that *to take away life is an awful thing, and never can be undone again.* He has pleaded with me *not to go to war, nor destroy life.* I wish him, when he returns to his own home again, to return with a heart as white as he has made mine. I spare you for his sake, for I love him, and he has saved the lives of my people. But,' continued the king, 'you must be degraded for life; you must no more associate with the nobles of the land, nor enter the towns of the princes of the people; nor ever again mingle in the dance of the mighty. Go to the poor of the field, and let your companions be the inhabitants of the desert.' The sentence passed, the pardoned man was expected to bow in grateful adoration to him whom he was wont to look upon and exalt in songs applicable only to One to whom belongs universal sway and the destinies of man. But, no! holding his hands clasped on his bosom, he replied, 'O king, afflict not my heart! I have merited thy displeasure; *let me be slain like the warrior;* I cannot live with the poor.' And, raising his hand to the ring he wore on his brow, he continued, 'How can I live among the dogs of the king, and disgrace these badges of honour which I won among the spears and shields of the mighty? No, I cannot live! *Let me die, O Pezoolu!*' His request was granted, and his hands tied erect over his head. Now my exertions to save his life were vain. He disdained the boon on the conditions offered, preferring to die with the honours he had won at the point of the spear—honours which even the act that condemned him did not tarnish—to exile and poverty among the children of the desert. He was led forth, a man walking on each side. My eye followed him till he reached the top of a precipice, over which he was precipitated into the deep pool of the river beneath, where the crocodiles, accustomed to such meals, were yawning to devour him ere he could reach the bottom! This was a sabbath morning scene such as heathenism exhibits to the view of the Christian philanthropist, and such as is calculated to excite in his bosom feelings of the deepest sympathy. This magnanimous heathen knew of no hereafter. He was without God and without hope. But, however deplorable the state of such a person may be, he will not be condemned as equally guilty with those who, in the midst of light and knowledge, self-separated from the body, recklessly rush into the presence of their Maker and their Judge. We have often read of the patriotism of the Greeks and Romans, and heard that magnanimity of soul extolled which could sacrifice honour, property, and life itself, for the public good, rather than become the vassals of a foe, and live divested of the poor trappings of human glory; if this be virtue, *there are, even among Afric's sons, men not inferior to the most illustrious of the Romans.* The very monarch who was thus influenced by the presence of the Christian missionary, needed only to ask his warriors, 'Who among you will become a sacrifice for the safety of the state, and the country's good?' and his choicest men would have run upon the thick bosses of the enemy's buckler."—pp. 539—542.

Digitized by Google

as Shakspeare had. And Shakspeare was a chemical composition and an organization as truly as a mouse. The composition varies, and the organization varies, and with these variations result differences in the degree of power and differences in the character of power. But all animal nature is essentially the same. All exist, and all perform all their functions, nervous and cerebral no less than the muscular, or the nutrient or vegetable, by chemical, electrical, and analogous operations. The property of life must be of the same family as these other powers, and exists as truly in a blade of grass as in man; so true are the words that "all flesh is grass." According to the composition and organization of each organ are its properties and functions,—no less of brain than of muscle or liver: and brute and human organs differ in modification and degree only.* It would therefore be impossible for mesmerism not to affect brutes; and we have evidence enough that they are subject to its influence. The fascination of one brute by another is, in all probability, mesmeric. My friend, Dr. John Wilson, late of the Middlesex Hospital,—not the physician who signs his prescriptions "J. A. W.,"—has published a work, now out of print,† containing a large number of mesmeric experiments, without regard to sex or age, upon dogs, cats, horses, pigs, calves, goats, turkeys, fowls, geese, ducks, fish, elephants, lions, and leopards. The effects were decided; and any body can repeat the experiments who has perseverance. Many persons experiment with cats, and make them deeply comatose and quite rigid.

The Duke of Marlborough is a man of great ability and acquirement, and the last in the world to hold ridiculous opinions. However, he is one of the "aristocratic fools," and believes in the truth of mesmerism; and, what is worse, openly avows his conviction. I some years ago received the following letter from him, which I am at liberty to publish:—

"Mote Park, Athlone, January 1, 1843.

"My dear Elliotson,—At Lord Ely's farm is a yard dog,

* Many a brute is more kind than human individuals; and many brutes surpass all mankind in some mental faculty, some perception or instinct.

† *Trials of Animal Magnetism on the Brute Creation.* By John Wilson, Physician to the Middlesex Hospital. London: Sherwood, Gilbert, and Piper, Paternoster Row. 1839.

Dr. Wilson made many trials of mesmerism on his patients in the hospital, and with striking phenomena and great benefit; but was so persecuted that he desisted in disgust. One of his cases is published in No. II., p. 186. In this same hospital Mr. Tomes extracted eleven teeth painlessly in the mesmeric state (No. V., p. 107; XIV., p. 215): and a breast was painfully cut away which might have been cured, for the woman's other breast was condemned to removal, but cured out of the hospital with mesmerism by Mr. Fradelle and Mr. Flintoff (No. XIV., p. 218): a surgeon refused to take off a leg in the mesmeric state (p. 216), and the committee behaved lamentably, especially the Rev. Mr. Scobell, in reference to mesmerism (p. 224).

Digitized by Google

so savage and ferocious no one dare approach him. I was determined to beat him, and in thirty minutes had him fast asleep, his last sigh being a deep growl. In presence of several persons I then kissed the dog on his forehead, and there left him to awake at his leisure.

"Yours most truly,

"MARLBOROUGH."

I requested the duke to learn the subsequent state of the dog, and the following was the reply:—

"Blenheim, February, 1843.

"My dear Elliotson,—I have a letter from Ely Lodge this morning, written by Lord Adam Loftus. I extract as follows:—'The dog has been quite stupid ever since.'—

"I must now tell you what I have been doing here. I have also a very savage yard dog. I tried him to-day; in about fifteen minutes he ran into his kennel and hid his eyes from the manipulating process,—growling, snarling, and barking most furiously, notwithstanding. I then made the man who feeds him, and who is the only person who dares go near him, drag him out of his kennel and nail up a hurdle before the entrance, so as to keep him effectually outside. I then went to work again, the dog, as you may suppose, being ten times more furious. In about 45 minutes I had him so quiet, oppressed, and stupid, that he dropped his nose several times in the mud around his kennel, and kept shutting and opening his eyes. Carts and horses, and men and boys were passing and repassing which served continually to arouse him, so that I could not satisfactorily complete the task, and leave him dead asleep; besides which a heavy snow storm was falling all the while, and I could not feel my fingers' ends. But I completely subdued the beast, and patted him on the head before I left.

"Yours most sincerely,

"MARLBOROUGH."

My friend, the Rev. Mr. Bartlett, produced mesmeric effects upon a bull,* as he thus wrote me word:—

"My dear Sir,—It may perhaps not be uninteresting to you to hear of a little incident, which occurred to me in the autumn of 1847, when I was in Westmoreland and Cumber-

* In *Chambers's Journal* for October 27th, 1849, is the following account:—"A gentleman residing at Oxford had in his possession a young Syrian bear from Mount Lebanus, about a year old. This bear was generally good-humoured, playful, and tractable. One morning the bear, from the attentions of some visitors, became savage and irritable; and the owner, in despair, tied him up in his usual abode, and went away to attend to his guests. In a few minutes he was hastily recalled to see his bear. He found him rolling about on his haunches,

Digitized by Google

land. Upon descending a mountain, over which I had been wandering alone, and enjoying the magnificent prospect which opened before me, I found myself in a narrow road between two stone fences, which perhaps separated the lands of different proprietors. On one side of the fences were cattle and a bull. The bull approached the fence in an angry mood, and walked along the other side of it, parallel with me, for more than a quarter of a mile; he then grew more excited, tore the ground with his horns, and bellowed fiercely. As I could not but apprehend that, should there be a breach in the wall, he might leap over and attack me, I was considering what course it was best to take, when we came to a very high and strong gate. Upon reaching the gate, the bull rushed close up to it and bellowed loudly through it. As I knew that he could neither leap over, nor force this gate, I also approached it, and looked him steadily in the face. In about a minute, I caught his eye, which then fixed upon me. In about another minute a twinkling of the eyelids arose, very similar to that of a human subject at an early stage of mesmeric influence. After probably three or four minutes, the eyes gradually closed, and the bull remained quiet, and appeared to be as immoveable as if he had been chiselled by the hand of the sculptor! The transition from his previously excited state to his perfectly motionless state, was indeed most striking!

"I could not but feel thankful that all danger from the bull was now past, and, after looking at his fixed form for a few minutes more, I descended the remainder of the mountain, *and did not stop to wake him.*

"Believe me, dear Dr. Elliotson,

"Very faithfully yours,

"T. BARTLETT.

"Kingstone, near Canterbury, Aug. 23rd, 1850."

JOHN ELLIOTSON.

faintly moving his paws, and gradually sinking into a state of quiescence and repose. Above him stood a gentleman, well known in the mesmeric world, making the usual passes with his hands. The poor bear, though evidently unwilling to yield to this new influence, gradually sunk to the ground, closed his eyes, became motionless and insensible to all means used to rouse him. He remained in this state for some minutes, when he awoke, as it were, from a deep sleep, shook himself, and tottered about the court, as though labouring under the effects of a strong narcotic. He exhibited evident signs of drowsiness for some hours afterwards. This interesting scene took place in the presence of many distinguished members of the British Association when last held in the university of Oxford.—*F. T. Buckland.*" (Son of the Dean of Westminster.)

Meeting the Dean's son one evening at the apartments of a clergyman, who was staying with his family at Almond's Hotel in Clifford Street, I asked him if the account was true: and his reply was that he himself had sent it to Chambers.

Digitized by Google

XI. *Mesmeric Cure of a Cow, by Miss Harriet Martineau.* By Dr. Elliotson.

"All sane men possessed of a knowledge of physiology, pathology, and therapeutics, must regard homœopathy, *mesmerism*, and hydropathy, as the *socialism* of medicine. We class these three extravagances—these specimens of European Mormonism—together, because we see that the followers of one of them are always the supporters of one or both of the other two.

"If we read the signs of the times aright, we believe that one effect of the protrusion of these *audacious quackeries* into the face of day, will be to unite the profession strongly against those who trade in them, or those medical persons and others who keep the traders in countenance."—*Lancet*, April 20, 1850, p. 486.

As brutes resemble us in composition and organization, and exhibit mesmeric phenomena according to their properties and functions, so must they be subject to most of the same and to analogous diseases with ourselves, and be more or less amenable to the same remedial measures.

The *Zoist*, No. XII., p. 522, contains two striking mesmeric cures of inflammation in horses, by Mr. H. S. Thompson.

"Last winter I tried the power of mesmerism in inflammation on two horses.

"The first had got cast in the stall, and had severely injured his eye. There was great inflammation, the eyelids were closed and very much swollen, and the eye seemed seriously injured; the cornea quite opaque. I mesmerised the eye by passes over it for half an hour, when the animal opened the eye and the inflammation was considerably abated. The first ten minutes the horse did not seem to experience any sensation; afterwards, however, it was evident that it did so, as it slightly twitched its head away every time I passed my hand over the eye, although I did not touch it, but made the passes at a few inches distance. The operation was repeated by my groom that day, and twice the following day, when all swelling had subsided, and there were no signs of inflammation, merely a white streak across the cornea, evidently from the severity of the blow, and which was some months before it was quite obliterated. No other means were used at all for its recovery.

"The second was a horse who had a severe cut on the back sinew of the fore-leg. There was great inflammation in the leg, and the horse, from pain, had not placed his foot firmly on the ground from a few hours after the accident. On the third day, I made passes down the leg at the distance of about an inch from the leg, continued the process for little more than half an hour, when the leg was considerably cooler, and the horse placed the foot flat and firmly on the ground.

"I have tried no other experiments of this kind on brutes."

Having heard that Miss Martineau had lately cured a cow, I wrote to Ambleside, requesting her to inform me

Digitized by Google

whether the report was correct. The following is her obliging, and, I will add, noble answer :—

"Bolton, near Skipton, August 19th, 1850.

"Dear Dr. Elliotson,—Your note has just reached me, having been forwarded from home. The story of the cow is this :—One very hot evening in July, I took some young cousins to see my stock ; and I saw a small pail half full of blood at the door of the cow house. During my absence that day, my cow, Ailsie, had been taken violently ill, so that the servants had sent to Rydal for the cow-doctor, who had bled her, and given her strong medicines. This had been done some hours before I saw her ; and the doctor had said that if she was not much relieved before his evening visit, he was sure she would die. There were no signs of relief in any way when I saw her at seven o'clock, nor when the doctor came, soon after eight. He said she could not recover, and it was a chance if she lived till morning. At ten, she was worse ; and, to be sure, no creature could appear in a more desperate state. She was struggling for breath, quivering, choking, and all in a flame of fever. Her eyes were starting ; her mouth and nostrils dry ; and the functions suspended, as they had been all day.

"It occurred to me then to have her mesmerised ; but, I am afraid, I was rather ashamed. The man knew nothing whatever about mesmerism, except the fact that I had once done it, with success, to his sister. I believe he had not the remotest idea what was done, or what it meant.

"I desired him to come up to the house at twelve o'clock, and let me know Ailsie's state. As I sat during those two hours, I remembered how I had known cats affected by mesmerism, and how Sullivan, the whisperer, tamed vicious horses, and Catlin learned from the Indians how to secure buffalo calves by what seemed clearly to be mesmerism ; and I determined to try it upon the cow, if by midnight she proved to be past the power of medicine.

"At midnight I went down, and found that there was no improvement or promise of any. I then directed the man to mesmerise her, and showed him how. He was to persevere, till he saw some decided change, in making passes along the spine, from the head to the tail, and also across the chest, as she laboured more dreadfully than ever in her breathing. Within a few minutes her breathing became easier, her eye less wild, her mouth moist, and before morning she was relieved in all ways.

"The first news I heard was of the astonishment of the Rydal doctor, who came early, without an idea that she could

Digitized by Google

be alive. He exclaimed that he had 'never thought to see her alive again;' that 'it was a good £10 in Miss M.'s pocket;' and so forth. One thing struck me much. My man called to me as I was in the garden, and asked me to come and see how 'Ailsie fare to go to sleep like,' when he mesmerised her; and it really was curious to see how her eyes grew languid and gradually closed under the treatment.

"This is not all. Towards noon, I was told that Ailsie had relapsed, and was almost as bad as ever. I went down, and saw that it was so, and ordered an hour's mesmerising again. The relief was as striking as before, and in two hours more she was out of danger, and has been very well since.

"I foresee how such a story may be ridiculed; but I perceive how important it is that we should gather some facts about the power of mesmerism over brutes, not only for truth's and humanity's sake, but because the establishment of a few such facts would dispose of the objection that the results of mesmerism are 'all imagination.' I am fond of my cow, and stand up for her good qualities, but I cannot boast of any imaginative faculty in her. A cow morbidly imaginative is a new idea, I believe. If it is true that the greatest chemist in the world says that he must believe if he saw a baby mesmerised, I would ask him whether a cow, or a cat, or a vicious horse, would not do as well.

"If my cows are ever ill again, I will try the experiment with great care, and let you know the result. I may mention that some of my neighbours were aware of the desperate illness of the cow, and of her doctor's astonishment at her recovery. We did not tell the doctor how we interfered with his patient, and I dare say he has not heard of it at this hour: but others of my neighbours were deeply interested in the story, and wished it could be made known. To this I can have no objection, as I do not mind a laugh, and should be glad to save the life of even a single cow.

"I am, dear Dr. Elliotson,

"Your's truly,

"HARRIET MARTINEAU."

If Miss Martineau, after all her most useful and enlightened publications, has at length lately come out as a good agricultural improver, she has still more distinguished herself by proving to the agricultural world that they possess a great and unsuspected power over some of the diseases of their live stock.

But higher is the credit, in my opinion, due to her for her courageous honesty in telling the useful truths which she

Digitized by Google

knows, utterly regardless of the sneers and insults which she is sure to experience from the noisy and ignorant, who flutter in their little day and disappear for ever. Oh! I know literary persons who fully believe in the wonders and the mighty good of mesmerism, who have witnessed it again and again and again, nay, have practised it with benefit to their fellow-creatures, and yet who are too feeble-hearted, too lavishly endowed with the fear of the world in proportion to their desire for the good of their kind, to publish what they know, to defend mesmerism in their daily, weekly, or monthly writings, or even to subscribe to the Mesmeric Infirmary, since this *publishes* a list of its subscribers. Such people, I verily believe, would change their *religion!*, if they thought the change would increase their *respectability*.

JOHN ELLIOTSON.

XII. *The case of Robert Pate—Disease mistaken for Crime.*

THE proceedings at the *Central Criminal Court*, for July 11th, 1850, must ever be remembered with regret and humiliation by the man of science and the philanthropist. Our readers must be aware, that since the issue of our last number our beloved queen has been unhappily assaulted by one *Robert Pate*—an insane gentleman. Her Majesty, when driving through Piccadilly, received a severe blow with a cane from the above named person, who, it appears, was incidentally walking in that direction, and so came in contact with the royal *cortége*. We regret very much, in common with all persons of properly constituted mind, the annoyance to which our good queen was subjected; but at the same time it is impossible we can do otherwise than express our strongest disapproval—even condemnation—of the views taken generally of the affair, both by the newspaper press and the public. To the former we very naturally look for the expression of views and opinions calculated to lead the latter to a more just and more rational conviction: the press should lead the public mind, should raise it out of the obscurity of *new* and *former* times, and place it side by side with an advanced and progressive humanity. When the writers, engaged by THE LEADING JOURNAL in particular, shall have studied modern science, and so made themselves acquainted with cerebral physiology and pathology—when these gentlemen shall have learned the psychological principles requisite, in the criminal and lunatic, to prevent, in either, the infringement of the moral law—then may we hope no longer to be shocked by the

Digitized by Google

perusal of such leading articles as that which disfigures the *Times* for Monday, July 1st; and in which we are assured, that, if we would control the insane impulses of the madman, we must do so by the infliction of PUNISHMENT! *i.e.*, if we would arrest the external and visible indications of internal disease, involving the human organism, we must do so by the infliction of yet additional pain on the person of the sufferer. We hope the writer of the editorial article alluded to may never be found in so pitiable a condition: however, should it happen otherwise, he may be assured of our best and sincerest sympathies.

With reference to the proceedings of the *Central Criminal Court* above alluded to, it is not our intention to dwell on the various speeches made by the legal functionaries engaged at the trial; we purpose only to seize the most important facts of the case, and to prove therefrom that the question of the insanity of *Robert Pate* was not only most unfairly dealt with, but most mischievously and inhumanly so. As our readers are doubtless aware, the prisoner was defended by Mr. Cockburn, the counsel, if we mistake not, who so ably advocated the cause of Mc'Naughten, tried some eight years since for the murder of Mr. Drummond. We cannot help thinking that, if Mr. Cockburn had considered it of sufficient importance to have put forth his mental strength on this late occasion as he did on that just alluded to, the issue would have been less discordant with the facts of medical science, and less opposed to the dictates of the commonest humanity. If the address for the prisoner be correctly reported, it constitutes but a feeble exposition of the LAW OF LUNACY as it should be contained in the statute book of the empire.

The arguments of the *Attorney General* were, we regret to say, of the same unphilosophical and vindictive nature as those we have been ever accustomed to from the bench and the bar. They were to the effect, that, IF *Robert Pate* knew, at the time he struck the blow, what he was doing, and, moreover, that he was doing wrong, then was he "responsible for his acts, and the law required that he should be punished for such." How long our legislators and lawyers will persist in allowing and advocating such a system of ethics—one so much at variance with practical medicine, and so strongly opposed to the knowledge and experience of so many excellent physiologists, whose time and talents have been most successfully directed to psychological studies—it is perhaps impossible to say: but, if the few facts to be stated presently were better known and studied, then we should venture to hope for more rational proceedings.

Digitized by Google

Mr. BARON ALDERSON summed up after much the same fashion as the *Attorney General*, and informed the jury that "they must clearly understand that it was not because a man was insane that he was unpunishable," and that "upon this point there was generally a very grievous delusion in the minds of medical men:" and so far he adds the authority of his name to the injustice and oppression advocated by the *Times' Editor*. But, whatever may be the opinions of Mr. Baron Alderson and his *confrère*, there is little chance in the present day of a re-introduction of the whip and stocks into the modern asylum, —there *love* not *fear* is regarded as the controling power to the "*uncontrollable impulses*" of the unhappy and once forsaken lunatic.

We beg to assure both the Attorney General and Mr. Baron Alderson, that neither *consciousness* nor the ability to distinguish right from wrong constitutes anything like a test of either the sanity or responsibility of an individual, and that even those *maniacs* whom they both think are irresponsible and should be protected from the strong arm of the law —even THOSE, in almost every instance, not only *know* what they *do* and *say*, but can and do most easily discriminate right from wrong; and this truth they may learn any day they will be at the trouble of visiting the County Lunatic Asylum. We tell these gentlemen and the profession to which they belong, notwithstanding what Lord Hale may have said to the contrary, that the intellect is in no way the measure of the responsibility of man, either *sane* or *insane*. The first holiday Baron Alderson and Sir John Jervis may make, we would entreat them to make a trip to the Hanwell Asylum, and, when there, to walk deliberately through the various workshops and storerooms, the laundry, &c.: there they will observe large numbers of *maniacs*, both male and female, employed—and usefully and honorably too—as printers, tailors, shoemakers, upholsterers, bakers, brewers, gardeners, and in domestic avocations. This could not be the case if the insane were so *ignorant* as they are believed and represented to be. Generally speaking, mental derangement consists in an altered and depraved condition of the *affections* and *propensities*: it is these which in almost every instance of lunacy give evidence of disorder; the intellectual powers are affected, it is most true, but sympathetically as a consequence only. We may here add, that, inasmuch as by far the larger part of the brain ministers to the moral feelings and propensities, it is necessarily more liable to diseased action than the smaller and anterior portion of the same organ—the seat of the perceptive and reflective faculties. The intellectual powers of every man,

Digitized by Google

it is plainly to be seen, are much modified by his moral nature.* How certainly are our likes and dislikes a part rather of our sympathies than the result of our mere knowledge of things! Love, joy, ambition, anger, pride, religion—each and all of our affective feelings and our passions, tincture and color the intellect with their peculiar hue; and the same psychological principle which obtains in sane man obtains also among the insane of our species. This most important fact is not only proved by every day observation, but is demonstrated by all we know of the anatomy and physiology of the brain.

Mr. Baron Alderson has given it as his opinion, that the commission of a criminal act by a lunatic during a lucid interval cannot absolve him from responsibility and consequent punishment. When Mr. Baron Alderson has given the world some good reason to believe that he has studied cerebral pathology, as a branch of medical learning, then and not till then shall we receive his dictum. He has yet to learn, that "the crimes which are alleged to have been committed in a lucid interval are generally the result of the momentary excitement produced by sudden provocations; that these provocations put an end to the temporary cure by immediately reproducing that pathological condition of the brain called irritation; and that this irritation is the essential cause of mental derangement, which absolves from all the legal consequences of crime" (Ray).—There remains but one more psychological error in this trial for us to point out to our readers' attention, and this one, like those we have already touched upon, is very commonly paraded in our courts *of justice*. Mr. Baron Alderson is reported in the *Times* to have said, "The only insanity which excused a man for his acts was that species of delusion which conduced to and drove a man to commit the act alleged against him. If, for instance, a man, being under the delusion that another man would kill him, killed that man, as he supposed, for his protection, he would be unpunishable for such an act, because it would appear that the act was done under the delusion that he could not protect himself in any other manner, and there the particular description of insanity conduced to the offence; but on the other hand, if a man had the delusion that his head was made of glass, that would be no excuse for his killing a man: he would know very well, that although his head was made of glass, that was no reason why he should kill another man, and that it was a wrong act, and he would be very properly subjected to punishment for that act."

* See Dr. Elliotson on the Influence of the Feelings on the Intellect, No. III., p. 296.

Digitized by Google

It happens unfortunately for this very pretty little theory of Mr. Baron Alderson, that the *delusions* of the insane are of little or no importance to the question of criminal responsibility. A delusion, so called, is no criterion of the extent of the mental disorder; it may be superadded to a very slight and but a temporary insanity, and it may not be present in disease involving the whole brain and of long duration. It is never the *delusion* which prompts to violence, but that morbid condition of the brain upon which the said delusion is consequent.* The delusions of the insane express only the nature of the predominant feelings, and are always in harmony with the morbid affection originating them. For instance, the organs of Self-esteem, Veneration, or Destructiveness may severally take on diseased action, and their natural functions, in consequence, may at length become co-exaggerated, so that the sufferer is necessarily the mere instrument of such an unhappy physical condition. Now the first symptom of acute disease of any of the organs above named is expressed by an extraordinary display of either *pride, religious enthusiasm,* or *anger;* if the patient be not relieved, or, what is the same thing, if the abnormal action continue unabated, the chances are that a *delusion* will become superadded to the other indications of mental derangement, constituting, as it were, an apology for his ostentatious deportment, or fanaticism, or cruelty of disposition. A delusion then, it is seen, is only an *effect,* and not a *cause,* of perverted feeling or *uncontrollable impulse* to violence. "The assumed personifications," *i. e.,* DELUSIONS, "of the insane must be regarded only as a *morbid colouring* to their several deranged moral feelings, as a voluntary and tangible *ideal* of their innate, involuntary, and morbid impressions." "The speech and actions of the lunatic must be regarded only in the light of *symptoms* of the abnormal condition of the *affections* and *propensities,* which, under circumstances of *health* as well as *disease,* impart the character to man."† The uncertainty of *delusions,* regarded as an indication or symptom of insanity, their independence of the extent or variety of the cerebral disorder, their temporary and fleeting nature, and, what is more than all, their association with the predominant morbid feelings by which the intellectual powers are so manifestly overruled, and to which they are made subservient, must assure our readers not only of Mr. Baron Alderson's inaccu-

* This is *proved* by mesmeric experiments. See Dr. Elliotson's papers, No. X., pp. 471-2; pp. 460-1-2. Great light is thrown upon insanity by the experiments detailed in No. III., p. 346; IX., pp. 362—378.

† See Dr. Davey's *Mental Pathology,* &c.

Digitized by Google

racy, but also of the great necessity which exists for an immediate and total extinction of the LAW OF LUNACY as explained by our *Peers* and *Judges*.

Our readers are now in a position to judge of the premises upon which Robert Pate has been consigned to the hulks and denied the aids and sympathies of one suffering from a dreadful malady. ROBERT PATE, it should be well remembered, is one of many unfortunate people who are allowed, though labouring under a form of disease more awful than any other, to roam about the world unheeded and uncared for. Like McNaughten and many more, he had been to all intents and purposes insane for years; but, because he possessed a tolerable share of intellectual power, and showed himself competent to the discharge of the every day duties of life, he was allowed to go his own way. In all such cases, the necessary treatment is delayed, and disease once curable is allowed to take so firm a hold of the brain that recovery is hopeless. Day by day the patient is engrossed by his morbid fancies and desires; his moral nature is slowly undermined by the pressure of cerebral changes. His life is passed in yielding to the impulses of a diseased brain; each recurring sensation and thought is tortured into either a cause or an effect of his altered habits and pursuits, which he wants the power, but not always the inclination, to control. His intellectual existence becomes a prey to the phantasies which harass him. His life is consumed by his own perverted feelings and a glimmering consciousness of his own miseries; their nature and not improbable consequences fasten upon him, and all these facts not unfrequently realize the fate of the *suicide*, or it may be what is yet more dreadful, that of the *homicide*. MAY THE CASE OF ROBERT PATE ACT AS A WARNING TO ALL MEN—FRIENDS OR RELATIVES OF THE INSANE.

Q.

When the news of poor Pate's condemnation reached us, we hazarded the opinion that Sir James Clarke would communicate to Her Majesty the opinion of the leading members of the profession on the nature of the case, and that, notwithstanding the sentence which had been passed, Her Majesty would have been induced, by the representations made to her, to pardon the unfortunate patient and consign him to the safe keeping of an asylum. We do not know whether Sir J. Clarke did this or not. We fear not, because, if he had done so, and supported his views of the case with all the collateral evidence which could be brought to bear so powerfully upon it, we feel convinced that Her Majesty would not

Digitized by Google

have sanctioned the transportation of an unfortunate lunatic. That a man with a diseased brain should be banished, treated as a criminal, and made to become the associate of the idle, the dissolute, and the depraved, is not in accordance with those benevolent views which should be our guide, either in the treatment of disease or in the administration of the laws.

If we had occupied the position of Sir J. Clarke, we should most certainly have requested an audience of the queen, and we should have considered it our duty—a duty devolving upon us as members of a profession which should alone give an opinion as to the sanity or insanity of an individual—so to have placed the facts and arguments as to have convinced Her Majesty that the poor creature who aimed the blow at her head was clearly insane, and that his last act was merely the termination of a series of absurd movements, the promptings of a diseased brain. In such a case what signified the ignorance, the short-sighted views, or the expediency-notions, of ministers, lawyers, or the writers of articles for the public press? We should not have cared for opposition from whatever quarter it might have presented itself—we should have kept the one end in view, our duty—the saving from transportation and association with criminals a man who was afflicted with disease, and a disease to which the proudest intellect must oftentimes succumb.

Dr. Conolly very properly gave an opinion that Pate was a person who should be confined, as far back as last November. Suppose this advice had been attended to, and from an error of judgment he had been afterwards released from the restraint of the asylum, and had then committed the act for which he was lately condemned, we ask would the same sentence have been passed, or would the authorities have ventured to carry it out? We say, No. We are driven therefore to the conclusion that the unfortunate man is suffering the penalty of transportation because his friends did not attend to the advice given to them by a member of that profession which is alone capable of giving an opinion. Such is the law of England! Such is the justice of our rulers!—*Zoist.*

XIII. "*Paralysis of the Arm and Leg cured with Mesmerism. Remarkable phenomena developed during the Mesmeric Sleep. By Dr. Davey, of the Colney Hatch Lunatic Asylum.*" *Sad Conduct of the* "Medical Times."

Dr. Davey while residing in Ceylon attended a case of uterine disease (hydatids), during the progress of which the muscles of the extremities became paralytic. The constitu-

Digitized by Google

tional treatment pursued improved the state of the patient very much,—

"But nevertheless much remained to be done towards the complete recovery of the spinal functions of the extremities: for although the flexion and extension of both the upper and fore-arm, and pronation and supination were now little short of perfect, yet the deeply-seated muscles of the fore-arm, those attached to the phalanges, the flexors and extensors of the fingers, and those belonging to the thumbs, were capable only of very slight movements; and similarly of those of the lower extremities, and particularly so of those muscles attached to the inferior phalanges.

"Such was the condition of my patient in the ninth week after the escape of the hydatid mass from the uterus—and at this time I advised her to proceed to Nuwera Ellia in the hope that a change of air and scene might be beneficial: nor was I disappointed. On her return to Colombo (after an absence of two months) in May, both the hands and feet were somewhat less affected than they had been previously.

"In the hope of facilitating the recovery of the deeply-seated muscles of the arm and leg, viz., those attached to the phalanges, superior and inferior, and all of which were at this time in so paralyzed a condition as to render the hands and feet not much more than useless, I proposed to Mrs. T. that she should allow me to mesmerise her. I did so, and with but little trouble, on several occasions—in fact until she left Colombo for Galle. At each sitting and directly she became insensible—comatose—the arms were raised involuntarily, and without the patient's knowledge, high above the head, and those parts hitherto all but powerless were seen endowed with motion—*e. g.*, the fingers now and then jerked out like an inanimate body when surcharged with electric fluid. The hands, which for a period of about five months had seemed more like mere appendages to the wrists than anything else, falling here and there as the motions of the fore-arm directed, were brought or rather thrown into a straight line with the other, the inferior, parts of the member. This state of things always lasted about 20 or 25 minutes, when it was terminated by a kind of hysterical paroxysm; on the subsidence of which consciousness would reappear, and with it the parts affected reacquired their former and abnormal condition. However, directly on the employment of animal magnetism, the recovery of the hands and feet progressed rapidly, and at this time (December) Mrs. T. is, to use her own words, 'quite well,' 'as well as ever.' When pressed closely she admits that one ancle is 'a little weak,' and that she finds, when executing a difficult piece of music, the fingers occasionally feel 'stiffish.' The general health is now, as it has long been, perfect.

"The following letter contains Mrs. T.'s own opinion of the benefits she has received from mesmerism:—

"'August 4th, 1848.

"'Dear Dr. Davey,—Your letter of the 29th of July, I received

Digitized by Google

a few days ago; and it is with much pleasure I write to express to you my opinion as to the effect mesmerism had on my limbs. I have derived great benefit from it; for I had not the least power in my wrists before mesmerism was resorted to. I think you mesmerised me altogether four times, and the last time was on a Sunday. I left Colombo for Galle the following day, and it was in the coach, on my way there, I first observed I could nearly raise my wrists. In about a week I entirely got the use of them; and since then my hands have continued to strengthen daily. Within three weeks of the time you first mesmerised me I was able to write my bazaar account; and soon afterwards little notes to my friends, and to yourself among the rest. I can now also walk about the house quite alone, but still have a little difficulty in getting up from my chair. I am in the best health; and this note will be alone sufficient to shew you the improvement which has taken place in my hands since I last wrote to you.

(Signed) "'E—— T——.'"

Dr. Davey's work upon insanity, noticed in No. XXIX., pp. 106-7, fell into the hands of Dr. Bushnan, the temporary paid editor of the *Medical Times*, who reviewed it: but afterwards, discovering that Dr. Davey was an abettor of mesmerism and the true physiology of the brain, wrote the following learned, elegant, and moral notice a fortnight subsequently in the number for August the 10th:—

"Dr. Davey has been appointed Resident Medical Superintendent at the New Colney Hatch Lunatic Asylum, having recently returned from having charge of the Government hospital for the insane at Ceylon. In reviewing his work on the pathology of the brain, we suggested that he was in every respect well qualified for such an appointment; and we may now, therefore, be fairly expected to congratulate him on his success, which we do with pleasure, but not without some misgiving, for we have since heard that he is one of those digital philosophers who believe in phrenology and profess to have faith in the more pernicious heresy of mesmerism. In other words, Dr. Davey is a phreno-mesmerist; but we hope we have been misinformed, for a man who holds so responsible an office ought to enjoy an amount of public confidence which will never be awarded to any one, however scientific he may be, who becomes notorious for his credulity. Phrenology is a very innocent pastime, and we should no more dream of disputing seriously the pretensions of any person professing to interpret character by phrenological signs, than we should think of lecturing a child for playing with a Chinese puzzle. It is amusing enough to play at hit or miss in divining a lady's character, by running one's fingers through her glossy ringlets and braided hair, more especially if rewarded for our pains, as Juvenal says the Roman ladies did the metoposcopists who practised this art even in the days of Vespasian,—

'Præbet frontem manumque Vates *propyæma* roganti.'

Digitized by Google

But mesmerism is a very different affair. Here the mystic manipulations of the operator, by fatiguing and exhausting nervous sensibility, superinduce—particularly in females disposed to hysteria—that well-known state of coma in which the mesmeriser, from the insensibility of the patient, may truly boast that he can do what he pleases. Truly, it is a profound mesmeric slumber; but 'in that sleep what dreams may come?' Phrenology is little more than an agreeable drawing-room plaything; but mesmerism, from the demoralizing results which have attended the practice of it, ought to be excommunicated for ever from the circle of our social life. We, of course, do not make these remarks with the most distant idea of any personality towards Dr. Davey; he now holds a situation of high public trust and responsibility, and we feel assured, that he will not tamper with the confidence that has been reposed in him. With these feelings, we wish him every success in his new office; he has already had much experience in the organization and management of lunatic asylums, and when he considers how much remains yet to be done, in order that these establishments shall be placed upon a better footing than they are at present in this country; and when he reflects how little is yet known of the pathology and proper treatment of insanity, he will find a field open before him which will demand his incessant and anxious exertions, and in the midst of such important occupations, he will—we would fain believe—forget the fictions of phrenology and the dreams of mesmerism."

We fully intended to publish, as appeared in our last notice to correspondents, a short statement of Dr. Davey's case in our last number, but were prevented from fulfilling our intention by a press of matter. We do not regret the delay, because it enables us to place in juxtaposition with the case the above attack. As our readers will perceive, according to the opinion of Dr. Bushnan, Dr. Davey was in every way qualified for the appointment which he has lately received, until this learned editor discovered that he belonged to that band of truth-seekers, who, regardless of the scorn and contempt of the world, dare to perform what they believe to be right, and to publish what they have proved to be true. No sooner did Dr. Bushnan discover this rare virtue—a virtue very uncommon amongst medical writers during the past twelve years—than he is suddenly seized with "misgivings," because, to use his own words, Dr. Davey, "is one of those digital philosophers who believe in phrenology, and profess to have faith in the more pernicious heresy of mesmerism." It is very fortunate for Dr. Davey that he is not one of those men who wait for the popular breath to teach what scientific subjects may or may not be investigated. Dr. D. thinks for himself, as we know from abundant experience, and he is neither to be guided in his scientific pursuits by Dr. Bushnan,

Digitized by Google

nor frightened from his consistency by the onslaughts of a man, who was convicted in our last number, by the Rev. Mr. Sandby, *of suppressing one half of a sentence,* which he professed to extract from a paper written by that gentleman.* Dr. B. very innocently insinuates that he feels assured that Dr. Davey will not *tamper* with the confidence reposed in him. We wish that we could say the same for Dr. Bushnan. After the exposure in our last number, what literary man would countenance him or take his word for the accuracy of any quotation which he might make? Alas! for the readers of the *Medical Times,* to what an impure fountain do they resort! A systematic suppression of the most astounding operations ever performed—the abuse of all those who are investigating what he has not the honesty to refer to except with a sneer or with a pen flowing with the outpourings of a prurient imagination—the barefaced assertion that mesmerisers are an immoral class—the contempt of the truths of cerebral physiology, a science which all thoughtful men have long since recognized to be true,—this is the trash with which the medical men who read this journal are amused.

Dr. Bushnan is evidently trying to outvie Mr. Wakley. Mr. Wakley never wrote anything worse than the specimen we have just given. Disgraceful and contemptible as his outpourings have been, Dr. Bushnan's last has the singular merit of being not only more contemptible, but more beastly than anything which ever came from the pen of Wakley. Dr. B. cannot find fault with us for giving him his meed of *praise.* We have often thought, what would we give for a correct report of all the doings and misdoings of all the cliques and coteries which hunted down poor Harvey. How amusing the history of those times would be. Every scrap of the nonsense uttered by the great men *of the day* would be useful now, if only for the purpose of contrast with the inanities written by a similar class upon another truth, and one certain to produce

* He was guilty of the same misconduct in reference to Dr. Elliotson. He wrote—"Poor Dr. Elliotson, repudiating his Alma Mater—eschewing his diploma—ashamed that he belongs to the medical profession, because he has entered the cloudy sanctuary of mesmerism:" and quotes the following words from Dr. Elliotson, with every appearance that they complete a sentence,—"*I feel shame that I belong to the medical profession.*" See No. XXIX., p. 31.

Now Dr. Elliotson's words were: "I feel shame that I belong to the medical profession, I feel shame that I am a human being, when, *forgetting for a moment* those noble and beautiful unworldly characters who are the salt of the earth, and before whom I count myself as nothing, I behold human nature capable of such inhumanity, such absence of moral principle, and such weak short-sightedness." No. XXVIII., p. 368.

Dr. Elliotson repudiates, &c., eschews, &c., and yet always styles himself John Elliotson, M.D. Cantab.!

Digitized by Google

still greater results. We shall save the future medical historian from hunting through the periodicals for the opinions of the day on the science of mesmerism, for we invariably reprint all the rich morsels we can find, and of course we take care to attach to them the names of their authors. It shall not be our fault if they do not obtain immortality.

XIV. *The British and Foreign Medico-Chirurgical Review, Dr. Laycock, and Orthodox Medicine,* versus *Empirical Systems.*

THE *British and Foreign Medico-Chirurgical Review* while under the fostering care of Dr. Forbes, almost commenced its career with the publication of an article which was intended to stop for ever the investigation of mesmerism. The writer of the article in question manifestly knew nothing about the subject. He merely received orders from head quarters to demolish Elliotson and his band, and the hireling undertook to do so, with what success will be apparent, when we relate that his employer was shortly after converted to the truth of the subject he had struggled with might and main to crush. In this article, which appeared in April, 1839, the following passage occurred: "If we can quicken its (mesmerism) decline where it now reigns in the hearts of nervous proselytes and *dreaming physicians,* or can assist in forming a barrier against a probable revisitation of it, we shall not think the otherwise more than due attention we have given to the *wild productions* which treat of it entirely thrown away."

Dr. Forbes terminated his connection with the *British and Foreign Review* three years ago, by writing an article therein, not only favourable to the science of mesmerism, but he called on the medical profession not to treat it with the disdain with which he had taught them, but to investigate a subject, which it was evident every day's experience was rendering more and more important. He said, "Indeed we hesitate not to assert, that the testimony is now of so varied and extensive a kind, so strong, and in a certain proportion of cases so seemingly unexceptionable, as to authorize us, nay, in honesty, *to compel us* to recommend that an immediate and complete trial of the practice be made in surgical cases."

The Review, as an article of barter, passed into the hands of Dr. Carpenter, and he seems to be contented with the old jog-trot routine followed by his predecessor in 1839, and

Digitized by Google

thus to place his readers, *if* they attend to his teachings, in a worse position than they were in previous to his assumption of the editorial duties. Before, however, we enter more particularly on the consideration of the article in the *British and Foreign Review*, which has given rise to these observations, let us consider in a moral point of view what are to be recognized as essential editorial qualifications. It appears to us that there is a vast difference in the estimate which we should form of intellectual and moral qualifications in this department of literature. A moment's reflection will convince us that there are two vital and fundamental considerations which should enter into our estimate of the qualifications of an individual for the responsible position of a critical editor. The world too frequently seems to be satisfied with the intellectual qualifications, and appears not to recognize the fact that the moral power of the writer can alone give value to the produce of the former. What possible benefit, for instance, can accrue to the reader of a scientific article, however brilliant the writing may be, if there is wanting that truthfulness, that high moral purpose, without which the outpourings of the most powerful intellect should be viewed as little better than the notes emanating from sounding brass or tinkling cymbals! What does it avail an honest investigator of natural phenomena to find the facts he is in search of mixed up with distorted statements, absurd and mischievous insinuations, and in some instances with abominable charges against individuals, only to be equalled, and certainly not surpassed, in publications of the lowest character? If we are asked for proofs of these statements, we have simply to refer to the quotations from the leading medical periodicals, which we have inserted in almost every number of our journal; and we are quite willing to abide the verdict of the intelligent and educated, either within or without the profession. It has always appeared to us to augur unfavourably for the standard of professional attainments, and for the wish on the part of the profession to be catered for in a superior manner, that they should permit the journals in question to indulge in such a style of writing. It may be asked how is it to be prevented? We answer, by each person who is disgusted with the course which is pursued, discontinuing to read the journal in question, and communicating to the editor his reasons for so doing. This would soon produce an improvement, for with all these conductors of medical periodical literature, the money question governs their principles. If a disputed point is under discussion, the question, apparently, is not what is the truth, but which

Digitized by Google

side shall we take to secure the largest number of subscribers. The fact was indirectly confessed by Mr. Wakley, in 1838, when he stated that for one letter which he received in favour of mesmerism he received *twenty* against it. This was important information. He soon shaped his course, suppressed what we knew to be truth, and secured his exchequer. If this is not the true explanation we shall be happy to receive another. We leave our own labours out of consideration for a moment, and we ask what other explanation can be given for the total neglect by all the journalists of Dr. Esdaile's operations at Calcutta? What are the facts? There is an hospital erected by the Governor-General of India—there are assistants paid by his orders to act as mesmerisers—there have been a large number of gigantic operations undertaken in a state of mesmerism, and brought *in consequence* to a successful termination—patients travel from all parts of India to be operated upon by Dr. Esdaile, *because* they avoid pain—the operations are performed in public, and therefore witnessed by the surgeons of Calcutta; and all this has been going on for upwards of three years without one single notice having been bestowed on the subject by any medical or surgical journal! Can this be considered honest? Does it raise in our estimation the individuals who act thus? Can there be any reason for this conduct but the one above suggested?

Professional men as yet have made no movement in the matter, but let a few once express a decided opinion, and these editorial perverters of the truth will soon become convinced that Dr. Esdaile has been performing wonderful operations, and we shall have the pages of their periodicals teeming with his cases, and their pens lauding the very individuals they have been for years abusing and vilifying. This is a deplorable picture of the state of medical journalism, but it is one with which, unfortunately, we have been long acquainted, and we have referred to the subject again and again, because we thought it necessary, and because we conceived that a short time would produce an alteration, but we are daily becoming more and more convinced that the change must be brought about by the pressure from without. When professional men are convinced, and they soon must be, that they have been grossly deceived, then, and not till then, will the conductors of the press, not from *a desire* to do what is right, but from compulsion, insert all the facts which they can accumulate, and leave their readers to draw their own conclusions. This is all we ask. We want not their opinions —we want a record of facts—facts supported, be it remem-

Digitized by Google

bered, by some of the most learned and acute men of the age.

How do they act on other matters? If a patent for a new method of consuming gas is taken out by one of their contributors, the fact is heralded with a flourish of trumpets, and our attention is directed to it in large type, and we are told that the inventor's name has been on more than one occasion seen in their pages. If a new drug is discovered in the centre of India, or the wilds of Abyssinia, there is a scramble amongst them for the first and fullest description of it. We ask if an operation is performed in India, of a character far more imposing than anything accomplished at a London hospital, and under circumstances involving several physiological phenomena of a novel and interesting character, why is this not to be chronicled also? Why is the information to be withheld from the medical practitioners of England? We demand an answer to this question. We know we shall demand in vain, and for this reason. They have committed themselves to a certain course of conduct, they have told their readers for years that mesmerism is untrue, and unfortunately the great bulk of their readers have believed them,—they know the power they possess to suppress information, and they have used it, and continue to do so. The success which has attended their efforts leads them to suppose that they may always manage to suppress news from whatever source it may arrive, and they think if they accomplish this, that the change which they are well aware must come, may nevertheless on their part be managed so warily, as to make it appear that they come round to the truth, on account of the accumulation of evidence, and not because they are compelled by the force of public opinion. Of the honesty of this course all can judge without any attempt on our part to point out the enormity of such a proceeding.

So much then for the tone of medical journalism in general. Let us now consider the article in the *British and Foreign Review*, to which we referred just now, "The relation of True Medicine to Empirical Systems." We are really at a loss to understand why this article was written. We think that we can detect the labour of two individuals in it. There is such a mixture of philosophy and folly—such a combination of truth and falsehood—such a contradiction visible throughout, that we feel convinced it is a compound production the result in fact of an intellectual partnership, formed for the nonce between Drs. Laycock and Carpenter. Which of these individuals can lay claim to the philosophy and which

Digitized by Google

to the folly, we know not, neither do we much care; it is sufficient for our purpose to announce that in the medical world Dr. Laycock of York has the credit of writing the article—a matter of small importance, except as a point of interest at some future period. There are four empirical systems which furnish the materials for this article. With the remarks made on homœopathy and hydropathy we have nothing to do. The supporters of each system must defend themselves. We have no experience on either subject, and we never give an opinion on a disputed point without careful study and investigation. We are not prepared to defend, or even to offer support to the promulgators of new doctrines. We are investigating one subject, and we think we have made some progress towards its elucidation. We have established a journal for the publication of all matters referring to it, because all the medical periodicals were closed against our researches, and because the editors were continually informing their readers that our doctrines were so preposterous and visionary, so abominable and immoral, that we ought to be scouted from respectable society.

"The relation of True Medicine to Empirical Systems." What is true medicine? Who are the authors of this paper that they should attempt to dogmatize and to assert what is true and what is false? Is the science of medicine so perfect that physicians never have recourse to empirical methods of treatment? Are not many of the empirical methods of treating disease, which are rife during a portion of one century, very often the recognized and orthodox methods of treating disease during a portion of the next, and therefore taken in relation to the age in which they are adopted, to be considered as true medicine? But is that system which the physicians of the age recognize and practise, true medicine? Are not many methods of treating disease, which orthodox practitioners have recognized as true medicine, superseded by more modern innovations, the innovation when investigated, consisting of some previous empirical system which the practitioners of *true medicine* in their day would not condescend to notice? Surely such facts as these, facts which the history of the medical profession furnishes in abundance, should teach men to reflect and consider well before they condemn. But medical men are like many others without the profession, they do not appear to gain wisdom by reflecting on the past; they are like many of the leading politicians of the day, who read history as a pastime, and quote it only when it suits their purpose; they do not read

Digitized by Google

it with a philosophic spirit, or frame their maxims in accordance with the principles which the experience of ages has stamped with the impress of truth.

True medicine being in reality a very imperfect science, is of course ready to embrace any empirical system which is proved to be founded in fact and experience. It becomes the province of true medicine to place the empirical system, or such portion of it as may be found valuable, in its proper position, and to apportion to it its true value. What is true and valuable in the empirical system becomes then *true medicine.* False medicine, or rather, medical practitioners, not under the influence of the desired philosophic spirit, scorn whatever does not happen to emanate from their own ranks, and too often even what does,—they reject what is not in accordance with their preconceived notions, quite forgetting that their notions do not constitute true medicine, and that there necessarily must be many more great truths, important facts, and even empirical systems yet to be discovered, and to be embraced even during their lives, in *their* philosophy. If we could imbue the whole race of medical practitioners with these views—if we could elevate them from the position of mere traders, a position which, much as they have been annoyed at the charge, two-thirds of them still occupy, and make them think, feel, and act as philosophers, having but one object, truth and the advancement of science, and but one enemy to contend against, prejudice, and the plebeian notions, the necessary result of such inferior cerebral training,—how different would be the result?

But this desired state of things is not to be brought about by such an article as that inserted in the *British and Foreign Medical Review.* Before a writer can expect to produce a reform in medical ethics, there is a preliminary qualification which it is essential for him to possess, viz., the power of adjudicating justly. Surely before an author takes upon himself to denounce and condemn a compeer, he should be quite sure that he is in possession of all the facts requisite to form a judgment. Would it not be a laughable farce, if a judge in a court of law were to proceed to pass sentence, irrespective of the opinion of the jury, and before the requisite evidence had been submitted? Dr. Laycock has committed a greater crime than this, he has not only pronounced sentence, without submitting evidence, but he has endeavoured to bring into contempt by sneering (a very pretty accomplishment for a would-be ethical writer) at an individual who is as far superior to him, as regards the position which he holds in the scientific world, as is his opinion on questions

Digitized by Google

more particularly belonging to professional subjects. What do our readers think of this? Who shall have the credit of this precious morsel, Dr. Laycock or Dr. Carpenter? In the first place we are favoured with the following quotation from the American code of medical ethics.

"It is derogatory to the dignity of the profession to resort to public advertisements, or private cards, or hand bills, inviting the attention of individuals affected with particular diseases, publicly offering advice and medicine to the poor gratis, or promising radical cures; or to publish cases and operations in the daily prints, or suffer such publications to be made; to invite laymen to be present at operations; to boast of cures and remedies; to adduce certificates of skill and success; or to perform any other similar acts. These are the ordinary practices of empirics, and are highly reprehensible in a regular physician."

To this Dr. Laycock adds his own remarks. He says: "Let us bring the conduct of Dr. Elliotson to this standard; and it is soon made manifest how recklessly and how constantly he has sinned against sound professional ethics, from the time that he invited laymen to meet him at the North London Hospital. *If that fallen man* had undertaken the investigation of mesmeric phenomena with a due regard to the dignity of his profession, and in a spirit of a sound philosophy, *medicine might by this time have been enriched with not only a new and most valuable curative agent,* but with large additions to one of its most defective departments—the physiology of the cerebrum; and Dr. Elliotson *would have been* honoured and esteemed. But Dr. Elliotson preferred the empirical course; he invited laymen to be present at his manipulations; he has published, or suffered cases to be published, in the *newspapers,* and in journals intended for popular circulation; he has boasted of his cures; but we need not prolong this painful matter; he is indeed a beacon set on high to warn his brethren against the *treacherous quicksands that have engulphed him,* and against a course which has been even more disastrous to science than to himself. To his conduct may be traced, in a great degree, the seizure of mesmerism in England by quacks and jugglers, &c., and its proscription by *true science.*"

Perhaps it would be scarcely possible even for Dr. Laycock if he were to try again, to bring together in such a few lines so many gross mis-statements. We shall not take the trouble to refute them, we shall only make a few remarks.

Dr. Laycock either possesses evidence to authorize him to make such assertions, or he does not. If he does, he is bound to produce it—if he does not, then he is writing ma-

Digitized by Google

liciously, and making assertions which he cannot substantiate. Dr. Elliotson "sinned against sound professional ethics from the time that he invited laymen to meet him at the North London Hospital." Now, we ask Dr. Laycock, if the surgeons of the several London hospitals did not adopt the same course when ether and chloroform were first introduced? We know that they did so, and that the operating theatres were crammed with unprofessional persons every day, but we never heard till now that any person considered that the surgeons "sinned againt sound professional ethics;" and we feel quite sure that they did not. We ask then in what manner did Dr. Elliotson's proceedings differ from these? Again, did not Professor Faraday lecture on the anæsthetic properties of ether and of chloroform at the Royal Institution, and were not these lectures delivered chiefly to laymen, and even to ladies? Does not Professor Faraday lecture to the laity on his own discoveries and on those of others, and did Dr. Elliotson do anything more than this? Did he not at the North London Hospital invite the profession to witness the experiments, and if they would not and did not come, was it his fault? If they chose to listen to the ignorant and impudent assertions of Mr. Wakley, and if by having done this they find themselves ten years behind the rest of the world, surely Dr. Elliotson is not to blame.

If Dr. Elliotson had not shewn his experiments to the world—if he had carefully excluded from his Hospital all laymen, and if he had confined all his efforts to coaxing and persuading the profession to come and witness his experiments, why then, Dr. Laycock with the most perfect simplicity says, "medicine *might* by this time have been enriched with a new and most valuable curative agent, and Dr. Elliotson would have been honoured and esteemed." One would think that medicine had not been enriched with a new curative agent. One would think because the profession as a body have remained ignorant of a great truth, that, *therefore,* no facts have been accumulated, as if the rest of the world stood still, while a few butterflies sleep. One would think that Dr. Laycock must have just awaked from a state of coma, when he sat down to write this article, all that he says *might have been* accomplished, *has been* accomplished, and the world is ringing with the fact; and as to *honour and esteem,* Dr. Elliotson has received plenty, without waiting for the homœopathic dose of both, which he may yet receive from a few intellectual sloths and professional laggers. We learn, therefore, and we are obliged to Dr. Laycock for the information, that "a new and most valuable curative

Digitized by Google

agent" has not been received into "true medicine" *because* Dr. Elliotson took the best possible means to make this valuable curative agent as much known as possible, *because* he did with mesmerism what was done by the whole profession, in the metropolis and in the provinces, with ether and chloroform, and which *in consequence* were received, and immediately adopted, notwithstanding the applauding smiles of the laity, both male and female. The man who lost his leg under the influence of mesmerism, and declared he did not feel was an *impostor and a liar*. The man who lost his leg under the influence of chloroform, and declared he did not feel was a *pattern of truth*. A fact was not a fact if reported by a mesmerist—facts were only received as such when reported by the orthodox practitioners of "true medicine."

We are consequently driven to the conclusion that the system of medical ethics as laid down by this writer, being a pseudo-system without regular and defined rules, is, therefore, in reality no system at all; for what is heterodox in one decade, is orthodox in the next, and the means which were used and are now said to have prevented "true medicine" from embracing *truth*, at one period of a scientific investigation, are the very means which were taken at another period, and with another subject, without a single objection being advanced, to accomplish the same desired end. O! Dr. Laycock, Dr. Laycock, verily *you* have placed your brethren in a pretty dilemma. After this confession, the concluding sentence of the quotation we have given is really amusing. "To his conduct may be traced, in a great degree, the seizure of mesmerism in England by quacks, jugglers, &c., and its proscription by true science." If it be a matter for complaint that mesmerism got into the hands of unprofessional persons, we ask, why did it do so? Could not any person have predicted, if a great truth, capable of universal application and by right belonging to the medical profession, was neglected by that profession, that it would necessarily pass into the possession of the laity? But for Dr. Laycock to turn round at the eleventh hour, and with pharisaical simplicity say that the state of things which he deplores has been produced by Dr. Elliotson, when it is notorious that it has been produced by the wilfulness of Dr. Laycock, and all who think and act with him, is to say the least, a dishonest statement, and one not likely to impose upon any but the purblind, or those who thoughtlessly pin their faith to such authorities as the writers in the *British and Foreign Medical Review*.

Truth it appears, from whatever mine it may be raised,

Digitized by Google

or from whatever quarter it may be imported, is not to be worshipped *as truth,* but it must be dressed in a particular garb before it can be recognized, or before it can be rendered acceptable to orthodox practitioners, and obtain a position in the sacred records of true medicine. We have always been taught that true science embraced everything which was true, and accepted it for its intrinsic value, disregarding the quarter from which it might arrive; but according to Dr. Laycock, the fact of a great truth having been discovered, expeditiously published, recognized by the world, and appropriated to its proper use, is the reason it is "*proscribed by true science.*" Surely this writer must be considered a counterfeit professor—a pseudo-apostle of what we have been in the habit of considering true science. We ask, who are the quacks now? Where are the empirics on this occasion? Some men get out of their depth so recklessly, and flounder about in such a state of intellectual debility, that like the swinish herd when cast into the sea, every effort they make to release themselves from their awkward predicament, but hastens their dissolution. As a medical ethical writer it is evident Dr. Laycock has failed, and on such a subject a single failure must be considered as equivalent to a compulsory retirement from this division of literary labour.

"None to the peak
Return, who falleth to the mountain's base."

Our space will not permit us to continue the subject, tempting as it is, for there is scarcely a page in the article with the doctrine in which we can entirely agree. We stated just now that the article was brimful of contradictions, and that we were quite certain we could trace the work of two persons therein. We cannot better illustrate this charge than by giving the following quotation. Dr. Laycock or Dr. Carpenter, then, says, that the editor of the *Bridgewater Times* thus writes of the members of the medical profession:—

"They appear to resent any departure from precedent in a manner which leads the public to suspect that they are enemies to the advancement of medical science. Instead of carefully and calmly examining any new principle or practice, they at once place themselves in opposition, ridicule it, and its professors; and if they cannot succeed in upsetting it in this way, they strive by some such means as that exhibited in Messrs. Edwards and Blake's case, to damage the character of its professor in public estimation."

We say, bravo, Mr. Editor of the *Bridgewater Times,* you have written the truth. But Dr. Laycock or Dr. Carpenter says:—

Digitized by Google

"We do not know [*innocents*] whether this accusation be true or false; but we are certain that all experiments on health and life, *by whomsoever made,* all *facts* or *phenomena* likely to elucidate the science, or add to the art of medicine, *nay, all things whatsoever having relation thereto,* deserve a calm investigation from the profession. Human life and ease *are too sacred to be sacrificed to prejudice,* however praiseworthy; medical art must be advanced without regard to feelings or individuals. The true practitioner like the emmet,

"Quicquid ore trahit, et addit acervo."

Surely we shall not be considered to exceed the bounds of politeness if we ask for a *little* consistency in the next article on medical ethics in the *British and Foreign Medical Review.*

One word more before we part with Dr. Laycock. He says (p. 293):—

"Hence, mesmerism, ignores *more* or *less* the use of the stethoscope, the microscope, the urinometer, the speculum, the sound; hence the professors cultivate no accessory sciences, unless it *be for parade and show,* for their principles are sufficient of themselves, and have no connexion with other branches of human knowledge."

We can assure Dr. Laycock that we use all these aids to correct diagnosis every day. We flatter ourselves that we are what may be considered *hard workers* in our profession; and that, in addition to all other means which we possess for the treatment of disease, we prescribe mesmerism where we think it necessary. When we are in the possession of a truth, we never wait till our compeers consider it is *respectable* to announce our belief. We take our stand upon it, and we know full well that the opposing world will come over to our opinion.

L. E. G. E.

XV. *Cure of long-standing Inflammation of the Eyes, painless destruction of a Ganglion with some mesmeric phenomena, instances of Mesmeric Insensibility, success of Ether and Mesmerism conjointly, and painless extraction of a Tooth.* By W. J. Tubbs, Surgeon.

"Only let some adventurous and sanguine practitioner, possessed of the infallible talisman, M.D., M.B., or F.R.C.S., propose a new remedy, or an out-of-the-way operation, be it chloroform, or catheterising the Fallopian tubes, &c., &c.; let him forthwith advertize himself and his marvellous abortion, or *parturiunt montes* offspring, in a popular medical journal, and straightway the experiment is tried on hundreds of faith-inspired patients, to the great emolument of the operative chemist or the crack instrument-maker of the day. And yet every body rails at the Homœopaths, *Mesmerists, et hoc genus omne,* whilst the nu-

Digitized by Google

merous quacks within the profession grow rich, and laugh at their honester-principled brethren."*—WILLIAM SMITH, Member, &c. *Medical Gazette*, March 15, 1850; p. 451.

Chronic Inflammation of the Eyes.

FRANCES Smith, aged 30 years, of Outwell, was first attacked with inflammation of the eyes when cook in the service of a clergyman at Oakley in Hampshire, and attributes the inflammation to the great heat to which she was constantly exposed. She returned home, being unable to continue in service. On the 29th of June she applied to me. She was obliged to wear a green shade. The sclerotic coat of both eyes was inflamed, and there was a lencomatous† state of the left eye, external to the centre of the cornea. She stated that, after the application of blisters behind the ears, her eyes always got nearly well, and remained so for a week or fortnight, when she was again compelled to have recourse to blisters.

I mesmerised her on the 27th of June, and three days afterwards she left off her shade.

She was mesmerised twice daily until the 5th of July, on which day she left my infirmary‡ perfectly cured. I called upon her on the 11th August: her eyes were then free from inflammation, and could bear the strongest ordinary light.

Ganglion of the Wrist dispersed without pain in the mesmeric state.

Miss A. W., living at Newmarket, came to me on the 2nd of August, and expressed a wish to be mesmerised for the purpose of having a tumor removed from her wrist, which had considerably weakened her hand. Passes at the back of her head very speedily produced insensibility: but, being just then called to a case of urgency some miles off, I had to defer the operation. Miss W. was thrown into the mesmeric sleep every day until the 7th, on which day during the trance I dispersed the tumor by several blows with the back of a book, she remaining all the time immovable and calm. A few minutes after the operation she was seen by Mr. Palmer, solicitor, Mr. Chapman, grocer, and Mr. Harris, in whose presence I asked her whether she would have the tumor removed the next day. She answered, "If you please, Sir,"

* These are the opinions of one who, poor man, evidently considers us quacks. —*Zoist.*

† Lencoma is a white opacity of the cornea or window of the eye.—*Zoist.*

‡ Mr. Tubbs has made an infirmary over his coach-house; it answers exceedingly well. It is made, with rods, ringles, and curtains, into boxes, so that each patient is unseen by all the rest. Every morning from nine till half-past ten, and from half-past six till nine evening, are the hours on which he attends to mesmeric patients.—*Zoist.*

Digitized by Google

and said she felt very comfortable and happy. After she had slept about two hours I demesmerised her; she was quite unconscious of the severe blows which had been inflicted.

Miss W. met me at the Lamb Inn, Ely, on my return from Downham in the isle, on the 14th. I minutely examined the hand, and found the tumor had disappeared.

All the higher phenomena of mesmerism were beautifully shewn in this case.

The following is a note from her:—

"Newmarket, August, 1850.

"Sir,—I am happy to say that the tumor from my wrist is quite dispersed, and perfectly free from pain; and should I at any time have to undergo an operation, it should be under the influence of mesmerism, as I am positive I never felt the slightest pain whilst you performed the operation. Having therefore derived benefit, I can speak with confidence upon the science.

"I remain, your's respectfully,

"A Friend to Mesmerism.

"W. J. Tubbs, Esq., Upwell."

Mesmeric Anæsthesia.

William Benstead, of Wisbech, 34 years of age, and single, had been subject for 16 years to fits, which originated in his being worried by a horse, at Peterborough. They occurred almost daily, sometimes twice in the day, and lasted an hour or more. One leg was permanently contracted, and in this state he could walk with crutches, pointing his toe downwards. He was twice bled, at his own request, and subjected to various plans of treatment in vain. On the 29th April, 1849, I was requested to mesmerise him. Mr. Burman turned down the bed-clothes, and shewed me the man's right leg, spasmodically drawn up, and any attempt to extend it caused extreme agony. A pillow was placed at his back as he sat, and the mesmeric process threw him readily into a deep mesmeric trance. I breathed upon the contracted limb, and he was presently able to extend it. The most violent pull gave no indication of pain. He was soon found to be readily attracted and repelled. I drew up the right hand, then the left, and, while the right was half bent, I rendered it rigid, and, on being breathed upon, it relaxed. His stiffening by passes, and relaxation by breathing, were repeated many times. The head was then drawn forwards, and again driven back by darting the fingers towards it. He was then drawn sideways off the bed upon his feet to the centre of the room, walking all the time with the toe and heel flat on the ground, although the heel had not been down before for a considerable time; at first he tottered, but soon walked well, and actually

Digitized by Google

danced at the wish of the mesmeriser. He returned to bed, and was demesmerised. Mr. Burman was satisfied he might have undergone any surgical operation without suffering. Mr. Hides, surgeon, of Wisbech, and Mr. Medcalf, surgeon, of Tydd St. Mary's, were also present.

The man had been originally mesmerised by John Hopper, who thus averted a fit, and did the same frequently afterwards. This John Hopper was himself very susceptible, and had been often thrown by me into the mesmeric sleep, in which he could not be made to feel pain.

Joint success of Ether and Mesmerism.

On the day of my visit, it was proposed to amputate a diseased finger which required this operation; as he had not been mesmerised for a week he was not very susceptible, and the passing and repassing of any person in the room, and the noise of the children playing, prevented complete success. I, following the suggestions of Professor Gregory, of Edinburgh, proposed that a little chloroform should be administered. A little was dropped upon a handkerchief, and instantly stupified him. The finger was removed without any sign of sensation. While the artery was being searched for, I requested Mr. Hides to assist me in making longitudinal passes, and sleep-waking was produced. On being asked if he would have his finger amputated to-day or to-morrow, he replied, "Why now to be sure." He was then made to walk into another room, and afterwards was awakened by demesmerising passes, so that his state had been truly mesmeric.

N.B. Mr. Burman (a few days after I left) extracted a tooth from Benstead while mesmerised, and, on returning to the ward a few moments after the operation, found him in the same insensible state. On being demesmerised the man was not aware of its extraction.

Extraction of a Tooth in the Mesmeric State.

Yesterday (August 29, 1850) my assistant extracted a firm molar tooth from the left lower jaw for Eliza Pall, of Upwell. During the lancing of the gum, and much force used in its extraction, not a muscle was seen to stir. On demesmerising the patient, she was unconscious of its having been removed. This was only the second time of her being mesmerised.

Digitized by Google

XVI. *Instance of Clairvoyance during Sleep.* Communicated by Dr. Davey, of the Colney Hatch Lunatic Asylum.

"My dear ——,

"In accordance with your request I herewith transmit you particulars, as they occurred, of the peculiar dream, if such it may be called, which proved of so essential service to me.

"As I mentioned to you, I had been bothered since September with an error in my cash account for that month; and, despite many hours examination, it defied all my efforts, and I almost gave it up as a hopeless case. It had been the subject of my waking thoughts for many nights, and had occupied a large portion of my leisure hours. Matters remained thus unsettled until the 11th December. On this night I had not, to my knowledge, once thought of the subject; but I had not long been in bed, and *asleep*, when my brain was as busy with the books, as though I had been at my desk. The cash book, bankers' pass books, &c., &c., appeared before me, and, without any apparent trouble, I almost immediately discovered the cause of the mistake, which had arisen out of a complicated cross-entry. I perfectly recollect having taken a slip of paper in my dream and made such a memorandum as would enable me to correct the error at some leisure time; and, having done this, that the whole of the circumstances had passed from my mind. When I awoke in the morning I had not the slightest recollection of my dream, nor did it once occur to me throughout the day, although I had the very books before me on which I had apparently been engaged in my sleep. When I returned home in the afternoon, as I did early for the purpose of dressing, and proceeded to shave, I took up a piece of paper from my dressing table to wipe my razor, and you may imagine my surprize at finding thereon the very memorandum I fancied had been made during the previous night. The effect on me was such that I returned to our office and turned to the cash book, when I found that I had really *when asleep* detected the error which I could not detect in my waking hours, and had actually jotted it down at the time. I should not have thought much of all this but for our conversation. It certainly is a convincing proof to me, that the mind can and does act quite independently of the body,* and that in a more rational and connected manner than many folks would suppose.

* This is absurdity. The brain was acting in all this: and the writer, while he uses the babyish language of the world, really knows better; for he says his "*brain* was as busy with his books, as if he had been at his desk." Sleep is quite consistent with partial action of the brain: and this partial action may be more intense than in the waking state. Imagination or conception is infinitely stronger in dreams than in the waking state.

Digitized by Google

"You are perfectly at liberty to make any use you please of this communication if it will support any theory you are anxious to establish.

"I remain, dear Sir,
"Your's truly,
"January 14th, 1850. "C. J. E.

"P.S. I may add that, on a former occasion, nearly a similar occurrence took place; with, however, this difference, that I awoke at the conclusion of the dream, and was perfectly aware, when certainly awake, of having made the memorandum at that time. This however was not the case in the occurrence I have above detailed. Should you be likely to print the above, please let it appear with *initials only*, as, although I would corroborate it to any one wishing for a personal satisfaction by inquiry, I have no desire to see my name in type; it might also be prejudicial to me."*

** In reply to our enquiry for further information, our informant writes as follows.—*Zoist.*

"I have no recollection whatever as to where I obtained the writing materials, or rather paper and pencil, with which I made the memorandum referred to. It certainly must have been written in the dark, and in my bed-room, as I found both paper and pencil there the following afternoon, and could not for a long time understand anything about it. The pencil was not one which I am in the habit of carrying, and my impression is that I must have either found it accidentally in the room, or gone down stairs for it.

"C. J. E."

XVII. *Postscripts to Dr. Elliotson's articles upon Dr. Todd's mis-statements and Dr. J. A. Wilson's Harveian Oration.*

At p. 251, I said that Dr. Todd flippantly represented that "*after* one of these mesmeric sittings he (the patient) received his hearing, and in three quarters of an hour after that his speech."

On this I ought to have remarked that it was *not after* but *during* the mesmeric sleep-waking of the patient that these two restorations were accomplished, and accomplished with and during great perseverance on my part in local mesmerising and a determination to effect the cure if possible on that morning (see pp. 246-7). Dr. Todd knew all this from *The Zoist.*

* We have the gentleman's name and address.—*Zoist.*

Digitized by Google

At p. 282, I said that Dr. J. A. Wilson calls Dr. Golden Bird, *Aureus avis:* but I find the name is Golding Bird, so that the joke is a very bad one.

At p. 273, for *trust their wives or daughters,* I should have written, *trust themselves, their wives and daughters.*

Second Postscript.

Frankfort, Sept. 16th.

Bad as this joke is, I find there is a worse; so bad, indeed, that I never perceived it till this morning, when I happened to wake long before it was time to get up and began thinking of a thousand things. I should never have discovered it but for being in Frankfort and thinking of the Jew's Lane where Rothschild was born, of the abundance of Jews here, of two persons on board the steamer yesterday, one a Jew and the other a Christian born of a Jewish father, and there being a ham at dinner: and then of the Germans calling pork swine-flesh *(schwein-fleisch),* and then of Dr. Wilson calling a Dr. Sweeny "*medicus porcinus,*"—a pig-gish doctor. It now suddenly flashed upon me that he so called the blockhead, not, as I had thought, because of the poor man's stupidity, but because the booby's name was *Sweeny,* which was all but *Swiny.*

When I recorded his lamentation over the lost shilling in his fees, I might as well have mentioned his grief that the college could give his audience and himself nothing to eat *(impransis)* after their labour of listening to his heavy blows upon countless persons and his toil in carrying on such an onslaught for between one and two hours, and pouring forth such torrents of sesquipedalians—*mulierc ularum—obstetrica-rum—mesmericarum—episcopis mesmericis et archiepiscopis archimesmericis—medico-chirurgico-obstetrico-practici.* Mine was the first oration followed by a dinner for twenty-five years. After Dr. Wilson's oration, they all went empty away.

J. Elliotson.

*** I have just heard from Miss Martineau that her cow remains quite well, and gives ten quarts of milk a day. So much for the fibs now prevalent,—as the power of mesmerism can be no longer denied,—that after mesmeric cures relapses always occur and ill effects ensue sooner or later.

The word *fare,* used at p. 302 by Miss Martineau's Norfolk farming man, is a Norfolk word and signifies to incline to, or to be actually in a condition. In the tale of *David Copperfield,* Mr. Dickens makes Ham say to Copperfield, at p. 523, "I *fare* to feel sure on't."

Digitized by Google

XVIII. *Mesmeric Infirmary.*

We are happy to report that this unpretending institution is working satisfactorily. About twenty patients are mesmerised every day between 10 and 4 o'clock by two able healthy mesmerisers and the secretary: and great has been the good already done. The committee, the majority being medical gentlemen, meet every Monday, at two o'clock, to examine the cases of fresh applicants, and carefully listen to a report of the proceedings of every day in the previous week,—the attendance of each patient, with the length of each mesmeric process; the duration of the sleep, if any; and all the effects, being duly detailed, as well as a report being given of the state of each patient on the last Saturday compared with that on the preceding Saturday. Everything is conducted in the most orderly, attentive, and unexceptionable manner. The mesmerisers and the secretary deserve every praise. Mr. Buckland will be succeeded as secretary and resident superintendent on the 14th of October by Mr. Capern of Tiverton, whose mesmeric power and disinterested benevolence are so great. Mr. Buckland has scrupulously fulfilled all his mesmeric duties, and has conducted himself towards the patients and every one else with the utmost kindness and attention, and superintended the administration of mesmerism as it should always be conducted.

Since the last report was published in July there have been the following additional Donors:—

	£	s.	d.
The Archbishop of Dublin	10	0	0
The Rev. Dr. Knatchbull, Smeethe Rectory, Kent	2	0	0
Mr. Langston, M.P.	100	0	0
Mr. Snewing, Kenilworth	1	0	0
Miss Spedding	5	0	0

And the following additional Subscribers:—

Mr. J. Baldock, H.M. Dockyard, Sheerness	1	1	0
Mr. George H. Barth, 4, Mornington Crescent	2	2	0
Mr. Bishop, Hastings	1	1	0
Mr. Buckland, Mesmeric Infirmary	1	1	0
Rev. Joshua Cautley, Thorney, Peterborough	1	1	0
Mr. Deverel, Purbrook Park, Portsmouth	2	0	0
Mrs. Gosset, 3, Westbourne Place, Hyde Park	1	1	0
Mr. Heath, 123, Edgeware Road	1	1	0
Mr. William Salmon, Red Lion Street	1	1	0
Mr. E. Shackleton	1	1	0
Mr. Taylor, Dockeray Hall, Cumberland	1	1	0
Mr. Vieusseux, 6, Gloster Place, Regent's Park	1	1	0
Mrs. Van der Heyde, Sydenham	1	1	0

And among those who had promised assistance the following remain:—

	Don.			Subs.		
	£	s.	d.	£	s.	d.
Adare, Viscount, M.P., F.R.S., Eaton Square	10	0	0	2	2	0
Bell, Mrs.				1	0	0
Bully, M. de, 15, Harley Street	1	0	0			

Digitized by Google

Flintoff, Mr. S., Surgeon, 73, Great Titchfield Street ..	5	0	0			
Flintoff, Mr. H., 12, Orchard Street, Portman Square ..				1	1	0
Frances, Mrs., 9, Norfolk Crescent, Hyde Park				1	1	0
Hands, Mr. D., Surgeon, Dorset Square..	5	0	0			
Kingdom, Mr. W,, Westbourne Terrace, Hyde Park....	21	0	0	5	5	0
Majendie, Mr., F.R.S., Hedingham Castle, Essex	5	5	0			
Moore, Mr. R. R., Temple				1	1	0
Murray, Mr. T. Lamie, 26, Cornhill	50	0	0			
Swann, Mr. Edward Gibbon				2	2	0

BOOKS RECEIVED.

Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their relations to Vital Force. By Baron Charles Von Reichenbach. The complete work, from the German Second Edition. With the addition of a Preface and Critical Notes, by John Ashburner, M.D. London: Baillière, Regent Street.

See our abstract of the former edition in Nos. XIII., XIV., XV.

Dr. Ashburner has been prevented by ill health from preparing the second part. As soon as it is published we shall review the work.

*** Dr. Gregory, of Edinburgh, has also published a translation of this edition, but has not sent us a copy.

The Art of Questioning and Answering in French. By A. C. G. Jobart.

Pure Sounds against Immaterialism, or that Sounds are not pure Sounds. Written for a Prize. By A. C. G. Jobart.

Vegetarian Reports and Messenger.

The Insanity of Mankind. By Arthur Trevelyan.

Theory of Heat and the Vital Principle. By Arthur Trevelyan.

The Method of using the Apparatus for exhibiting Vibrations caused by Heat. 1829. A description of a Chemical Vapour Lamp Furnace, 1834. And an account of an Experiment with Chlorine Gas, 1833. By Arthur Trevelyan.

Religious Mystery considered.

NOTICES TO CORRESPONDENTS.

In our next will be published the articles with which we have been favoured by Mr. Davey, Mr. Elliot, Mr. Fradelle, Mr. Hayman, Mr. Hobson, Mr. Lee, Mr. Lloyd, Mr. Majendie, Non-Wist, Mr. Reynoldson, Mr. Rolfe, Mr. Sloman, Dr. Storer, Mr. H. S. Thompson, J. W., Mr. Capern, &c.

The prophecies of Nostradamus have been received, and are under consideration.

Digitized by Google

THE ZOIST.

No. XXXII.

JANUARY, 1851.

I. *Distressing effects produced in a Doctor upon the removal of a Disease from a Cow with Mesmerism.* By Miss HARRIET MARTINEAU. Communicated by Dr. Elliotson.

"— tantæne animis cælestibus iræ?"*
VIRGIL, *Æneid.* i. 11.

THE following letter could not but suggest to me this exclamation of Virgil when about to relate the conduct of one in a very high situation.

"Ambleside, Oct. 23rd.

"Dear Dr. Elliotson,—Something has just happened which has amused my household so extremely that I am tempted, as you are a party concerned, to tell you of it, and let you share the laugh. It appears that not only are sick brutes like sick people under the power of mesmerism, but that the analogy extends to the respective doctors. The cow-doctor has just been here in a prodigious rage. Somebody has read him the account of Ailsie's cure from a newspaper, and he has come all the way from Rydal to abuse us,—in the very same words that some other doctors have abused us before, about my own recovery, and my maid Jane's, and some others'. He says we want people to believe that his medicines and doings did no good,—that we cured the cow and not he, and so forth. He adds, however, something more liberal than I have yet heard from anti-mesmeric doctors,—that the next time my cows are ill, we may cure them by mesmerism, for he will give them no more medicine: we may try by ourselves what mesmerism will do. This advice is liberal, and it comes in corroboration of my own opinion.

* "Can heavenly creatures get so furious?"

Digitized by Google

"Though this incident is ludicrous enough, there is a serious aspect of it. It is a striking instance of the likeness of human nature everywhere, in similar circumstances of stimulus or temptation. I should be glad if any medical man should be struck with this, and (if he deserves the mortification) should see himself reflected in the case of this cow-doctor. The cow-doctor's case is the boldest, because he is cut off from the commonest resort of the opponents of mesmerism,—imputation upon the patient. He cannot say that the cow is an impostor; so he gives us the plain truth, declares his rage to be because we think there is something better than his craft. As he cannot blame his patient, he quarrels with nature and those who study nature and use her benefits. I am sorry for the poor man's passion: but we are obliged to him for thus making himself a mirror of professional nature.

"I am very truly yours,

"HARRIET MARTINEAU."

I can imagine some physicians falling into an extasy of delight on learning the truly professional, disinterested, scientific, and manly and uncompromising indignation of the cow-doctor, wishing it were possible to propose him for a Fellowship, and exclaiming with the medical chorus in Molière's *Malade Imaginaire*:—

"Dignus, dignus est intrare
In nostro docto corpore."

Some exclusive Fellows, however, would object to his admission, and not allow the cry of—

"Phœbe fave; novus ingreditur tua templa sacerdos,"

even though his supporters should promise to make him sweet and clean, and comb his hair, and provide him with an Oxford or Cambridge gown, worn by so many Fellows who never saw either university, and to urge him to a respectable appearance in the further words of the same Roman poet to the god:—

"Sed nitidus pulcherque veni: nunc indue vestem
Sepositam: longas nunc bene pecte comas."

TIBULLUS, *Elegia*, ii. v.

It is, therefore, probable that a subscription for a testimonial will be set on foot: and a statue may be agreed upon. The cow-doctor may be represented taking mesmerism, in the shape of a formidable bull, by the horns; and the various proprietors, editors, and sub-editors of the medical journals, and their allies of all professional grades, may

Digitized by Google

be also represented as spectators in high excitement at his prowess. A statue represents but one moment of an action: and the subsequent events of his being tossed into the air and coming down a senseless carcase, while the bull looked round in triumph and contempt upon the spectators, who then took to their heels and were heard of no more, will be handed down to posterity in the pages of *The Zoist*.

JOHN ELLIOTSON.

II. *Striking utility of Local Mesmerism upon a Steer's inflamed leg and foot, and upon a human finger agonized through a wound with a rusty nail.* By Mrs. VON DER HEYDE, Lewisham. Communicated by Dr. Elliotson.

"Our readers will very well remember that years ago Miss Martineau made some noise by the publication of her personal mesmeric experiences—and by the blindness that could not, or the self-will that would not, see, even after they were pointed out, the large holes in the argument by which her positions were sustained. Once more the same lady appears publicly in the character of a mesmerist,—once more leaning on the logic which proceeds by the conversion of the coincidence into the *sequitur*,—but this time having a patient that announces a great enlargement of the field of mesmerism. Miss Martineau has been mesmerising a cow. The case of the cow bears a strong resemblance to Miss Martineau's own. The cow was taken violently ill, and the cow-doctor was sent for: which in our opinion was a very rational proceeding under the circumstances. The doctor said, that if the cow did not get better, she would die; and, that she *might* get better, he proceeded to bleed her and apply other active remedies. After the remedies had had sufficient time to act, the cow did get better; but as she had not got well at once, Miss Martineau had in the meantime had 'passes made along the spine,'—and, as in her own case, the passes have the credit of the cure which was in progress under the administrations of the doctor at the time when they were made. We have a group of three leading facts—based on the illness of the cow. The cow was bled and took 'strong medicines,'—the cow was mesmerised—the cow got well. The first of these facts, for the sake of simplification, is discharged altogether,—and the two remaining propositions are strung together, and married by Miss Martineau into the relationship of cause and effect. Suppose, now, the cow had not been bled and physicked:—has Miss Martineau no misgiving as to what might have been the result?—Not that we mean to affirm that a cow is not as good a subject to *conjure* with as an artful servant girl,—and a great deal more to be depended on as far as the evidence goes. In all physiological facts relating to the mere animal organism of the human body, we may expect to find the same phenomena exhibited by the lower animals. Thus, if the decillionth of a grain of charcoal makes a man drunk, as alleged by Hahnemann,—it ought to produce the same effects on a dog or a cat. If human beings may be sent to sleep by staring at them, or flourishing in their faces,—so may animals. Even the circumstance that the cow fell asleep while the man was mesmerising her, fails to convince us. It is a well-known fact in natural history that cows sleep without mesmerism:—that sleep precedes a favourable termination of disease is also well known. Whatever may be the real condition of the nervous system during the cataleptic sleep occasionally observed in susceptible persons, *we know too little of its curative effects to say that in any case it produces a beneficial effect on the animal system.*—In fine, we ask Miss Martineau to reconsider the evidence, and be just to the cow-doctor."—*Athenæum*, Oct. 26, 1850.

THIS article of the *Athenæum* is one tissue of falsehoods. Mr. Dilke, in his supreme ignorance of cerebral physiology,

Digitized by Google

and indeed of all science, issued an order that all writers in the *Athenæum* should scout phrenology as nonsense; when mesmerism attracted public attention, he issued an order that mesmerism should be scouted as another quackery: and those with whom it is an object to earn his money wrote and write accordingly in all abjectness, and will till fresh orders are issued by a wiser man.*

Miss Martineau had a complaint which disabled her from exertion and rendered her life miserable, and was treated for five years by medical men absolutely in vain; and the most experienced declared she would never recover. In truth the means employed never cured such a case and never will. She was well mesmerised by a powerful mesmeriser, Mrs. Montague Wynyard, and perfectly recovered. Those who wish to be satisfied of all this, and to learn the disgraceful, aye, and disgusting and heartless, conduct of some persons who ought to hide their heads for ever, must read *The Zoist*, No. IX., pp. 86—96. An article in No. XII., and one in No. XIV., are worth looking at.

The cow-doctor did *not* say the cow would die if she did not get better; but that he was sure she would die if she were not much relieved *before* his evening visit: and there were no signs of relief *at* his evening visit, soon after eight o'clock, and he then absolutely said she could not recover, and it was a chance if she lived till morning. At ten she was worse; in a desperate state: struggling for breath, quivering, choking, and in a flame of fever: her eyes were starting: her mouth and nostrils dry: and the functions suspended as they had been all day. At *midnight* there was still no improvement nor promise of any: and she was then mesmerised, and *in a few minutes* her breathing became easier, her eyes were less wild, her mouth moist, and before morning she was relieved in all ways. On calling in the morning he exclaimed that he had "never thought to see her alive again."† The cow did not get better after the doctor's remedies had time to act. Moreover the cow had a relapse at noon and was almost as bad as ever. No bleeding or medicine was employed: but she was mesmerised for an hour, and in two hours was out of danger, and has never been ill since. The writer's conscience allowed him artfully to suppress this.

The writer who could pen such a wicked perversion of truth walks among civilized men, among *Christians*, and is

* For an example of the iron rule of the editor of the *Athenæum*, see an account of the humiliating position of Mr. Robert Hunt, one of his reporters, in *Zoist*, No. XXIX., pp. 104-6. Also in the present number, p. 342.

† See No. XXXI., p. 301.

Digitized by Google

tolerated! His vocation is to earn his livelihood by attempting to obstruct a mighty truth and the alleviation and cure of the sufferings of his fellow-creatures—human and brute. Unhappy is the man who is in such a case.

How different was the impression made upon a lady will appear by the following letter. Of all bad beings a bad woman is in my eyes the worst: of all insufferable creatures a vain or superstitious woman is to me the most insufferable: but of all beings in my eyes a thoroughly sensible, conscientious, benevolent, and fearless woman is the most noble and delightful. JOHN ELLIOTSON.

"Vale Cottage, Sydenham,
"Nov. 2nd, 1850.

"My dear Sir,—If the following simple narrative will aid the cause of mesmerism, I shall be highly gratified.

"Having read your account of Miss Martineau's cow in *The Zoist*, I determined to try it on a steer, which my husband had purchased of a drover. The poor beast from being overdriven had a very inflamed leg and foot, so that he could scarcely move. The parts were poulticed for two days and a half, and, as our man says, the foot looked as if rotten. I now went into the farm-yard, and saw it, and had the poultice removed, and directed the man how to make passes. He did so for nearly a week, when the foot was *quite well.* The passes were made for a quarter of an hour three times a day, and nothing was applied from the day the poultice was removed. Our simple-minded man was quite astonished.

"But now for my anecdote. Impressed with the wonderful cure of the steer, John Howell, the man who mesmerised it, having run a rusty nail into his finger and suffering excessive pain, thought he would mesmerise the part. He did so with his other hand. He declares he felt the agony darting out of his finger-end,—it *was well.* If this statement requires his signature, here it is:—

"'I, John Howell, do here certify that the steer was cured, and likewise my finger, by my mistress's directions.'

"I remain, dear Sir, yours very respectfully,
"CHARLOTTE A. VON DER HEYDE.

"Dr. Elliotson."

Digitized by Google

III. *Two Cures of violent Fits.* By Mr. RAWE, Lemaile, Wadebridge, Cornwall.

"Homœopathy and mesmerism are the nearest approaches to the *laissez-faire* in medicine that can be conceived; and if the prophets of these *mysticisms* would only go a step further in that direction, they would find that Nature could perform her own cures without the globules and without the mesmeric passes. The *trick* in each case is a mere redundancy. It does no harm—except so far as the MORALS of medical practice are concerned, and except so far as reliance on it may stand in the way of active remedies when active remedies are imperatively demanded,—and no good. Whatever of real and useful appears to exist by the side of these *modern quackeries* is traceable—as was elaborately shewn by Mr. Noble in his *Mesmerism: True or False?*—to the action of natural forces, unconnected with the mysteries of mesmerism, odylism, homœopathy, and so forth." —*Athenæum*, Nov. 16, 1850. The wise writer and Mr. Noble are *Par Nobile.*

TO THE EDITOR OF THE ZOIST.

SIR,—I beg to offer you a brief account of two cases of fits treated mesmerically, thinking you may judge the communication, either in its present or an abridged form, of sufficient interest for insertion in your journal.

Residing in this remote part of the country, and debarred as I am from any opportunity of personal communication with other mesmerists, the arrival once a quarter of my copy of *The Zoist* is an event of much interest with me, and, in return for the pleasure and instruction derived from it, I would willingly contribute anything which might be considered of any value in my mesmeric experience.

I am, Sir, yours obediently,

Lemaile, near Wadebridge, JOHN RAWE.
Cornwall, Nov. 3, 1850.

N. Tom, a lad about 15 years of age, engaged in farm-work, was in November, 1848, attacked with fits attended with a degree of insanity. He received medical treatment from Mr. Wilkins, a talented surgeon of this neighbourhood, but *without benefit.* I heard occasionally of these attacks, and concluded that the probable result would be his becoming an inmate of the lunatic asylum. Being a rather large payer to the poor-rate of this parish (Eglashayle), to which the boy belongs, I took the first opportunity of consulting with some of the parish officers on the case. I met Mr. Pollard, the much-respected guardian of the poor, and Mr. Lakeman, agent to Sir William Molesworth, and they agreed that some steps ought to be taken at once, and proposed sending him to the Truro Infirmary. I stated my opinion to be that nothing but a course of mesmerism would cure the boy. I heard nothing more of the matter for a week or two, when one evening the boy's father called on me, accompanied by his

Digitized by Google

son, and made the following statement:—An application had been made to the infirmary, but was refused on the ground that cases of fits were not received there. It was then proposed for him to be removed to the union-house to be under the care of the surgeon of the establishment. This the authorities refused on the ground of the appearance of insanity in his attacks. The poor man expressed himself perplexed what to do, and, having heard that I advocated mesmerism for such complaints, said he should feel greatly indebted if I would try it on his son. I told him to send the lad up next day, and, if he could do any work on the farm, he should have his wages for it. The man described the attacks as generally coming on about eight o'clock in the morning, the first symptoms being pain across the forehead and coldness of the extremities; the lad would at times fall down quite insensible; but generally would attempt to run straightforward, sometimes falling to the ground and rising again, the countenance appearing wild and distorted: if restrained, he would threaten violence. After the fit he would remember nothing of what had passed, was greatly relaxed, "as limp as a piece of cloth," to use the parent's words.

I commenced mesmerising N. Tom on the 31st of January, 1849, and continued the process half an hour daily for a fortnight, and every other day for the succeeding two weeks. He did not appear a susceptible subject during the first five sittings: the eyes never closed, but, to my surprise, the *head-ache and coldness of the extremities, which I found had before been felt every day*, whether a fit came or not, had *entirely disappeared from the first day of mesmerising.*

On the sixth day the eyes closed for a short time; and this effect gradually increased, so that in the half hour there would generally be three or four dozes of a few minutes each.

The fits *entirely left*, and the boy soon acquired a *healthful appearance;* and *from that time to the present*,—a year and ten months,—he has enjoyed *uninterrupted health.* This I am enabled to state, as I have had the boy in my domestic service.

This was the first serious case I ever undertook, and it occasioned me anxiety as well as labour: but I felt the gratifying success attending my efforts to be an ample reward.

Case II.—M. A. Osborn, aged 31, a married woman, and mother of six or seven children, had epileptic fits for *four years and a half;* sometimes several in a week, and was never free more than a week or two at a time.

She has had several narrow escapes when seized with the

Digitized by Google

fits. On one occasion, having fallen on the hearth with her baby, her clothes were beginning to burn when her mother accidentally came into the house: she has fallen down stairs: and one dark evening, when going to her father's house, she fell with her face in a drain of water; some one happening to pass heard a struggling, and, getting a light, came in time to prevent suffocation.

M. A. O. applied to a medical man, and says his answer was, "*that he could do her no good; that all the drugs in his surgery would be of no avail.*" He recommended her to get a bottle of spirit, and, when she felt any symptoms of a fit, to take a dram. This was tried, but not long persisted in, as the effect was to increase the severity of the fits. The struggling had not previously been very violent, but, in the attacks which followed the use of the spirit, it required three strong men to hold her.

This woman applied to me to be mesmerised on the 19th of March, 1849. There had been *no improvement up to that time*, but rather *an increase* of the disorder. I found her very susceptible to mesmerism, being rendered comatose in five minutes at the first sitting, and subsequently less than one minute was sufficient. I commenced to mesmerise her regularly half an hour every day. From notes made at the time I extract the following.

Her usual head-ache disappeared at once. In a few days she reported to me that a *great* change had taken place in her *nights' rest*. In time past she had been very wakeful and restless at night, and, when asleep, frequently moaned and started: now she had a profound slumber from bed time to rising time. She observed, that it seemed to her as if she was going to make up for all the lost sleep.

April 1st. M. A. O. has occasionally suffered pain in the *stomach* and in the *back:* to-day these are *quite gone*, but there is a rather severe pain in the right *leg*. She never, that she can remember, felt pain there before. In mesmerising her I have sometimes made long passes from head to foot.

5th. The pain in the leg *gone;* much pain in the *foot*.

7th. Pain in foot *gone*.

10th. Last night she was taken with trembling and a slight twitching of the limbs.

14th. She has felt rather poorly to-day: complained of a trembling sensation about the heart, similar to what she used to feel when a fit was coming on.

16th. From the unfavourable symptoms apparent for some days past, I feared that the sanguine hope I had indulged in

Digitized by Google

would receive a check, and that a fit would occur. After a month's exemption from them, it was with some anxiety that I looked for the arrival of the woman, and was relieved to find there had been *no fit.*

The cure had moreover been put to a severe test. The temper of this woman I knew to be very excitable, and she confessed to having been thrown into a great passion last evening by some domestic occurrence: formerly such a misfortune would have certainly been followed by one or more fits; now there was a trembling for about an hour.

Mesmerism was used every second day for about a week longer, and two or three times at irregular intervals afterwards. *Her cure then appeared complete.*

It is now *a year and a half* since I last mesmerised this woman, and she has had *no return* of the complaint: she has not had a fit since the first day of mesmerising.

J. R.

*** Having seen this communication, and being intimate with the family of the Molesworths, I mentioned it to the Dowager Lady Molesworth, who immediately said she would write to Mr. Lakeman to know who Mr. Rawe is. The following is his answer. What an example is Mr. Rawe to the Cornish gentry and medical men! JOHN ELLIOTSON.

"Coslelost, Nov. 29, 1850.

"My Lady,—Mr. John Rawe is a highly respectable yeoman: he farms principally his own land; and his veracity is undoubted. Dr. Elliotson need not doubt his report of the cures he has made by mesmerism.

"I remain, my Lady,
"Your faithful and obliged servant,
"JOHN LAKEMAN."

IV. *A Cure of Epilepsy, by Dr. Kenny, Stoke Newington.* By Mrs. COOPER, Stoke Newington. Communicated by Dr. Elliotson.

"We have *all along* maintained, with regard to mesmerism, that it embraces *psychological and physiological phenomena which deserve investigation.* We accept Baron Reichenbach's book as an attempt to explain the latter;—and very glad we should be if some one could as satisfactorily, under the former head, explain the condition of mind into which Dr. Ashburner and his brother mesmerists have got in this country."—*Athenæum*, Oct. 19, 1850.

THE ATHENÆUM HAS "ALL ALONG MAINTAINED, WITH REGARD TO MESMERISM, THAT IT EMBRACES PSYCHOLOGICAL AND PHYSIOLOGICAL PHENOMENA WHICH DESERVE INVESTIGATION!" The Pope and the cardinals have always maintained that the

Digitized by Google

sun does not go round the earth, but the earth round the sun, even as Galileo maintained these truths! Satan has always maintained that he wished all men to be good, and he has always preferred holy water to any other!*

The editor of the *Athenæum*, like many others, begins to suspect he must turn about or be in the minority.

On March 15th, 1849, a young lady, eighteen years of age, was brought to me labouring under epilepsy. It is my habit to abstain from proposing or even mentioning mesmerism to medical men in consultation, or to patients who seek my advice unaccompanied by a medical man, before it is mentioned to me. I therefore after taking down her case prescribed medicine. But the question of the propriety of mesmerism was put to me, and instantly, as is also my habit, I gave my opinion in regard to it without reserve. In order to encourage all the parties, I advised that the medicine and mesmerism should both be employed. The patient was cured, and the grateful mother eagerly offered to write out the case for publication, the patient and whole family joyfully assenting:—an example worthy of all imitation, and a sad contrast to the fear too frequently entertained of the ignorant and malicious.

"To Dr. Elliotson.

"9, Church Street, Stoke Newington,
"London, Dec. 20, 1850.

"Dear Sir,—As all who, either by themselves or their relatives have experienced the restorative powers of mesmerism,

* "The details of many of these cases of possession are so like the *wonders of mesmerism*, that they may be penned as proof that there is no *folly* so exposed, but that it has a chance of being revived; that there have been FOOLS AND KNAVES in all ages, and pretenders to *imaginary* sciences, whom the great vulgar and the small are always ready to credit."—*Athenæum*, Jan. 11, 1842.

"Hydropathy is, in fact, but one head of the great hydra *quackery*,—and is sprouting up at the expense of its scotched sisters, *mesmerism*, phrenology, and homœopathy. They are all the offspring of the same stock—*phantasies* of overwrought German abstraction; which, long after they had ceased to trouble the parent mind, are imported at second hand for the amusement of us English."—*Athenæum*, May 13, 1848.

"We would have been better satisfied to have seen mesmerism introduced among other mental *delusions*, than to find it used as the fly-wheel to carry the other parts of the machinery round the 'dead points' of the work, if such a mechanical phrase be permitted."—*Athenæum*, Review of Mr. Robert Hunt's *Panthea*. Mr. Hunt instantly fell on his knees before Mr. Dilke, and said he meant all the time to include it in delusions, "and that self-delusions and often, he feared, inexcusable fraud mark the small amount of truth upon which it lingers." I have heard that Mr. Dilke kept him on bread and water in a corner with a certain cap upon his head for a whole day, notwithstanding the naughty boy's blubbering and repentance.

See also the mottos in the present Number to Articles 2 and 3.

Digitized by Google

are indebted to your sagacity which perceived, and your truthfulness which asserted, its efficacy, in the face of prejudice too presuming to investigate and too angry to be fair, I beg you to accept a mother's gratitude, and a statement of a few particulars respecting the very severe disease of my daughter, and her recovery by the agency of *mesmerism only*.

"My daughter, Elizabeth Naish Cooper, although she had been vaccinated in infancy, sickened of the small-pox in the year 1846; this was succeeded by violent head-aches, and she had been subject from childhood to sick head-ache with which she awoke in the morning: the head-aches at length ceased, and epileptic fits began in December, 1848. The fits gradually increased in severity, duration and frequency, until we almost began to despair. She not only fell suddenly down senseless and went into strong convulsions by day, but after a time was attacked in the night, though never during the first three hours of sleep, and she sometimes was not awakened at all by the fit. They were often very numerous in her sleep. At last, the fits took place most frequently when she was getting up, or turning in bed before waking. In the convulsions she would bite her tongue and roll her eyes upwards. Besides the strong fits she had very many slight ones, almost merely threatenings. After an attack she usually vomited, and always had pain at the pit of the stomach, stupor and head-ache. Before the fit she always had pain in her jaws; and before, during, or after it, nettle-rash, which would not spare her eyelids, tongue, &c. She was always very thirsty, and had a voracious appetite: and her feet were always cold.

"Two eminent medical gentlemen in vain attempted her cure.

"The sea air, and likewise the air of the interior of Hampshire, were ineffectually resorted to. The disease gained upon her till, on March 15, 1849, I brought her under your notice, she being 18 years old. After you had taken down her case and prescribed sulphate of zinc for her, she herself, being a believer in mesmerism, though at that time I was not, because its phenomena had not come within the scope of my observation, nor the testimony as to its reality and curative power to my knowledge, earnestly asked you if she might not hope for a cure from mesmerism. You encouraged the idea, and shewed her how her sister was to make the mesmeric passes, and at the same time recommended me to read Sandby. Afterwards when you saw her sister and observed how nervous and delicate she was, you remarked that she was more fit to be mesmerised than to mesmerise. Her sister, however, mes-

Digitized by Google

merised her regularly: but never was able to produce the mesmeric sleep. She took the zinc three times a day for two months, in doses of four and five grains after the first fortnight; and at the close of the year a sharp attack of illness obliged her sister to desist from mesmerising her. The fits had long become less severe and of less duration. Elizabeth then grew worse, and, on the 15th February of the present year, fell down in a violent fit in Abney Park Cemetery. The assistance of Dr. Kenny, of High Street, Stoke Newington, was called for, and this gentleman kindly offered to try upon her the effect of daily mesmerism. On the 16th he gave her a cleansing medicine. On the 18th he began to mesmerise her; at the same time directing her to take no more medicine, to let her diet be like that of the rest of the family, but to abstain from fermented liquors; which indeed, with the exception of a short interval of six weeks, she had abstained from for the last two years.

"On the first day the effect was very slight; but, on the second, irrepressible streams of tears for hours coursed down her cheeks. I opened my eyes in wide astonishment, because she was a girl who never would indulge in tears, however keen her distress. On the third day she fell into a deep mesmeric sleep, from which it was twenty-four hours before she was completely awakened. Afterwards she was, from one to three hours daily, under the mesmeric influence, and often a great deal longer. Her *natural rest soon began to improve; she was no longer, by night, slumberous and semi-conscious, but soundly asleep.* The next advance towards health was marked by the *cessation of that obstinate constipation of the bowels by which her malady had all along been attended,* though they were invariably kept regular by strong medicine; then came *relief* from the *aching* and sense of *tightness* in the chest, which had generally preceded, and always succeeded, her fits. Subsequently the *sickness ceased,* and the stupor, that used to last for *hours,* passed away in about *twenty minutes.* At this stage of her recovery, Dr. Kenny pressed her, while she was in the mesmeric sleep, to tell him of some means of completing her cure. She replied, 'Mesmerise me every day; do not let me drink much of warm liquids; make me rise at five o'clock, and do not permit me to eat after seven o'clock in the evening.' These, her instructions, were strictly attended to, and though, through the ensuing three weeks, nature seemed in hard conflict with disease, and Elizabeth had many fits, yet they were unaccompanied by their former formidable symptoms, and the *14th of May witnessed her last.* Nearly eight lunar months have now elapsed without the slightest return

Digitized by Google

of her disorder. For five months the mesmeric treatment has been discontinued. Her digestion is good, so also are her spirits, and she has every indication of *vigorous health.*

"*Phenomena.*—The phenomena which Elizabeth presented while under the mesmeric treatment were very curious; and some of her illusions excited somewhat of apprehension in me, though they did not so in Dr. Kenny, to whose patient skill and generous and persevering benevolence, in the application of mesmeric power, she owes the cure of her awful malady. Shortly after she had been submitted to its agency she became highly somnambulic, and always then mistook the doctor for some other person; and, when the mesmeric influence had completely sealed up her eyelids, she used to charge him with taking away her sight, and allege that as a proof that he could not be Dr. Kenny;—'For Dr. Kenny is benevolent: the person therefore who has taken away my sight cannot be Dr. Kenny.' And if, either through design or inadvertently, he offended against a grammatical rule, she seized the circumstance as another evidence that he could not be Dr. Kenny;—'For Dr. Kenny is an educated gentleman, and would not fall into such an error.' She was always respectful to him when she was capable of perceiving that he was Dr. Kenny, and most discourteous when she took him for another person. But, though she quarrelled with and scolded him, she never failed of an excuse for keeping fast hold of him; generally observing that she must detain him, otherwise he would go and injure Dr. Kenny.

"She used to lock her left hand into the right hand of her mesmeriser so tightly that he could not always disengage himself. When asked why she grasped his hand so firmly, she would reply, 'Because it does me good.' I watched her anxiously; and, from the pertinacity with which she seized on every opportunity of glueing her hand, as it were, to that of the mesmeriser, and the sense of injury she expressed when not permitted so to do, I am persuaded that a healing effluence passed from it into hers.

"Whatever the mesmeriser ate she always tasted, and almost immediately. On one occasion, when she was in the mesmeric sleep, not being aware that raisins set her teeth aching, he ate of them. She then began to feel pain in her teeth, accused the doctor of putting raisins into her mouth, and, having in vain tried to find them with her own fingers, compelled the doctor to try to find and take them out with his, and this of course, as they had not been in her mouth, he

Digitized by Google

failed to do: and the irritation of her teeth did not cease till some little time after he had desisted from eating raisins.

"She often, during the sleep-waking state, required the mesmeriser to recite for her amusement the passages from Shakespeare, Pope, and other poets, with which he had stored his memory in youth. Her own was then so accurate that she at once detected any deviation from the received reading, and visited it with a no very gentle rebuke.

"Her sense of touch was greatly disturbed,* and often far from being nicely perceptive. On one occasion she accused her mesmeriser of taking her to sea in a crazy boat, and, as she stumbled against and felt the different articles of furniture, she called them rocks; and, when, to allay her fear and dispel the illusion, she was made to feel the carpet, she observed, 'This is sand, such as is always to be found near rocks and about the sea.' When with extended arm I leant against the mantel to keep her from the fire, she struck against me, and exclaimed, 'O we are at Spithead now, and here is a part of the Royal George;' and then, seizing my hand, she said, 'I'll have a relic of this;' and, taking a pair of scissors from her pocket, she was proceeding to cut a piece from my thumb, when the doctor came to my rescue. A circumstance or two, besides this, occurred to teach that somnambulic patients should be deprived of knives, scissors, and instruments of mischief previously to being mesmerised. On another occasion she saw tigers and heard thunder, and asserted that she had been taken to the deserts of Africa; and, when the doctor said that the noise was from the waggons in the street, she exclaimed, 'What ignorance! and you call yourself Dr. Kenny. But who ever heard of streets in the deserts of Africa?' With a strength that overpowered mine and the doctor's, she forced open the door, and rushed away from the room which she called the deserts of Africa.

"One afternoon, when she had been more than four hours in a mesmeric sleep, from which the doctor had in vain endeavoured to awaken her, the motion of her lips and her looks evinced that she was holding a conversation, though her eyes were perfectly closed and her voice inaudible: and, when the doctor came the second time, and partially awoke her, she instantly gave him his dismission, saying that a gentleman had visited and promised to cure her, and had brought a green vase as a token that he was sent to do so. This personage was a mere creature of her imagination; yet, of all her

* This was in reality cerebral hallucination.—J. E.

Digitized by Google

strange doings under the influence of mesmerism, and all her strange visions and imaginings, this apparition has alone left a trace behind. She faintly remembers talking to a gentleman with a green vase who came to cure her.

"While under delusions respecting the identity of the doctor, she always knew his ring, and, unable otherwise to account for its being on the finger of the mesmeriser, she would accuse him of obtaining it unfairly, and insist on having it transferred to her own finger, that she might restore it to Dr. Kenny. She constantly required him to deliver to her whatever money he had about him, always knowing my money from that of the mesmeriser. On every occasion that I stealthily handed it to him that he might give it to her instead of his own, she indignantly threw it away. She shewed a great abhorrence of me during the mesmeric state; sometimes angrily asking, 'Who are you?' at others asserting I was a creature whom the mesmeriser had brought to torment her. She shrank from contact with me; unless, during her somnambulism, I became an obstacle in her way, when she would seize and hurl me from her with a strength almost incredible. While in the sleep-waking state she generally exhibited a wonderful degree of power.

"Once, after the mesmeric treatment had caused the complete sealing up of her eyelids, finding a piece of paper on the mantel, she wrote a note, of which the wording is good, the spelling correct, and the writing rather graceful. It bears in itself evidence that she could not see, for it is a complaint to Dr. Kenny, that some person (assuming his name) had taken away her sight. It is properly folded and directed; and she charged the mesmeriser, whose identity she failed to recognize, to deliver it to Dr. Kenny: the mesmeriser being then, as always, Dr. Kenny. Her behaviour to this gentleman during the sleep-waking and somnambulic states was very unceremonious, imperious, and sometimes vindictive. Occasionally he was obliged to manage her by making the mesmeric passes down her arms, when they would remain, in whatever position he had placed them, rigid as marble.

"This irregular action of the imagination and perceptive faculties I have mentioned more in detail, in order that, as the issue has been so highly beneficial, some, who may be called to witness similar phenomena, may thereby be exempt from the apprehensions with which I was sometimes disturbed.

"I am, dear Sir, with the highest respect,

"Your obliged servant,

"ANN COOPER.

"P.S. Lest I should have been in anything incorrect, I

Digitized by Google

have submitted this letter to the perusal of Dr. Kenny. He affirms the accuracy of the facts stated."

Every particle and every phenomenon of nature deserve our admiration and study. But the phenomena observed by mesmerists transcend the facts of anatomy, common physiology and pathology, the ordinary observations of even microscopists, and experiments on the agency of various substances on the functions of the lungs, liver, kidneys, muscles, &c., as far as the study of the Parthenon or St. Peter's, of the steam-engine or electric telegraph, transcends the study of gas-pipes or the process of soap-making. For the properties and functions of the human brain tower high above all other objects which we can witness in nature. The phenomena of the present case are calculated to rivet the attention of the philosopher: but are as lost upon the mass of medical men as the works of Phidias and Michael Angelo upon the birds which fly around them.

The phenomena of this case are those continually observed in all countries and in persons, some in one and others in another, who never heard of each other or of such phenomena.

The sleep-waking state differs from the ordinary waking state of the patient, as far as my own observation and my knowledge obtained from others extend, in some particulars of the intellectual or affective faculties. At the least there is more openness and ease, and sometimes a total disregard of any superiority, however great, of those around. Sleep-wakers are usually at their ease with persons of the highest rank: may disclose what they would not mention in their ordinary state, and, if displeased, speak in a manner not observed when they are awake. In some the altered character of the patient amounts to a degree of delirium, and this may vary in different patients and in the same patient at different times.* In a beautiful case recorded by me in No. VI., p. 219, the patient always mistook every body.† Some mis-

* See my observations on Mr. W. Salmon's striking case in No. III., p. 323. "We should always remember that, in the sleep-waking state, there is often a touch of morbid mental condition, of endless variety, and of all degrees, up to decided insanity, though perhaps some faculties are at the time extraordinarily acute, and faculties not seen in the healthy state present themselves to our astonishment. The ignorance or forgetfulness of this puzzles many persons who witness sleep-wakers and makes them fancy imposition." See also Mr. Griffiths's case, No. IV., p. 409.

† "She never knows who or where she is, what time it is, or to whom she is speaking. Though attracted to me she never recognizes me, but mistakes me for some one whom she likes,—her father, mother, &c., but far more frequently for her favourite sister. Her conversation is perfectly rational, and as full of intelli-

Digitized by Google

take the mesmeriser only or certain other individuals only. I have had cases in which individuals could be recognized only by the patient feeling a ring or something else belonging to the mesmeriser: and sometimes there is such determined want of recognition that the thing intended to lead to recog-

gence as in her waking state, with every power and feeling of its degree habitual to her waking state; and she says exactly what she would say under the circumstance in which she mistakes herself to be. Whoever she fancies me to be, her conversation with me is precisely what it would be with that person. When, for instance, she considers me her sister, she tells me things and makes remarks which she would utter to none but her sister. Fancying no one present but the person she addresses, she will tell things in the presence of those whom she begs may never be informed of what she tells. Wherever she fancies herself, any impression you attempt to make upon her, if the circumstance would be impossible there, she misapprehends. If my parrot or cockatoo makes a noise while she fancies herself at home where there is no bird, and I tell her the bird makes a noise, she will declare it not to be the noise of a bird but something else. When she fancies me her sister, she persists that mine is a female voice: and, if I speak very gruffly and pretend to be a stranger, she will laugh at me (her sister) for imitating so charming a person with my voice. She has fancied herself at home with her sister and taking tea and reading, while squeezing one of my hands in each of her's: and declared she held a cup in her right hand and a book in her left. I told her to give me the cup, still keeping my hand in her's: she replied that I would not take it. I withdrew both my hands, and she then said she had given me the cup. I replaced my hand in her left, and she said I had given her the book back after having taken it away. I withdrew my hand, and she said there was nothing in her hand and that she had put the book in her pocket. When she was again squeezing my hands with this same fancy, I caused her to relax them by breathing, and she then said she had put both cup and book down. When imagining me her mother, and both of us at tea, if her sister touched her, she instantly withdrew her hand complaining that I—her mother—had put the cold bread and butter upon it. She has fancied herself at work, putting a cord through a cape; and then declared she had the scissors in her hand. Her sleep-waking was always a beautiful display of rational dreaming: the internal activity of her faculties representing everything to her with the vividness of external impression so as to be mistaken for reality, and all external impressions being mistaken for circumstances in perfect harmony with her current of fancy.

"Her fancy could be directed: her judgment led entirely by her feeling. She could be made to fancy herself with a sister or some other person she liked by my speaking to her: and with some one she disliked by another speaking to her: and the rest of the circumstances which she fancied would all harmonize with the circumstances of the relation of herself and the favoured party. While she fancied me her sister and squeezed my hand affectionately, she repelled this very sister's touch, fancying her some one she disliked: because the touch of every other person than myself was usually disagreeable to her, and gave her a fancy that it was some one she disliked. If she fancied herself at home with none but those she loved, and any one but myself (for instance, her sister) touched her, she did not fancy any disagreeable acquaintance had touched her, this being impossible in her view, but that a cold wet towel had been put upon her.

"Her fancy often changed. One moment she fancied me her sister, and then her father, and then some friend, or her sister again. She would talk to me immediately in each fresh view of persons, place, and time, exactly as she would have done to the fresh fancied person; forgetting what she had just said to me as the other imaginary person, if the time of that fancied interview had been posterior to the time of the present fancy. Otherwise she could not be brought to remember. She sometimes mistook another person's *voice*, not touch, for mine, and, having fancied me her sister, continued speaking, but to the fresh person, still as her sister."

Digitized by Google

nition is not admitted as an argument: its characters are absolutely denied though it is examined by the patient.

It is remarkable that the mesmeric attachment to the mesmeriser exists with equal strength though he appears to be not recognized. But a patient may really recognize the mesmeriser, and yet not be conscious of his recognition.* Yet, just as a hypochondriac may be the prey of a fancy which he cannot shake off though all the time he knows it to be unreal—cases of which kind I continually see—two convictions coexisting, or rather being felt in alternation so rapid that they seem to coexist—so mesmeric attachment with open recognition may coexist with anger. A patient may be powerfully under the influence of mesmeric attraction, while very angry, absolutely savage, with his mesmeriser for some little annoyance, as in common existence lovers will love and hate at the same moment. I have now such a patient in whom the mesmeric attachment is very strong: but it is quite intellectual: for, if through my cheating him he mistakes me for another, he repels me: and, if he mistakes another for me, he retains the hand of that other person: he has no hallucination and cannot open his eyes for the least vision. In some cases there is an occult power of distinguishing the mesmeriser from every other person by the touch: his hand is grasped, and the hands of all others repelled, however carefully means may be adopted to cheat the patient, and even though the latter always deliriously calls the mesmeriser by the name of another and denies his identity.†

* See No. XXIV., p. 375, and No. V., p. 70, on this curious subject.

† See two exquisite cases related by me in No. VI., p. 213-15. "She had occult senses,—senses which in her waking state she had not. However blindfolded, even if a large doubled cloth was thrown over her head and chest, she could readily distinguish the point of my finger upon her hand from that of any other person; or my breath from that of any person upon her hand: and even the proximity of any other person's hand: nay, anything first held in the hand of another was disagreeable to her. My breath, touch, and anything I had touched, were agreeable and warm to her: but the breath, contact, proximity, or anything from the hand of any other person gave her the sensation of coldness.

"If others stood close to her, she began to shudder; and the proximity of several was distressingly cold to her."

"I have a patient who, in his silent sleep, with his eyes perfectly closed, and any thickness of cloth thrown over his head and chest and drawn close round him, is instantly distressed beyond a measure by a piece of gold placed upon the back of his hand after lying in the hand of another person, but not at all if it has been taken from my hand. Any one with gloves on makes the experiment, placing the sovereign first on my hand or the hand of another at pleasure, in every succession and with as many repetitions as are thought proper. Nay, if the gold is taken off my right hand and placed upon his left, or off my left and placed upon his right, he is distressed, and shakes it off, and, if it is placed in his palm, violent spasm of the hand occurs; though he expresses no uneasiness when it is taken from my right and placed on his right, or from my left and placed upon his left. Neither temperature nor anything but occult property can explain these wonderful facts. The silliness of those people who pronounced that the Okeys

Digitized by Google

Community or sympathy of sensation is a perfectly established fact, and is no doubt cerebral* as much as the sympathy of thought and wish or willing:—all phenomena, however, perfectly unknown to the medical profession, and in vain to be searched for in the chapters on sympathy in medical works.

As the disagreeable feeling from raisins in the mouth arose from the presence of raisins in the mesmeriser's mouth, the attempt to remove it by performing the action of removal in the patient's mouth was necessarily fruitless, and the proper plan was to remove the raisins from the operator's mouth. When Mrs. W. Snewing felt her mouth burning from the various spices which had been in my mouth causing me to have a burning sensation, she was instantly relieved by my

were impostors and knew by their warmth, moisture, &c., what metals had been mesmerised, does indeed appear preposterous to me, now that every class of facts in those two sisters have been carefully verified by me in so many other patients.

"This youth, like the present patient, can distinguish the touch of the point of my finger from that of any other person, though his eyes are always firmly closed and turned up, and however much his head is covered; and the touch of every one else makes him withdraw his hand, unless indeed they are under the influence of mesmerism, and he then is never annoyed by them. The present patient disliked the touch of others in even their mesmeric state, always frowning, but did not find their touch cold she said, in answer to our enquiries when we placed the hand of others asleep upon her; yet she could not by any possibility see whose hands touched her. Her attachment to me was only to me as her mesmeriser; since, last Sunday (June 23), the first time for nearly three years, another person than myself tried to mesmerise her: Mr. Atkinson sent her, by pointing and looking, to sleep in ten minutes: she then smiled when he touched her hand, and frowned when I did, sight being impossible: she awoke in a few minutes suddenly, without precursory symptoms: I then sent her to sleep in one minute, and she smiled on my taking her hand; but the relation to him that had existed just before continued in some degree, for she allowed him to touch her, and was pleased, though her smile was faint and she did not grasp his hand. As soon as I put my hand upon his, while it lay upon her's, she smiled; my impression actually being conveyed through his hand. We repeated these trials again and again, with the same results invariably, vision being impossible."

The latter circumstances mentioned in this quotation give me an opportunity of remarking that the mesmeric attachment has nothing sexual or sensual in its nature: it is simple attachment, and much like that of a child to its parent or nurse, fearing separation and dreading all others. If the mesmeriser is changed, the attachment is equally strong: and this whatever the sex, age, or appearance and character of the person who has induced the mesmeric state. Of course, dissolute persons may be mesmerised and retain their habitual character in the mesmeric state: but this is not mesmeric attachment: merely the manifestation of vicious feeling at that time just as it might occur on another opportunity. If any disposition to impropriety is observed, a mesmeriser should firmly refuse to mesmerise the party again: and, if mesmerism would be a mercy to the patient, a mesmeriser of the same sex should be selected.

* See a fine example by Dr. Engledue in No. VI., p. 269; by Mr. Topham, No. XVIII., p. 126, in which only one half of the patient sympathized, but with either side of the mesmeriser; by Mr. Holland in a blind gentleman, No. XVIII., p. 140; by Mr. Hockley, No. XIX., p. 307; by myself, No. XIX., p. 241—6. These cases are a full exemplification of the subject; and merit the deep reflection of every philosophical person.

Digitized by Google

putting cold water into my mouth. I was thoughtlessly about to give her water when she complained; but on it being handed to me I took some myself before I advanced with it to her, and she to my surprise exclaimed, "That is nice and cool;" both of us being relieved at once from the burning sensation. (No. XIX., p. 243.)

It is remarkable that, although raisins in the operator's mouth produced habitually no unpleasant sensation in him, the sympathetic sensation of raisins in the patient's mouth was as disagreeable to her as when raisins were in her mouth. Of course, I presume, if she had not suffered uneasiness habitually from raisins in her mouth and the operator had, she would sympathetically have suffered the uneasy sensation which he would have felt.

The phenomena illustrating the great force of imagination in the mesmeric state perfectly coincided with those which I have observed in so many patients. In common sleep imagination produces effects which no force of imagination produces in the waking state. We cannot "hold a fire in our hand by thinking of the frosty Caucasus:" but Miss Collins, when I told her I had given her sweet cake and kept the points of my fingers upon the organ of Alimentiveness, munched bitter aloes with exquisite relish and in a quantity which produced great subsequent effects.* When Thomas Russet fancied I was a respectable young woman of his acquaintance with whom he was taking a walk, I could make him fancy that I had given him sweet cake, whereas I had given him dried wormwood, which he chewed and swallowed with delight, though, on my suddenly waking him after he had been eating for some time, he was so disgusted that he ran out of the room and spat it all out and vomited.† The Okeys in their mesmeric state would have fits of partial delirium, in which they held conversation with an imaginary being. In a very striking state of the elder Okey, she fancied she saw a *beautiful negro* and continued whispering questions to him and then resting in silence for his answers. My observations on this point in No. XXIV., p. 372-3, may be worth perusing by those who are learning the mesmeric phenomena.‡

* No. XII., p. 461-2. This case, and others in the article, are a fine study to the mesmerist.

† The patient from King's College Hospital (see No. III., p. 340, &c.), whose phenomena were so interesting as well as his cure, though Dr. Todd calls them hysterical only, and felt not the least interested in them. A pretty word is hysteria to enable us to disregard wonders of human nature. See No. XXXI., p. 237.

‡ See also Mr. Parsons's most interesting case, to which my observations are appended as a note. That gentleman's patient, a youth, uttered predictions fancied to be communicated to him in a book to which a ghastly figure pointed.

Digitized by Google

The augmentation of muscular strength, and of the force of memory during the mesmeric state, are occurrences seen by all of us: and in truth any faculty or power of any part of the brain or of other organs may be augmented or diminished in this state, as in similar states not produced artificially.

The benefit from holding the mesmeriser's hand deserves attention. The good might arise from the happiness experienced from holding it: but nervous energy might be positively imparted, for we know that healthy, robust, active, happy persons in the prime of life, and with a warm fleshy hand, produce far more health in mesmerising than others: and that some mesmerisers who are in apparently perfect health frequently disagree with many persons, from something discernible but not previously known to us, or from something occult.

JOHN ELLIOTSON.

V. *On the Psychological Theories of modern German Physiologists.* By Mr. R. R. NOEL, Rosavitz, Bohemia.

(Concluded from p. 294.)

AMONGST the other curiosities, so abundant in Lotze's article, I may as well communicate one, taken from the fifth chapter, "On the formation of conceptions." The Professor, treating of the development of the conception *I*—of our individuality—says:—"The observation that, as regards the existence of the *I*, many of the bodily parts can be dispensed with, the contemplation of dead bodies, and other observations, cause the image *(bild)* of the living body to become insufficient for the expression of the *I*; and in its place the conception of a constant, change-outliving, imperceptible, thinking substance is formed. In this we see the analogy of that process, through which the common perceptions of the senses give place to the conception of a thing, or of soulless substance *per se*. And, just as this conception of substance *per se* is held to be the seat of those powers which operate in nature, so also the ultimate cause of inward experience is sought for in the mind *(seele)*. In this manner, however,—through the process of thought,—has only the general conception of the mind arisen; and it is not thus that his *I* has become clear to each individual. The principal feature in individuality is not, therefore, to be found in the mind itself, as a thinking, unchangeable substance, but in the empirical *I* alone." A little further on, he adds, "The peculiar tone of the mind, the temperament, we consider to be a nearer seat of this sought for *I*."

Digitized by Google

It is unnecessary to waste words in criticizing the above passages. To do so fully, I must report more of Dr. Lotze's lucubrations on the mind *per se*, and on the empirical *I*. We shall speak on the latter subject in another article.

Professor L., who understands enough of the principles of physiology, of the results of combinations of parts and systems, of their mutual relations, actions, and reactions on one another,—in short, of the conditions of organic life,—to reject the old notions of a peculiar power of life *(lebenskraft)*, yet will not allow that there is any analogy whatever between the facts and arguments which have at length dispelled this phantasm of physiologists, and those which materialists bring forward against the acceptance of a "peculiar principle" or power as the ground of the phenomena called mental. I shall, however, not take up time with the Professor's arguments on this head, for they have no physiological weight, and scarcely any speculative interest.

Having now shewn enough of the manner in which our author treats two of those circumstances, which, according to his view, prove the necessity of the admission of a "*peculiar principle*" to explain mental phenomena; viz., the consciousness displayed in perceptions, feelings and desires, and the oneness of consciousness, we come to the third circumstance,—the peculiar freedom of action that the mind displays. The Professor is obliged to confess that this circumstance is not a fact of observation, but merely an admission. In the course of his argument he says:—

"The difficulties which are connected with the idea of free-will are too great to allow us to build upon it our further psychological views. But, although it is not necessary to express here a decisive opinion on this point, I should be sorry if the declining to do so were to be thought to imply that, merely out of reverence for generally received opinions, I disregarded the importance of the subject. It has often been said, and to me particularly in a tone of reproach, that regard for freedom of will—a point we consider so necessary to be acknowledged—should not deter us from admitting the thorough dependence of the mind on the body, and that it must be left to faith to satisfy our moral wants. Those who express themselves thus should consider that this dependence is by no means proved, and, apart from this much contemned regard for our moral wants, that there are difficulties opposed to the materialist views that have never yet been overcome." Again he says: "All scientific investigations must in the end conform to views embracing the whole universe, and we must never allow any science to develop its doctrines in such a manner that, however well they may harmonize in themselves, they should nevertheless take a direction in which other no less important requirements cannot be satisfied. I require the investigating

Digitized by Google

mind to employ its whole powers on every subject, however unimportant, and all the requirements of the mind, not the theoretical only, to be fully attended to, so that whenever scientific results do not satisfy all mankind, they should at least not be permitted to close the door to further satisfaction. In scientific investigations of nature, we are not to be led by our mere theoretical wants, like lower animals by a one-sided instinctive idea; on the contrary, we must consider that in those analytical examinations of things where we proceed from that which is before us to its grounds, we arrive at a plurality of possible explanations, and that it is not the first best suggested by impressions on the senses that is to be taken, but rather that we have to choose that one which agrees with our æsthetical and ethical requirements. Such requirements may appear untenable to *thinking brain-fibres*, but minds *(geister)* will approve of them."

Such sentiments as the above would sound very prettily in the mouth of a mere speculative moralist or a divine, but are rather curious, to say the least, as the creed of a physiologist. Professor L. backs out very readily from the examination of the question of free will from the physiological point of view. He does not apply to it the light of that philosophy which has for its basis scientific research; the experience that, in the so-called inorganic or organic worlds, we know of no states or conditions of things but what result of necessity from foregoing states and conditions. But, apart from this question, it may be asked, What is Dr. L's interpretation of man's æsthetical and ethical wants? There are doubtless some views on this head that, in so far as the elements of human nature and a certain amount of the external and social circumstances in which men are placed are everywhere the same, may be called universal and absolute. But we cannot deny that the conceptions of the beautiful and the moral have, in the history of all nations, displayed, and do at this present moment, amongst the most highly educated communities, shew, a varying, relative, and individual character. What standards does Dr. L. set up for his æsthetical and ethical judgments in general? May they not have been formed under the influence of those objects and conceptions of beauty, physical and moral, concrete and abstract, which in especial prevail in his country, amongst his race, and which the schools of art and the schools of philosophy in Germany have embodied and taught? And as regards his condemnation of materialism because it will not satisfy our æsthetical and ethical requirements, cannot a conscientious materialist be of a totally different opinion? When we consider the doctrines of spiritualism in their origin and their results, we can, on the one hand, acknowledge their foundation in the nature of man, and their influence in the history of his moral development. But, on

Digitized by Google

the other hand, we must not overlook the dark side of the picture,—the awful crimes, the deeds of blood, the cruelty and injustice,—which have been sanctioned by blind faith, yes, even by ethical and æsthetical dogmas. How many naturally not cruel and depraved beings, calling themselves Christians, have not regarded with indifference, if not with pleasure, the torturings, the immolations of fellow creatures, pronounced to be heretics or witches, and have not believed that such *barbarities* were gratifying to their God? And even in our days, despite the humaner views which science has promoted, do we not find narrow-minded antipathies and animosities grounded only on a difference in belief?* A Spanish lady of the present day will witness with feelings of agreeable excitement, even if they be tinctured with some emotions of pity, the combats, the tortures, the agonizing deaths of brutes and men, and without doubt call the spectacle beautiful. Her conscience is at ease, for no father confessor has told her that it is sinful to visit the arena of the bull-fight.† But I need not dwell on this topic; for all who have studied history and traced the progress of civilization must be aware that something more than mere faith or than hitherto prevailing scholastic dogmas of the ethical and æsthetical must be taken into account, if we would understand the main agents in promoting real virtue and happiness. In our times, especially, something more is wanting, for no one who attends to the state of things in Europe can doubt that a spirit of criticism is abroad, and that, as regards many ancient and once venerable doctrines and institutions, a process of dissolution is apparent, which, unless the sound education of the people becomes the principal aim of statesmen and those possessed of power and wealth, threatens society with fearful convulsions. What is wanted is practical moral science, based on the knowledge of man's nature, on the principles of materialism, on the understanding of the connections of things, of their mutual relations in the great causal chain of phenomena. The

* Look at the intolerant feelings fiercely raging in Great Britain at this moment, of Roman Catholics and Protestants, of the Church of England and other Protestant sects, nay, of the various divisions of the Church of England, and of the varieties of Protestant dissenters, against each other; and at the private persecution constantly at work in conversation by every religious sect, both of all the rest, and of truly good, elevated and high-minded men, who are rational enough to use with thankfulness and a strong feeling of duty the common sense with which they are endowed. Read our article on the Rev. H. Wilberforce, in the number for July, 1846, headed *Arrogance Unmasked*. He is now a Popish priest, and was with difficulty brought to see it his duty to leave the Church of England.—*Zoist*.

† See *Zoist*, Vol. III., p. 277, for an account of a visit of the queen of Spain to a bull-fight, and of her attendance at church, and being blessed by a bishop shortly after.

Digitized by Google

philosophy of necessity offers more practical lessons than any speculative theories founded on the immateriality of the mind. The advantages, the necessity, of moral conduct to the promotion of happiness—mankind being considered as a whole—are plainly demonstrable, and arguments to this effect can be supported at every step by physiological and pathological facts. Indeed, until the principles of physiology and the science of anthropology be thoroughly understood and generally taught, moral progress can be but slow; and there is little chance of those mere abstract and mystical doctrines, which even now-a-days enchain the mind and cause men to be uncharitable to one another, falling to the ground.

But to return from this digression, into which the pompous sentences of our professor of physiology about the æsthetical and ethical wants of man have led me. In further explication or modification of his doctrines, he informs his readers that he "believes we have no right to assume a peculiar principle for the explanation of conceptions, feelings, and propensities, since the *whole nature* of such a principle could only consist in producing these phenomena in consequence of excitements from without."

"We must rather acknowledge," he adds, "that these faculties pertain to a subject already characteristic of itself, and which by no means requires to be always the same."

Further on, Dr. L., speaking of those objects in nature that may be presumed to be endowed with soul, says:—

"It is a difficult question to decide which of their manifestations are to be deduced from the *attributes of spiritualism;* which from other sources."

The foregoing extracts, so remarkable for their profundity, lucidity, and consistency, have been taken from the first chapter of Lotze's article. In conclusion, we will glance at a few passages in the sixth chapter, "On the mind and the central organs."

Lotze commences here by saying that observation and experience form the only means by which to increase our knowledge of the mutual influences, the actions and reactions, of the mind and central organs on each other, of the way in which these take place, and of their limits. Here he again speaks of the mind as something entirely distinct from the body; something which can be stimulated by the latter, and can react upon it. In several parts of the work much stress is laid on these mutual influences, and actions and reactions of mind and body. There is no difficulty, according to the principles of materialism, in understanding what is in reality

Digitized by Google

implied in such expressions. In the relations of human beings to the outward world, and in those of the manifold parts, systems, and organs in the human frame to each other, actions and reactions are continually taking place. But mental philosophers and certain phrenologists* are constantly dreaming about the actions and reactions of spirit and matter, of mind and body, whereby they argue as if some particular supernatural power or essence—some mere phantasm—having no analogy with sensible objects, or with the so-called imponderables, were yet amenable to *natural* laws, and can be affected by matter and react upon it. It is high time that such absurdities were desisted from by men professing to be students of nature.

Lotze, however, directly after the mystical passages just glanced at, candidly confesses that materialism, one point excepted, is a "*clear and plain view.*" The point excepted is of course the oneness of consciousness. "Not the same can be said," he adds, "of those views, according to which the brain is the organ or instrument of a supposed independent mind." Strange to say, the Professor actually strikes here into the right path, and he shews up the absurdity of the orthodox phrenological doctrine. But he cannot march straightforward, for he delights in byeways, dark and tortuous paths; and he therefore immediately qualifies his condemnation of the above view, by adding that it "at least deserves praise, for entering a protest against the complete amalgamation of mind and body." (Has he forgotten his own "*unity of mind and body,*" his "*unknown substance,*" his "*subject, combining psychical and physical attributes in one?*") "When I hear of an organ of thought," Lotze continues, "the question immediately arises, in how far can this action require an organ, or in what way can any given mass of the brain, together with its supposed powers, actually serve the purposes of thought? In the common opinions on this question I find no answer; for the perfectly *brainless idea,*† according to which particular motions and changes in the brain are called thinking, I naturally cannot allow to pass as such." It is rather amusing to find our psychologist, in his eagerness to vindicate the immateriality of thought, call the converse view to his own a "*perfectly brainless idea.*" However, those physiologists who actually regard the brain as the mere organ of the mind, *i.e.*,

* Herr Struve, for instance, though an ultra-destructive in politics, is very conservative as regards the old doctrines of the mind. In his German work on Phrenology, he attaches much weight to the actions and reactions of spirit and matter, mind and brain.

† German, "*kopflos,*" headless; but brainless is the English equivalent.

Digitized by Google

of a spiritual power, or what not, are guiltless of the crime Lotze condemns. Not so those who use the term mental organ in a sense analogous to that in which physiologists speak of bodily organs in general; for instance, of the lungs, as the organ of respiration. Functions, thus abstractedly conceived, are not elevated by physiologists into immaterial powers; effects are not mistaken for causes. Lotze seems to confound two very different employments of the term organ. I long ago, in my German work on Phrenology, expressed my opinion, that there will be much more chance of physiologists paying due attention to Gall's discoveries of the functions of the brain, when phrenologists shall cease to speak of the brain as the *mere organ* or *instrument* of an *immaterial human mind.*

In the course of his arguments against organologists, Dr. L. asserts that the formation of conceptions, that thinking and reasoning, and all higher mental processes, will not admit of the co-operation of the organs for their explanation; nevertheless, he adds, all conceptions and thoughts, in so far as their contents are derived from outward perceptions, certainly do require this co-operation: this much, and no more, being shewn and confirmed by experience.

"But the nerves do not appear in the process by which perceptions of the outward world obtain, and give rise to subjective sensations, to act as organs, properly speaking," continues our Professor; "their states are merely the conditions which give to the *in itself unbodily sensation,** in each case, a particular character. This one point is certain (?) with it a second, but uncertain one, is connected. Neither common observations, nor any theory well-founded in itself, force us to admit that the actions of bodily organs have anything to do with conceptions, in so far as these are acts of memory, and not direct perceptions. Experience shews us nothing in this respect, and neither anatomical nor physiological observations support the view that memory depends on bodily organs. This view, too, is not necessary in itself, for it is not the question here, whether the mind shall learn the form of a succession or combination of external objects—which to be sure it could only have done, in the first instance,

* Professor L., in the chapter "On the qualities of sensations," develops at full the theory to which the words in italics refer. Sensation itself, he asserts, is a phenomenon pertaining only to the mind *(seele) per se.* He allows, however, a certain "proportionality" between the nervous states which act as stimulants for the mind; modifications resulting from the varying *tone* of the nervous system being taken into account, and the contents of sensation. That "another changeful element, the states of the central organs, should stand between nervous processes and sensation, and have an influence over the latter," Lotze holds to be "thoroughly improbable." The wondrous arguments, the ambiguities, the twistings about, in this and all the other chapters, must be read *in extenso* to fill the cup with enjoyment or disgust, according as the reader may have a turn for mysticism, or for scientific investigations and sound inferences.

Digitized by Google

through the intermediation of bodily impressions; the mind has to reproduce only what it *actually possesses in itself*, and, without doubt, there is just as well room in it for the variety of conceptions, as for these, like endless complications of sound-figures, as it were, to imprint themselves on the separate elements of the brain.

"In support of the latter view, a few extraordinary cases only can be brought forward, in which the destruction of a part of the brain has been attended with loss of memory in general, or of a certain class of ideas only. We shall speak of these cases presently. We repeat here, what we have already admitted, that this view, however deficient in foundation, does not imply anything totally impossible. We can, if we will, consider the mind to be to that extent *sluggish*, that it never works itself out of its unconscious existence, into a state of consciousness, unless motions of the *body stir its substance too;* thus the course of the associations and reproductions of conceptions may, at all times, develop themselves, as the chain of bodily changes becomes unrolled. But if we are willing to concede this much, still the central organ in this case would only, through its inward processes, afford a succession of influences, owing to which mental consciousness—a thing existing of itself, and by no means to be thus explained—receives its direction to particular subjects. And in this case the brain would not so well appear as an organ, by means of which the mind thinks, but rather it might be *compared to a rudder*, which directs a vessel in its course, without assisting in its onward progress. On the other hand, this view (that conceptions in memory depend on bodily organs) contains, if it were to be carried out consistently, and supposing *this possible*, the same concession which the most complete materialism demands, indeed, it may be said, even a worse. He who amalgamates mind *(geist)* and matter, has at least ground for the assertion, that the former cannot be without the latter; but he who separates the two, and yet allows the first to dangle in this way after the latter, constructs merely a machine, and cheats himself with the hope that faith will work wonders and reanimate this abortion of science."

Lotze continues in this strain to express his opinions regarding mental organs, and sums up at length as follows:—

"We must admit that, owing to changes which previously take place in central organs, every first perception of an object, every first conception of things, is forced upon the mind; neither necessary, nor probable, though not impossible, is the second view, that all consciousness likewise is a forced state of the mind, forced in so far as without the continual stimulus of the ever-changing nervous processes the *mind would fall back into an unconscious state;* impossible, however, is the third view, that the brain is an organ which the mind makes use of to become capable of forming conceptions in general. It is only by the procuring of the materials on which thought may occupy itself, that the central organ can, in fact, promote the purposes of thought, but no bodily co-operations whatever —the knowledge of outward objects, once for all, being presupposed

Digitized by Google

—can ever promote *the necessary connection in logical reasoning*, or *in æsthetical and moral judgments*. We see, therefore, that there cannot be any organ whatever which the mind makes use of, but that there are merely conditions on which the *direction* of its activity depends. On this account, I have already stated the opinion that there can be no bodily organs for the *higher* mental states, since the mind is bound to the co-operation of the body only in so far as it may require to receive impressions from without, and to manifest inward states externally."

But, even after this *resumé*, Professor L. cannot resist the pleasure of dwelling further on this theory, and he leads the patient reader into a labyrinth of arguments intended to prove that logical reasoning, æsthetical and ethical judgments, and other "higher mental states," do not depend on bodily conditions. I must humbly confess that I have been totally unable to find the logical thread to lead me, through this intricate psychological labyrinth, to new scientific facts or sound inductions. I can find only vague speculations, inconsistent hypotheses, and tortuous arguments, to escape, as it would seem, from the consequences of strict physiological principles. According to Lotze's theory, Caribs, and other savage and next to idiotic tribes, must possess logical reasoning, æsthetical and moral judgments; it is some bodily hitch only, we presume, (our Professor vouchsafes, however, no special information on this head,) which prevents these high qualities being manifested by individuals of such tribes, although their minds, *per se*, always possess them. In respect to insanity, the Professor allows that the above-mentioned higher mental states are often absent; but in this case, he adds, "they never can become lost to the mind; it is their applicability only, depending, as this does, on the manifoldness of the world of conceptions, which may be spoilt."

Some insight has been already given into Lotze's doctrine that moral judgments are independent of bodily co-operations. But in another part of his article, this, like each of his other psychological views, is considerably modified, and we find the "perhapses," and "not seldoms," the "buts," &c., again acting a prominent part. "We judge morally," he says, "of every action in a twofold manner; firstly, theoretically, by subjecting it to our general principles, which have an absolute value in all men (?) secondly, by looking to the feelings called forth in us by the conception of the action which has taken place, which feelings not seldom betray their origin in bodily sources." He speaks, too, of "æsthetical feelings" being seldom, perhaps never, entirely separated from "sensual feelings," which latter form "*a gentle running accompaniment*

Digitized by Google

to the former." And, even as regards thought, he cannot entirely shut his eyes to the fact, that this pure mental action has something to do with bodily states. On this head, he thus enlightens his readers:—

"A chain of scientifie thoughts does not," he says, "pass abstractedly *through the head*, without exciting a recollection of ourselves, or without becoming perfectly amalgamated with the picture of our *I*. Self-observation teaches us, that even in this process the separate links of the chain obtain for us a certain objective clearness, and that *we move about amidst them*, not without feelings of ease or awkwardness, of freedom or constraint. Thus on the whole, even our abstractest ideas and trains of thought are accompanied by a continual symbolizing, whereby we appropriate to ourselves their import, by the aid of sensual feelings, and in such a manner that we seem no longer to be performing an act of pure thinking, but rather one of the entire, individual concrete *I*. In this transformation of pure mental actions into such as excite not merely the abstract mind *(geist)*, but the concrete whole of the individual, we find a ground of probability, that in the acts of memory our conceptions are likewise accompanied by a weaker nervous process, resembling that which they would have originally produced when the outward perceptions actually took place. But, we must distinctly add, this probability is far from being a certainty, and that, even if it were, still conceptions could never, in the first instance, receive their excitation through the nervous processes, *but, on the contrary, the latter through the former(!)* We are further of opinion that the conception of a red color, for instance, does not reproduce that state of the optic nerve, or of the *optic central organ,** owing to which the conception of a red color would originally take place—although this is not an impossibility—but rather the conception awakens the nervous affections, which moreover are always the consequences of conceptions. And it is exactly in this sense that the sensorium would prove itself to be an organ of the higher *mental actions*, namely, as an instrument which these make use of, to give to *their* conceptions a higher degree of clearness and interest."

I fear I have taxed the patience of my readers rather too much in giving so many extracts from Lotze's work. And yet they will but suffice to convey a general idea of his theory of the "mind and the mind's life." It would require volumes to enter into all the details. The passages selected have been translated conscientiously, as regards the author's words, and may be said to belong to the least obscure. We plead guilty only to faults of style, in attempting correctness as to sense. To have given a mere digest of the Professor's theory would have been a more agreeable task, had it been possible to do

* Lotze speaks in several parts of his work of central organs in general, and in particular of an optic central organ, and of a central organ of hearing.

Digitized by Google

this in a few words. The specimens communicated will suffice to shew that such an attempt would be nearly as difficult as to square the circle. In justice to Dr. Lotze, we must add, however, for the edification of English readers, that he enjoys a vast reputation in Germany, amongst this nation of thinkers.

That such a profound psychologist should reject phrenology must be taken as a matter of course. One of L.'s objections to the science is founded on the absence of logic and consistency in the phrenological doctrine that the brain is a mere organ or instrument of the mind; yet we have just seen that our Professor himself speaks of organs and instruments which *mental actions make use of* to give to *their* conceptions a higher degree of interest, &c. ! This is like seeing the mote in a neighbour's eye and disregarding the beam in one's own. Lotze is entirely ignorant of the fact that there are many phrenologists who base their doctrines on *nature only*, and eschew mere metaphysical and mystical assumptions. Lotze reproaches the followers of Gall, too, with departing from the doctrines of their master. "Gall," he says, "never taught that there are organs for higher mental states, but tried merely to connect those actions with particular central organs, by means of which the mind inwardizes (to coin a word for the nonce) outward objects, and expresses outwardly inward states."

We see by this, how attentively Professor Lotze must have studied Gall's works; and now we will take our leave of him.

R. R. Noel, Rosavitz, Bohemia.

VI. *Cure of chronic Scrofulous Ophthalmia,* by Mr. Amor. Communicated by Mr. Kidd.

"With a due sense of the exalted power of emotion, imagination, and fancy, *we* would, at all times, discountenance conduct tending to reverse the natural order of things. In the economy of God's providence, it is clearly the rule that Mind or Intellect should govern the emotions and passions; whereas the works and practices of mesmerism reverse the order of education, and render the lower impulses of human nature predominant."—*On Healthy and Diseased Structure, and the true principles of treatment for the cure of Disease, especially Consumption and Scrofula; founded on Microscopical Analysis.* By William Addison, M.D., F.R.S., Wimpole Street; 1849; p. 177.*

"To the Editor of *The Zoist.*

"Sir,—I beg to enclose you a letter from Mr. Kidd, together with the statement of Lydia Saunders, the mother of the little girl men-

* What is the good man dreaming about? The best way to promote his own interest?---*Zoist.*

Digitized by Google

tioned by him, and to testify to the truth of his statement; aud if you think it worthy of a place in your valuable journal, I should, as the mesmeriser, feel delighted to answer any questions relating thereto.

"Should any lady or gentleman doubt the cure of scrofulous ophthalmia by mesmerism, I will produce the little girl if called upon to do so, when she can tell her own tale.

"I am, Sir, your most obedient servant,

"135, New Bond Street, "JOHN AMOR.

"7th Dec., 1850."

"To the Editor of *The Zoist*.

"Sir,—I have, for very many months, been narrowly watching the progress of the newly-revived science, called mesmerism; and, being naturally of an enquiring mind, I have given no inconsiderable attention to the subject in all its wonderful ramifications. The 'cases' which have from time to time been introduced to the public through your journal, have startled me not a little.

"The respectability of the sources from whence your information has been derived; the signatures attached to many remarkable authenticated cases of cure by mesmerism, when all medical aid from the 'old school' had failed; these and many other weighty considerations, the result of much observation on my part, have induced to the belief that there is more in the science than meets the general eye,—'more things in heaven and earth than are dreamt of in our philosophy.' Once a perfect infidel, I am now an avowed believer in the truth of what I have witnessed 'with my own eyes.'

"I will not, being one of the laity, exercise myself in discussing the various phenomena attendant upon persons in a state of mesmeric somnolency. They are sufficiently curious, and afford *materiel* for intense thought,—seeing that, after all that has been said about the 'vital principle,' and after all that *can* be said about it, the question remains still an open one,—'WHAT IS IT?'

"The simple 'case' annexed, is one of a girl aged 12, the daughter of poor but respectable parents, residing in the New Road, Hammersmith. She was seen one day, in October last, seated in an omnibus, with her face tied up, and her eyes partially bandaged; the latter presented a *most appalling spectacle*. There were two abscesses, one on each eyelid, and the eyes were considerably inflamed. The child's face was *deadly pale from debility*, and her general appearance indicated that she was in a *deplorable state of suffering*.

"It so chanced that Mr. John Amor, of New Bond Street, was present on this particular occasion. Seeing what a miserable plight the poor child was in, he kindly asked what ailed her? The girl's answers were so simple and straightforward that Mr. Amor felt particularly interested in her welfare, and he humanely went to see her parents at once."

"It was then arranged that, if Mr. Amor would kindly try the effects of mesmerism, the child should come to his house regularly

Digitized by Google

every morning (Mr. Amor lived in the New Road) to be mesmerised. I heard of this, and, being an intimate friend and neighbour, felt pleasure in watching the daily and weekly progress of the operations. I should here remark that Mr. Amor, like myself, is non-professional; that he is perfectly independent in all his actions and opinions; and actuated in all his amateur experiments by one single motive,—the desire of benefitting his fellow-men.

"When I first saw the child, the abscesses on her eyelids it was painful even to witness. Within *a short week*, however, one of them had *nearly disappeared* altogether, and the other was gradually being reduced. In *ten days* the child's whole appearance had undergone a *complete metamorphosis*. Not only were her eyes becoming '*clean*' *and healthy*, but her habit of body was *altogether changed*. Instead of the attenuated, sickly being I first saw, behold, there stood before before me a *little plump damsel*, merry, *playful, and animated*. Her eyes, too, had gained in this short space of time strength sufficient to enable her to do *needlework without any sensation of pain*. A month previous, to do needlework was with her a matter of impossibility.

"Thus has she progressed until the present time. The ravages of the disease will never, of course, permit her eyes to be free from *all* disfigurement; but since they were strengthened, they have in no degree 'gone back,'—which is marvellous exceedingly. To renovate her stomach, she has had given her one glass of port wine daily. I need hardly say, the medical profession had given her up as 'incurable.'

"Several of my neighbours accompanied me in my visits to Mr. Amor's house, and can equally well attest the truth of what I here relate. The 'case' itself, as jotted down by the child's mother, will tell its own tale; but as all these 'great facts' ought, for the sake of truth and for the benefit of society, to be corroborated, I unhesitatingly append my name, and remain, Mr. Editor,

"Your obedient servant,

"WILLIAM KIDD.

"New Road, Hammersmith, Dec. 7, 1850."*

Maria Saunders, 12 years of age, has been suffering for *years* with diseased eyelids, which commenced with repeated styes after her vaccination at ten months old. I have tried many things that were recommended to prevent them; but to no effect. At three and a half years old she had the measles, which seemed to cause severe affliction. From that the eyelids have been very bad, sometimes bunches arising, eyelids very much swollen, and, although she has been attended by many medical men, such as Mr. Alexander, Cork Street, Dr. Simpkins, Curzon Street, Dr. Routh, Dorset Square, and Mr. Obré, Lisson Grove, who *drew the eyelashes all*

* For a similar cure of ophthalmia and references to others, we beg our readers to look at No. XXX., pp. 194-5.—*Zoist.*

Digitized by Google

out, and burnt the lids with something which turned them quite black and caused a *deal of pain every morning*, with a view of curing them, until I could not bear to take her any more. I then tried Dr. Savage, of Upper Gloucester Place, for some weeks, but to no avail. I was then recommended to try Dr. Stewart, of West Cottage, South Bank, who strongly recommended port wine and new-laid eggs. I had not got it in my power to get that for her, and finding his application of no use I left him. I have tried many things for their cure, such as ointment that Mr. Watts, chemist, Edgware Road, recommended, repeated pots of the golden ointment, and different eye-waters. She has been to the Eye Institution in the New Road, as out-patient to the University College Hospital, Gower Street, and to Dr. Epps, and all to little or no good. I went to Dr. Malan, the homœopathist, who told me there was no cure in the old school for that disease, and that he could not cure it. I at length resolved on going to no more medical men, but merely keep them clean and trust to Providence. (Signed) LYDIA SAUNDERS,
Mother of the child.

Starch Green, Hammersmith.

NOTE BY THE ZOIST.

This cure was a mere coincidence—a mere *post hoc*, without any *propter hoc*; just like Miss Martineau's own cure and *all* the other mesmeric cures recorded in our *eight* goodly volumes. No rational being would think otherwise. "*Certainly not*," says the *Athenæum*: "*Certainly not*," says the *Lancet*: "*Certainly not*," says the *Medical Gazette*: "*Certainly not*," says the *Medical Times*: "*Certainly not*," says the *Institute*: "*Certainly not*," says every teacher to his pupils: "*Certainly not*," says the family doctor to the mother of the family,—"cer-tain-ly not, ma'am: and those who think mesmerism had any share in the cure are weak-minded persons, not fit to be consulted. Besides, ma'am, mesmerism always debilitates, and causes irritation of the brain: and is very dangerous: and what is more, ma'am, it is complete humbug. I should be ashamed to look into the subject, for Sir Vinegar Won'tsee, Sir Fiddle-faddle Coldheart, Dr. Curechest, Dr. Curenerves, Dr. Cureliver, Dr. Curekidney, Dr, Hurryon, Dr. Plausible, Dr. Holyman, and every leading consulting physician and surgeon in town and country, all who will live long after they are dead, ma'm, though I cannot hope for so much, albeit I have sent some interesting trifles to the journals and seen my medical speeches in print, all laugh at it, I assure you, ma'am."

We can imagine Mr. Amor, when standing at his door in Bond Street, and seeing the endless sons of Esculapius hurrying along, some in aristocratic vehicles, some in humble ones, and some on foot, smile at the consciousness of his knowing important facts in physiology and pathology, and powerful methods of alleviation and cure, all which are, to the cruel misfortune of their patients, totally un-

Digitized by Google

known to them. We could excuse him for saying loud enough to be heard,

"Omnia vincit AMOR;"—

The time will come when all medical persons who may happen to hear him must finish the verse and say,

"—et nos cedamus AMORI."

VIRGIL. *Eclog.* x.

VII. *Account of "The Historical Relations of ancient Hindu with Greek Medicine in connection with the study of modern Medical Science in India: being a general Introductory Lecture delivered June,* 1850, *at the Calcutta Medical College.* By Allan Webb, M.D., *author of the* Pathologia Indica; *Surgeon Bengal Army, Professor of Descriptive and Surgical Anatomy, lately* OFFG. *Professor of Medicine and Clinical Medicine. Calcutta,* 1850." Communicated by Dr. Elliotson.

"QUACKERY.

"It will form no part of our policy to ignore the existence of any species of quackery, until it is, indeed, wholly suppressed. It is our intention rather to grapple with its hydra heads in detail. Mesmerism, doubtless, finds many believers still. Faith is a normal principle of the human mind; we instinctively believe everything which is confidently related; it is only by painful experience that we come to doubt of alleged facts, when we have discovered the infinite variety of motives which actuates men to practise deception. The followers of Mesmer continue to make bold assertions, and to find unwary persons to receive them as truths. Amid the multitude of subjects claiming the study of young medical men, it is no wonder that they can give no time to the history of frauds. So long as there are living exponents and upholders of them, with address and talent, so long will there be inadvertent disciples.

"Thus it is with the question before us. Our respected correspondent, Dr. D'Alquen, whose letter we print in another column, claims our notice, as he is certainly an example of a class in the profession, not large indeed, but still respectable, who, for various reasons, entertain the opinion that there is actually *something* in mesmerism. We pledge ourselves, before we lay aside the subject, to shew that there is *nothing* but the old staple of all quackery—bold assertions, half-observed facts, and multifarious inventions.

"At the foundation of the whole, lies the allegation that certain phenomena may be elicited by and upon certain favoured individuals of the human race, which phenomena, although purely physical, wholly fail to appear when others—and these a majority of mankind—are operated on. Here is a contradiction at once to all physical science, and a case calling for an entirely new set of rules for our scientific logic. If chemical affinities only manifested themselves in the hands of individual philosophers; if the electric shock, or the magnetic motion of the needle, only shewed themselves at the bidding of one, or, at most, a few persons scattered widely through time or space; then we might listen to an account of other physical phenomena equally marvellous. But surely it must be at once perceived that any man pretending to be able to elicit actions or properties from natural agents, which refuse to appear at the bidding of others, throws the question of his credibility at once back upon his personal character.* We must ask, is he honest and trustworthy?—is he credulous and deceivable?—can we be sure he is neither deceived nor capable of attempting to deceive us? Nothing of this kind is applicable to true science. The greatest rogue in Chris-

* Opium *always* causes sleep, purgatives *always* act, people are *all* sick at sea.—J. E.

Digitized by Google

tendom might discover a new metal, or a new test for arsenic. The experiment would only have to be repeated, to fix the fact in the records of science for ever. Nothing alleged of mesmerism is similar. We are referred to what Mesmer did (and, by the way, we may observe it is our intention to shew the character of that miscreant to our readers in a future article; we are told what has been done in Calcutta; what was *once* done *somewhere* or *other*, not what may be demonstrated anywhere with due precaution and ordinary skill! We are not speaking of miracles, as we apprehend mesmerisers do not pretend to miracles in the ordinary acceptation of the word.

"To return to our correspondent, does he think that Dr. Elliotson quitted his position at University College on a question of mere professional etiquette? If so, we refer him to the *Lancet* of the period, and he will see reason to change his opinion. Mesmerism actually began an alliance with demonology! Whilst, at the same time, the attempt was made to shew that the alleged phenomena followed the usual course of science by subjection to the influence of various metals. All its pretended facts were scattered to the winds by the application of a little common sense, and a few experiments made by Mr. Wakley. For which service he has our thanks.

"Dr. D'Alquen quotes a passage from Dr. Forbes; but does he forget, or did he never hear of the exposure of the fraud attempted by a certain Alexis, by that physician. We suspect, that the passage quoted from Dr. Forbes was written before the adventure in question. It would be more to the point to have his present opinion. Is it possible to receive the testimony of persons once so exposed, so convicted of either incompetency to deal with physical science, or unfaithfulness to the holy cause of truth and honesty? We think not, and therefore reject as fabulous the alleged power of 'manipulations' and 'passes,' to render any one insensible to the pain of surgical operations. We have now several definite physical agents, ether, chloroform, &c., to effect this purpose completely; but the influence of these anæsthetics gives no support to the power of mesmerism."—*The Institute:* a weekly medical journal, Nov. 30, 1850.*

THIS lecture was published at the request of the Council of Education of India. It opened the 16th Session of the Calcutta Medical College, which was instituted in 1835.

"The finest medical education is freely offered gratis, to all comers; of whatever creed, of whatever caste, of whatever clime. No wonder where all is thus freely given, that we find this goodly gathering of students, of all kindreds, and countries around us. From the Punjab to the Burman Empire, from Ceylon to the snowy mountains of the north, our young men assemble here; without any other jealousy than that of professional honour, any other distinction than that of science. All are equally welcome, equally rewarded, equally respected, if they do well."

The Bishop, in his address upon the Queen's birthday, said,—

"Her Majesty will, we are persuaded, be also pleased to learn, that the Indian Government has succeeded in a truly wonderful manner in diffusing through the land the soundest principles of medical science; that graduates are being educated at the Medical College in a manner not inferior to some of the most celebrated schools of medicine in Europe; and that their skill and talents are successfully exerted for the mitigation of human suffering, in the various dispensaries of the provinces."†

* See p. 377.—*Zoist.* † *Christian Intelligencer*, June, 1850.

Digitized by Google

Dr. Webb states that the ancient Hindoos were far behind the Greeks in anatomical knowledge: but that both nations were upon a level in physiology, though there is little doubt of the Greeks having derived their systems of philosophy and medicine from the Hindoos. Galen, the Greek physician, who flourished in the reign of the Roman emperor, Hadrian, taught from his own experiments

"That the nerves were not ligaments as they seemed to be to others, but conductors of sensation and motion, by means of a subtle animal spirit, passing through their tubes: that the arteries and left ventricle of the heart contained blood, not air, as was then believed and for a thousand years afterwards, until our great countryman, Harvey, reproduced proofs to the contrary, derived from Galen. Again, that the lungs got rid of the fuliginous part of the blood; that blood in the veins was darker than that in the arteries; that anastomosis took place between the extreme vessels; lastly, that the valves of the heart prevented regurgitation of blood, was distinctly asserted by him. When we see him proving, in spite of all cavil, that the voice did *not* proceed from the head as Zeno declared, but from the larynx; that arteries *do not* degenerate into nerves as Praxagoras affirmed; that the heart *is not* the seat of intelligence, as said to be by Chrysippus, but the brain; that the carotid arteries *do not* carry spirit to the brain as Erasistratus maintained, but blood; when we see bones and ligaments, joints and muscles, and viscera and senses described, reverentially admired, and understood, we are constrained to admit that he was really worthy of that glorious estimation in which he was held: a fame to which no one in our profession has since attained. For to the right methods of investigation which Galen introduced, *i. e.*, experiment as opposed to conjecture, medicine owes its establishment as a science, and its emancipation from false theories and absurd conceits. Grand steps are these which I have enumerated towards our present physiology; few of which appear to have been known to the Hindoos.—They knew, however, of the existence of the lacteals which he did not; nor we either, until 1615. They asserted that the chyle (globule) got its red colour in the spleen, which is, I think, probable.

"But so prodigious are the attainments of some men now-a-day, so intuitive their '*subjanta genius*,' that they exclaim against the folly of searching out medical opinions before the time of John Hunter! John Hunter was a great man, Astley Cooper, and John Abernethy too were eminent, but they might have learned from a greater still. Both these surgeons taught that a broken spine was incurable. So I believed; but tried to reduce one once, here, in Calcutta, and cured my patient. But when, elated with my success, I was about to publish this novel and wonderful case, I found Galen had been before me, had got it all in '*his book*.' I remember too a case (not mine,) of removing a piece of the sternum, and so exposing the heart, to relieve matter pressing upon it behind the bone. This was quoted as a daring feat of *modern* surgery. I found it done sixteen centuries ago; and *old* Galen rather glorifies himself thereupon.

Digitized by Google

"For one thousand years at least, wherever medicine was taught as a science, the works of Galen were appealed to as infallible. With a regard not less reverential than that of the Hindoos for their Vedas and Shastras, did the Christian world of Europe, and the Moslem world of Asia, look to him, as respects matters medical. He, and Avicenna his successful imitator, were the chief authorities upon medicine during that long, dark night, when monkish superstition overshadowed, and well-nigh extinguished in Europe, the light of science. The invention of printing in 1440, and the glorious Reformation, dispelled this Egyptian darkness. The mind of Europe awoke. But no such light broke upon India. Until the institution of this College, as regards the science of medicine, India had not advanced one step since invaded by Alexander. In Europe even, those powerful levers of modern medical science, chemistry and the microscope, have but lately burst open the hidden secrets of physical existence, and finally dispelled the elemental theory. 'How little progress had been made till a very recent period in the examination of the nature of bodies as opposed to their movement, may be well understood from this fact, that in the popular works on science which were in circulation in our own childhood, fire, air, earth, and water, were still represented as the four elements of the universe. To what point the inquiry into these subjects may be carried hereafter, it seems impossible to anticipate; the doctrine of atoms appears indeed to be bringing us to the very elements of physical existence; while the study of the phenomena of electricity, of magnetism, and, ABOVE ALL, OF WHAT IS CALLED ANIMAL MAGNETISM, seems to promise that in the course of years, or it may be of centuries, we may arrive at some glimpses of a yet higher mystery, the relations of physical and moral existence towards each other, and the principle of animal life.'*

"During these middle ages little was added of importance to medical science. India was perhaps in advance of Europe as respects practical medicine. Anatomy was not taught by dissections till, in 1315, Mondini di Luzzi publicly demonstrated at Bologna in Italy. The Arabs, more strictly fettered by their religious creed than the Hindoos, were prohibited absolutely from the practical study of anatomy; whatever they did know upon the subject they derived from the Greeks, and Galen was their chief authority. For many years after I became attached to this College, the students who formed the great majority of the Hindoostani class, being Mahomedans, it was supposed impossible to engage them in practical dissections. Many an earnest consultation have I had with Pundit Moodoosoden Guptoo upon this subject. He was sanguine of success as respects them, if in dissection they should be allowed the same opportunities with the English class. When the dissecting-rooms were placed by Government under my charge, the wish of my good friend was accomplished; and he did succeed, with one or two exceptions, in engaging the military students of the class in actual practical dissections. I had at that time, and have often had it since, the great satisfaction of recording publicly the efficient attainments

* *Divisions and Mutual Relations of Knowledge.* A Lecture, by T. Arnold, D.D., Rugby, 1839. p. 11.

Digitized by Google

of this class of students. Taught in the Oordoo language, their only manual of anatomy, the notes they had taken at the Pundit's lectures, the admirable perseverance of these young men overcame all difficulties under the kindly guidance of their preceptor. This College achieved another triumph, and Pundit Moodoosoden Guptoo gained another laurel, when for the first time, in India at all events, Mahomedans were seen in classes, engaged in dissections; studying anatomy in their own language."

Dr. Webb next says that practical medicine has been thought to have attained to greater eminence among the ancient Hindoos than the ruins of their knowledge of disease would lead us to suppose. Greeks and Arabs borrowed from their *materia medica;* and cures of epilepsy and leprosy are said to be effected at present by combinations of drugs of great antiquity.

"*But among the ruins of ancient Hindoo medicine, the practice of mesmerism may, I think, be mentioned as most curious.* By passes and breathings those itinerant priests of Esculapius, the '*Jhar phonknawallas,*' profess to cure, and do cure, rheumatism, palsy, epilepsy, just such as mesmerism is known to cure. Assiduously muttering their munters, they yet continue to make passes from head to foot; the body of the operator being kept steadily in contact or relation with his patient. To these, and these only, may be fairly attributed the cure. And so general is the practice, that there is hardly a village in India in which it does not exist.

"IN THE MESMERIC HOSPITAL, SO SUCCESSFULLY ESTABLISHED BY GOVERNMENT IN THIS CITY UNDER THE SUPERINTENDENCE OF DR. ESDAILE,—YOU HAVE ALL WITNESSED, OR YOU MIGHT HAVE DONE SO AT ANY TIME THESE LAST TWO YEARS,—THE POWER OF ANIMAL MAGNETISM TO RENDER THE HUMAN FRAME ABSOLUTELY INSENSIBLE TO PAIN DURING THE MOST FORMIDABLE OPERATIONS OF SURGERY. But what is of still more importance, you might have seen also the power of this subtle agent to cure different forms of paralysis. A Hindoo student was brought to me as acting professor of medicine by one of your fellow students, probably now present, from a place some twenty-five miles off. The patient could express himself by writing in Persian or in Bengali, but had been dumb for a year and a half; after coma and fever. The tongue was immoveably retracted. He was said to have consulted in vain the most eminent physicians in this city. I advised mesmerism, the liberality of Dr. Esdaile provided means, he was cured in his hospital by his native mesmerisers in about a fortnight; and can now speak as well as ever he did. This is not a solitary instance.

"The practicability, which has been daily demonstrated in the Mesmeric Hospital in this city, of performing the most dreadful operations of surgery without pain to the patient, must be regarded as the greatest medical triumph in our own days. I cannot now recall without astonishment at what I witnessed the extirpation of a can-

Digitized by Google

cerous eye, while the man looked at me unwinkingly, unflinchingly, with the other eye. Another man looked dreamingly on with half-closed eyes, the whole time of an operation, even whilst I examined the nature of the malignant tumor I had removed, and then having satisfied myself, concluded the operation. *The use of chloroform and other anæsthetic agents, which are universally adopted now, followed as necessarily upon the discovery of the anæsthetic power of animal magnetism,* as did the use of the ligature to suppress bleeding, upon the discovery of the circulation.* Now the surgeon being able to command the effusion of blood either by pressing upon the blood-vessels or by tying them, and by mesmerism or chloroform to render his operation painless, there seems but little left to desire in surgery but real anatomical skill."

What must be the astonishment of the English public on reflecting that, while such an honest and enlightened lecture has been delivered in Asia, and hundreds of painless operations performed under mesmerism, together with surprising cures, our English College of Physicians and all our medical journals have remained in wilful darkness, and been pouring forth the most ignorant and vulgar abuse, and mesmerism been scouted

* "This term is used by me, as more intelligible to the students than that of '*Animal odyle, or odylic influence,*' which has been substituted by BARON VON REICHENBACH, (see Researches on Magnetism, part I. p. 164,) in a work which has done more to clear up the study of what I must once again call animal magnetism than any thing ever yet attempted. This '*odylic influence*' is quite as powerfully developed in a crystal as in a magnet. The human hand may be charged with it from a crystal or a magnet; but the hand charged will not attract iron filings, neither will the crystal: therefore, although *like* magnetism it is yet different. It is *luminous* in the dark, in the magnet, the crystal, and the *human hand:* and howsoever obtained, from digestion, chemical decomposition, the sun's rays, from heat, or from electricity, its lambent light is seen by *sensitive eyes*, and the power has upon them its peculiar effects. Many people in Calcutta, not sensitives, saw light as of fire, pass between the hand of Mr. ALIN and the head of his subject, whom he was attracting. This I did not see, but heard from their own lips. *I have seen* in Dr. ESDAILE'S Hospital bodies charged 'odylically,' (I may not say magnetized) produce the same effect upon his '*sensitives,*' (Hindoo patients,) or even more striking effects than those recorded by the Baron, as seen at Vienna. A piece of paper no bigger than a wafer, charged odylically, and dropped upon the patient's hand, has rendered it insensible, and fixed it to the bed; a brick floor charged odylically has tied a man by the leg; a good stare at a plaster wall has charged *it* odylically, so that a man passing by and his head placed against it has been so forcibly attracted he could by no means get away; a gold watch-guard charged odylically has rendered rigid and insensible any limb upon which it was wound; even a glass of water charged in like manner has had like effects. Dr. ESDAILE rarely walks abroad without a spare charge or two at the service of his friends. And some hundreds of the students were present, when at my request, and for demonstration at my anatomical lecture, he put on his spectacles and charged by a good stare a poor Cooly in the next room, till he was brought in insensible; and every important group of muscles demonstrated on the *living* body, in their proper action, one after another:—the theatre offering from top to bottom a sea of living wondering heads, for it had been noised abroad in the College that '*the dead man was living,*' and standing upright!"

Digitized by Google

from all our medical and chirurgical societies and hospitals, both as a preventive of pain and a remedy of disease!

An epidemic insanity has visited the medical division of society, and the rest now look on with wonder at its wildness. "Why do the nations so furiously rage together, and why do the people imagine a vain thing?" Truly the medical world is sinning against nature herself and laughing her to scorn. The amount of suffering which would have been prevented by opposite conduct in the medical world can never be atoned for, and will lie a heavy sin for ever at the door of the profession.

JOHN ELLIOTSON.

*** In our prefix from the *Institute*, the writer says; "To return to our correspondent, does he think that Dr. Elliotson quitted his position at University College on a question of mere professional etiquette? If so, we refer him to the *Lancet* of the period, and he will see reason to change his opinion." Our readers will find a portion of Dr. Elliotson's farewell letter to his class, in No. XVI., pp. 420–6:—

"Entreated on all sides to exhibit the phenomena, I requested of the Council permission to demonstrate them in one of the theatres of the College, when this was not in use. But I was refused. One of the Council, whose goodness and liberality render him an ornament to the Jewish nation and to England, moved the reconsideration of the refusal or made a motion for permission; but in vain. I hear that he entreated the Council to witness the phenomena and judge for themselves as *he* had done; but in vain. Yes, the majority of the Council, perfectly ignorant of the subject, refused to go to learn anything of it before they passed judgment upon it; and among these were legislators, barristers, and one physician. Yet this same Council gave permission for the exhibition of a calculating boy to the public, at so much a head, and tickets were purchased by any one, as for a concert.

"On December 27th, I received a resolution of Council, from the Hospital Committee,—

"'That they be instructed to take steps, forthwith, for the discharge of Elizabeth Okey from the Hospital.'

"I immediately shewed the paper to the apothecary, who said that he had known of the resolution several days before, as well as of another, which I had not yet received from the house committee, viz., that the practice of mesmerism should be immediately discontinued. I proceeded to the house of the treasurer of the College and Hospital, and he informed me that the second resolution had also been passed. I, therefore, at once wrote the following letter to the secretary of the Council.

Digitized by Google

" 'Sir,—I have just received information, that the Council, ***without any interview or communication with me***, has ordered my patient, Elizabeth Okey, to be instantly discharged, and forbidden me to cure my patients with mesmerism. I ***only*** am the proper person to judge when my patients are in a fit state to be discharged, and what treatment is proper for their cases.

" 'As a gentleman in the first place, and as a physician in the next, I feel myself compelled at once to resign my office of Professor of the principles and practice of medicine, and of clinical medicine in the College, and of Physician to the Hospital; and hereby resign them all, and will ***never enter either building again.***

" 'When I was made Professor, I received a class of 90,—the class is now 197,—even 13 more than at Christmas last year: and, as there were 24 entries after Christmas then, the whole number of the present session would, no doubt, have been above 220.

" 'I have not received my fees this session. It is my wish that they be all refunded to the young gentlemen, who are perfectly welcome to the lectures which I have already delivered.

" 'I have the honour, &c.,

" 'JOHN ELLIOTSON.

" 'Conduit Street, 27th December, 1838.' "

"You will agree with me, gentlemen, that, to hold office one moment on such terms, and under men capable of acting in a manner at once insulting and irrational, would have been impossible. If I was unfit to determine when my patients were in a state to be discharged, and how they were to be treated, I ought to have been dismissed. But, while I held office, I was to be considered fit to judge of these points. Had my colleagues in the hospital possessed a becoming spirit, and felt what was due to themselves and the profession, they would have resisted this infringement of their general rights, whatever their opinion of mesmerism, even if they had attended to it sufficiently to justify an opinion. Indeed they were bound to act thus, since they had resolved months before in committee, that they acknowledged '*my undoubted right*' to practise mesmerism in the hospital. But this I could hardly expect, since they were so forgetful of academic propriety, that, in their lectures Dr. Thompson designated my patient Okey 'an impostor,' and Mr. Liston, the bosom friend of the editor of the *Lancet*, called mesmerism 'the most impudent of modern humbugs,' and indeed pronounced me to the students, in a public room of the hospital, to be 'a tom-fool.' The insult was the greater, as I was senior physician, was thought to have greatly raised the reputation and numbers of the school, and had been the main cause of the establishment of the hospital, although I gave great offence at the time to some of the Professors for honestly pointing out that the medical school was inefficient without an hospital. The conduct of the Council was irrational, since the majority refused to witness the experiments upon a subject of which they were utterly ignorant, and to have an interview with me for the purpose of enquiring into the business. They suspended a practice which was perfectly innocent, simple, and devoid of expense, and had worked and was working many most remarkable cures, even in cases which had resisted all other treatment and had been sent out of other hospitals as incurable,—all which they well knew. The College was thriving this winter as

Digitized by Google

much as last; my class was larger than ever it had been at this period of the season; and the hospital was crowded with patients and pupils. The Council, completely unknown in science or literature, as they all are, with two or three exceptions, proved themselves totally unfit to conduct a place of education, and more especially one which boasted to be founded on the most liberal principles and to be free from the prejudices of old Universities. They put a blot upon the Institution which will never be erased."

VIII. *Disappearance of a Uterine Polypus under Mesmerism.* By W. R. Mott, Surgeon, Devonshire Place, Brighton.

"Quackery.

"In the advertisement announcing our views and purposes, we have pledged ourselves to the opinion, that it is the duty and the policy of the profession to demand the suppression, or, at least, the control of quackery, at the hands of the legislature. In our second number, we offered some reasons for the adoption of this course; which, if we mistake not, are irrefragable. There may be, we fear, many members of the profession, and some among our readers, who are not convinced of the expediency of, or necessity for, new legal enactments of the character proposed. From various causes, but chiefly, we are inclined to think, from amiable feelings, they entertain a hope that the force of truth, the array of arguments, the production, and reiteration of facts, will alone be sufficient in the long run to effect the purpose of bringing men back to the dominion of truth and reason; that, at any rate, people will not risk their lives by relying on pretensions which have been *demonstrated* to be false and fraudulent.

"If there be one amongst us who entertains such an opinion, we would point to the present state of that *mean and contemptible delusion*—Mesmerism. *Refuted, exposed,* and only saved from utter annihilation by the tenacity with which one individual, and he, unfortunately, a medical man, clings to it; ever and anon it raises its head, as if it had received new life and vigour. The common artifice of all *charlatans,* from time immemorial, has been first to delude, and then to thrust forward, some noble lord, some reverend simpleton, or some person with a popular reputation, as a shield against attack, and as a decoy to attract the vulgar. Amongst our titled classes, in the offices of the church, and popular writers of fiction, are found individuals, and such indeed, abound at all times, whose talents, and education totally disqualify them from dealing with anything within the region of fact. Still they are held in great respect and esteem, and properly so, for many virtues, whilst they are not proof against the flattery which raises them into the class of philosophers, and they become themselves both dupes, and ringleaders of delusions.

"The public press, unfortunately without reflection on the mischief which ensues, greedily seizes, to fill up a vacant space, on any marvel, vouched for by names so respectable. The multitude read the stories as established facts; and where the evil works and brings forth the natural offspring of *falsehood, and error,* and where the limits of that evil lie, no human tongue can tell.

"So long as these *fooleries* are practised upon the lower animals, we cannot invoke the aid of the law to suppress them. But these stories have a further purpose; in the very number of *The Zoist,* from which they are derived, mesmerism is represented as an effectual remedy against almost all mortal diseases. The obvious purpose of these *fabulous* stories of animals, is to draw *human victims to the shrine of mesmerism*—to lead unwary sufferers to trust to this nonentity, instead of having recourse to the art of healing in the hands of those who understand it." . . .

"Let us, in a few words, show the value of these tales. Who is there that does not know how utterly wanting the education of the nobility, and the clergy generally, is in natural history, or philosophy? A smattering of classical learning, the myths of the Greek, and the Roman poets, a little lying history, and

Digitized by Google

the mere rudiments of mathematics, constitute generally the entire amount of their secular information. No class of men are less capable of furnishing any trustworthy testimony to natural phenomena. The reputation of the Duke of Marlborough is neither for shrewdness of observation, nor accuracy of judgment. A coronet may seem to place him in a position to impose opinions on mankind; but such sheer folly as the above must surely destroy any illusion of the kind. What is there in the story of these dogs belonging to mesmerism? What more than any dogs of spirit would do, when confronted by a gentleman using such foolish gesticulations, and who kept fairly out of their reach for 'forty-five minutes?'

"Next comes the Rev. T. Bartlett. In charity we will only say, that thirteen* years too often convert our dreams into apparent realities; and the reverend gentleman no doubt met with this adventure in his easy chair. Should this meet his eye, and find him unwilling to admit this inference, we invite him to exhibit his prowess on an infuriated bull in Smithfield, before competent witnesses. *That* would convert us to mesmerism.

"But what of Harriet Martineau and her cow? Miss Martineau is a lady who has earned a no mean reputation by composing works of fiction. Many of her tales are amusing enough; but she has, to a judicious observer, perhaps in every one of them, shewn an entire incompetency to deal with facts and figures. In one publication, written to bring down to ordinary capacities the wretched philosophy of the Benthamites, this lady deals with the ticklish question of population. Most innocently does she display her fancy by assuming that children are brought forth by litters in any number short of a dozen; and, in order philanthropically to lend her aid to save society from being destroyed by over-population, and mankind from the horrible necessity of feeding on each other, she strongly recommends the employment of what she designates *preventive checks*, to limit the number of children. A reviewer of the day very properly attributes this to the innocent ignorance of a young unmarried lady; and advises her, instead of studying Malthus and Godwin, ratios, progression, and such profound philosophy, to ask a few questions of her mamma.

"Miss Martineau seems to have grown no wiser with age. What is the meaning of her joke about a cow morbidly imaginative? No lady of *that* species, we believe, has ever been accused of writing poetry, or fictions for children. But what child does not know that cattle will often become frantic with terror at the sight of an unknown object, with a flaring colour, especially red? We need not, however, have recourse to a theory to account for *nothing*. That her cow recovered by the unaided and unimpeded efforts of nature, we do Miss M. the credit to believe, or the morning blood-letting may have done something. The whole story may not be a fiction; nay, it may be forgiven that a lady should imagine that the passes of her cow-herd are as efficient as those of her correspondent, the Fellow of the Royal College of Physicians; but that she should permit the publication of such trash, and by this use of her name assist in deluding, and inflicting perhaps irreparable injury, on some suffering and prostrate fellow-creature, is not alone to be guilty of a folly—it is to COMMIT A CRIME."—*Institute, Nov.* 9, 1850.

I WAS called, early in the morning of June 25, 1850, to visit Miss T., a lady about 48 years of age, but not appearing more than 35 or 40, rather *embonpoint* and healthy-looking.

She was suffering from ischuria, attended with severe spasm and pains, resembling those of labour, occurring every eight or ten minutes; the hypogastrium was much distended and the abdominal muscles particularly rigid. Without any further inquiry at the moment, I passed the catheter and drew off about two pints and a half of natural-coloured urine, and gave her immediate relief, spasm and pains ceasing in-

* The fact occurred in 1847! See p. 298.—*Zoist.*

Digitized by Google

stantly. The patient then informed me she had *polypus uteri*, which, upon examination, I found to be the case. The polypus protruded through the os uteri about three quarters of an inch, and was evidently of a fibrous texture. Upon asking what treatment she had been under, I found she had consulted several practitioners, both physicians and surgeons; and that in April last she had been to London and consulted Mr. F., an eminent surgeon, who told her the polypus was not sufficiently pedunculated for him to afford her any relief (I suppose he meant by operation), and that she must wait six or twelve months before anything could be done. She then begged her sister to consult Dr. Elliotson as to the propriety of her being mesmerised. Dr. E. recommended her to try it, and kindly referred her to me as she was about to reside in this locality.

I commenced on the 1st of July, at half-past ten o'clock, a.m., by longitudinal passes from the forehead to the feet, very slow, and continued for twenty-five minutes. On July 9th, after repeating this process daily, I succeeded in putting her to sleep for twenty-five minutes; and ever since she has continued to sleep exactly that time when subjected to the magnetic, or odylic power according to Reichenbach. This treatment was persisted in every day, except Sundays, until Nov. 16th instant: an odylized saline solution being given every morning in a state of effervescence as a gentle aperient, and it invariably acting as such. By the 1st October, the polypus had *receded completely* within the uterus, and on the 15th instant, after a careful exploration with the uterine probe, it was found to have totally disappeared.

Observations.—During the curative process, this patient had ischuria twice, at the catamenial periods, from pressure of the uterus on the neck of the bladder; and so great was this pressure that considerable difficulty was met in passing the catheter. At these times her sufferings were very acute. When she first came under my care she could scarcely walk twenty yards, and generally rode in a hand chair; but, after six weeks treatment, she could walk half a mile without inconvenience.

*** The proprietor of the medical journal from which the delicious motto to the present article is taken—its Mr. Dilke—is Mr. Martin, surgeon, at Reigate, Surrey, who is responsible for all that it contains. He says that he wishes to raise the respectability of general practitioners like himself still higher in the eyes of society by his journal than they are. The nobility and clergy, of Surrey especially, and Dr. Elliotson, will all feel his compliments, and acknowledge his talents, information, modesty, and good-breeding.—*Zoist.*

Digitized by Google

IX. *Cure of Chlorosis and Dropsy with alleged diseased Lung.* By Mr. H. J. Fradelle, 13, Seymour Place, New Road.

"The October number of *The Zoist* indicates the good effects which have attended our recent castigations of that mendacious journal. It now appears to be writhing, coiled upon itself, like a wounded snake in its last agonies. There are evidences of its impending dissolution in every article it contains; and, while its limbs are quivering in this enfeebled state, *it would be the height of inhumanity to reapply the knout.** This organ of fiction set out in a tone of triumph, trumpeting forth its spurious facts under the pretended banner of philosophy; while now and then it waxed eloquent under the inspiration of preaching up its own false doctrines, just as all unprincipled gamblers become the more desperate as the game appears the more losing. But now, feeble and outworn in its dying moments, it has scarcely strength to 'make a sign,' and only sputters out a little delirious abuse on Dr. Todd and others who are beyond its reach.

"The Rev. George Sandby, we presume, will pronounce its funeral oration, Dr. Elliotson provide the cash to erect its monument, and we ourselves will write its epitaph."—*Medical Times*, Oct. 12, 1850.

Having been requested by Mr. Barton, of No. 7, College Terrace, Kentish Town, to shew him some experiments in mesmerism, of the utility of which as a curative agent he was scarcely aware, I offered to try its effect at his house on any friend of his out of health, on whose veracity he could depend, as more likely to convince him of its truth than any thing he witnessed at mine. He was anxious to witness phenomena of a different class to those of cure. I promised none; but relief from pain, should I even not be able to produce mesmeric coma.

I was introduced, May 7th, to Miss Sarah Ann Orton, 20 years of age, whose case Mr. B. had briefly mentioned to me as one pronounced dropsy and diseased lung, and I presently commenced mesmerising. Coma and sleep-waking were induced in thirteen minutes. Her breathing became affected when the passes were directed down the chest: I discontinued these and made a few transverse ones. To the question, "Are you asleep—comfortable?" the reply was, "Yes." She was easily awakened, after having slept more than an hour: was unconscious of having spoken.

Mr. B. was now convinced: but, as he was desirous of seeing more, I went to his house again a few days after, and, finding on this occasion Miss O. still more susceptible to the influence, for the coma was produced in about three minutes, I, from taking an interest in Mr. B, took an interest in the case itself, and offered my services on her behalf. These were accepted. I mesmerised her till August 9th, three times a week on an average.

I next inquired of Miss O., on whose authority this statement was made that she had water on the chest and a diseased lung? if she had had medical advice, and if so,

* Pray never spare us, *honest* man! See pp. 31, 313.—*Zoist.*

Digitized by Google

whose? Her reply was the following, made in the presence of Mr. Barton, who was present at every sitting. That she had been three months, last year, under the medical treatment of Dr. Allen, of Islington: that he had not told her of the nature of her complaints, but mentioned it as being water on the chest and diseased lung to a female friend who accompanied her, and from whom she heard it. Dr. A. in applying the stethoscope to the left lung had not said anything, but merely *shaken his head.* She was then in a state of great debility, as she had continued ever since. The powerful tonics he prescribed proved of not the slightest benefit. In truth, it must be allowed that Miss O. scarcely did justice to his treatment, as she has since told me she did not take the whole of the medicine he prescribed. He bestowed the best attention upon her most kindly and disinterestedly. Not finding any relief at the end of three months, she proposed going into the country: and he assented, requesting her to let him see her again on her return. She went in winter, and returned in May, in no way better; and, thinking her case hopeless, did not see him again. She felt a dull, heavy weight in the chest, a dragging forward. Her legs used to swell to a considerable size, especially after a walk, which, if extended to a mile, or even less, would sometimes prevent her from taking her stockings off: she has been compelled to *cut them off.* Her legs became purplish. She had little appetite, and was of a tallowy white. Her nights were bad. In the day she had constant pain in the left side, at the lower part of the lung. Any exertion, such as going up stairs, brought on palpitation of the heart. Besides this, Mr. B. informed me that her catamenial periods were exceedingly irregular; three months had elapsed since the last appearance. I enquired of her, while in sleep-waking, if the liver were in a proper condition. She replied it was not, and pointed to the spots.

In this deplorable state of things, as I did not consider the sleep of itself sufficient to cure, I determined to operate separately on the diseased organs. It occurred to me that the water in the chest might be carried off by micturition. As I had observed signs of clairvoyance, I ventured to direct her attention to what was passing in my mind, and if I were right in my conjecture. After a few moments' consideration she replied, "Yes." She smiled during the process as though conscious that benefit had commenced. Then I attended to the lung, which she described as being ulcerated at the lower part. At first she was alarmed at the state she saw herself in, but I requested her to be—and by degrees she became—composed, relief being at hand. First, I drew from it; then

Digitized by Google

made slow, contact passes, and breathed on the affected part. When awakened, she said she felt better, as if, pointing to her chest, something (meaning the complaint) had been touched: and touched it certainly had been, for I was informed by Mr. B., the next time I went, that the intended object had been fully realized. Plentiful micturition had immediately after ensued.* I learnt besides that the renal secretion had been at all times sparing. The protracted term had also been brought on by the first mesmerisation. The case progressed steadily and favourably. By the 26th I could produce the sleep in one minute. She foretold when the dropsy would be cured, and that it would never return. A fortnight later it was completely gone. From the third time she was mesmerised her legs did not swell again. Water appeared to form, as it continued to pass in quantity and freely up to this time; but it did not collect in the chest, for her dresses required to be taken in three or four inches across. In sleep-waking she declared that mesmerism had saved her life: was insensible to pinching: and had community of sensation.

Miss O. had laboured under dropsy more than a twelvemonth; to pain in the side for three years. I proceeded with the lung without varying the mode, till, meeting with Mr. Mayhew's cure of a similar case, I added mesmerised flannel with marked success. New flannel I considered the best: mesmerised it for five minutes with the intention of communicating vital heat to the affected part, and of keeping up the action during my absence. The same piece of flannel was not employed a second time. The patient told me it would retain its power four days. She could not in general bear flannel in contact with her; when mesmerised it did not irritate the skin, but diffused warmth through the affected side, which, while I was mesmerising the flannel, was drawn towards it.

One sultry summer's night she had thought proper to dispense with it; yet in natural somnambulism, to which she had always been subject, she got up, fixed the flannel exactly right, and concealed under some heavy trunks the bag which had contained it and which she could not find next morning till after a two hours' search. The first discovery was that of the flannel. This treatment was regularly continued till July 17th, when on the proposal of mesmerising another piece, she declared she did not require any more; that the ulcers, which

* We beg our readers to peruse Mr. Tubbs's cure of dropsy, No. XXX., pp. 196-7, in which mesmerism had the same effect. See the same in Mr. D. Hands's case, No. XV., p. 365.—*Zoist.*

Digitized by Google

on the 13th appeared mere dots, were completely healed; that the side, comprising the heart, would require strengthening. This has been done.

The pain in the side has since entirely left her. She can go up stairs rapidly without palpitation of the heart: and can walk seven and even eight miles without distress. Her countenance improved. Her friends tell me her appetite is threefold what it was, and find fault that she sleeps too long. One point difficult to overcome had been occasional extreme depression of spirits. Frequent dreams of ghosts, &c., would inspire her with dread. Hope could not be sufficiently excited. There was a morbid action of the brain somewhere, yet where I could not tell. But the patient did in sleep-waking; and, pointing to the left side, described the space affected, including Wonder and a portion of Melody, Mirth, and Causality; this latter making, as then observed by her, "things unreasonable appear reasonable. Time caused her to dream of church music, and Wonder created phantoms; ghosts came there." I mesmerised earnestly to withdraw excitement, and then to restore healthy function. I was fortunate enough to overcome this; but not at once. When she told me that side was well, I desired her to retain this impression in the waking state: for Miss O. was strongly impressed with the notion there was something wrong, without being able to say what or where. The impression was retained.

I have repeatedly mesmerised to impart strength to the whole system, by holding the hands and willing the influence to pass up the arms, and down the trunk, avoiding the head, to the feet: that which ascends the left arm passes to the left leg and foot, and *vice versâ*. I have also ascertained in this case that the influence can be directed to any part and accumulated at will. Having gradually gained strength, Miss O. considered herself *well*.

What I here subjoin is in no way related to her former complaints. Having on the 21st of July been on an excursion on the water with a party of friends, and walked besides a considerable distance, she increased a cold taken the day before by exposure with too slight covering to night air on the water. The next day she was completely laid up. Not informed of it, I did not call till the 25th. Her head wrapped in flannel, her face extensively swelled, she suffering from a gathering under the left eye, from tooth-ache and ear-ache, the inflammatory action had reached the throat and was spreading over the upper part of the chest. To complete her misery, two pills, given to her without advice, had been so violent in their effects that all she took passed immediately.

Digitized by Google

No time was to be lost. On this occasion a few seconds were sufficient to produce the sleep. I then set about removing the effects of the cold she had taken, relieved the pains in the head and face, and reduced the inflammatory action which was spreading. I mesmerised water for a fever draught. The patient could taste it while I was preparing it, and imitated the action of swallowing while I took some, as she had said this would do equally well, if not better. Placing the hands with intention to strengthen the viscera restrained their action and overcame their irritability. Then I mesmerised an hour later in bed to produce gentle perspiration. This came on as I intended, and assisted to remove a portion of the obstructions. On the following and next evening to that I repeated the above with the exception that I mesmerised water for an aperient, and also to assist in carrying off phlegm which was collecting. The patient in sleep-waking chose senna. Mesmerised for strength.

By August 2nd Miss O. had recovered; went on a visit for a few days, and returned on the 9th, when I mesmerised her for the last time. Has continued well since.*

X. *Cure of intense Palpitation, obstinate Vomiting, chronic Headache, and Rheumatism, with Mesmerism.* By Mr. HAZARD, 4, Dowry Parade, Hotwells, Clifton.

"We shall not, therefore, allow this heresy [mesmerism] still to be propagated under the pretext of its having any pretension even to the name of a science. *Judex damnatur cum nocens absolvitur;* we shall bruise the head of the serpent, and leave it to trail its wounded length, hissing but harmless, along its tortuous paths for the remainder of its days."—*Medical Times, Aug.* 31, 1850.†

I. *Cure of Rheumatism in both Arms.*

April 5, 1850. — Simmonds, a sailor, belonging to one of the Bristol Steam Packets, had been suffering a length of time from rheumatism. So much had it increased previously to his visiting me, that he was obliged to give up his situation, not having the power to raise his arms. I mesmerised him locally for 20 minutes, three times a week for one month, when he resumed his situation perfectly cured. He has not had a return of the complaint from that period to the middle of November, when I last saw him.

* See similar cures by Mr. Parker, p. 186; and Mr. Tubbs, No. VI., p. 258.—*Zoist.*

† Heighday! When we appeared again in October, in full vigour, he was too humane to—not allow us,—to bruise our head,—to make us hiss wounded and harmless for the rest of our days; (see p. 378) and so here we are again, wishing him a happy new year.—*Zoist.*

Digitized by Google

II. *Cure of continued Vomiting.*

May, 1850. Miss T. C., a young lady, was taken with continued vomiting from a severe cold, and could not retain anything on her stomach. A medical man was sent for, who employed various means to allay it, without effect, for several days. She had no sleep, and was much exhausted.

I was sent for one evening, and found her very weak. I mesmerised her by making passes from the head to the stomach for an hour, and left her in a very composed state. Her mother told me the following morning that she had slept well the whole of the night and the sickness was entirely gone. She soon gained strength, and in a short time her usual good health.

III. *Cure of Rheumatic Headaches.*

May 14th. Charlotte James, aged 39, had been afflicted many years with rheumatic headaches and stiffness of the neck. Her eyes were but half open from the continued pain she suffered, which also occasioned a fixed melancholy in her features. She was under my care for two months: I mesmerised her three times a week. From the first week she felt relief, and from July to the present time has had the headache but twice. It is now more than two months since she had it last. The stiffness of the neck is entirely gone, and her face is resuming a happy expression. She had been medically attended without any permanent benefit, although she had had her head shaved, been blistered, bled, and cupped.

Dec. 10th. She is now perfectly well.

IV. *Cure of intense Palpitation.*

"To Mr. W. Hazard.

"Dear Sir,—Is it still necessary to give publicity to cures effected by mesmeric treatment in order to testify its truth? Assuredly not; for the benefits daily afforded to thousands of the suffering sons and daughters of humanity by its soothing and benign influence fully demonstrate its truth, and afford proof, too real and positive to be questioned, of its importance and efficacy as a curative agent. Yet it is much to be lamented that there are hundreds, many of whom are medical men, who, although thoroughly convinced of the power of mesmerism, and who are not, cannot be, blind to the fact, that its success is surely and steadily placing it on the high pedestal of public confidence and esteem, are too timid, too cowardly to venture *just yet* on an honest open avowal of their opinion. It becomes therefore, in my opinion, the duty and privilege of those who,—having tested, dare to assert its truth,—to diffuse as widely as possible the knowledge they possess for the benefit of others.

Digitized by Google

This being my conviction, I herewith enclose you a plain, simple statement of facts in reference to my case, which, should you think worth a place in *The Zoist*, or even to be sent to the editor of this valuable work, you have my full permission so to do.

"I am, Sir, very truly yours,

"Hotwells, Nov. 1850." "ELLEN E."

"Not many weeks ago I was suffering from an attack of influenza. After trying the remedies usual in such cases without effect, I sent for the medical man who had attended me several times previously. He continued to visit me for four or five days, during which time I continued feverish and weak. I could not sleep, in fact, scarcely lie down in bed, in consequence of violent palpitations of the heart, and a sort of convulsive or spasmodic action which almost lifted me from off the bed. The slightest unusual noise, even the loud opening or shutting of a door, increased the palpitations to such an alarming extent that I almost gasped for breath. On the Sunday evening, being almost worn out from want of rest, and having read and heard a great deal about mesmerism, the thought struck me that I would try if it would have any good effect in my case; and, a friend coming in at the time, I requested her to send some one for Mr. Hazard, he being the only mesmerist I knew who resided near. Mr. H. was accordingly sent for, and promptly obeyed the summons. He began mesmerising me by making passes from the head to the feet with both hands for some time; then laid his hands over the heart, let them remain there some few seconds, and gradually drew them from me to each side; altering these passes, he rested his open hands, one on the top of my head, the other over my heart, for some minutes, looking me steadily in the face all the time. This he continued I should think for half an hour. He left me more calm and feeling disposed to sleep; and I slept very tranquilly for some hours, and the next morning the palpitations were comparatively slight, and my breathing more free than it had been for some days. I was not mesmerised on Monday evening, in consequence of Mr. H. being too much engaged with patients to visit me. I passed a restless night, sleeping only a few minutes at a time. On the Tuesday evening Mr. H. called, and succeeded in putting me into a sound sleep, from which I awoke at seven o'clock the following morning, free from any unpleasant symptoms.

"ELLEN E."

Digitized by Google

XI. *Obstinate Uterine Hæmorrhage instantly arrested—Clairvoyance: Inflammation of a Leg, at once greatly relieved: and a case of Inflamed Knee-joint treated with Mesmerism.* By Mr. W. J. Tubbs, Surgeon, Upwell Isle, Cambridgeshire. Together with some account of a recent Lecture, by Mr. Tubbs. Communicated by Dr. Elliotson.

"The mesmeric cases reported by Mr. Capern, Mr. Mott, Mr. Parker, and Mr, Tubbs, (gentlemen whose euphonious names are at present, professionally, "to fortune and to fame unknown,") may be summarily dismissed. They remind us only of the significant couplet in the poem of Dr. Syntax, where the bookseller, shaking his head at the manuscript of the poor traveller, reminds him—

" 'We can get tours—don't make wry faces—
From those who never saw the places.'

Which may be thus travestied:—

" 'We can get *facts*—don't make wry faces—
From those who never saw the *cases!*' "

Medical Times, Aug. 31, 1850.

I. *Obstinate Hæmorrhage.*

Mary Dawson, Upwell, aged 36, had been attended by me for five days. Hæmorrhage had so weakened her that her life was hanging on a thread; and, as the discharge still continued in spite of all the astringents given, as well as the local application, of cold friction, &c. I resolved to try what effect mesmerism would have as a last resource. The very day that I began, November 22nd, the clergyman had been praying to her. Shortly after he left, I called, and her countenance was exsanguious; her pupils *frightfully dilated;* there was a sensation in the head as if a machine was at work in it, and a hammer beating the skull bones; the fingers and toes were tied up with red tape, &c. All she could uttter was, "I must die." I said, do let me try and mesmerise you, it may do good, but I cannot promise you it will. All I could hear her say was "yes." I took my seat on the side of the bed, holding each hand and looking at her eyes. In less than two moments the *pupils contracted,* the eyes turned up, and nothing was observed but the lower parts of the sclerotics, and the eyes remained half closed. I dropt her hands and closed them; and, on raising her arm, it fell; in truth she was gone into the state of coma. I mesmerised her for half an hour, and left strict orders that she should not be disturbed. However, in the course of an hour, the Welney curate called, on his way home, (at the request of the clergyman who had prayed to her in the morning) and, on his entering the chamber, she seemed half roused, and instantly said, "I know you, I saw you go past this very morning in a pony gig: it was at such an hour: you are the Welney parson." The

Digitized by Google

women present said to Mrs. Dawson, "you are wrong it is Mr. Dealtry," meaning the Outwell parson. "No," said the Welney gentleman, "she is right: I did go by this morning at the time." Now this patient had been confined to her bed, and it was utterly impossible that she could have seen any one pass her window. On calling the next day, I found her better in every respect. Under chicken broth, beef tea, milk, and mesmerism, I am happy to say she is daily improving: her sister from Little Port sends her to sleep twice a day. I was at her house yesterday, Dec. 6th, 1850, and have every reason to hope that she will get perfectly well in the course of a short time.

Mrs. Emmerson and Mrs. Barns were present when I mesmerised her the first time.

N.B. "'Tis strange, 'tis passing strange, 'tis pitiful, 'twas wondrous pitiful," that his Reverence did not offer his prayers for a poor dying woman after he had heard she had been mesmerised: but, when told so, he said, "pooh, pooh, silly nonsense."

II. *An Inflamed Leg greatly relieved by Local Mesmerism.*

One evening in November, while conversing with Mr. Everett, a gentleman who called to consult me mesmerically, when on his way from Malvern to Norwich (where he resides.) I was hastily summoned into the village to see Mrs. Andrews, who was in great pain from an inflammation in her left leg. It was tense, red, and painful; she was sitting in a chair with her foot on a stool, and immediately that she saw me, she said, "Oh doctor, what am I to do? my leg must burst, and I am fit to go crazy." Of all things in the world she had been putting tar ointment on the inflamed sores. I said, let me see if I can ease your leg of the pain by mesmerising it, Her reply was, "O yes, try it and welcome." I held my hands for a short time over the knee, and then made downward passes slowly, and as near the skin as I could without touching it. The heat I instantly felt running up my right arm, and but slightly that of the left; in less than ten minutes I had perfectly removed all heat from the leg; the redness at once disappeared, and the patient said, "I am quite easy." I told her to let the servant mesmerise the leg half an hour, and to take a draught I should send at bedtime if required. The next morning, I called with Mr. Everett, and Mrs. Andrews met us at the door, saying, "she had been quite free from pain, and I might have the draught again." She told Mr. Everett how she felt the heat go from her leg.

Digitized by Google

III. *A violently Inflamed Knee, treated with Mesmerism.*

Thomas Maywood, aged 10 years, living in Upwell, was brought to my Infirmary by his father, at the recommendation of Dr. Burt, to be mesmerised. He was a pretty curly-headed lad of the strumous and sanguineous temperament, had had a hollow cough for some months; one knee was puffy, and, upon examination, I found an enlarged bursa which was chronically inflamed. He was first mesmerised on the 2nd June, 1850, and after a few days went into the sleep-waking state. His amendment was gradual, and he was discharged on the 10th July *well.*

I was requested to see him a few days afterwards, as he had received a severe kick on the knee from one of his playmates. I found him in bed, with all the symptoms of inflammation of the interior of the whole joint; and his sufferings were intense, as suppuration was actively going on. I mesmerised him generally and at the knee, and could then roughly handle his knee while he was in the sleep. One of my assistants then mesmerised him daily. I found it necessary in a few days to open an abscess which occupied the outer side of the knee, and I did so in his father's presence, leaving the instrument in the abscess while I asked him how he felt. His reply was, "very well." He kept his bed about a month, was mesmerised twice daily, and his knee dressed with warm water and oiled silk. He was then enabled to walk up to my Infirmary to be mesmerised, and was discharged in September; his cough having left him, his knee being quite well, and his health altogether improved. On the 27th November, he was present with my other mesmeric patients, at a lecture I delivered before the members of the Wisbech Scientific Institution.

*** We are not in the habit of publishing mesmeric lectures, but, when a medical man has the courage and honesty to deliver one, and that medical man boldly advocated and practised mesmerism in the earliest days of *The Zoist* and became a real martyr, and, being a widower and a father, was compelled to relinquish the subject on account of the great diminution of his general practice and was persecuted by many of his medical brothers in his neighbourhood, we feel it a duty and pleasure to make an extract from the *Wisbech Advertiser* of Dec. 6.

"On Wednesday evening the 27th ult., Mr. W. J. Tubbs, of Upwell, delivered a lecture on the above subject, in the Lecture Hall, Crescent Passage, to the members of the Scientific Institution. The

Digitized by Google

lecturer stated that, being a lover of science in the aggregate, he had for several years past made choice of the study of mesmerism, which was his favourite science, and having adopted it he was anxious, to the extent of his ability, to communicate to his audience and to others who felt interested in scientific matters his views upon the subject. The science derived its name from a German philosopher, Anthony Mesmer, who was born in 1734, at Mesburg, on the shores of the lake of Constance, and died in his native place in 1815, at the advanced age of 81. He published a thesis on taking his degree at Vienna, upon the influence of the planets on the human body. The professor of astronomy at Vienna believed in the efficacy of the loadstone as a remedy in human diseases, and invented a peculiar form of magnetized steel plates. Mesmer, being an intimate friend of the professor, employed them in his own way; and effected many cures, which he communicated to the professor, who published them and attributed the cures to the form of the plates. This offended Mesmer, who had discovered the peculiar mode of using them to insure success, which was by manipulations, now called 'passes.' He left Vienna and arrived in Paris in 1778, and from his success there was called the great magnetizer. The French government then took up the matter and offered him a large annual income if he would make known his secret: but this he refused to do. He then returned to his native place, and in his last illness sought relief from his own discoveries. After passing through the French ordeal, a Frenchman named Dupotet came over to England and was introduced at the Middlesex Hospital. Dupotet practised the science with great success in the metropolis; at length came its great English champion, Dr. Elliotson, who, despising the threats of those whom the world calls great, the ridicule of the weak, and the frowns of his social friends, openly and boldly took his stand as the unflinching advocate of mesmerism. When he (the lecturer) viewed Dr. Elliotson suffering the persecution of old associates, deprived of his medical honours, cast from the society of almost all his medical attachments, and all for the best intentions towards his fellow men, language failed him to speak his praise; and, if he had the power to do so it would be—

> "'To gild refined gold, to paint the lily,
> And add a perfume to the violet.'"

His (Mr. Tubb's) convictions arose from witnessing Field's experiments in this town in 1843. He went to laugh, and came away a convert. He soon investigated the subject, and his labours were not in vain. The first four persons he tried were susceptible of the mesmeric influence; upon two of them extraordinary effects were produced. These cases were so full of interest that he would read them from a publication called *The Zoist*. After reading the cases, Mr. Tubbs proceeded to enumerate a multitude of others in which successful operations had been performed by him under the influence of mesmerism, and then introduced several of his patients who had been cured of various disorders under its influence. The first, Henry

Digitized by Google

Ayliff, of Nordelph, apparently about 50, stated that he had been cured of rheumatism by means of mesmerism. After making this statement, he was invited by Mr. Tubbs to take a chair on the platform, and after a few "passes," mesmeric sleep was induced and the individual was evidently insensible to pain and external impressions. The next, Susan James, a young woman, who had been a sufferer from wry neck and been cured by the same means, was also 'passed' to sleep; and two little boys of the age of 12 were similarly treated. Harriet Bell was put into the mesmeric sleep, and in that state was made to exhibit powers of imitation, which excited the admiration of the audience. A verse of 'The Wishing Gate' was sung by Master Groom, in which the female mesmerised followed every word and tone with great precision. This was more fully exemplified subsequently in her exact imitation of 'Molly Bawn,' Master Groom taking the lead. A gentleman present (Mr. Stavely) put this faculty more strongly to the test by reciting a passage in French which was 'echoed' to his entire satisfaction. Another very interesting case was that of Frances Payne, aged 20, who stated that ten years ago she was an inmate of Bury Hospital on account of a diseased arm. She had there been strapped down to a table for the purpose of having her right arm amputated, but in consequence of a difference of opinion among the surgeons the operation was deferred, and she returned to her home and came under Mr. Tubb's mesmeric treatment, which was, happily, successful, as she is now in the service of Mr. Gregory, of Nordelph, and has the use of her arm perfectly restored to her. In several of the patients rigidity of the muscles was produced and the most complete mastery was exhibited by Mr. Tubbs in his treatment of his subjects. The last person operated upon was a young man, whose phrenological organs, being excited, developed manifestations strictly in accordance with the phrenological system. In all the cases the patients retained the powers of hearing and speech, and while in the mesmeric sleep replied to questions put to them by Mr. Tubbs, which was accounted for on the principle that only a portion of the brain was in a dormant state. In conclusion, the lecturer said he had endeavoured to show some of the happy effects of mesmerism. He had been able by its influence to relieve much pain and had effected some cures in cases where medicine had failed. Those individuals present who had received mesmerism as a fact would need no further proofs: those to whom it was new, would, he trusted, examine well for themselves before they ventured to condemn it: and, if there were any present, although he felt convinced there were none, who were disposed to call it by the title 'humbug,' he trusted they would be manly enough to state their objections in a philosophic manner. He thought there was not one amongst the persons present who would assume to himself the knowledge of all the phenomena of the human intellect, or who would say that it was capable of no further advancement, and that every dormant faculty had been brought into action. He hoped that his efforts that eveniug would be received with that goodwill which he entertained towards them, and he assured them that he would be ready at any time to afford them any further informa-

Digitized by Google

tion which they might require. At the conclusion of the lecture, Mr. Bays, who was chairman on the occasion, proposed a vote of thanks to Mr. Tubbs for the very interesting lecture which had been presented to them. The attendance was good, particularly as there was a less scientific exhibition at the Exchange Hall, under high patronage, and the audience displayed great interest in the proceedings. There were several scientific gentlemen present, who all appeared thoroughly satisfied that everything was perfectly fair and straightforward on the part of Mr. Tubbs and his patients, without any attempt at concealment, or any display of effects merely to excite the wonder of the audience."

With Mr. Tubbs's cases Dr. Elliotson has forwarded the following extract from a letter of Mr. Tubbs to him; and a letter from Mr. Everett to Mr. Tubbs.

"To Dr. Elliotson.

"— Either the public must have progressed in their views of mesmerism since my lecture at Chatteris, or I must have become more convincing and persuasive myself; for I am surprised, when I think of the universal approval I meet with at Wisbech, no opponent having dared to make the least stricture upon my efforts. I hope that for your own sake and that of mesmerism you will be long spared amongst us, and in the full possession of health and spirits.

"Believe me, sincerely yours,

W. J. Tubbs.

"N.B. Thomas Wainwright whose cure of enlarged liver and dropsy is reported in No. XXX., p. 196, is quite well, and is a very curious little clairvoyant subject. Dr. Whitsed called for me to visit a patient with him, during Mr. Everett's stay here, and saw the boy's power of clairvoyance, and expressed himself satisfied.*

"Upwell Isle, Dec. 7, 1850."

"To W. J. Tubbs, Esq.

"Dear Sir,—I was glad Dr. Whitsed called as he did, and had the opportunity of witnessing the powers of your little clairvoyant boy Wainwright, the strikingly correct way the boy described the various engravings as well as cards, &c., &c., that were indiscriminately placed before him, must I think have been sufficient to have set him thinking upon a subject which the medical profession above all others are bound dispassionately to investigate. Had I entertained any doubts as to the beneficial effects of mesmerism in alleviating pain, they must have been dispelled after hearing the account Mrs. Andrews gave me of her sufferings from an inflamed leg, which she described as having been perfectly free from pain from the time you mesmerised her the evening before.

"Wishing you every success, I am, yours truly,

"Norwich, Nov. 20, 1850." R. Everett.

* Dr. Whitsed has since eaten his words. We expected nothing less of the old gentleman. See No. VI., p. 254; XXX., p. 195. He is not worth a moment's attention from so intelligent and straightforward a man as Mr. Tubbs.—*Zoist.*

Digitized by Google

The excitement of the faculty of imitation in Harriet Bell (p. 389) was still more strikingly shewn afterwards. For—

"On December 10th, at the termination of Mr. Hay's Concert, Harriet Bell was introduced, for the first time, to Louisa Foote Hay, by Mr. Tubbs, and having been by him thrown into the mesmeric state, at once, and without the slightest preparation, sang songs of exceeding difficulty, presenting most extraordinary and incredible effects. Harriet Bell's imitations being of the most perfect character, some gentlemen, who witnessed this, being anxious for a public display, arrangements were made to give a Concert on the 11th. Mr. Tubbs kindly consented to attend and exhibit the wonderful effects of mesmerism on the organ of imitation. Louisa Foote Hay was to introduce impromptu snatches of ballads in various styles, so as fully to test Harriet Bell's extraordinary power. No communication was to be allowed with Harriet Bell previously to her appearing before the audience."

On the 11th the Concert took place, and Harriet Bell in her sleep-waking state sang some difficult songs with Miss Hay delightfully, to an audience of about seven hundred.

XII. *A Case of Clairvoyance.* By Mr. Hayman, Market Place, Sidmouth. Communicated by Mr. Janson.

"A great deal of talent is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure men who have only remained obscure because their timidity has prevented them from making a first effort; and who, if they could only have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that in order to do any thing in this world worth doing, we must not stand shivering on the bank, and thinking of the cold and the danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks, and adjusting nice chances: it did all very well before the Flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success for six or seven centuries afterwards; but at present a man waits, and doubts, and hesitates, and consults his brother, and his uncle, and his first cousins, and his particular friends, till one fine day he finds that he is sixty-five years of age,—that he has lost so much time in consulting first cousins and particular friends, that he has no more time left to follow their advice."—The Rev. Sydney Smith, *Elementary Sketches of Moral Philosophy*, &c.

About the beginning of September, 1848, Elizabeth Baker, of Otterton, Devon, a married woman, aged about 27 years, was in sleep-waking, and I asked her if she could see. She replied, "Yes, but not very clearly yet: but in five minutes I shall be able to see across the seas to Australia, India, or in any part of the world." When the time was up, I asked her if she could see now. "Yes," she replied, "very clear." I then said that I wanted her to find out a young man in India, a nephew of mine. She said, "I will try." After two minutes she replied, "I don't like to look there, as there has been a dreadful battle." She felt very hot and was much

Digitized by Google

affected at what she saw. She did not like to stay there, as she had such a dislike to see battles. I told her that I did not wish her to look at the battle if it made her ill: but I only wished her to see if the young man was living or not. She replied, "I will see:" and, after a pause of about two minutes, she said, "Oh! he is living." But, to make sure, I requested her to describe his person and features, and she did most accurately. I was then convinced she saw him: and said, "are you sure you see him?" "Quite sure," was her reply. She said, he was a soldier, but had *not* been in the battle, as he was ill: she saw him standing behind with a large military cloak over him: he was very thin and pale: he had been very ill, but was getting better. She said that his friends all thought he was killed. I asked her where his father lived. "In Bath," she said; "that he was in great trouble about him, as he never expected to hear from him any more." I asked her if he had written or was about to write to his friends. She said, that "his father would not hear from him for some time to come, but he would write when he was better, and when they were removed from that part of India." She then felt fatigued with her long journey, and fell into a deep sleep. After ten minutes, I awoke her, and questioned her about India, &c., &c. She knew nothing about India, nor had she heard of any battle having been fought there. About three weeks after, I put her into the sleep-waking state again. My wife was present. After she had been in the state for ten minutes, I asked her if she could see; "Yes," was her reply: "I see the young man again in India, and Mrs. Hayman is thinking about him now." My wife asked her how he was looking. "Oh, better; he is getting better: he has more colour in his face: he is gaining flesh." "Has he not written yet?" "No," she said; "he will get over this illness, and his father will hear from him."

About a fortnight after when I put her into the state again, she saw him again. He was then standing by the side of a horse with his cloak over him: he was better. She said he would write to his father soon. I put her after a time into the state again. She saw him; he was looking much better, and he had written to his father. She said that his father had given him up: and many other things were told of him by her.

I wrote to Mr. P., of Bath, giving him a statement of what I had heard E. Baker give of his son George in India, and that I had every reason to believe he was living, and would not give him up. Mr. P. did not know what to think about it: but I am happy to state that his father has received

Digitized by Google

two letters from his son George, confirming every particular of what my patient had stated concerning him, which letters I have seen. He said he had been very ill, laid up in the hospital; was now much better: had not been in the late engagement. I could give you the names of the parties and of the regiment he is in, if you wish it; but, he being a family connexion, I think proper to suppress it.

I can vouch for the correctness of the above statement: I had several witnesses at the time, who heard what passed.

STEPHEN HAYMAN.

To H. U. Janson, Esq.

*** We have seen a letter from Mr. Janson in which, speaking of this account, he says, "You may depend on its truthfulness, for Mr. Hayman is a *downright honest fellow*, quite as much so as Capern; and in fact something like him." —*Zoist.*

XIII. *Cure of obstinate Hysteria; painless Tooth Extraction; ready cure of Loss of Voice.* By Mr. THOMAS CHANDLER, Surgeon, Rotherhithe.

"How many *were* deluded by the Hohenlohe quackery—by Morrison's pills—by MESMERISM—by magnetic rings—by brandy and salt."—Mr. WAKLEY, *Lancet*, Oct. 12, 1850.

TO THE EDITOR OF THE ZOIST.

SIR,—The following extracts from my note-book are at your service if you think them worthy of record.

Obstinate Hysteria.

Miss M. B., æt. 16, fair complexion, lymphatic temperament, applied to me in April, 1849. She had suffered from violent hysterical fits for about *two years:* she has them *two or three times a week,* sometimes two in a day: struggles very much, and bites her hands during the fit. Has frequent attacks of globus hystericus, and suffers from severe pains in the head and back. Catamenia regular, and health otherwise tolerably good.

April 9th. I commenced mesmerising her. She went off in two minutes. After remaining asleep ten minutes, she awoke and went into one of her fits, which promised to be a very severe one. But I placed my fingers on her eyes and made contact passes over them; when in two or three minutes she became quite tranquil again, and went to sleep. I awoke her by transverse passes after fifteen minutes more, and she remained comfortable.

Digitized by Google

The next day she went to sleep in a minute and a half; and awoke in ten minutes looking wild. But contact passes quieted her. I let her sleep half an hour. She said she was conscious but could not speak or move. After awaking her, I put the alum crystal into her hand, and she went off in twenty seconds. She had never heard of it before.

May 25th. She has been mesmerised daily, and has only had two slight fits, caused by excitement. She is now very susceptible—going off with one pass—unconscious during the sleep, and cataleptic. She is very sensitive to mesmerised water, and goes to sleep every night on taking a sip, waking when the clock strikes seven, because I have told her, when in the sleep, to do so.

Shortly after the above date, she told me she considered herself quite well, and, as it was inconvenient for her to attend me, she would get a friend to mesmerise her who lived near, and would come to me occasionally. *She has never had another fit.*

Painless Tooth Extraction.

About two months ago, she presented herself accompanied by her mesmeriser, wishing me to extract a tooth for her in the mesmeric sleep. She was sent to sleep without a pass; her mesmeriser merely saying, "Go to sleep Maria." I then extracted the tooth—a bicuspid—not loose; and I think it must have been a very determined sceptic who could have doubted. The perfect relaxation of every muscle was beautiful: no practice could have enabled her to perform in such perfection. She still remains quite well.

Loss of Voice.

Mrs. Moss, whose mesmeric accouchment and tooth extraction have been reported in former numbers of *The Zoist*, applied to me about a month since, suffering from aphonia (loss of voice) and inflammatory symptoms arising from cold. I immediately mesmerised her, but without any relief; and, as on other occasions, I had usually given her immediate relief from whatever she might be suffering, I did not persist, but gave her medicine, ordered leeches, mustard poultice, &c. This was on a Tuesday. I went on *secundum artem* until the following Friday, when, finding her worse rather than better, I said, "mesmerism must cure you after all." I accordingly put her to sleep for half an hour, and left her. I then returned, and made local passes over the throat and chest, and made her take mesmerised water during her sleep (she cannot even look at it when awake, she is so very sus-

Digitized by Google

ceptible), and, when I awoke her, she spoke out to the astonishment of her husband and neighbours, as she had not spoken out for five days previous. She did not again lose her voice, and two or three more mesmerisings on that day and the following removed all the pain in the chest and other symptoms.

I have for some months past been mesmerising a gentleman, aged 83, for what he terms chronic lumbago: and the relief he has experienced is truly wonderful.

In conclusion, permit me to add my testimony to the wonderful clairvoyant power of a patient of Major Buckley's. I was never before thoroughly convinced of the existence of the phenomenon of clairvoyance. I can now no longer doubt it. After seeing several packets that had been read unopened, I sealed up a sentence in an envelope myself in such a way that it would have been utterly impossible for any one to have opened it undetected: and it was read accurately. When will the whole science obtain a thorough and impartial investigation?

I remain, yours faithfully,
THOMAS CHANDLER.

58, Paradise Street, Rotherhithe,
Dec. 6th, 1850.

XIV. *Cures of Insanity; Rheumatism; and extreme Nervousness, with inflamed Eyes.* By Mr. ELLIOT.

MRS. SUTTON, age 30, No. 5, Queen's Road, Chelsea, was brought to me to be mesmerised under a severe attack of rheumatism. She carried her left arm in a sling, and it was very much swelling from the hand to above the elbow. Her legs and feet were also very bad; she was hardly able to stand. She had been under medical treatment for about a month, but did not get any relief from her pains, which were constant day and night and deprived her of all sleep. She was mesmerised every other day for three weeks, and was quite restored to her former health.

Rheumatism and Debility.

Mrs. Kendall, age 36, No. 35, Lower George Street, Queen's Road, Chelsea, had been very ill for about nine months with general debility and loss of appetite. She then had an attack of rheumatism, and was obliged to keep her bed and lie on her back. The pain extended over her whole body, but at length became more violent in the legs and

Digitized by Google

feet, which were swollen. By being mesmerised a few times she lost all her pains, and fast recovered her former strength.

Insanity.

Charlotte Kendall, age 46, sister to the above Mrs. Kendall, some time back lived as cook and housekeeper in a gentleman's family at Brompton, and from some cause unknown she unfortunately became quite insane. Her friends were about trying to get her into the Lunatic Asylum, but wished to try mesmerism first. I treated her with mesmerism, and she is quite restored to her reason, and now gone to service again in her right mind and in good general health.

Miss Ann Elliott, aged 23, Stanhope Road, Bromley Common, Kent, has been a great sufferer for the last four years from a general debility, loss of appetite, and lowness of spirits, palpitation of the heart, frequent faintings under the least fatigue, and great nervousness, and for a long time had been subject to weak and inflamed eyes. The young woman has been mesmerised daily for about three weeks, and is now returned to the country quite well.

EDWARD ELLIOT.

29, College Street, Dowgate Hill, City,
December, 1850.

XV. *Researches in Cerebral Development; Averages and Progress of the Human Head from Infancy to Fifty Years: with some practical Applications.* By Mr. JAMES STRATON.

IN two previous papers I discussed at some length the imperfections of the ordinary method of estimating and recording cerebral development (*Zoist*, No. XXIII., pp. 291—301, and No. XXV., pp. 53—64). These papers are avowedly brief and imperfect. To have discussed every point of the subject fully would have required more space than I felt justified in asking, and more time than I thought the subject worth. I take leave to presume that enough was said to demonstrate that an extensive reform is necessary before the followers of Gall can do either their science or themselves justice. If that point has been attained, we are prepared to consider the nature and extent of the change required; and that consideration will in its progress point out many of the imperfections of the ordinary system, more clearly and effectively perhaps than lengthened arguments for the special purpose.

Since the papers referred to appeared, I have been favoured with remarks by various esteemed cultivators of our

Digitized by Google

science on some of the points discussed. A few of these remarks I think it valuable to quote, as anticipating objections which are likely to occur to others. Several of the parties think it would have been better to go on with improvements, leaving imperfections to die a natural death. It would have been much the more pleasant way, but others think I delayed too long in drawing attention to imperfections with a view to their removal. I have successively participated in the sentiments of both parties. I hoped when it was shewn that the cranium could be measured scientifically, it would then be seen that this was only a first step in improvement, that others would follow in due course, and that we would hear no more of the *impossibility* of improvement. I found my mistake. At every turn I met with evidence to convince me that the nature and extent of these imperfections were unseen, and unsuspected. It then appeared improper to avoid discussing the subject so far as was necessary to lead candid thinkers to look at the matter, and leave it there.

The next step in cerebral observation, after the absolute size of the head is obtained, is to discover the relative or comparative size. This is a very laborious process in the first instance, as the sequel will shew, but the easiest possible afterwards. I have now completed that labour to such an extent as enables me to submit the results with considerable confidence, and this is the primary object of the present paper. It will be found important to preserve a consecutive view of our subject, I therefore briefly repeat the conclusions reached in the preceding articles, noticing by the way one or two objections just referred to. I put these conclusions into the form of comments on the following "note of development."

P. G. (male) aged 10 *years.*

DEVELOPMENT.

No.		No.		No.	
1.	Amativeness	11	12. Cautiousness	10	24. Size	14
2.	Philoprogenitiveness	14	13. Benevolence	12	25. Weight	13
3.	Concentrativeness	11	14. Veneration	13	26. Colour	12
4.	Adhesiveness	11	15. Firmness	13	27. Locality	12
5.	Combativeness	11	16. Conscientiousness	11	28. Number	14
6.	Destructiveness	11	17. Hope	11	29. Order	13
†	Alimentiveness	10	18. Wonder	12	30. Eventuality	14
7.	Secretiveness	12	19. Ideality	12	31. Time	12
8.	Acquisitiveness	11	20. Wit	10	32. Tune	13
9.	Constructiveness	10	21. Imitation	13	33. Language	13
10.	Self-esteem	12	22. Individuality	14	34. Comparison	14
11.	Love of Approbation	10	23. Form	14	35. Causality	13

SCALE.

1.	6. Small	11.	16. Rather large
2.	7.	12. Rather full	17.
3.	8. Rather small	13.	18. Large
4. Very small	9.	14. Full	19.
5.	10. Moderate	15.	20. Very large

Digitized by Google

The subject selected is a boy at the earliest age recognized as suitable for phrenological investigation. What does the note of development enable us to predicate of the boy, and to predict of the man?

Absolute size of the head.—The series of measurements given does not enable us to discover by any specified rules what the size of the head is. It may be either the average, or above or below the average, of the male head at 10 years old. We neither know the truth nor the possible extent of error.

Comparative size of head.—Knowing neither the absolute size of the head, nor the average of the sex at the given age, it is impossible to institute any comparison, and equally impossible to say what alteration (or if any) the head will undergo in subsequent years.

Development of parts.—To appreciate accurately the development of regions and organs, it is, first, essential to know the equal balance, and the average proportions in all sizes. Neither of these have yet been determined—they are still matter of opinion, and claimed as such by all observers; whilst the variety of model-heads in existence prove the great difference of opinion, the great importance of the question, and the difficulty, not to say impossibility, of solving it by ordinary practice. Secondly, it is necessary to ascertain the absolute development of each part, but this is never attempted. An estimate of the "relative development" is thought quite sufficient in all cases. Here the most ample scope exists for variety of opinion, and ample latitude is taken. Even among observers who agree about the equal balance proportion, some find three or four, whilst others find six, eight, or ten degrees of development in the same case. Thus is matter of fact involved in all the uncertainty of matter of opinion, and that which should be determined and uniform, is doubtful and variable as the tastes and the tempers, the talents and the training, the intelligence and the ignorance of human beings.

Objection.—We may know that one part is large and another small, without knowing either how large the one, or how small the other is.

Reply.—This is the popular mode of evading instead of meeting the general question. We may grant the affirmative, but must add what a little reflection will confirm,—that just in proportion to our knowledge of *how* large, and *how* small the parts are, so is the value of that knowledge, our confidence in its certainty, and our willingness to be guided by it. We may put our case thus:—An important point (say the fate of a fellow-creature) is depending on the question of the deve-

Digitized by Google

lopment of certain parts of his brain. Three witnesses having taken the development "by the estimate of the eye and the hand," on being separately examined declare that Acquisitiveness is "rather large, or large;" and that Cautiousness and Conscientiousness are "rather small, or small:" a rare unanimity, but we take the most favourable view of the case. Other three witnesses having found the development of the parts by measurement (assuming that possible for a moment), state, not the *precise* "how large" and "how small," we will suppose, but that Acquisitiveness exceeds in development that organ in the average man of thirty years, and that Cautiousness and Conscientiousness are below those in the average boy of seven years. The different degrees of weight which the respective items of evidence would carry to every rational mind need not be commented on.

Scales.—To preserve a useful record of our observations for future comparison, confirmation or correction, and to convey our ideas of development accurately to other minds, it is necessary to use a scale, each term of which has one clearly-defined and unchanging meaning, which could be understood in one sense only by all parties at all times. Instead of this we have a variety of scales, each term of which is understood in a somewhat different sense by different persons at the same time, and by the same person at different times.

It follows, then, that a "note of development" of any case simply shews the writer's opinion of the "relative proportions" of the organs in words or figures, which perhaps no two individuals understand exactly in the same sense, and which the writer himself may not understand in the same sense at any future time. Taking it for granted that the observer's opinions are correct regarding the equal balance proportion, and the degrees of deviation from that balance, the sum of the information conveyed by the "note," is, that certain parts are developed in a greater degree than certain other parts; but how much or how little the greatest exceeds the least or any intermediate part, or what is the absolute development of any part, we are not informed.

Thus much, or rather thus little, can we say of the boy. Of the man we can say nothing; knowing neither the size of the head given in the note, nor the average alteration in either size or form between 10 years old and maturity.

The note of development reviewed is as explicit in every essential particular as such notes usually are. Every specified condition is fulfilled, and the only orthodox means whereby to convey additional details, is to furnish each reader with a cast of the head. If this were conveniently practicable, then

Digitized by Google

each party would find the phrenology of the case for himself, would reach the conclusions which he thinks most proper, and believe these to be the conclusions which every other phrenologist either had reached, or might, could, would, and should reach. If it were farther practicable to collect a hundred or a thousand notes from as many observers practising in widely separated localities, and to submit these to one who knew not what was meant, it appears to me extremely improbable he would ever suspect that any considerable number of the notes referred to the same case. Some would give one series of measurements, some another; some would call the head one size, some another; some would use one scale, some another; some would use one part of a scale, some another; and the estimated development of the regions and organs,—modified partly by conflicting ideas of equal balance proportions, and partly by the talents and training, the proficiency and the pretensions of individual observers,—would in all probability be variable to an extent only limited by the number of notes compared.

Objection.—The proportions stated by each good observer will coincide, particularly if the case is a marked one, such as those in our museums, though their terms differ.

Reply.—First: I have always found the best observers the first to acknowledge the imperfections I have sketched, and the readiest to regret the impossibility of coinciding either with themselves at different times, or with others at any time.

Second: we must judge of the proportions stated, *by* the terms used. If the latter differ, we may suppose in some instances that the former agree, but that is only our supposition.

Third: agreement in marked cases,—the very rare and by far the easiest cases would be the least possible proof of the suitableness of the system for indiscriminate use. Still less are the cases in our museums suitable tests. They were our "school-books," so to speak. We studied them in connexion with notes of development in the published treatises, and the known character of the individuals. We are therefore neither independent nor always impartial observers of such cases.

It sometimes happens, however, that just when a marked character emerges into public view, a few independent estimates may be collected before "professing phrenologists" have time to take one from the "higher powers." These form curious commentaries on the points we have discussed. I close this department with one or two illustrations. T. Leith, who was hanged at Dundee some years ago for poisoning his wife, was long well known in the place as a leading man

Digitized by Google

among the sect called Ranters. He had at various times got five separate notes of his cerebral development; all highly favourable. A sixth observer, however, who manipulated the condemned in his cell, found "that Conscientiousness shelved completely away behind, as did also the intervening organ;" "and his Secretiveness very fully developed, in a peculiar way indicating that it had increased from its original development;" and many other strange things (see *North British Mail,* 8th October, 1847). Leith held to the previous five, and requested a cast of his head to be taken after death, obviously believing that it would support his plea of *not* guilty which he maintained to the last. Copies of the head are now in many collections. I heard the accuracy certified by several gentlemen, one of them an excellent artist, who were present when the mould was taken. It is a valuable specimen of a low type and a large head. I need hardly add that it refutes all the six estimates very completely.

The next is the much more famous case of Rush. I give six estimates of a few of the organs. The first three (Edinburgh, Paris, and New York) shew the differences consequent on different ideas of equal balance proportion. The fourth (London) is from "Clark's *Life of Rush,* 27th edition;" and the two last are from respectable local papers.

James B. Rush, the Stanfield Hall Murderer.

	Edinbur.	Paris.	N. York.	London.	Manches.	Wolverhampton.
Amativ. ...	Very large	Very large	Very large	Very large	Very large	Very large
Concen. ...	Rat. small	Moderate	Moderate	Very full	Very small	Almost wanting
Combat. ...	Full	Full	Full	Full	Very large	'Enormous'
Destruct.	Moderate	Full	Full	Full	Very large	Enormous
Secretiv...	Moderate	Moderate	Moderate	.....	Very large	Enormous
Acquisit....	Large	Moderate	Full	.....	Very large	Enormous
Cautious.	Small	Moderate	Moderate	Very full	.....	'Not large'
Benev.....	Full	Full	Full	'Wanting'	Small	'Almost entire. wanting'
Venee.....	Full	Full	Full	Wanting	Small	Almost entirely wanting
Hope	Full	Full	Full	.....	.....	Almost entirely wanting
Ideality...	Moderate	Full	Full	Very defic.	Very small	Almost entirely wanting

This is pretty well, but we want one or two "notes" of date when Rush was quite a respectable man, to make the *melée* more complete.

The question of which is right we may pass by: it is the "enormous" difference of the "proportions stated" that is worth looking at. Gall's method is barely borne out. There is great variety of estimate of all the marked organs except one, Amativeness. As to the modern improvements whereby we pretend to discriminate to a hair's-breadth in all cases—where are they? what are they? It were easy to charge with incompetency, and as useless as it is easy; to prove where, and to what extent, would be another and a very different

Digitized by Google

matter. One of what I think the most preposterous of the estimates, is by one of the oldest phrenologists in the kingdom; a person who had all the advantage of Dr. Spurzheim's instructions, and has ever since been in public practice. But though proof of incompetency was complete, *Cui bono?* what is accomplished? The mischief would be neither killed nor cured;—not even arrested for a moment. Uniformity among observers in estimating cerebral development without measurement, is obviously as hopeless as between the Esquimaux and the Caffre in estimating the heat of the air without the aid of the thermometer. Whilst uniformity is impracticable, accuracy is impossible. Almost any change which would secure uniformity would be an improvement. Though it were impossible at first to avoid error to some extent, if uniformity even in error were secured, the nature and extent of the error would sooner or later be discovered and removed. A change is not less required to enable the honest, the talented, and the industrious to compare their observations, to verify their facts, to establish their principles, to vindicate their superiority, and advance their science, than to harness the senseless zealot and expose the ignorant quack. As the case stands, we have only the certainty of error, without the certainty of where, how, or to what extent, Gall's discoveries are caricatured and prostituted, minds disciplined in the stern school of modern science are turned away, and the progress of truth is indefinitely retarded.

To illustrate the practical bearings of my investigations, I will continue the case of P. G. through all its stages; keeping steadily in view the conviction that our scientific duty will not be performed until we not only shew what he *now is* (in cerebral development) both in capability and tendency—both positively and relatively, but what he has been since birth, and what he will be at all ages to the latest period of life.

The human head (always excluding the face, of course), or cranium, is a singular exception to all other parts of the body in the facilities afforded for accurate measurement. The soft muscular tissues of the arm, the hand, the leg, the thigh, and the trunk, yield to the touch of the most delicate instrument, yet they are measured every day with great accuracy; but the brain in its perfectly fitted case of bone is as susceptible of instrumental measure as if it was a solid mass of ivory, iron, or stone.

Absolute size of head.—The only difficulty in obtaining the absolute size, or volume,—the cubic measure of the cubic mass,—is in the irregularity of its shape. This difficulty is removed. In my *Contributions to the Mathematics of Phre-*

Digitized by Google

*nology,** I have shewn how the size of the head can easily be determined. By the method there described, I find that the head of P. G. is 7 inches average length, 5·1 average breadth, and 3·4 average height; the size is therefore 121 cubic inches

Comparative or relative size—AVERAGES.

Our next question is the comparative size. Is 121 cubic inches a large, a small, or a medium male head, at 10 years of age? And farther, supposing the progress of the head to be average during the subsequent periods of life, what will be the size (and shape also, we must ask) at 20, 30, 40 years, and upwards.

This at once brings us to the questions of progressive development, of average size, and range of sizes of both sexes at all ages. The importance of these questions, both to science and to art, has long been extensively recognized, and their solution attempted by many parties; or rather, I should say, attempts have been in this direction. Skulls have been gauged, brains have been weighed, and heads have been measured in a variety of ways, but the systematic investigation of cerebral development is still to begin. Of the little that has been done, the greater part is labour lost. Notions, alike varied and vague, seem to be entertained both as to what is to be done and how to do it. We must consider both points for a moment. We have to trace the cerebral development of both sexes separately, through all its changes both of size and shape, from birth to the latest period of life. There is a great variety both of sizes and shapes of the same sex at the same age, and of each sex at all ages. We have therefore to discover (1) the average shape, and (2) the range of shape from the highest type to the lowest. We have also to discover (1) the average size, (2) the range of sizes from the smallest to the largest, and (3) the laws of grouping, if I may so speak; that is, the proportion of cases at each point or step in the scale of size from the smallest to the largest. All this has to be investigated in each sex at all ages, and in each community, tribe, nation, and race. Herculean task this undoubtedly is, which will require much time and labour to execute. I can only "break ground" in a corner of the great field; but every item is an acquisition to real knowledge, and every subsequent addition made will not only have its own value, but increase that of all the previous store.

The terms average, mean, and medium, are frequently

* Simpkin and Marshall, Stationers' Hall Court, and Baillière, 219, Regent Street, London.

Digitized by Google

spoken of and written about as if they were synonymous. They may, or they may not, be so in our department, and must therefore be clearly understood. Let the numbers 100, 108, and 110 be three heads, composing a group of which we wish to find the average. The *mean* of the group is 105, being equidistant from both extremes, viz., from 100 and 110. The *medium* is 108, there being an equal number of cases (viz., one) in the group above and below that point. The AVERAGE is 106, being the size which the three heads would be if they were exactly equalized. The average is, next to the laws of grouping, the most important particular to be known. It is that size of head which we would obtain in any group of few or of many cases, if we could take from the larger and add to the smaller until all were of one and the same size. The *average* is therefore the most appropriate *single* term which can be used as a general representative of the cerebral development and power of any group, tribe, race, or nation. A knowledge of the average is of great importance for philosophical purposes,—for general comparisons and deductions; but it takes for granted for the moment that all the heads composing the group are of the same size. This is very far from being consistent with the facts however, and for more minute comparisons we therefore require much more definite knowledge.

Laws of grouping.—If we take at random, or without selection, any group of several hundred individuals, of the same age and sex, say boys in their eleventh year as an example: on measuring each in the group, we find some of the smallest heads only 90, whilst some of the largest are above 150 cubic inches. These are the ordinary limits of size, or the length of scale over which the entire group ranges. The next question is, Are the sizes spread equally over the scale, or do they cluster more numerously at some point than at others? Plate I. illustrates this question. Fig. 1 is the scale of size, viz., cubic inches, of our imperial standard. Figs. 2, 3, and 4, are groups of twenty; and Figs. 5, 6, and 7, groups of a hundred cases each (males in the eleventh year), taken at random as they were measured and entered in my book; a dot being placed for each case opposite its size in the scale. In Figs. 2, 3, and 4, the cases are too few (twenty each) to give a single ray of light on the subject. In glancing the eye over group, Fig. 5, the law seems to be a pretty equal distribution of sizes over the whole range; but in Fig. 6 the tendency to cluster near the centre of the range is seen; this tendency is still more obvious in Fig. 7; and Fig. 8, which is the three preceding groups combined, makes the

Digitized by Google

Plate I. Cerebral Development.—Laws of Grouping.

4	3	2	1	5	6	7	8
M. C. 20	W.C. 20	P. C. 20	Cubic inches.	100 Paup. Class.	100 Work. Class.	100 Mid. Class.	300 Three combined.
			92				
			93	•			•
			94				
			95				
			96	•			•
			97				
			98	•			•
			99	•			•
			100				
			101	••			••
			102	•			•
		•	103	••			••
•			104	•	•	•	•••
			105	•••••	•		••••••
•			106	••	•	••	•••••
	•		107	••	••••	•	••••••••
	•		108	•••	•••		••••••
			109	••	••		••••
•			110	•••		••	•••••
	•		111	•••••	••	••	•••••••••
•	•	••	112	••••••	••	••	••••••••••
•••	•••		113	•••	••••••••	••	••••••••••••
•		•	114	••••	••	•••••	••••••••••
•	••	•	115	••••••••	••	•••••	••••••••••••••
	••	•	116	•••••	••••	•	••••••••••
••	•		117	••••	•••••	•••	••••••••••
••	•	••	118	•••••	••••••	•••••	••••••••••••••
			119	•••	•	•	•••••
•		••	120	•••••••	•••••	•••	••••••••••••••
•	•		121		••••	••	••••••
•		•	122	••	•••••	••	•••••••
	•	••	123	•••	•••••	•••	••••••••••••
•		•	124	•••	•••••	•••••	••••••••••••••
	•	•	125	•••	••••••••	••	••••••••••••
	•••		126	••	•••••	•••••	••••••••••••
			127		••	••••••••	••••••••••
			128	•	•	•••	•••••
•	•	•	129	•••	••••	••	••••••••••
		•	130	•	•	••	••••
			131	•	•	••	••••
•			132		•	••••	•••••
•			133		•••	•••••	•••••••••
		•	134	•	••	•••••	•••••••••
			135		•	•••	••••
			136	•	•	••	••••
		•	137	•	•	•	•••
			138			•	•
			139		•	••	•••
			140			•••	•••
		•	141	•			•
			142				
			143			••	••
			144				
			145			••	••
			146				
			147				
			148				
			149				
			150			•	•
			151				
			152		•		•

Digitized by Google

matter very clear. With this before the eye, and the measurement of any male head at the given age, we see at a glance the relative position of the individual in the scale of cerebral development. If the example is 120 inches, his place is the centre of the group; if it is 110, his place is far down in the scale; and if 135, though far from the highest point, he has but a small per centage of superiors in cerebral development at his age.

This may appear to many as attempting fastidious accuracy, and I must grant for the time that it is so, and shall here say little more on the point, but take leave to doubt that it will long be considered in that light. In every department of science the fastidious accuracy of one age became the common standard of the next, and the greater the precision in practice, the richer, in a greatly increased ratio, has the harvest of results been. The alchymist of old might estimate his bundles of herbs, his lumps of earth, and masses of metal, by the eye and the hand, and smile in derision at the fastidious scruples of his modern representative, conducting his investigations with the most minute attention to weights, measures, atomic theories, and tables of chemical equivalents. During the estimate of the eye and the hand, astrology held the place of astronomy. The earth, a boundless plain, was the material universe, round which the hosts of heaven revolved in their spheres. The sun and moon rose in the east and set in the west, the wandering stars were gods ruling the destinies of men, and the fixed stars were food for the picturesque among the shepherds on the plains by night. With instrumental aid, a more precise estimate of facts is obtained; the earth, turned into a ball, rolls away in the regions of space to its place among the gods; having by turns been the scene of their creation, their cradle, their temples, and their tomb. The wandering stars become worlds, and the world becomes a wandering star; the sun comes to rest in the centre, and the stars adorn the circumference of the system; the geometrician stretches his lines and applies his scales; the planets are measured and their paths traced out in the skies; the sun is weighed as in scales, and the moon as in a balance. Greater precision still is attained, and we discover "in every star a system, in every atom a world." But between the first step in improvement effected, and the last yet attempted, what lapses of time, what efforts of genius, what accumulations of labour, what improvements in art, what advances in science were necessary! That our science will run some similar course of improvement is my firm conviction. Each generation improving on the preceding in the precision with which it appreciates

Digitized by Google

facts, purifying and enlarging the fountain of its inductions, extending and establishing the domain of science. In essaying improvement, I am more anxious in the meantime to attain the easiest practicable than the greatest possible stage in advance. The illustrations given will suffice to indicate the nature and importance of what I have called the laws of grouping, and make the averages and ranges of size,—the centres and lengths of the groups we may say,—more fully intelligible. These will shew, in a general way, the modifications incident to age and sex in the population included in the survey. What further modifications in any or in every particular may obtain in other parts of the empire, and among other tribes, nations, and races, are important questions, but impossible to be answered till the requisite data are collected and collated.

Data.—We have a choice of three classes of objects as data for solving the problems before us, viz., the brain, the skull, and the living head. We may notice, in passing, the peculiar merits of each.

Brains.—The weights of brains are considered by many as the only suitable data from which to deduce the development. They are highly useful in some, but useless for our purpose in other, particulars. (1.) Is the weight of the dead a true index of that of the living healthy brain? This is very doubtful, to say the least of it. It is quite certain that we could never discover the average size and weight of the healthy by weighing and measuring emaciated dead bodies. But (2.) granting that the weight of the brain is in every instance unchanged in its passage through disease and death, as we cannot weigh the living, the results furnished by dead brains do not meet our most important wants. Still they are useful, I repeat; though least accessible, they have been more attended to, and their facts tabulated with greater care and skill than has obtained in either of the other classes of cases. They furnish, from independent data, a chain of results running parallel in several particulars with our present investigations; we will therefore take their evidence in the proper place.

Skulls.—Crania are admitted by all to be suitable data. Vast collections have been made all over the world, and at a cursory glance we seem to have ample material for every useful purpose; but it dwindles rapidly on closer inspection. Of many specimens the sex, and of many others the age, cannot be determined. Of a third class, both age and sex are unknown. Contributors to this department seem to have thought the name of the tribe, caste, nation, or race, all the

Digitized by Google

information necessary to be given, or it was probably all that could be obtained with the specimens; nor has the examination of the crania been as yet conducted with greater care than the collection of them. Professor Tiedemann measured the internal capacity of crania by filling them with millet seeds. Now these, in common with most other seeds, are very susceptible of alteration, both in weight and bulk, by atmospheric changes. But still worse for the end to be attained is the fact of its being difficult, if not impossible, to shake or pack uniformly the same weight into the same bulk or measure. Sir William Hamilton avoided the errors consequent on atmospheric changes, by using "pure siliceous sand;" but as regards uniform packing sand is little superior to seeds. Dr. S. Morton used leaden shot for the same purpose; this is by far the best solid substance for the purpose which has yet been proposed. Leaden shot of small size, if well made, is so smooth, spherical, and heavy, that it packs into uniform space with very little care. I have seen the suitability of all these substances tested by experiment so often, and always with the same results, that there seems no room for doubt about the matter. But M. de Wolkoff's researches stand first in merit in the mode of determining size or capacity. He measured the crania by the quantity of water which each contained.

Heads.—Living heads are at once the most numerous, the most accessible, and the most important data for the purpose of cerebral physiology, and it is small compliment to our industry and love of scientific precision to be under the necessity of admitting that hitherto they have been the least used for the purpose in hand. Lists of line and calliper measurement of twenty, thirty, or forty cases may be found in phrenological books; but no systematic investigation has hitherto been executed in any race, nation, or tribe. Sir William Hamilton has, and will long have, the sole merit of having "established, apart from the proof by averages, *that the human encephalos* [entire brain] *does not increase after the age of seven at highest.* This has been done by measuring the heads of the same young persons from infancy to adolescence and maturity."*

We will look again at this singular discovery.

Individual cases.—It may occur to others, as it did to Sir William Hamilton, that to discover the progressive development, and period of maturity, it is necessary to measure the same young persons from infancy upwards. I have repeatedly

* *Edinburgh New Philosophical Journal*, April, 1850.

Digitized by Google

found the delusion (for such it is) existing in quarters where I little expected to find it; and when it does exist it may be entertained by honest and industrious inquirers even after they have many hundred cases tabulated. The change both in the size and shape of the head goes on for so long a period of time, the difference between the sexes at all ages, and between individuals of the same sex at the same age, and at all ages, is so great, that measurements tabulated indiscriminately seem to be an inextricable mass of confusion only, in which it is impossible ever to discover order or harmonious progression. But, when large numbers have been properly classified, and the averages taken, all doubts about obtaining harmonious results will vanish. Every link of the chain may not be complete at first; some may be obviously a little too large, others too small. No matter, additional cases will perfect the symmetry; and when perfected, no subsequent number of cases taken at random in the same locality will sensibly alter the results. All this will be admitted after due reflection. Except the average size of the head at any or at all ages be different in different years, or in different seasons of the same year, in the same locality, it is not necessary, it may not even be proper, as we will soon see, to measure the same head twice for the purpose contemplated. It may be possible, but is not very probable, that any one head makes exactly average progress in development from infancy to adolescence and maturity. I have in many instances measured the same head twice, thrice, or more times, with one, two, or more years of interval, and am prepared to prove that, if average progress be the rule in individual cases, there are many exceptions to that rule. In some cases I have found scarcely any progress for years; in others I have found much more than the average progress.

The influence of circumstances on development has yet to be investigated. Not only health and sickness, but change of employment, change of residence from town to country, and from country to town, are capable of producing important deviations from the average progress. Shortly after my amiable friend, Sheriff Watson, opened his ragged schools in Aberdeen, I measured the heads of all the inmates, amounting to several hundred boys and girls. Three years afterwards I repeated the survey, and found some eighty or ninety of those I had previously measured. Nearly all of them had made more than average progress, some of them more than double that rate. This change (still more marked in other parts of the body than the head) was unquestionably the effect of the altered circumstances in which they had been

Digitized by Google

placed during the preceding years. From wandering about, begging and stealing, suffering all the miseries of cold, hunger, filth, and neglect, they were taken under comfortable shelter. Food, clothing, air and exercise, both mental and physical, had been judiciously regulated, and such were the happy consequences.

If, however, the cases repeatedly measured were sufficiently numerous to secure the precise average of health, sickness, and all the other contingencies, known and unknown, which influence cerebral development, then they would be equally, but not a whit more, appropriate than if the same head had never been twice measured.

Quantity of data required.—It will be admitted by all that the greater the quantity of data collected and collated, even the entire race, nation, tribe, or community if that were possible, the greater the certainty of discovering the truth. But I expect no such unanimity as to the smallest number of cases that may with safety be relied on. Soemmerring, from one case, found maturity attained at three years of age. Tiedemann, with six male cases under seven years of age, is confident that the brain reaches its full weight in the seventh or eighth year. Sir William Hamilton, on similar data by Sims, finds maturity at the sixth, or at the utmost in the seventh, year, "superfluously confirmed." We will soon cease to be surprised at any conclusions, however absurd, being drawn from so very limited premises. At the recent meeting of the British Association for the Advancement of Science, the secretary of one of the sections descanted very learnedly on an ancient Scottish race, who once peopled the part over which my survey of the present population extends; the said race being represented on the table of the section by five skulls, the sex of some, the age of others, and even the identity of race of one or two of which appeared to me doubtful. Professor Tiedemann represents the entire human race by 225 male and 25 female examples. Dr. Morton performs a similar feat with 620 crania. He represents the Germans by 18 crania, the English by 5, the Anglo-Americans by 7, the Irish by 6, the Arabs, the Chinese, and others, by 3 cases each. As a specimen of his accuracy, I may state that his largest English is just equal to the average Scotch male skull at 50 years of age. His thus trifling with truth cannot easily be excused in some particulars. In the Germans, English, Irish, and some others, he might have tabulated any quantity of data

At an early stage of the investigation I saw that at least 100 cases of each sex, at each year of the age, from birth till

Digitized by Google

14 years or older, were required. I have since found that many more than 100 cases of the same age and sex do not suffice for every purpose. The groups in Plate I. show the adaptation of large compared with small quantities of cases to discover the more recondite laws of development. The three smallest groups (fig. 2, 3, 4,) of 20 cases each, lead to conclusions the very reverse of those established by the larger groups (fig. 5, 6, 7,) of 100 cases each; yet they are all the same cases grouped at random from the same pages of measurements. The smallest groups give neither the range nor the average, singly nor combined, and they do not give a glimpse of the laws of grouping. Even the larger groups (fig. 5, 6, 7,) are not quite conclusive on the latter point; we require the symmetry exhibited in the largest (fig. 8,) to demonstrate the degree of certainty obtainable from large, compared with small, quantities of data. A glance at the large group inspires a feeling of confidence that the general features at least, the great outlines of this department of nature, are seen, though some of the more minute details may not be distinctly in view. The value of large quantities in solving important problems will become still more obvious a little further on. We may just remark here that, in consequence of the great range of sizes (about two-thirds of the average head) of both sexes at the same age and at all ages, rendering small quantities liable to be unduly influenced by an excess of either large or small cases; and in consequence also of our ignorance of the constant conditions of the problems to be solved, we can avoid the risks of error by one means only, that is by tabulating numerous examples. When we are better informed, it is not only possible but highly probable that a few cases may suffice to reveal the truth. The meteorologist of our day may discover the average temperature of many places with very limited data; but it required the hourly observations of years to learn how to abridge labour and at the same time attain the truth. A few broken bones may enable the modern anatomist to sketch the skeleton which he never saw nor heard of, but the laws under which nature operates in this department,—the constant conditions of the problem,—had first to be discovered.

Races.—The distinction of races is so broad and marked in the general outline, that it is universally recognised; but in the details there is every variety of opinion, and, of course, of classification also. This is quite as it should be in the present state of knowledge, or ignorance rather, of the subject, and ought to continue until a more accurate appreciation of form and size, and more definite reasoning on their

Digitized by Google

consequences prevail in the scientific world. The doings of ethnologists, the ostensible inquirers in this department, are sad specimens of scientific bungling. The tendencies are in the right direction, however; a little farther on they will discover that ethnology, apart from Gall's discoveries, is the shadow apart from the substance.

Sex.—The difference between the sexes, both in size and shape, particularly the size of the head, seems so obvious, that separate classification would never be omitted. Not so, however; Dr. Morton in common with some others, has entirely overlooked the distinction. The consequence is that, except we are warranted in assuming that there are equal numbers of each sex included by him (a very doubtful proposition), his splendid "Crania Americana," and productions in that department, are little better than lost labour on waste paper.

Age.—The greatest variety of opinion prevails as to the period of life at which the head attains its full size: 3, 5, 6, 7, 8, 10, 14, 16, 21, 25, 30, and above 40 years, have by turns been named as the period of maturity. Such a state of uncertainty called for special attention to the classification of ages, but seems to have had just the contrary effect; as if variety of opinion justified neglect of the subject, or the most trifling exertions to discover the truth. Of this Sir William Hamilton is amongst the most recent and characteristic instances. From one to a dozen of cases have respectively been held as ample evidence to settle the question and justify theorising to any extent. Every friend of science is entitled to protest against this summary mode of settling so important a point, and to maintain that no inquirer has any right to theorise on the matter. It is his duty to classify data in single years, or less periods while development is rapid, and in small groups of years after the progress becomes slow, leaving the facts to tell their own story. To assume on trifling evidence that the head attains maturity at 3, 6, 12, or any other age, and class all above that as mature, is virtually to shut up the path which leads to truth.

Thus far the propriety of classification will, I venture to presume, be admitted after due consideration. But I have only entered on the subject, not ended it; though with only one suggestion more, I must close for a time.

Sections.—I had seen it stated by some, denied by others, and proved by none, that a difference of size in the average head characterised different sections or classes of the same community. On the authority of hat merchants' observations, it became generally supposed possible, if not indeed probable, that the lower classes of society had smaller heads in the

Digitized by Google

average than the middle and higher classes. Against this statement might be placed a semi-scientific article in the *Phrenological Journal* (vol. xix., p. 216. Edinburgh, 1846), which represents the inmates of the ragged schools (beggars and thieves) as larger headed than the average population of their locality,—London.

The article is plausibly written, but seemed to me far from remarkable for either close observation or clear reasoning, and tended to mystify a subject which was anything but clear before. We are told, "It needs but a glance at the physique of these boys to perceive that mental daring predominates over bodily strength; for as they are subject to alternate fits of repletion and starvation, and as in addition the air which they continually respire is surcharged with the foulest vapours and pregnant with death, dealing fevers instead of conferring the healthy bloom of youth, they appear emaciated, careworn, and consumptive. The heads of the majority of the boys are large, much larger indeed than the heads of most well-educated youths; many in fact of the age of fifteen, possessing heads as large as those of active men of thirty. In "civilized" and in savage life, in society and in solitude, in the cave, the cot, the hut, and the hovel, in the forest, the desert, the bogs, and the back slums, alternate fits of repletion and starvation, air surcharged with the foulest vapours, pregnant with fever and death, have long played in full force on the human frame; if they are fitted to promote cerebral development, and make "the great absolute and relative size of the frontal lobe striking," then, long ere this time in the world's history, genius should have been the rule, mediocrity the exception. Be the facts what they might, the nature of my investigations left me no alternative but to penetrate the mystery. If different sections of the same community present different averages of either size or shape, such differences could not be overlooked without certainty of error to some unknown extent in the general averages. I therefore visited the ragged schools, and embraced every other opportunity of measuring and tabulating the pauper, the working, and the higher classes separately; the resulting averages surprised me not a little. The groups in Plate I. make the whole obvious. Fig. 5, shows the grouping on the scale of size (fig. 1,) of 100 paupers found in the ragged schools, in the jails, and prowling about picking up a living by begging, stealing, or selling matches, &c. Fig. 6, is a similar group of 100 of the labouring classes, and fig. 7, is 100 of the middle or higher classes of society, in which I include the professional classes, doctors, lawyers, ministers,

Digitized by Google

schoolmasters, merchants, manufacturers, landowners, leading agriculturists, &c., and their families. The whole of the cases forming the groups are males in the eleventh year of their age.

Little explanation is necessary. The position of the respective groups on the scale of size is seen at a glance. The pauper obviously range full five inches less than the working classes, and these again quite as much below the higher classes. The same relative position and proportions obtain in both sexes at all ages from five till between twenty and thirty years at least. Above the latter and below the former my data are not sufficiently ample to decide. The silent clusters tell one story and one only. No obliquity can mistake, no casuistry misrepresent or distort, it. The smaller groups (figs. 5, 6, and 7,) do not present the perfect symmetry and completeness of the large group, fig. 8; it were singular if they did so. All the cases were taken at random, as I have already said, and tabulated as they were measured. The grouping was consequently subjected to all the vicissitudes of chance, accident, or whatever else it may be called. Nevertheless, the symmetry is sufficiently complete to shew that no additional number of cases, however great, taken at random from the same classes, the same age and sex, in the same locality, would move the average of any of the groups to an important extent. The group fig. 7 is the least symmetrical of the three; a feature which is to my mind the most remarkable fact of the whole, and will be understood in a moment. The middle and working classes blend so imperceptibly into each other, the line of demarcation is often so indefinite, that it is no easy matter to say of many individual cases, to which of the classes they most properly belong. But further, sceptical as I was for a long time, about sectional differences existing, or if existing of their being sufficiently marked to be detected and clearly brought out in figures, and being rather wishful than otherwise that a laborious task should not be rendered more so by the necessity of attending to such distinctions, I was for some years not so fastidious in the classification as I ought to have been; hence results the more scattered appearance of group fig. 7. Though the effect of more minute attention to classification might have been to render the sectional distinctions slightly more marked, I do not now regret the circumstances stated. To demonstrate the nature and extent of varieties in the same community, which were doubted by some, denied by others, and unsuspected by many, is important in some particulars; but it is far more so to see demonstrated the great facility which our science

Digitized by Google

affords for deducing laws from statistical investigations; and that just in proportion to the care and accuracy with which the investigation is conducted, so are the distinctness and precision of the resulting averages.

Such averages, when legitimately evolved, form a species of evidence which fools alone can cavil with. Candid minds bow to the dicta as revelations of nature, on whose truth the utmost confidence can repose.

In the average, or mathematical being, we have a well-known and clearly-defined entity on which to reason; but though real, he differs in many important particulars from organized existences. He is freed from all the *individual* peculiarities of constitution and training, which are often difficult to discover, and which give bent to individual character which it is equally difficult to account for. The average being, when distinctly brought in view, exhibits all the greatness and all the littleness, all the strength and all the weakness, all the virtues and all the vices, all the capabilities and all the tendencies of the race, nation, age, sex, or section, which the individual represents.

The importance therefore of average individuals as solutions of problems in cerebral physiology can hardly be over estimated. Indeed, it may safely be said, that it is only after many such problems are solved that the full value of Gall's discoveries will be understood. If then in the same community, varieties, which have escaped the notice of the most careful observers, can be clearly demonstrated, and that too when the one element of size only is the criterion, how much more so when the element of shape also is considered? And how much more clearly still may the varieties of communities, tribes, nations, and races which compose the human family—varieties so markedly obvious as to have attracted the attention of the most cursory observers—be demonstrated with ease, clearness, and precision? What light may yet be thrown on the question of Celt *v.* Saxon, about which so much has of late years been spoken and written, and of which so little of the clear and definite organic distinctions, if any such exist, is yet known.

But just in proportion to the importance of such results, when obtained with precision, are the pernicious consequences, when, by want of due attention to essential conditions of the problems, errors are propagated under the guise of truth. If the average of ten, twenty, or thirty crania is permitted to pass as the true representation of a race, a nation, or a tribe, there are no limits to the errors which may be committed, the absurdities which may be promulgated,

Digitized by Google

either as favourable or hostile to Gall's discoveries. No doubt the labour to be done is immense. Much time must elapse, and much talent be spent, before even half the human family be surveyed with the requisite care. Without hyperbole we may say, the harvest is great and the labourers are few; there is consequently much temptation to abridge the labour; but truth must be attained at whatever cost—error must be exposed at whatever sacrifice.

Vastly more extensive data must be collected than has hitherto been deemed necessary, and vastly more care must be exercised in collating these data. In all lands the heads of the living, as well as the crania of the dead, must be measured. The latter alone have as yet been noticed; in defiance of the fact, that the latter can never be fully understood without minute comparison with the former. We are little prepared to judge of an extinct race, or even to know that it is extinct, except we are able to compare minutely the supposed extinct with the living races. The living as well as the dead, therefore, the civilized and the savage race, nation, tribe, and community: age, sex, and section; the high and the low, the rich and the poor, the virtuous and the vicious, the wise and the foolish, must be collated and classified, in order to see the true nature and importance of the subject before us.

To do this work other minds are needed than either the philosophers who reached maturity at seven years of age, or the phrenologists who like to boast of filling their coffers by their devotion to science. They who would solve such problems must make light of losses; must risk even health and life itself. The dwellers in the city and the desert, the equatorial jungles and the polar snows, the dens of vice and hovels of wretchedness, filth and disease, may not be surveyed without certainty of loss and sacrifices of many kinds, but science will not therefore want servants when the work is seen.

I have discussed what may be called the previous questions at greater length than would have otherwise been warranted, from the consideration that the importance of the subject is seen and acted on both by scientific societies and individuals. But, though recognized, the investigations as hitherto conducted are good for nothing, saving perhaps so much done in the way of exhausting errors. Instead of seeing science advancing, we witness the painful spectacle of talents of a high order wasted and time spent in teaching error in the semblance of truth.

Dr. Frederick Tiedemann, Professor of Anatomy and Physiology in the University of Heidelberg, undertook an elaborate series of investigations with a view to discover the

Digitized by Google

relative size of the negro brain. He visited the principal museums of Europe, measuring all the crania of whose authenticity he was satisfied. His researches were presented and read to the Royal Society (London), on the 16th June, 1836, and they occupy full thirty pages and five plates in the Philosophical Transactions for that year. He drew the inference that the negro brain is not inferior to that of the European. His production was highly prized and praised at the time as satisfactory and conclusive. On a more deliberate inspection, however, we discover, 1st. That he represents all the races of men by 250 crania; a quantity barely sufficient for one age of one sex of one nation. 2nd. That his mode of measuring the crania (by filling them with millet-seeds) was defective. 3rd. That he classed all above seven years old as mature. And 4th. That, granting the accuracy of his data, the European brain, by his tables, averages 111 cubic inches, the negro 102, consequently his own premises refute his conclusions.

Dr. S. G. Morton, of Philadelphia, U.S., conducted an extensive series of investigations of national crania, chiefly American, Egyptian, and negro tribes. His *Crania Americana* is a splended folio volume, with many finely-executed plates on a large scale. He presented a condensed view of his labours to the Academy of Natural Science in the city where he resides, and the paper is published in the *Edinburgh New Philosophical Journal*, April, 1850. His mode of measurement (by lead-shot) was good, but he committed several fatal errors. 1st. He represents all the human race by 623 crania; a number little more than sufficient, in the present state of knowledge, for one age of both sexes of a single nation. 2nd. He classes all above sixteen years as mature. And 3rd. He does not distinguish the sexes.

Sir William Hamilton, Professor of Logic and Metaphysics in the University of Edinburgh, has, we are told, "been long engaged in researches into the natural history of the brain of man." He has gauged crania, weighed brains, and measured living heads from infancy to "maturity." He gives the results of his researches as remarks on Dr. Morton's tables in the same number of the same journal. In that paper he appears equally remarkable for what he does, and what he does not, state, for trifling with truth in collecting facts, for boundless confidence in drawing conclusions, and unmitigated dogmatism in detailing discoveries: but as it lies right in our way, we cannot avoid a passing notice.

We read p. 331.—"Dr. Morton's conclusions, as to the comparative size of the negro brain, are contrary to Tiedemann's

Digitized by Google

larger, and to my smaller, induction, which concur in proving that the negro encephalos is not less then the European."

Note.—Tiedemann refutes himself as we have just seen, and of course refutes Sir William Hamilton also, and confirms Morton in this particular.

Page 332.—"Dr. Morton's method of measuring crania is certainly no 'invention' of his friend, Mr. Philips, being in either form only a clumsy and unsatisfactory modification of mine. . . . I found that pure silicious sand was the best mean of accomplishing the purpose, from its suitable ponderosity, incompressibility, and equality of weight in all weathers."

Note.—The suitability of any substance for such a purpose is chiefly determined by the facility with which it packs with the least possible care into the least possible space.

Experiment.—Take a smooth vessel of known capacity, say a tube of glass, ten inches long by one or more wide, filled deliberately with a liquid, such as water or mercury; no shaking or tapping will compress the liquid in less space. Filled in like manner with seeds, they pack into an inch and a half less space of such a tube; sand packs about one inch; and leaden shot, not more than three-eighths of an inch. Hence the first and the last are by far the most suitable substances. It is not easy to believe that Sir William could write as he did, without having tested the facts; and still less easy to suppose that he bungled so simple an experiment. Yet we must either believe the one or the other of these, or accept a much more disreputable alternative.

Page 332-3.—"By weighing the brain of a young and healthy convict who was hanged; and afterwards weighing the sand which the prepared cranium contained, I determined the proportion of the specific gravity of the cerebral matter (which in all ages and animals, is nearly [nearly; how beautifully vague] equal) to the specific gravity of the sand which was employed. I thus obtained a formula by which to recover the original weight of the encephalos in all the crania which were fitted; and hereby brought brains weighed, and skulls gauged, into universal relation. On the contrary, the comparisons of Tiedemann and Morton, as they stand, are limited to their own tables. I have once and again [that is twice of course] tested the accuracy of this process by experiment on the lower animals, and have thus *perfect confidence in the accuracy of the results,* [the italics are put by me to mark the passage], be the problem to recover the weight of the encephalos from the cranium of a sparrow, or from the cranium of an elephant."

Digitized by Google

Note.—So far is it from true that the specific gravity of the cerebral substance is the same in all ages and animals, that I possess twice the number of facts given by Sir William, tending to shew that in the same age of the same animal (viz. man,) brains of the same size differ in weight to the extent of several ounces. But passing over this, the important fact to be noticed is, that *three* experiments were held sufficient to establish "his perfect confidence in the accuracy of the results," and justify so sweeping conclusions. Without this information, the next paragraph, which is the most important to us, would have been much more mysterious than it now is.

Page 333.—"I have now established apart from the proof by averages, *that the human encephalos does not increase after the age of seven at highest.* This has been done by measuring the heads of the same young persons from infancy to adolescence and maturity, for the slight increase of the size of the head after seven (or six) is exhausted by the development to be allowed for bones, muscles, integuments and hair."

Note.—As Sir William does not say how many young persons he measured from birth to maturity, we are bound by the context to believe that he repeated the experiment "once and again," and has "perfect confidence in his accuracy. It is highly probable that some reach maturity at an earlier age then others. I have long suspected that, in many of the labouring population who exercise their mental powers to the least possible extent, the growth of the brain stops perhaps ten or fifteen years earlier than in the active minded of the upper classes. But if there is a single family in this country who reached cerebral maturity at six, seven, or eight years of age, it is a phenomenon which I would go a good few miles to witness. It is quite unparallelled in my experience, and, consequently, I have reached very different conclusions. The fact of including the hair in the measurement of the head is a marked feature in scientific precision. Measured in that way the head certainly attains its maximum, if not its maturity, at an early age. The luxuriant locks of the boy of six, or the lad of sixteen, tell well on the tape line, compared with the "bald pate" of the man of sixty. With this specimen of accurate observation before us, the bungled experiments with sand, seeds, and shot, become "nearly" credible. As he tells us neither the age, sex, nor number of his examples measured, nor the measures of the head, bone, muscles, integuments, nor hair of any one of them, he leaves us no room to reason with him. Fortunately the "slight increase" after seven is so great as to leave little room for dispute about the matter.

Digitized by Google

But with all the light on the art of philosophizing which the professor of logic has favoured us with, I am unable to see my way through the "ridiculous blunder made by Dr. Sims in his valuable paper and correlative table of the weight of 253 brains," in which he "attacks the results of my observations." Dr. Sims in his table *(Medico Chirur. Trans.* vol. xix.) did not separate the sexes, and found "the average weight of the brain goes on increasing from one year old to twenty." Sir William separated the sexes, and tells us that "his (Dr. Sims's) table, when properly arranged, confutes himself, and superfluously confirms me. This is comparing the girls with the woman [*comparing sixteen cases, between two and seven years, average* FORTY *ozz. with fifty-three cases between ten and fifty, average* FORTY-FOUR and a HALF *ozz.*] and the boys with the men [*four cases from two to seven, average* FORTY-TWO *ozz., and thirty-nine cases, between ten and fifty, average* FORTY-EIGHT *ozz., "nearly"*] it appears from his own induction, that the cranial contents do reach the average amount even before the age of seven."

I "give up the case." It may be possible by some dexterous manœuvering with very large brains, which occur "once and again in the table, *(a boy of six, is forty-nine ozz., being more than the man at fifty, and three girls under six years, are above the average woman)* to obtain superfluous confirmation; but in what way, I cannot tell; neither can I tell why he overlooks the more recent, more extensive, and much more appropriate investigations (for Scottish averages) carried on in his own city, and published some three and a half years before his paper appeared.

Dr. REID, and his successor in office, Dr. PEACOCK, collected the weights of 356 brains in the Royal Infirmary of Edinburgh, in 1843 and preceding years. The results of their combined labours were published in the *Journal of Medical Science,* Sept. 1846. The following are their general results up to fifty years of age:—

AVERAGE WEIGHTS OF BRAINS.

MALE.			FEMALE.		
Years.	No. of Cases.	Ounces.	Years.	No. of Cases.	Ounces.
2 to 5	5	43	2 to 5	8	37
5 to 7	4	43	5 to 7	4	38
7 to 10	6	46	7 to 10	4	41
10 to 13	4	50	—	—	—
13 to 16	5	47	—	—	—
16 to 20	8	51	16 to 20	13	45
20 to 25	16	52	20 to 25	13	47
25 to 30	24	49	25 to 30	13	43
30 to 40	41	51	30 to 40	33	45
40 to 50	44	49	40 to 50	23	45

Digitized by Google

We here see increase in weight till past twenty years of age. The apparent diminution between that and fifty I need hardly say is fallacious. It would be easy to shew, from what we know of the laws of grouping, that there is an excess of small brains after twenty-five years; but I think it unnecessary. The cases collected are far too few as yet for trustworthy results, even were they otherwise unexceptionable.

Having sketched the work to be done, and what has been done, I have next to submit a different class of evidence.

District and people surveyed.—On the ethnographic map of Europe, by Dr. Gustaf Kombst, turning the eye to Scotland, a band of deep yellow tinge is seen stretching along the east coast, from the Firth of Forth northwards over the Orkney and Shetland Islands. The band touches the German Ocean, and spreads inland some thirty or forty miles from the Forth to the Spey. From that northward the band is irregular, narrow and broken, seldom exceeding eight or ten miles in breadth. It is over this district that my survey extends. The yellow band marks a tolerably homogeneous mixture of Norman, Dane, and Celtic blood. The district includes the towns of Dundee, Montrose, Banff, Elgin, Forres, and others of less note. From the banks of the Tay north to the Spey, the race is more highly Norman than in the vales of the Lossie, the Findhorn, the Nairn, and farther north and west. In Elgin and Forres the preponderance of clan surnames and Celtic accent are so marked, that I have used the cases collected there but sparingly in my averages, and have excluded the population beyond the Nairn. My purpose in this is to preserve the classification of race as pure as possible for future comparison, when the other districts of Scotland are surveyed. The district south of the Forth and Clyde is tinged a paler yellow on the map. It includes Edinburgh, Glasgow, Dumfries, Hawick, Kelso, &c., and is said to contain a greater mixture of Saxon blood. Judging from what I have seen of that district, I do not anticipate that the averages will differ in any important particular from those I have obtained. But in this I may be mistaken, and purposely avoid foreclosing the question. The third and last ethnological district of Scotland extends from the Clyde northwards, including the Highlands and western islands. It is tinged slightly blue on the map, indicating a population of Celtic origin. In this district the average head is probably a few inches less than in the other districts; but, though the space be large, the population is widely scattered, so that when they are included they will not reduce the general average beyond one or two inches at most. We have no such variety in average size in Scotland

Digitized by Google

as is said to exist in England. The hat-merchants, our only authorities as yet, indicate 80 inches to 110 cubic inches as common sizes in Spitalfields, Coventry, Essex, Hertford, Suffolk, and Norfolk. I now reject the statement as quite incredible; Devonshire and Hertfordshire are said to average above London; and Lancashire, Yorkshire, Cumberland, and Northumberland to range still higher. Let us hope our friends south of the Tweed will soon see the importance of such problems, and furnish the solutions.

The deep yellow band covers about one million, in round numbers, of the two and a half millions composing the population of Scotland. My investigations include both the town and rural population of the district. The million of people are represented in my averages by above 5,000 cases. I visited schools, hospitals, jails, &c., and took every opportunity of including all classes in my survey.

Measurement and record.—I measure two series of homologous lines in every case. The first series of eight lines is specified in my "Contributions," page 3, and from these I obtain the cubic size.

The second series of forty lines gives the shape as well as the size of the head; so that the one forms a check upon the other in practice. I defer specifying the second series until an after period, when I discuss shape of head more fully.

After I had discovered the average type of head of both sexes at all ages, I found it unnecessary to measure all the lines in every case. In ordinary cases I often found that from two or three lines I could say with certainty to a tenth of an inch what all the others were. But even then in no case tabulated did I measure less than twenty, and seldom less than thirty-five lines. I always lay aside the hair, and press the instrument firmly to the skin at the anatomical points of the cranium selected as suitable, and by which I am always guided. In general I have an assistant writing what I read from the scale, the instant the measurement is taken; in this way time and labour are economized, and greater accuracy secured. I also classify the ages and sexes at once; each measurement in its appropriate column, so that a glance of the eye detects any remarkable deviation from the usual proportions; and, if error is suspected, the measure is repeated, and the error, if any, detected and corrected.

As the disputed period of maturity has chiefly been between the sixth and sixteenth year, I have been, if possible, more particular with that than any other time. None of the following averages for that, and very few for other periods,

Digitized by Google

are based on less than one hundred cases of each sex at each age given, and frequently on many more.

A detail of the vast mass of data collected is of course quite impossible here, I must therefore limit myself to a table of general results.

	Male.				Female.			
Age.	Average.	Min.	Max.	Range.	Average.	Min.	Max.	Range.
7 days	38 ..	28 to	48	= 20	34 ..	25 to	43	= 18
7 mons.	75 ..	55 to	95	= 40	68 ..	50 to	86	= 36
1 year	84 ..	62 to	106	= 44	75 ..	55 to	94	= 39
2 „	90 ..	66 to	114	= 48	81 ..	60 to	105	= 45
3 „	96 ..	71 to	122	= 51	87 ..	64 to	111	= 47
4 „	102 ..	75 to	129	= 54	92 ..	67 to	116	= 49
5 „	107 ..	78 to	135	= 57	96 ..	70 to	122	= 51
6 „	111 ..	81 to	140	= 59	100 ..	73 to	126	= 52
7 „	114 ..	83 to	143	= 60	102 ..	76 to	129	= 53
8 „	116 ..	85 to	146	= 61	104 ..	78 to	131	= 53
9 „	118 ..	87 to	148	= 62	106 ..	80 to	134	= 54
10 „	120 ..	88 to	151	= 63	108 ..	81 to	136	= 55
12 „	125 ..	92 to	158	= 66	113 ..	83 to	142	= 59
15 „	130 ..	95 to	165	= 70	117 ..	86 to	147	= 61
18 „	135 ..	99 to	171	= 72	122 ..	90 to	153	= 63
21 „	140 ..	102 to	177	= 75	126 ..	94 to	158	= 64
30 „	145 ..	106 to	184	= 78	131 ..	97 to	165	= 67
50 „	150 ..	110 to	190	= 80	135 ..	100 to	170	= 70
Increas.	112	82	142	60	101	75	127	52

Except the ages, all the above numbers represent cubic inches.

Of the many particulars brought into view by the table, I can at present notice only a few of the most obvious.

First.—The size of the female ranges less than that of the male head at all ages.

Second.—Progressive size is obvious from birth upwards.

Though I have not gone beyond fifty years in the table, it must not be from that inferred that there is no advance in any individual or class of cases after the fiftieth year; on the contrary, my tables shew progress to a later period, but after the *thirtieth* year the advance on the average is so slow as to justify the supposition that in many individual cases there is no progress. And farther, a very slight preponderance of either the higher or lower sections influence the averages to some extent; they therefore require to be balanced with great care, and verified again and again before certainty is obtained.

Third.—The progress is rapid at first, and gradually becomes more and more slow as age advances.

The size during the first week is doubled in the seventh

Digitized by Google

month, and the progress is rapid during the whole of the first year. In the second, third, and fourth years, it is about six inches per annum. The rate then sinks to five, four, and three inches, and after the seventh year there is a very uniform increase of two inches till the twentieth or twenty-first year, after which the advance is very slow.

It curiously enough appears to be the fact that rate of increase may be expressed by a simple formula, which is very easily remembered; viz., that the size of the head within seven days after birth is doubled in the seventh month, tripled in the seventh year, and quadrupled in seven times seven years.

Fourth.—The rate of progress is in proportion to the size of the head. The smallest female, advancing from 25 at birth to 100 inches at fifty years, is similar in proportion to the largest male advancing from 48 to 190 inches.

This uniform rate in proportion to the size of the head renders it easy to say of any head of either sex, at any age, what it has been, and what it in average circumstances will be, at all ages embraced by the table.

Knowing the average rate of increase of all sizes at all ages, we are now in condition to grapple with the important questions of influence of circumstances in modifying either by increasing or diminishing the rate in individual cases. And we have seen by the instance of the ragged-schools noticed in classification of sections, that circumstances do exercise a very important influence, not on individuals only, but on whole classes or groups of cases.

Fifth.—In consequence of the rate of increase being in proportion to the size, the laws of grouping are different at different ages: the cluster is constantly lengthening on the scale so to speak. The columns of the table, headed "range," shew the length of the group. This at the earliest female age is only 18 inches, at the latest age of the male the group is 80 inches of the scale.

Here again let it not be inferred that the table shews the very largest and smallest heads to be found; though either larger or smaller cases are very rare, they do sometimes occur.

There are male heads in existence considerably above 200 inches; and, on the other hand, there are both male and female cases (idiots) so low as 20 to 30 inches at twenty or thirty years of age; but the table shews a normal range which is very rarely exceeded.

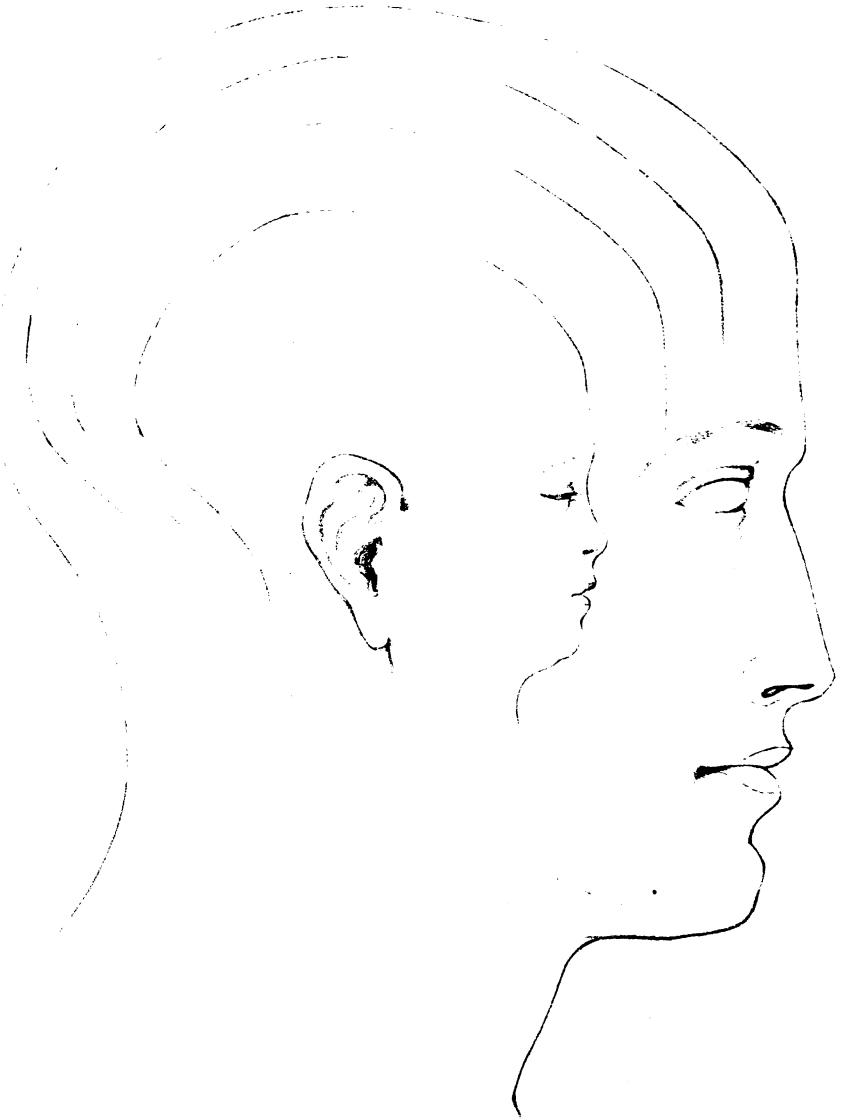
Neither must it be inferred that the rate of increase of all parts of the same head is to the same extent, and during the same period of time. This leads us to the element of shape

Digitized by Google

Digitized by Google

PLATE II.

CEREBRAL DEVELOPMENT—LAWS OF PROGRESSION.



"TRATON'S RESEARCHES.

to face Page 425.

Digitized by Google

at all ages, a subject which I can only touch in the meantime, and leave for future consideration.

Shape or form.—The most efficient way of conveying a few general ideas of changes in form, or development of parts which take in the progress from infancy to maturity, is by an illustration, and Plate II. is given for that purpose. The plate shews four geometrical outlines of the lateral perpendicular section of the average male head, on a scale of half the natural linear dimensions. The figures represent the head at the respective periods of seven days, seven months, seven years, and fifty years of age. With very slight consideration it will be seen that the shape is gradually changing from the earliest to the latest period. In the infant outline the larger mass of brain is seen to be upward and backward from the external opening of the ear. In the mature the shape is very much the reverse of the infant, the larger portion of brain is upward and forward from the ear. These characteristics are so constant and so marked, that I think it hardly possible to compare any infant with a mature head and not recognize the general distinctions. The growth or expansion of the different parts may be judged of by the spaces or distances between each of the outlines, particularly between the inner and the outer figures. Upward and forward it will be seen that the intervening space is greater than backward. I may farther add, that the parts upward and backward from the ear attain maturity at or before the thirtieth year, but the upper and fore parts increase, in a portion of the community, at least till past the fiftieth year.

One of the greatest, if not the greatest, practical benefit of the table we have obtained, is, that in it we are furnished with a SCALE suitable to every purpose for which we require one,—a scale graduated by nature, each term the language of science, of definite, positive, invariable, meaning and known value,—a scale equally suitable to express the development and power of the whole cerebral mass, however large, and of each part, however small.

The application of the scale to represent the size, in other words, the development and power of the brain as a whole, is already obvious; the farther application to represent those of the parts, regions, or organs, will soon be equally obvious.

In any head of any size, from 20 inches or less to 200 or more, if all the parts are in equal balance proportion, then the same term which represents the size—the development of the whole—may with perfect propriety be used to express the development of each part. If 50 inches be the *size* of the

Digitized by Google

head, then the term "50" attached to each and all of the organs shews that they are developed to precisely that extent, or equal balance proportion. If 150 is the development of the whole, then "150" represents that of each part, and so with all other numbers.

Let it be remembered, that it is the *extent of development* of the parts (not the size, the inches and fractions) which it is essential to record. The development must be obtained by measurement, because the scale precludes the estimate of the eye and the hand, but the size is not useful except as the data of development. The sizes of the organs of an equally-balanced head are very different, but the degrees of development are one and the same. It is *the development,* not the size, which is *the measure of power,* and this is what we must record in all cases.

If the head is unequally balanced, as most heads are, the application of the scale is equally simple; the development of each organ is indicated by the size of the equally-balanced head to which the part corresponds. Let a given case measure 120 inches; the parts which are in equal balance proportion are marked "120," the less developed parts are equal to the corresponding organs of head of 110, 100, 90 inches, or less, while those more developed correspond to 130, 140, 145, or more, and are to be recorded as such.

A few examples will best illustrate the suitability of the table as a scale of development and concomitant power. With these (page 427) and one or two remarks I must close for a time.

The development of each part is, I repeat, obtained by measurement. Of course the average of the parts corresponds to the size of the head obtained by an independent series of measurements; we have therefore a check and test of accuracy. The average is obtained by grouping the parts into clusters of *equal size* (the organs are of very unequal size in all cases), and then taking the average of the clusters; to this the regions *(Contributions,* p. 28) form a convenient guide. The anterior may form one cluster, the coronal three, the posterior three, and the lateral two. The average of these nine parts will give the size of the head in all, except some rare cases of very unequal balance, and to which more minute grouping must be applied.

The examples given differ from all other modes of stating development in the essential particular that the positive or absolute development (not the relative merely) of each organ is indicated, and, as the absolute development is the measure of the power or capability of each part, it is the first thing to

Digitized by Google

EXAMPLES.

		1	2	3	4	5	6	7	8	9	10
		Male—Ten Years of Age.					Fifty Years of Age.				Fem.
	ORGANS.	P. G.	Average.	Superior.	Criminal.	J. M.	P. G.	Average.	Superior.	Criminal.	J. B.
Propensities.	1. Amativeness	110	120	120	140	105	140	150	150	190	150
	2. Philoprogenitiveness	140	130	130	125	95	160	150	160	150	120
	3. Concentrativeness	110	125	130	125	80	130	150	160	140	120
	4. Adhesiveness	110	120	125	120	80	140	150	150	150	130
	5. Combativeness	110	125	125	145	85	140	150	150	180	140
	6. Destructiveness	110	125	125	150	85	140	150	150	190	140
	7. Secretiveness	110	125	125	145	95	140	150	150	180	140
	8. Acquisitiveness	110	125	125	145	105	140	155	155	180	140
	9. Constructiveness	115	120	120	120	105	145	150	150	150	130
Inferior Sentiments.	10. Self-esteem	120	130	130	130	85	160	160	160	155	100
	11. Love of Approbation	100	120	120	115	95	140	140	140	135	100
	12. Cautiousness	100	130	130	120	95	140	155	160	150	100
Superior Sentiments.	13. Benevolence	120	115	130	100	75	160	155	180	130	110
	14. Veneration	130	120	130	105	75	155	155	180	140	120
	15. Firmness	130	130	130	125	85	165	155	180	145	130
	16. Conscientiousness	125	125	130	110	80	150	150	170	140	110
	17. Hope	120	120	130	110	75	155	145	160	130	120
	18. Wonder	125	115	130	110	75	165	145	160	125	120
	19. Ideality	125	115	130	100	80	155	145	160	120	100
	20. Wit	110	115	130	100	95	145	145	160	120	100
	21. Imitation	120	115	130	100	85	155	145	160	120	100
Perceptive of Matter.	22. Individuality	125	110	130	105	135	175	155	180	150	140
	23. Form	125	110	130	105	150	170	150	180	150	135
	24. Size	125	110	130	105	150	170	150	180	150	130
	25. Weight	120	110	130	105	120	160	150	180	145	130
	26. Colour	115	110	130	105	120	155	140	170	145	120
	27. Locality	125	110	130	105	120	160	150	180	150	120
	28. Number	125	110	130	100	110	160	150	170	140	120
	29. Order	110	110	130	100	110	150	140	170	140	120
Perceptive of Motion.	30. Eventuality	125	115	130	110	135	170	145	170	150	120
	31. Time	120	115	130	100	115	165	150	180	140	110
	32. Tune	120	115	130	100	105	165	140	170	140	110
	33. Language	110	110	130	105	110	150	150	170	140	120
Reflective Faculties.	34. Comparison	110	110	130	100	105	155	155	190	130	110
	35. Causality	110	110	130	100	105	155	155	190	120	110

Digitized by Google

be noticed in all cases. In one of the examples of ten years of age (column 5, J. M.) some organs are seen to be as little developed (75) as the corresponding parts of the average infant of seven months; others again only equal the average of twelve months, while one or two of the perceptive organs equal the average of fifty years.

The positive development being given, the relative, which is the difference between the positive degrees, and which is the measure of *tendency*, is seen at a glance. The moral tendency is indicated and measured by the difference of positive; in other words, by the relative development of the propensities and sentiments. In cols. 3 and 8, the sentiments are much above the propensities in development, whilst in cols. 4 and 9, the propensities far exceed the sentiments; in cols. 2 and 7, there is a near approach to the equal balance. The intellectual tendency is indicated and measured by the balance of the perceptive and reflecting organs.

Cols. 3 and 8, represent the balance of the higher classes in the best sense of the term; they are the leading minds in science, literature, art, commerce, manufacture, &c. The anterior and coronal regions preponderate, and the same balance is found in all sizes of heads.

Cols. 4 and 9, show a balance very much the reverse of the preceding columns. The propensities are up to the highest male development, while the sentiments and intellect, particularly the refining sentiments and reflecting organs, are down to the average of ten years. The type is found in every variety of size, and varied in balance also, from the average male to the lowest criminal cast or cranium in our museums. The class is numerous and well marked in the unscrupulous energy which they manifest to obtain the means of physical enjoyment.

They are found in all classes of society and all conditions of life. The leading speculator "doctoring" his balance-sheets, and "gingering" his lines; the M.P. purchasing a seat in St. Stephen's; the parson buying a benefice "for the glory of God and the good of souls," "with light duties, in a fine county, and select society;" the sturdy beggar demanding, with threatening scowl, alms from the timid maid; and the still more sturdy thief, "taking a benefit" without leave either asked or given, are specimen links from opposite ends of the chain.

Cols. 5 and 10, are individual cases to contrast and illustrate the capabilities of the scale.

Col. 5, J. M., is a rare case of idiocy from defective development of both propensities and sentiments; the more com-

Digitized by Google

mon form being either defect of the whole, or of the anterior and upper parts, of the brain. In this case (a boy of 10 years) the propensities range from 80 (the average of 9 months old) to 105, which is only equal to the corresponding organs in the average boy of less than 5 years. The sentiments range from 75 (average of 7 months) to 95,—the average at 3 years. The reflecting organs are about the average at 5 years, and the perceptive range from 110 (average at 10) to 150,—the average of maturity. When I saw the boy, he had made fair progress for his age and time at school in acquiring knowledge; but, except the defective parts increase at much more than the average rate, he will when he reaches manhood be very much in the predicament of a machine without motive power; an engine without steam.

Col. 10, J. B., a female about 30 years of age, exhibits all the characteristics of the criminal type. The propensities are above the female average at maturity, while the sentiments only equal the female average at 6, 8, and 10 years. Even the inferior sentiments, rarely defective in the male criminal, and still more rarely in the female, are in this case down to the average of 6 years. J. B had been 76 times in jail before I saw her; a few days out and a few months in, is her usual routine.

Cols. 1 and 6. Of P. G., my specimen case throughout, I could say much with pleasure, did space permit; fortunately little is needed for my present purpose. At both ages the close resemblance to the superior class cannot be mistaken, and a fine temperament raised the power higher than I have shewn it. The talents and tendencies were completely in harmony with the development. The circumstances of his parents gave him the choice of a profession. He would be a mechanic; in this, he is another of the many instances in which the whim of the boy belied the tastes of the future man.

When about 30 years of age, a bequest from a friend placed P. G. in comfortable circumstances for life; from that period every waking moment of his existence was devoted to science and literature; his favourite studies were chemistry, geology, mineralogy and natural history, particularly the microscopic departments of the latter; he read Latin, French, German and Italian. The relaxations of his leisure hours were such "light literature" as the leading Quarterlies; these he generally read throughout. Unfortunately he was too ardent a learner to assume the office of teacher, and he carried his vast and varied store of knowledge to the grave with him. He died a few months ago, at the age of 50 years, deeply regretted by a wide circle of friends, in whose memory

Digitized by Google

the name of Peter Grant will ever be associated with a most ardent love of truth for its own sake, with elevated sentiment, refined feeling, and a moral character of spotless purity.

Aberdeen, November, 1850.

XVI. *Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force.* By KARL, BARON VON REICHENBACH, P.H., D.R. Translated and edited, at the express desire of the Author, with a Preface, Notes, and Appendix, by WILLIAM GREGORY, M.D., F.R.S.E., Professor of Chemistry in the University of Edinburgh. With three Plates and twenty-three Woodcuts. Parts I. and II., including the Second Edition of the First Part, corrected and improved. [London: Taylor, Walton and Maberley, Upper Gower Street, and Ivy Lane, Paternoster Row. Edinburgh: McLachlan and Stewart. 1850.]

Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their relations to Vital Force. By BARON CHARLES VON REICHENBACH. The complete work from the German Second Edition. With the addition of a Preface and Critical Notes, by JOHN ASHBURNER, M.D. [London: Hippolyte Bailliere, 219, Regent Street, and 169, Fulton Street, New York, U.S. Paris: J. B. Bailliere, Rue Hautefeuille. Madrid: Bailly Bailliere, Calle del Principe. 1851.]

IT is a good sign for the cause of mesmerism when the public finds itself supplied with two translations of a remarkable work by the distinguished Baron Von Reichenbach. We sincerely wish very ample success to both of them, and should be rejoiced to learn that each had arrived at a market which eagerly demanded a new edition. We have given the full titles of these translations, for, if there were any truth in the report that the scientific author was dissatisfied with his first appearance before the British public in the form of an "abstract," he will now have ample cause to be content with the effort made by one translator to shew him as near as possible in the strict likeness of himself, and with that of the other to clothe him in a free and easy flowing English dress. We believe each translation to be good. One mistake, it appears to us, has been made by Dr. Gregory, in coining the word *odyle*, which occurs nowhere in the original. If such a word had been intended to convey a chemical meaning, it was

Digitized by Google

singularly inappropriate, for the termination *yle* would refer, by analogy, to *amyle, ethyle, formyle,* &c., a special kind of bodies, belonging to organic chemistry, and to which the special nomenclature should be confined. It is in Paragraph 215 of the First Part, the last of the sixth treatise, that the Baron Von Reichenbach gives his reasons for a new name to that force which, in fact, in the hands of Mesmer, had obtained the designation of the universal fluid; and there is something amounting to almost an expressed injunction to use the word *od,* a monosyllabic term, by no means involving the hypothesis which belongs to substances either ascertained or supposed to exist, and forming the radicals from which a series of compounds is produced by combination with other substances. The termination *yle* applied to *od,* is clearly a hasty error on the part of Professor Gregory, who must on consideration have been aware that the word *odyle* would convey to the chemist the idea of an organic radical, formed of two or more of the elements hydrogen, carbon, nitrogen, and oxygen, and would thus superadd a notion not advanced by Reichenbach. We venture to regard this word as not an unimportant *liberty* taken with the author's text, although we do not intend to found upon it any controversy as to the claims of those who have thought it but justice to the memory of an original thinker to term a science Mesmerism, after the name of an author who, whatever were the disproportions of certain organs of his brain, threw forth to the world ideas which were the foundation of perhaps the most important truths that can occupy the thoughts of man.

In other respects the edition of Dr. Gregory is a highly creditable publication, and the preface is written in a style and a spirit which are most refreshing. There is a charm about the manner and the sentiment of the learned Professor that must captivate the attention of every reader. In these observations it is not our intention in any way to disparage the rival edition produced by the enterprise of our publisher, Mr. Bailliere, who has put forth a very handsome volume, most conveniently illustrated, and admirably printed in a clear type. We have one observation to make on this edition in reference to the title-page. A mistake having occurred in the motto at the back of this page, the leaf was very properly cancelled; but in giving a new title-page with the Second Part, a slip of paper should have indicated to the purchaser the cause of the error, and given a direction as to the binding of the correct copy. We were at a loss to understand, in comparing the two editions, why one should cost half-a-crown more than the other. The greater handsomeness of Mr. Bailliere's

Digitized by Google

volume would not be a sufficient reason for the difference of price, which however is soon accounted for when we reflect upon the copious notes by Dr. Ashburner. The Professor's notes and appendix taken together would occupy no more than about eight pages of letter-press, whereas Dr. Ashburner's would, in small type, take up the space of seventy-eight pages. The present number of *The Zoist* allows us but a small space for a notice of the contents of the important work of the Baron Von Reichenbach; but this is less to be regretted, since an ample account of the matter contained in the First Part was written by Dr. Elliotson in our fourth volume, upon the appearance of the very able and interesting abstract of the first German edition of the First Part, which was given to the English public in the year 1846; a work which was so well received, that in a very short space of time not a copy was to be procured in London at double its published price. When the Second Part of Von Reichenbach's work appeared in Germany in 1849, the First Part having, as a first edition, been originally a supplement to a periodical (Liebig's *Annalen der Chemic)*, the author prefixed to it a second edition of his First Part, and it is of these two parts that the present English editions consist.

It is almost needless to state here that the Researches published in the First Part tend to the establishment of a force, considered by the Baron to be new, but which is, by implication, if we mistake not, claimed by Dr. Ashburner, notwithstanding an almost extravagant admiration of the Baron's powers of long-patient and logical habit of investigation, as the force said to have been discovered by Mesmer, but which is in fact of a date much anterior to his period; as is proved by one of Mesmer's severest commentators and opponents, Thouret, *(Recherches et Doutes sur le Magnétisme Animal*, 1784), who quotes the works of Maxwell and Santanelli to shew that, even in the seventeenth century, the idea of an *universal fluid* had been promulgated, and that strong analogies existed between this idea and the views of ancient magnetism shared by Paracelsus, Kircher, and others. Becker's expressions, "Anima mundi magneticæ illius facultatis vector, &c. . . . Spiritus mundi universalis omnia perlustrans," are examples of the same thoughts. The speculations in which Maxwell indulged are not altogether unlike some things in Reichenbach and the notions Dr. Ashburner would appear to have of subjects just as much beyond our present reach, except that the latter makes an effort to determine the materiality of all the forces which come under the cognizance of the philosophical physicist. Maxwell's words are, "Tam tenuis,

Digitized by Google

tam agilis, spiritualis, lucida, ætherea res. . . . Spiritus vitalis . . . totus ubique lucis instar sibi simillimus." Santanelli speaks even of "the *particles* of this spirit, so elastic and so mixed with other bodies, exilitate et minimitate, as to be nearest to the intellectual soul, which is a real immaterial spirit." *Immaterial particles!* We do not pretend that Reichenbach's force is not more logically, consecutively, illustrated by inductive experiments. It is our desire to shew only that, however isolated may be the facts of the thinkers of former times, the sources whence they drew their conclusions of an universal fluid were in many instances identical with those in the work under consideration; and, whatever be the name given to this agent, it is acknowledged to be the same which is productive of mesmeric phenomena.

This force, fluid, influence or power, is certainly shewn by the Baron to exist as an imponderable agent, having properties which distinguish it from heat, light, electricity, and magnetism, although associated with each other. It is a dynamic which pervades every object in nature, and hence perhaps not so inaptly termed the *universal fluid.*

Light, as ordinarily known, is not so subtle an imponderable as this force, although the comparative velocity of their motions under analogous conditions may admit of question. It is not a power that attracts iron, though it is associated with magnetism. It is found by the Baron that this force resides in the principal axis of crystals, and here it is demonstrated to exist clearly in a separate state, and unaccompanied by any agency which is capable of attracting iron. Notwithstanding all that the world appears for ages to have previously known of such a fluid, it comes upon us like a wonder, that the Baron has found this agent in all bodies,—in the living forms of organic fabrics and in substances without life; varying in degrees of manifestation; abundant in the human body, and developed in the various chemical actions of all organic nature—in animals and in plants. It is associated with the rays from the sun, moon, planets, and fixed stars. The Baron has a treatise to demonstrate its diffusion over the whole created universe. It is shed from the human hand, from the face, eyes, nostrils, lips, and lungs. Like electricity and magnetism, it has a positive and negative polarity. It is manifested by luminous phenomena, visible to such as are sensitive to these impressions, and they comprise, in the temperate latitudes, perhaps about one-third of mankind. These luminous phenomena are deeply interesting, and the relations of the experiments instituted by the Baron on this point are captivating to a high degree. Although their power

Digitized by Google

is of such feeble energy as to be rendered perceptible to persons of keen sensibility only in the ordinary state, when in perfect darkness; yet their characters are very beautiful, for they are attended by all the colours of the rainbow, under circumstances indicating remarkable laws.

It would appear that the highest degree of sensitiveness is not shared by the majority of keener sensibility than usual and who constitute one-third of mankind. Those keenly susceptible, in the highest degree, to the luminous emanations are more rare. Persons affected with nervous and spasmodic diseases; persons who are apt to walk or to talk in their sleep; persons who are cataleptic, or who are insane; are more commonly endowed with the requisite keenness. But this high condition of sensitiveness may be found in some individuals who, in the vague acceptation of those who do not severely define the meaning of words, are said to be in perfect health: in men as well as in women; in the old and in the young; in the married and in the single.

As far as the experience of the Baron has gone, this keen sensibility to the perception of the delicate phenomena is never absent in somnambulists. His researches on this point have been confined to such cases of spontaneous somnambulism as presented themselves among his subjects. Those individuals who were highly sensitive in their natural state invariably became still more intensely so when they fell into somnambulism.

After the Seventh Treatise, and at the end of the First Part, the Baron sums up his Researches by a conclusion admirably condensing the various portions of his investigation. Then, in his Second Part, he treats of the luminous emanations from magnets alone, in the fullest detail. The analogous phenomena of the lights of crystals, of the human body, and of all other substances, must be reserved for later portions of his work.

In the Introduction to Part Second, Baron Von Reichenbach first gives a *Catalogue Raisonné* of more than sixty subjects, sensitive in various degrees; of whom thirty-five are persons in full health, of all classes, and the remainder are partly persons suffering from actual diseases, partly those who are only sickly, feeble, or delicate. The observations of each of these persons on the light from magnets are there given, forming a body of evidence quite unique in such a subject, as the produce of one man's labours.

He next gives a detailed comparison of the *od* force with the known imponderables, electricity, magnetism, &c., to shew that, while analogous to all of them, it is yet quite as distinct

Digitized by Google

from all as they from each other, and that it must have a special name. But he points out that all these forces may one day be referred to a common origin: in which case the names now given to them will still be useful to designate the several groups of phenomena.

The Baron then proceeds to describe the light from magnets in detail; its various forms, such as glow, flame, luminous smoke or vapour, fibrous or downy light, &c. &c. He then goes on to its colours, and to the influence on these of the position of the magnets, and of the shape of the magnets, and this leads him through a most exquisitely beautiful series of phenomena, to the study of the light as seen in large and active magnets of a spherical form.

Here he produces the colours of the rainbow, which are always present in *odic* light in the perfect form and similitude of the Aurora Borealis and the Aurora Australis; and he concludes with an attempt to explain the Aurora of our earth on *odic* principles. This attempt must be regarded as so far satisfactory, that it infinitely surpasses all explanations of that appearance hitherto offered.

We have been compelled, by want of space to refrain from giving extracts from this remarkable work. Indeed, were we to begin, we should hardly know where to stop. We have therefore confined ourselves to a general sketch of the work, and we would conclude by saying that the reader will find the details of Baron Von Reichenbach's Researches deeply interesting, while he will discover that they give additional security and a new foundation to mesmeric truth. May we soon see more of these admirable Researches.

We hear that the Third Part is in preparation, and Professor Gregory, who is our informant, states that in it the Baron will treat of the effects of this imponderable on the human body more fully and specially, and, in doing so, he must enter into the subject of somnambulism, artificial as well as natural. The voluminous observations of nearly five years of constant labour on all parts of the immense subject of this new enquiry were all noted in his journals, as they occurred. It is no light task to bring them into a shape fit for publication, but we rejoice to know that the Baron is busily occupied with it.

BOOKS RECEIVED.

Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force. By Karl, Baron Von Reichenbach, P.H., D.R. Translated and edited, at the express desire of the Author, with a Preface, Notes, and Appendix, by William Gregory, M.D., F.R.S.E., Professor of Chemistry in the University of Edinburgh. With three plates and twenty-three wood-cuts. Parts I. and II., including the Second Edi-

Digitized by Google

tion of the First Part, corrected and improved. London: Taylor, Walton, and Maberly, Upper Gower Street, and Ivy Lane, Paternoster Row. Edinburgh: Mc Lachlan and Stewart. 1850.

Physico-Physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in their relations to Vital Force. By Baron Charles Von Reichenbach. The complete work from the German Second Edition. With the addition of a Preface, and Critical Notes, by John Ashburner, M.D., London. Hippolyte Baillière, 219, Regent Street, and 169, Fulton Street, New York, U.S. Paris: J. B. Baillière, Rue Hautefeuille. Madrid: Bailly Baillière, Calle del Principe. 1851.

The Passions of the Human Soul. By Charles Fourier. Translated from the French, by the Rev. John Reynell Morell. With Critical Annotations, a Biography of Fourier, and a general Introduction, by Hugh Doherty. Vols. I. and II. London: Hippolyte Baillière, 219, Regent Street. 1850.

Influence of Physical Agents on the Development of the Tadpole of the Triton and the Frog. By John Higginbottom, Hon. Fellow of the Royal College of Surgeons, England. From the Philosophical Transactions.

The Hand-book of Mesmerism, for the guidance and instruction of all persons who desire to practise Mesmerism for the Cure of Diseases, and to alleviate the sufferings of their fellow-creatures. To which is annexed, the Rules and Regulations of the Mesmeric Infirmary, No. 9, Bedford Street, Bedford Square, London; with a List of the Subscribers to it. By Thomas Buckland, late Secretary to the Mesmeric Infirmary. London: Hippolyte Baillière, 219, Regent Street.

*** We received a slip of the *New Monthly Belle Assemblée* containing a notice of this little book, and in the notice were the following paragraphs:—"From all we have seen and read on the subject, we should be inclined to define the 'mesmeric state' as that in which the senses are temporarily and spiritually separated from their organs, so that the former can exercise their office without the intervention of the latter. Those readers who wish to gain many useful hints and a great deal of practical information on the subject of mesmerism, cannot do better than refer to Mr. Buckland's 'Hand-book.'" The latter is true: the former unintelligible to our plain understandings and but common sense.

Dipple's Handbooks. Mesmerism: its Processes, Uses, and Advantages explained, with Directions for its Application in the sick chamber or the lecture room. By S. D. Saunders, Esq., late Hon. Secretary to the Bristol Mesmeric Institute, &c. London: Edwin Dipple, Strand.

*** For a penny, information is here afforded worth a pound, aye, and the shilling too which Dr. J. A. Wilson says his patients cheat him of so cruelly: see our last number, p. 280.

Woolmer's Exeter and Plymouth Gazette, Dec. 14, 1850.

*** This paper contains Mr. Janson's last letter, termed the Exeter Mesmeric Record, now annual, but from its former frequency the twenty-third. We lament that we have not room for it, and indeed for all the previous twenty-two. They are all excellent, and were formerly thundering, as it was fit they should be; but, since our adversaries are now yielding rapidly, the present is only philosophical and historical. It is extremely good, and we wish it were printed as a penny tract. Mr. Janson has fought the good fight valiantly and unceasingly for many years, and frequently advertized the best mesmeric books and *The Zoist* itself at his own expense.

Thoughts on the Nature of Man, the Propagation of Creeds, and the Formation of Human Character.

NOTICES TO CORRESPONDENTS.

The length of Mr. Straton's most important article, and the necessity of noticing Reichenbach's work, are our apology for deferring the interesting communications of several valued correspondents.

A Subscriber is informed that the word *biology* signifies a discourse on life, and is used synonymously sometimes with physiology, sometimes with biography.

END OF VOL. VIII.

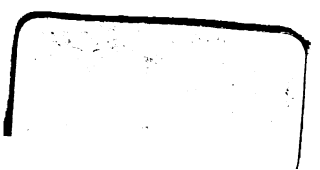
Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google



Digitized by Google