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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.*

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THE ZOIST.

No. XXV.

APRIL, 1849.

I. INTRODUCTION TO THE SEVENTH VOLUME OF THE ZOIST.

“The discovery of a new truth gives to the philosopher intense delight. The science of mesmerism is a new truth of incalculable value and importance; and though sneered at by the pseudo-philosophers of the day, there is not the less certainty that it presents the only avenue through which is discernible a ray of hope that the more intricate phenomena of the nervous system—of life,—will ever be revealed to man. Already has it established its claim to be considered a most potent remedy in the cure of disease; already enabled the knife of the operator to traverse and divide the living fibre unfelt by the patient. If such are the results of its infancy, what may not its maturity bring forth? Let us pause for a moment to survey our position. An acute susceptibility of pain has been diffused throughout the human body to warn man of injury, and hitherto it has been deemed a necessary consequence that suffering should follow the violation of its integrity. Behold, in a painless operation during the trance, the arrest of an important function at the will of man! and for the purposes of beneficence,—a result which a few years since it would have been considered madness to conjecture. Is not this a triumph justly deserving the name of glorious, quickening the pulse in the bosom of philanthropy, and unfolding bright visions of the future to the gladdened eye of the well-wisher of his race? Shall an era occur in the progress of man, and the tidings fall on the cold ear of apathy and indifference?”

ON the 1st of April 1843, the first number of *The Zoist* appeared. The above quotation is extracted from the Prospectus which heralded the appearance of this number. After a lapse of six years, the commencement of another volume naturally leads us to look back on the progress which our new science has made,—on the result of our own labours,—and on the attitude of the members of that profession who are more peculiarly interested in its progress, and who ought to watch with anxiety the record of every case of disease which is made to yield to its power, and the fate of every patient who is brought under its influence for the purpose of undergoing a surgical operation.

Has an era occurred in the progress of man, and have the tidings fallen on the cold ear of apathy and indifference? In 1843, what was the position of our science? The development of phenomena in the human organism, at once startling and important, attracted the attention of an immense number of individuals, and at the period we refer to, there was scarcely a town in the kingdom which had not been visited by a public lecturer, who, too frequently regardless, or not bestowing sufficient attention on the requirements, of pure science, paraded phenomena calling for prolonged and pains-taking research and secluded investigation, before an audience little calculated to grant the necessity of, or to see the paramount importance to be attached to, either demand. Much mischief ensued, and the opponents of truth were thus supplied with an abundance of materials for their disreputable agitation. Perceiving the impropriety of the course pursued by these gentlemen, we inserted an article in our first number, under the title of "Lecture-mania," in which we questioned the propriety and usefulness of the plan. However, the system was continued, and with varied results. The newspapers teemed with the reports of lectures, with the successful or unsuccessful experiments of these gentlemen, with the riotous proceedings of the medical men who attended these meetings, and with letters, *pro* and *con*, from innumerable individuals who all imagined that they were capable of giving some explanation, or of denouncing at once and for ever a subject requiring profound physiological knowledge for its discussion, and a delicacy and care in conducting the experiments, that it is certainly not the lot of all to possess. The audience attending each lecture was divided into approving and disapproving, believing and disbelieving, sections, and at the head of those who manifested their doubts with the greatest noise and the most impudent effrontery, there was almost always a medical man. On some occasions, to such an extent was the feeling of opposition carried, that at no great distance from the spot where we are now writing, the opposing parties were very nearly having recourse to blows, for the purpose of settling their *quasi*-philosophical disputes.

For those, who at the time did not take an interest in the question, it is almost impossible now to estimate the amount of excitement throughout the country, or the ill-will and bad feeling generated whenever or wherever the name of the new science was mentioned. For a medical man to say he believed, was tantamount to passing a sentence of exclusion upon himself from all medical or scientific coteries, and quite sufficient to cause the lip and nose of all those to turn up, who take their

philosophical notions from the prevailing fashion of the day, instead of having recourse to the only authority which can give them the right to pronounce an opinion,—nature. But time works wonders. Time has now calmed down the angry passion of our medical opponents. The public opinion is now in advance, and they consider it no longer safe to be designated the laggards behind: accordingly they find it the best policy to say but little in an opposing spirit. If they allude to the subject at all, it is merely to indulge in a quiet remark, depending upon the tone of the society in which they may happen to be, and which is calculated to convey the impression that it is a matter which has not much occupied their attention, albeit, they have no doubt “there is something in it,” but not to the extent claimed by its enthusiastic supporters. With a few exceptions, in each locality this is the style of remark indulged in, and affords a striking contrast to the period when mesmerisers were unanimously voted fools and quacks, and their patients impostors or miserable imbeciles! At the present time there is not a town in the United Kingdom, which does not furnish a medical man who has experimented for himself, and who is prepared to give an opinion in a positive manner, supported by facts of his own collection, and by views the result of sincere conviction. Six years have produced this great change in the medical world; and after another period of six years, we shall see mesmerism regularly used by the medical profession as a means of cure in many diseases which now baffle the resources of their art.

In 1843, the literary journals burked the subject. Now, most of them have referred to it, and in a manner calculated to excite attention and calm investigation, rather than the reverse. In 1843, the medical journals referred to it only to jeer at and to insult all who were investigating it. Now, the leading medical journal in our own country calls upon the profession to investigate the matter thoroughly, and to apply its influence for the purpose of producing insensibility. And the leading journal in one of our colonies says, in the last number, “We have no objection to the use of chloroform in extreme cases, when life and death are in the scales, and

by personal experience, the result of prolonged and sincere investigation.

April 1st, 1839, Dr. Forbes writes, "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."

April 1st, 1843, Dr. Johnson writes, "The mesmeromania has nearly dwindled in the metropolis into anile fatuity; but lingers in some of the provinces with the *gobe-mouches* and *chaw-bacons*, who, after gulping down a pound of fat pork, would, with well-greased gullets, swallow such a lot of mesmeric mummery as would choke an aligator or a boa-constrictor."

Oct. 29th, 1842, Mr. Wakley writes, "Mesmerism is too *gross a humbug* to admit of any farther serious notice. We regard its *abettors as quacks and impostors*. They ought to be *hooted out of professional society*.—Any practitioner who sends a patient afflicted with *any* disease to consult a mesmeric quack, ought to be without patients for the rest of his days."

These three journalists, by their persevering endeavours to laugh the subject down, and by their dishonest determination to oppose by sneers, vulgar witticisms, and unphilosophical assertions, the facts which they would not take the trouble to refute by arguments, or the advance of counter-facts, knew that they were pandering to the taste of the many; who, on most occasions, manifest a predisposition to listen to such bad advisers, and too frequently to rank themselves with those who laugh and dogmatically assert, rather than with those who think and reason. So bad is the education of the majority of individuals, whether professional or otherwise, that for a time such dishonest efforts are almost always successful. These writers, while supplying their readers with intellectual aliment, appeal to their depraved tastes and feelings, rather than to their reason; and thus, instead of endeavouring to lead them to a more exalted idea of their duty, they reduce them by degrees to their own level, and prevent them from attaining that position in the discussion and settlement of a disputed topic, which probably their unaided efforts might have enabled them to reach. If they do not write the articles themselves, they issue the order which causes these to be written, and unfortunately they find ready-made literary tools in the review-market; who, for a fee, will take either side,

and write as they are bidden.* The course which the *British and Foreign Medical Review*, under its first editor, pursued, on the subject of mesmerism, is very characteristic, and exemplifies this remark in a way, so far as medical literature is concerned, much to be deplored.

Is it not lamentable and disheartening when we are endeavouring to obtain information on a philosophical subject, and for this purpose consult a presumed authority, to find this authority led by the prevailing opinions of the day, and instead of directing us into the right path, and indicating the true course which we should follow—instead of proving a faithful adviser and an intelligent companion—to appear at every turn as the partizan, one who is not engaged in discussing the only plans to be pursued for the ascertainment of truth, but who is pressing into a prominent position every fact and every argument calculated to support and confirm a conclusion, predetermined by his interest, his prejudices, or his position in society? The man who acts thus, is using his efforts to enthral his neighbour—he lowers his intellectual standard, and, by the act, debases himself. By suppressing or perverting facts he prevents healthy thought; and thus, in his position, commits a great crime. “Is not thought the right and duty of all? Is not truth alike precious to all? Is not truth the natural aliment of the mind, as plainly as the wholesome grain is of the body? Is not the mind adapted to thought as plainly as the eye to light, the ear to sound? Who dares to withhold it from its natural action, its natural element and joy? Undoubtedly some men are more gifted than others, and are marked out for more studious lives. *But the work of such men is not to do others' thinking for them, but to help them to think more vigorously and effectually. Great minds are to make others great.* Their superiority is to be used not to break the multitude to intellectual vassalage, not to establish over them a spiritual tyranny, but to rouse them from lethargy, and to aid them to judge for themselves. The light and life which spring up in one soul are to be spread far and wide. Of all treasons against humanity, there is no

one worse than his, who employs great intellectual force to keep down the intellect of his less-favoured brother.”*

But the effect produced by these writings was not confined to a few individuals—it influenced scientific bodies. The learned and chartered societies adopted a course of procedure by no means dignified; and, whenever the subject of mesmerism was mentioned by one of their members, the others considered themselves justified in rushing upon the intruder, and by their sneers and the senseless hubbub which they created, they endeavoured to check the progress of truth, and to paralyze the efforts of those who were too candid to be guided by the majority, and too honest to be swerved from their intention by the clamour of party-cry, or the recorded opinions of the great men who surrounded them. The progress of truth and the steady advance of science sooner or later brings a day of retribution for all those who thus conduct themselves. How little did they, who designated the man an impostor when he declared that he felt no pain while his leg was being amputated under the influence of mesmerism, imagine that they were daily using a fluid, and that a few months would place in their possession several other fluids, which in the majority of cases would produce the very insensibility they had just declared could not exist! Who could suppose that the men who were loudest in their denunciations as to the *impropriety* of operating in a state of insensibility, *if* it could be produced, were to be the men who should first use the new fluids; and thus practically prove the possibility, and in the majority of cases, the harmlessness, of the process, and in these circumstances the *necessity*, in most cases, of having recourse to it! Men who are guided by their passions and not by their reason must be continually placed in this predicament; but, since the course pursued by them is the course pursued by the many who surround them, they care not for an occasional rebuke, but continue their evil and mischievous proceedings without shame and without remorse. Like the drunkard and debauchee, who forget in the pleasures of the moment the penalty which is sure to overtake them at a future period, they rush on in their unprincipled career, because they are supported by the countenance and the approving smiles of the unthinking; and thus disregard altogether the verdict which posterity will return when their acts become the subject of reflection, and, as regards the progress of science, a matter for calm judgment.

In one of our late numbers, are reproduced the shameful and

* Dr. Channing.

disgusting language used by Dr. Hawkins in the hall of the College of Physicians,—language uttered in the presence of the leading medical celebrities of the day, and which was not only listened to without a rebuke, but apparently gave an amount of satisfaction just in proportion to its falseness and injustice. How reckless the man who could thus pollute what should be the hall of science and abode of truth, with the language of mendacity and the twaddle of a partizan! How conscientious the man who could thus pervert the accumulated facts of the last few years, and, instead of recognizing their physiological and practical importance, attribute motives and actions to the men who discovered them, more in accordance with the uncivilized proceedings of the inhabitants of the islands in the Pacific Ocean, or the semi-bestial instincts of the savage New Hollander! Physiological facts which stagger the thoughtful, and are evidently paving the way for the solution of the greatest problem in this world of wonders,—man, and the cause of his actions,—were treated as of no importance by an individual whose whole life *ought* to be devoted to the accumulation of natural facts and the practical application of them to the alleviation and cure of disease. Yes, in *the very hall which contains the anatomical preparations made by the immortal Harvey*, the cunning of whose hand was sneered at, and the thoughts emanating from whose brain was considered by the men of *his* day as of no value, did a physician in the year of grace 1848 stand up and make manifest how little he was influenced by the moral which is deduced from the life of the man whose career he was that day requested to improve. Are the proceedings of the day of anniversary, which is celebrated by the delivery of an oration, degenerated into a mere form, and was the last orator permitted to make his remarks without censure, for the purpose of shewing how little influence the life and actions of one of nature's aristocracy may have on a man who was especially selected to contemplate them and to give to his brethren the result of his reflections?

Harvey! Why is he considered great? Why is the 25th of June celebrated by the Physicians of London? Why do they treasure up in glass cases the work of his hands? Because he did that which other men could not do, and thus stood forth from amongst the herd, *the man* of his day. Because by thoughtfully interrogating nature, he obtained possession of a great truth—manfully took his stand thereon, and, in the face of an opposing world, was true to his purpose, true to science, and true to humanity. Because his life, view it in whatever aspect you will, is a model which may be

elevated as a beacon to guide all who wish to be great and good.

It is for these reasons his career is celebrated by an annual oration, and yet the very men who go through this form persecute and treat with contumely the individuals who are adopting a precisely similar course, albeit it may be at an immeasurable distance; and, by interrogating nature, are developing the most extraordinary and important phenomena, and obtaining the most astounding results. If we had not watched the progress of events in the medical world during the last few years, we should express more surprize that Dr. Hawkins was permitted to read, even in a dead language, the outpourings of his prurient imagination, or that the assembled great men did not repudiate the language he used—his abominable thoughts and beastly insinuations. In 1802, Mesmer wrote to the College of Physicians, and said, "Gentlemen, I place it (the cause of mesmerism) to-day in your hands, because I feel assured that the spirit of *justice which influences your actions*, will secure it from that party-spirit which has so outraged it upon the Continent, and which you are destined to avenge." In 1846, the concluding sentence of Dr. Elliotson's Harveian oration was, "In the name, therefore, of the love of truth; in the name of the dignity of our profession; in the name of the good of all mankind, I implore you carefully to investigate this important subject."

In the interval between these two appeals the physicians of London did nothing, and the practical answer to the last appeal was rendered two years after by Dr. Hawkins, who delivered himself of thoughts in language more like the ravings of a madman, than the convictions of a philosopher,—and in another sense, more analogous to what we may suppose to be used by the residents in a low brothel, than that which should reverberate in the hall of science, the presumed abode of medical philosophy.

But let us leave the actions of individuals, and contemplate the progress of our science. It is in every way cheering. We observe, on all sides, the number of those who are convinced of its importance, increase. In every country,—in the old world and in the new world,—in our own island and in our colonies, there are reports published of diseases cured and of operations performed during mesmeric insensibility. As our own pages abundantly prove, all the returns are in favour of the production of insensibility by means of mesmerism, and against the induction of the state by means of ether, chloroform, &c. In no one instance has a fatal result ensued from the use of mesmerism: in how many cases have

ether and chloroform produced instantaneous death, or induced symptoms which have not disappeared for days, weeks, and even months? The natural conclusion is this,—in any case of surgical operation, mesmerism should first be tried; if that fails, or the time permitted is not sufficient to induce the required state, then the propriety of using the other methods may be taken into consideration. Our readers are acquainted with the astounding results obtained by Dr. Esdaile, at Calcutta. *As yet none of his gigantic operations have been reported in the English surgical periodicals!* What a reflection on the age! What a disgrace to the editors who are morally bound to present to their readers all new facts and new doctrines. But we shall return to this subject.

L. E. G. E.

II. *Conclusion of Mr. Parsons's case of Cataleptic Insanity treated mesmerically.*

Royal Marine Library, Brighton,
March 3rd, 1849.

To Dr. Elliotson.

DEAR SIR,—My last note concerning the case of Frank Walker, and published at p. 380 of the last number of *The Zoist*, was dated December the 18th; but many interesting circumstances occurred before that date. I will therefore state them as briefly as I can from the day of his return from the country, on the 20th of October.

On his arrival at home he had a long fit, perhaps produced by the fatigue of sitting three hours and a half in an uneasy van. I visited him the next day, and found him in a mesmeric condition. He had been in a similar condition at one part of the room with his head against the wall for three quarters of an hour. I mesmerised him: and he thus described his state.

His head was *very dark* again over the old spot (Self-esteem); the frontal and superior parts (Veneration and Benevolence) were also *rather dark*: the sides (Ideality) were quite well: his stomach and liver were both a little out of order. But the mesmerism would put it all to rights. He predicted two fits; one at five minutes past 7, and another in the morning a little after 8.

He had been free from fits since I visited him in the country. But latterly he was subject to this,—If he ever stooped down incautiously, so as to bring his head low, a cataleptic state would come on, for a time. He was also occasionally flighty and confused; which circumstance was misinterpreted by his relatives, and their conduct to him

irritated and distressed him. He had thus been gradually getting worse during the last fortnight till his return.

Oct. 22. He had the fits at the time predicted. I mesmerised him twenty-five minutes. He predicts one fit at 6 this evening, another at 10. His mother told me that he complained last night of a choking in his throat whenever he swallowed, and that on one side his jaw ached and the gums also. I was suffering at that time from sore throat and inflamed gums, with an aching tooth. I asked him to look at me, and find out if anything was the matter with me. His reply was, "The stomach looks dark and the bottom of the face." "Put your hand on the part," said I, and he placed it exactly on the spot where I felt the pain.

Oct. 23. His fits were this day attended by much delirium, and his mother is much alarmed about him. He says, that he is getting better: but that it will be always better, when he falls in his fits, to let him alone, than to touch him as she had done.

When mesmerising him to-day, I tried the method accidentally discovered by M. Petetin, and successfully applied to his patient (see *Rapports de M. Foissac*, p. 309): namely, I placed one hand on his head and the other on his epigastrium. I asked him if this produced any peculiar effect.

A. It causes a cloud to rise out of the dark spot on my head, and takes the darkness away faster.

I now removed the hand from the stomach, and asked him if any change took place.

A. It does not go away so fast now.

Before doing this, I asked him which method was the most efficacious to remove the darkness—mesmerising downwards over the spot, or making tractions from it. He said, "the latter."

Oct. 24th. I was sent for to him at 11 o'clock, as he was very ill indeed. I found him tetanic and convulsed. His mother said, that, since 3 o'clock yesterday, he has been "*full of fits*," and drawn and twisted in a most extraordinary manner. He had rested with his head and feet on the floor: his body forming an arch above, so that she could have crawled under him, (*opisthotonos*), and he had knocked his head and limbs against the bricks of the floor very violently.

When mesmerised, he said, "He was not so well, but that these were spasmodic fits which would be removed in a few days; the faster they came the better, they would be over the sooner,—his head was too full of blood." This he had stated a day or two ago also. I mesmerised him again in the same way as yesterday, with both hands: and he said that it

drew the blood from his head downwards faster than the ordinary passes which I had at first tried. I mesmerised some water for him to drink when I was away.

Oct. 25th. I found him much better, and mesmerised him half an hour. His fits will come on at 1 o'clock and last nearly all day. I again mesmerised some water for him.

Oct. 26th & 27th. Going on well. His sight, however, is affected by the fits, so that he is at times almost blind. I again asked him how it was he told the time of day by the sun and a glass of water (as I have elsewhere recorded).^{*} He replied, "That was only nonsense sir, I did not tell it by *that*, and yet I *did* tell it *somehow*: when I wanted to know it, it came into my mind."

28th, 29th & 30th. Going on well: but still his fits are very frequent—and he complains much of a pain in his gums. I myself have been suffering so much from tooth-ache that I scarcely slept all last night.

Oct. 31st—Nov. 1st. I did not visit him these two days, being in such a state of inflammation that I could not leave the house. After applying leeches, in vain, I had the molar tooth extracted at 10 o'clock at night; and an hour afterwards Mrs. Walker sent a messenger to me to say that Frank was so violent that they could do nothing with him. As I was now free from pain, I mesmerised a jug of water, and, wrapping it about with a shawl cravat which I had worn all day, I strictly charged her to carry it so as not to touch the vessel with her hands, not to look at it, nor to stop to speak with any one on the way. I then made a mental effort to mesmerise the boy during the interval that must elapse before she would arrive.

Nov. 2nd. *The method succeeded perfectly.* When she arrived he was quite still—he eagerly drank some of the water—and, twisting the shawl round his body, became calm and remained so all night.

Nov. 6th. Going on better. His attacks, which he continues regularly to predict, come on later and later each day; he says that he shall be soon rid of them.

Nov. 7th. To-day he announced that his fits will cease on Friday, November 10th.

Nov. 8th. Mesmerised as usual. His eye-sight has so failed him, that I have got him a pair of spectacles. He says he shall not get rid of this ailment when he is otherwise well. He was always near-sighted.

Nov. 9th. Adheres to his prediction that he shall lose his fits to-morrow. I now regularly mesmerise water for him

^{*} No. XXIV. p. 374.

before I leave. He says, it calms him ; but, if any person touches the jug, the water is spoiled and he cannot drink it : it even becomes *unpleasant* and worse than ordinary water to him. His brother the other day removed the jug from one table to another, and, although Frank was not in the room when this was done, no sooner had he touched the jug than he cried out, "Somebody has spoiled my water," and he threw it away.

The nature of his fits is much the same as his previous maniacal state : but in the intervals he is perfectly sane, and becomes more like himself, his mother says, every day.

Saturday, Nov. 11th. The event has confirmed his prediction : he has had no fits since Friday morning.

Tuesday, Nov. 14th. He still continues free from fits—but he *fainted* once yesterday ; this he says was only from weakness, and is of no consequence.

Nov. 16th, 17th, 18th. During these days, matters have gone on tolerably with a trifling exception, owing to the disturbance occasioned by the visit of his old medical attendant, Mr. Wilton, with a gentleman who seemed to exercise an injurious influence on him when he approached him and placed his hand on his heart to feel the state of the pulsation. This brought on a fainting.

I had for a minute each day tried his power of reading what was placed on the epigastrium. He read the word "Holloway" on a letter—and "William Henry" on my card : and a ticket which I drew from my pocket he stated correctly—to be a ticket for admission to the mesmeric lecture, although it was perfectly concealed by my hands, and he could not possibly have seen one of the tickets beforehand. Yet his explanation was curious. He told it by *the flame on it* : he could not see the words.

On this day (Saturday) his mother was a good deal put out. Frank had a delirious fit last night, which lasted two hours. She will have it, that the trials to make him read have hurt him. He says no, it was the gentleman touching him ; but, lest both may have had a share in it, I determined to discontinue such trials in his case.

A day or two ago, I asked him to find out some method by which he could prevent that extreme susceptibility to my presence, as I wished sometimes to see him as other people saw him : and to-day he announced to me, that he thought copper worn by him would have this effect.

Nov. 19th. He had another bad fit at 10.

Nov. 20th. I told him yesterday to keep two pennies in his waistcoat pockets till I came : and to-day, when I entered

the room, he arose, quite awake, advanced to me and took my hand, saying "Good morning, sir; how do you do?"

This was the first time I had ever seen him in his waking, sane state; and consequently the first time he had seen me. I asked him this question, and he replied "No, sir, I have never seen you before that I remember."

I asked him a few questions about himself, and then desired him to remove the pennies. He took one out well enough, but was long in getting out the other: and, as soon as it was out of his pocket, he was asleep, and both pence rolled from his hand on the floor. He was then attracted towards me in the usual manner. After I had mesmerised him and the water, he observed:—"The water will not have any effect on me, sir, if I wear the copper."

"You can take it out then except at such times as others are near you or you wish to render yourself less susceptible. Can you not?"

"Yes, sir, I think that will do: but you must not touch the pennies, or they will lose their power." I had done so in lifting them from the floor and placing them on the table. I now, therefore, blew strongly on them. I now desired him to remark how the water became mesmerised. He thus described it:—"A fluid comes from your fingers and goes to the bottom of the water: it then comes up again like a smoke, till the whole water seems filled with the smoke."

I then asked, "Does it come at times faster and at other times slower," and I made pauses of the will to *check* and renew the flow at intervals; but he did not observe any difference in the rapidity with which it emanated.

Nov. 21st. I found him in his normal condition: but, as soon as I removed the pennies from his waistcoat pockets, he relapsed into the mesmerised state. He says, that his mesmerised water yesterday was spoiled by himself touching it, while he had the pennies on him; that, then, he is like any other person, and it will be necessary to remove the water up stairs to be out of danger, so that he may not inadvertently spoil it: he will soon be able to do without the copper.

Nov. 23rd. As my time was not very regular, and as he wore the pennies sometimes an hour before I arrived, I find that an antagonistic influence is exerted by the copper, so that the mesmerism is neutralized. The consequence has been a flightiness of manner and a confusion of thought during the lucid periods. I therefore ordered him to discontinue its use. It was well to know a means by which he could be kept in the waking condition, if necessary: but it was not safe to make a daily use of it.

His mesmerised water he much prizes, and prefers it to his tea, which he never takes when he has the water; and, if any accident spoils it, he much misses it. On this account I found him poorly.

Nov. 25th. For the last few days he has had a fainting at about 4 o'clock in the morning and occasionally at night. He says they are only debility, and that they diminish daily in intensity, and that the last two days have differed from previous days in as far as he has retained *consciousness* throughout, whereas he lost it entirely in the earlier fits. He made use of a droll figure to explain them. "They are the *carcasses* of the fits, sir; they are all going away."

Nov. 28th. He was not so well last night, and had a bad fit, and another just before my arrival this morning. He wants fresh air, which he cannot take while he is mesmerised; he sees in the nerves of the epigastrium a *whiteness* not proper or healthy. This was in part altered by directing the points of my fingers towards it. His heart is enlarged, but it has always been so. His mother states, that in these last fits his heart does not palpitate at all; in the former fits it beat violently.

29th. Still very poorly: directed mesmerism to the epigastrium particularly, as that was most in fault. After ten minutes' general slow passes: then said he was full. If his mother touches him when in the fits, he is instantly disturbed, so that she finds it better to leave him alone when he falls, till he comes to of himself, as he does with a deep sigh, and then he starts up wildly.

Dec. 1st. Rather better: but another fit last night.

Dec. 2nd. Very ill, at half-past 9, and he had very alarming fits till nearly 12 last night: his mother says, she never saw him worse. He cannot tell me whence this is. "The epigastrium looks better but is far from right."

Dec. 3rd. He was very ill, and I much alarmed at his state: his fit yesterday was quite maniacal and tetanic.

Dec. 4th. I learned to-day a fresh thing. His mother tells me that he has been taken ill just before Christmas every year, for the last four years: and that the cause in the first instance, she suspects, was a fright.

Dec. 5th. He had no fit last night.

Dec. 7th. He had one on the 6th, and thinks they will probably now intermit. He had a very bad delirious fit again last night, which was of long duration.

Dec. 8th. Again a very violent fit, and his head is hot to-day: he looks very ill. He cannot see any thing concerning himself, nor suggest anything to do him good; but

still says, that if mesmerism does not cure him nothing else can. I mesmerised the head locally, where I felt the heat. He says it looks red at that place.

Dec. 11th. He has been very ill to this day, but now is a shade better, and had no fit last night: and he says, he shall have none to-night.

Dec. 12th. Much better. He will not be so *susceptible* the day after to-morrow.

Dec. 13th. Still going well. When I came in to-day, he remained awake till I went close to him: he says he shall be able to speak to me to-morrow before he goes to sleep. His head and epigastrium are well in appearance, and his diminished susceptibility is a sign of recovery. No fit yesterday.

14th. He remained awake till I took his hand.

15th. He went out for a walk for the first time.

18th. All well, except a little excitement from some visitors which gave him the head-ache: this was soon removed by the mesmerism. He now regularly takes a walk once or twice in the day, and improves fast.

Dec. 26th. To-day the water was discontinued as it has lost its influence. He announces that after next week he will be well enough to do without the mesmerism on alternate days.

Jan. 4th. As the boy was now much better, and in his general manner more particularly evidenced recovery from his illness, he began to feel anxious to be profitably employed; and, as a situation in a very respectable bookselling and stationery business was about to become vacant, he was anxious to secure it, since the young man about to leave it was an acquaintance and had assured him he was fully equal to perform all the duties of the situation. I thought the boy was not yet strong enough or well enough for it; but as, if he were, it was a very desirable employment for him, I seconded the mother's request, and so earnestly recommended Frank to the head of the establishment that I believe he was thereby induced to try him. I asked Frank if he thought himself capable of undertaking the employment, and he replied that after next week he would be, and then if he were to be mesmerised every Sunday for a few weeks it would remove what little excitement the novel fatigue of the employment might produce.

I was myself very sceptical of this, and had determined in my own mind to mesmerise him every evening after the business of the day, as I feared the anxious wish of the boy had obscured his lucidity on this point. Yesterday, therefore, with a view of ascertaining if he could as yet do without a day's mesmerism, I did not visit him, to test the effects before

I tried the alternate day system on the following week at his suggestion. It is true that in doing so I was departing from the strict instructions of the somnambule, but I was rather glad I had done so from the evidence it afforded of the value and importance to the boy of the five minutes' mesmerism I gave him each day. I was sent for in the evening, as the boy had been taken ill at 8 o'clock. I found him in a fainting fit, and to my surprise he did not manifest any susceptibility to my approach; his hands being quite relaxed, and when I lifted them they fell powerless. I began to mesmerise him by laying my hand on his head; but no cataleptic state appeared for some seconds. I had great difficulty to make him speak, but, when he did, he said there was no harm done, only that he had missed the mesmerism, as I ought not to have omitted a day till Monday next. During the last relapse his eyesight has been very dim, so as to prevent him from employing himself, but it is now nearly restored. He was regularly mesmerised till Tuesday, Jan. 9, when he refused it after I had put him to sleep to ask him, as he did not require it.

Wednesday. Mesmerised for five minutes, and not to be mesmerised till Friday, on which day I had ordered him to meet me at the house of a lady, also a patient, who wished very much to see the lad. He preceded me there by a very few minutes, and was mesmerised seven minutes as he directed. As he could not wake while I was in the room, I left him. My friend reports that he awoke in about five minutes after I left, and, after giving him a little time to recover from his confusion, they spoke very sparingly to him, gave him a glass of wine, and he went away.

I went again to him on Sunday, which was to be the last day, as he was to go into his new situation on Monday, when his mother with some temper in her manner told me he was gone out to dine. She said he had come home very flighty on Friday (this was the wine), and that it hurt the boy to have so many questions asked him.

I was a good deal nettled at this impertinent pride in the woman, after devoting myself to her son as I had for so many months, and I answered her sharply, as I did not feel disposed to put up with her airs. She retorted very saucily, and told me that Frank would do very well without the mesmerism till next week: *he* thought so, and so did *she*. "And I think otherwise," I replied, "but as you have chosen to send him away when it was so important that nothing wrong should occur, you must take the consequence."

Monday, Jan. 16th. At 6 o'clock this evening I was sent

for (I had an uneasy impression all day about him) : he was taken very ill and was in a fit. I went to him at 7, and found his jaw firmly locked, and his whole body rigid ; but, to my surprize, there was no sign of mesmeric attraction. I then pointed to the poor boy, and said angrily to the abominably stupid woman—his mother, “ Now I suppose you’ll admit I know more of the boy than he or you. This is only what I expected from your obstinate folly.” Instead of admitting this, however, she charged me with having caused it by sending him to see those ladies on Friday, and was altogether so insolent that I left the house, as I found I was not in a fit temper to mesmerise him. I tried for a few minutes, but I could not release his jaws, nor succeed in affecting him mesmerically. He looked at times quite idiotic, his eyes squinting extremely ; suddenly he started, and laughed maniacally. It appeared that, at the very threshold of success, I had suddenly lost all control over him, and must leave him in the same state as I found him. I was depressed exceedingly,—utterly disgusted with the mother, who dotes on the boy, but who has been the greatest obstacle to his recovery ; and I went home grieved and disheartened to the last degree. So much were my spirits prostrated and my nerves shaken by the disappointment, that I was unhappy and superstitious ; a horror of darkness possessed me that would not yield to reasoning or prayers, and I never in my life received such a shock of disappointment. All night I was disturbed, waking the greater part and restless sleep the remainder ; and, although the daylight, which I had for an hour observed to dawn from darkness, in some measure released me, I was not free from the vague and horrible oppression even when up and dressed.

I had to see another patient earlier in the day, and at one o’clock I went anxiously to Frank, trembling inwardly at what I might find.

The mother was broken hearted, pointing the way up stairs and saying, “ Go and see for yourself, I can’t bear it,” in a way which said, “ Go and see what you have done.”

I must say this *revived* me. Indignation at the preposterous position she placed me in by her folly rebraced my nerves. I almost expected to find him dead.

He was in bed up stairs, with his head thrust under the clothes. He had remained nearly in that state since I left him. Once he had roused and spoken sensibly ; during which interval they learnt from him, that he had fallen down twice in his way home, that his sight had quite failed, and he became stone blind before he reached his mother’s door, he then relapsed and had continued the same as I found him.

I now approached him, and made a pass over his arm; I lifted it, and it remained up, quite cataleptic; I tried traction, but could produce no effect. I then mesmerised his head a few minutes and fancied that the countenance improved. I lifted him and laid him straight on the bed, and, after mesmerising him carefully for ten minutes, the attraction slowly developed itself and became strong.

I now demesmerised his mouth and spoke to him, but he made no effort to reply, and did not appear to notice my questions. I now put my mouth down to the epigastrium and questioned him, and his countenance instantly shewed that he heard me, and he tried to answer me; but his lips were too rigid. After dispelling this state by blowing on them, I obtained this account—"He was very poorly, and it was occasioned by the excitement of Sunday, by dining out, and the conversation which ensued, and by the work of the shop, all coming on him at once: he had missed the mesmerism on Sunday which ought not to have been omitted. His visit on Friday had nothing whatever to do with it,—that rather pleased him and did him good. He must be mesmerised for an hour: he would sleep half an hour before he awoke, but I must demesmerise him by a few passes over the epigastrium before I left him, or he would not awake till next day. He would have a fit at 6 o'clock, but must not be mesmerised again till to-morrow at 12. He was very lucid; and correctly stated several things going on down stairs.

"The reason I could not influence him last night was, that I was so astonished at his state that I lost all power of will over him."

His head he described as dark, but lower down than before; as near as I could make out, over the organ of Concentrativeness, as if the effort to apply himself to the various details of his new employment had overtaxed him. I blew strongly on the part for some seconds.

When I left him and came down stairs (three stories from the ground floor), the mother was stating her own view of the case to the Rev. Mr. D——, who was with her. I contradicted her, and she began another altercation. Immediately, the young woman came down to say that Frank was very ill again, and I returned up stairs. I calmed him by a few passes, and asked him what was the matter. "The altercation, Sir,—you have been talking about me; it always affects me." As I was leaving the room, his body was raised up in the bed and thrown forward towards me, so as almost to draw him out of bed. I had to make throws at him to compel him to lie down again, so conspicuously was the attraction renewed.

Jan. 17th. He is much better, and about as he was a fortnight ago. His head is hotter at the sides, and he has a great disposition to write and read as before when this part was excited : the back of the head was much better.

Jan. 18th. He could only hear at the epigastrium. I asked him how this was. I then tried by speaking to the palms of his hands, but without success ; but he directed me to make three passes along the palm of that hand, and he should then be able to hear at the face as usual. I did so, and it was as he promised, but the fingers of that hand became quite rigid and remained so for some minutes.

Once a change came over him, and he fell back and could only hear again at the epigastrium.

Jan. 19th. Still improving. He can hear to-day in the usual way.

Jan. 20th. He has been very ill in the night. I mesmerised him ten minutes. He looks very ill and has been in continual fits almost since I left him yesterday. I was sent for again at 9 o'clock at night and found him in a fearful state, looking more like a demon than a human being,—his eyes glared, he champed his teeth, and made most hideous grimaces, winking his eyes alternately with great rapidity, then squinting intensely, casting his head and limbs about, and arching his body from the chair.

I attempted to mesmerise him, but failed to make any impression on him. I therefore sat by him coolly to wait my time, and in about half an hour, after my renewing the attempt from time to time as the violence of the fit abated, he suddenly manifested attraction and became somnambule, his countenance wearing the calm serenity common to it in that state. He could only hear at the pit of the stomach and directed me to give him half an hour's mesmerism. His heart was very bad, but when I directed him to look at it he said, "I cannot see it, Sir." During the mesmerism, he twice almost lost the power of answering, and I believe the fits were contending with the mesmerism and almost overpowering it ; but all at once he resumed his usual manner and position, and said, "I am better now, Sir, it's gone off."

Sunday, Jan. 21st. Looks better, but has been in fits all night till eight, but not so violent as yesterday. His heart is much better ; his head in front is also better, which was very bad on Saturday.

Jan. 22nd. He looks much better, but he has been ill all night till 8 this morning.

23rd. Rather better.

24th. I found him looking very ill and could not get any

answer from him for some time. Dr. K—— and Mr. H—— had been to see him, and he was conscious of what they said, which appeared to be to disparage what had been done for the boy,—the former saying that he ought to have been left alone after he came back from the country. I mesmerised him, and during the time the mother began one of her annoying altercations with me, which threw the boy out of my control. She will persist that all this mischief is the consequence of Mr. Maitland coming to see him with me and my trial to make him read a card two different times: the boy himself says that it did not hurt him at all. His mother says he speaks quite different about it when he is awake: I answered, “the boy knows nothing about it when he is awake.”

On questioning the boy as soon as I could succeed in restoring him to a condition to reply, he said that his mother took what he said in his *raving** for truth, and that she wanted him to go mad by her way of going on. After vainly endeavouring to reason with her, I left the boy much disturbed.

Jan. 25th. He had a bleeding† from the nose yesterday which has greatly relieved him, and to-day he is much better: he has been without a fit to-day.

26th. Much better; his nose has bled again, but he has had no fits; he announces that he shall be well on Monday.

27th. No fits—a slight *faintness*, but no loss of consciousness: he looks much better. I now regularly mesmerise him only ten minutes each day.

28th. Still better—only five minutes directed.

29th. He says he is quite well—only four minutes.

30th. His heart was bad a little at two in the morning.

31st. All well.

Feb. 1st. Not so well—another attack of the heart. He now says he shall not require to be mesmerised any more after Monday, but that he will not be able yet to do anything,

* When Frank was taken ill as he came home from the shop on Monday evening, his mother, while he was in a maniacal state, said she thought some bad boys must have waylaid and hooted him on the road, (as had been the case once before when he was out of doors for a walk, they believing him to be mad.) Frank thereupon started up in his chair, ground his teeth, and said aloud, “*Devils!*” I have no doubt that this was suggested to his insane mind by what the mother said: it was unconsciously apprehended and applied, but it turned out that nothing of the kind had happened to him on this occasion. I have also no doubt that what the mother was continually saying in his presence (that my trials of his clairvoyance and the ladies questioning him had hurt him) during his mad fits suggested the theme of his ravings, which took the direction of her own observations; this was received by her as strong and incontestible confirmations of her views, for she continually cited such instances.

† It will be remembered that a few days ago he said that his head was too full of blood.

and will get gradually better. It is surprising to observe the rapid improvement in the countenance which the mesmerism produces. I find him pale and haggard, and after five minute's mesmerism I leave him with a good healthy colour and his lips full and rosy.

Feb. 2nd and 3rd. Going on well.

Sunday 4th. Mesmerised him for the last time for five minutes; he will not require to be mesmerised again, but it will be better that he should be put to sleep and questioned as to his fitness before he again undertakes any employment.

March 7th. The mother promised to let me know if the boy was ill; but as I heard nothing from her I sent to ask about him. The message returned was not intelligible. I therefore wrote a note to the boy, requesting a reply during the following day informing me how he had been during the interval, and how he was now. As I got no reply, I sent again, and ascertained the following important particulars:—

The boy had gone on very well till the day I sent this note with the exception of trifling symptoms of liver or bowel inactivity, for which the mother had sent for a powder to Mr. Wilton, as she had determined she would not send again to me; and that the boy might not hold any communication with me she had thrown my note into the fire, and concealed from her son that I had written to him. But she was not so to escape the punishment of her ungrateful conduct, for the fact came to his knowledge thus. My errand boy met Frank's brother in the street and told him that he had taken his brother a letter, and when the boy went home to his dinner he spoke of it to Frank, who immediately started up and asked for it; this completely disconcerted his mother, and she refused to let him have it, and, it may be, made some disparaging remark about me. The boy was extremely excited, accused her of behaving ungratefully, and got into a furious rage which ended in a complete fit of mania and catalepsy. She then sent for Mr. Wilton and put the boy into his hands, saying that she would not have him mesmerised any more. Thus by her own misconduct she brought back the boy's disorder after all the trouble and anxiety it had cost me to remove it. The true explanation of this conduct is, that I told her plainly that her conduct was infamous and ungrateful when she was so insolent to me on the occasion of the boy's last relapse, and she has never forgiven me. The last fortnight of my attendance was exceedingly unpleasant to me, as I had to submit almost daily to sulkiness or insolence from her, which never failed to throw the boy into a disturbed state, and thus hindered the full benefit of my visits. She also spoke

ill of me to the boy in my absence, but was compelled to forego that luxury from the dreadful effect it had on him. She afterwards confessed that "anything spoken against me was like daggers to the boy;" this she could only have discovered by making such observations. Throughout the treatment I had great difficulties to contend with altogether apart from the arduous nature of the case itself.

The boy is a poor boy, and has become the object of interest to many charitable persons, who have kindly assisted the mother by gifts of food or money, and have, perhaps with the best of motives, as unkindly done all they could to prejudice her mind against mesmerism. This dropping water continually fretted her weak mind, and kept her in a vacillating state, so that if the boy was going on well she was very civil and pleasant, but if contrary symptoms appeared her conduct changed, and she took sides with the opponents of mesmerism; so that she would make observations while I was mesmerising him, or engage me in quieting her apprehensions or combating her nonsense, when my attention should have been exclusively bestowed on the patient. These interruptions not unfrequently became noisy altercations. I have asked her to hold her tongue for her own boy's sake, and finding her deaf to quiet remonstrance, I have ordered her to be silent imperatively. This she returned with insolence, so that I was many times on the point of abandoning the case altogether in disgust,—an idea which I always dismissed with the reflection that it would be very cruel to make the poor boy suffer for the mother's folly.

None but mesmerisers who have gone through these difficulties can understand or sympathize with them. To know that your own state of mind reacts very powerfully on your patient, and that causes are continually operating to render your mental condition disturbed and unfit, is very disheartening.

Again there are many watching the progress of the cure with a *lip* interest in your success, who yet let slip from time to time enough of their *real* feeling that they will be anything but disappointed at your failure.

Another disturbing cause from the boy's position in society is, that persons are continually visiting him, in numberless

At each relapse, these suspicions became open denunciations and rebukes, and all this is operating against the mesmeriser while he is away—leaving their crop of mischief for him to gather at his next visit.

If this boy could have been secluded, as would have been the case had he been the son of wealthier persons, I do not believe he would have had a relapse from the first,—since every relapse can, in some sort, be traced to their disturbing causes.

I bear no malice to the poor woman, whose mind was thus continually fretted. The fault was with those who were poisoning her mind to the only means of cure which had any control over his disease. But, nevertheless, such a case is a sore trial to the “patience in well doing” of a mesmeriser.

Have such cases as this anything to do with the sexual feelings, as Dr. F. Hawkins so wickedly insinuates? Are such men as he capable of the self-denial they require? What have we to gain if we succeed,—Fame? No; “detraction will not suffer it.” What do we lose if we fail? An open-mouthed pack of malignants are ready to hunt us down in the only way they can,—by the most scurrilous, filthy, and malicious language, the hateful passions of bad men can invent.

I write this more in sorrow than in anger. I counted the costs before I entered the lists. It is the world that suffers from these men—not we.

No man or no set of men can be ridiculed or abused out of their convictions of a truth confirmed by their daily experience, and the practice of what they know to be good amply rewards them; and yet, although we know human nature has always acted thus, it is melancholy to contemplate it when it is in our own days and we are in direct conflict with it.

This case is very instructive, as the variety of forms it took on offers an epitome of experience. The mesmerism never failed to subdue the attacks, and I believe never will fail when they return: mesmerism is essentially the treatment for this disease. That the boy has had from time to time relapses is no more an argument against its efficacy than the return of gout or any other disorder from the self-indulgence of patients is a disproof of the value of the medical treatment that removed such disorders. To know a specific remedy for any specific disease is all that the physician wants. If the patient or his friends obstruct the full efficacy of the remedy, the fault is with them not with the remedy.

W. H. PARSONS.

III. *Reports of the Mesmeric Hospital, Calcutta, by JAMES ESDAILE, ESQ., M. D., Presidency Surgeon.* From "*The India Register of Medical Science.*"

"I am for tearing off every mask, for managing nothing, for extenuating nothing, for shutting the eyes to nothing, that truth may be transparent and unadulterated, and may have a free course."—LUTHER."

"What has been seen by one pair of human eyes, is of force to countervail all that has been reasoned or guessed at by a thousand human understandings."—CHALMERS."

"SIR,—It is now upwards of three years since your predecessor* in the editorial chair denounced my first mesmeric patients in his journal, as '*a set of hardened and determined impostors,*' but tempering his justice with mercy, he was kindly pleased to admit, that I was *possibly only a fool.* I felt grateful for life on such conditions even, and as the only source of consolation, set about biting as many people as possible with my folly, and such was the success of my rabid zeal, that in a short time I induced Sir Herbert Maddock, the Deputy Governor of Bengal, to order a 'Mesmeric Committee' to verify my statements, and upon their Report, he determined to give me an experimental hospital for a year.† At the end of this time, Lord Dalhousie, the new Governor General, was also pleased to acknowledge '*the success of my experiments,*' and to reward me with your predecessor's place of Presidency Surgeon (to what vile purposes may we come—an antimesmeric editor to be converted into a warming pan for a mesmerist!) as *a mere act of justice, for which I had nothing to thank him.*‡ And to crown the absurdity, the public have since subscribed for the support of a mesmeric hospital;§ a report of whose first doings, I am about to submit to your readers. The irrational incredulity, cold indifference, and dogged unfair opposition I encountered, was enough to disgust and embitter the mind of any one with a less acute sense of the ludicrous; but I remembered how Galileo consoled and revenged himself, and humbly followed his example. 'Oh! my dear Kepler,' he wrote, 'how I wish we could have a hearty laugh together. Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have had at this glorious folly! and to hear the philosopher of Pisa labouring before the Grand Duke with logical arguments, as if with magical

* See *Zoist*, No. XIII., p. 41, and No. XV., p. 294.

† See No. XVI., p. 563; No. XVII., p. 50.—*Zoist*.

‡ No. XXII., p. 114.—*Zoist*.

§ No. XXIV., p. 393.—*Zoist*.

incantations to draw the new planets out of the sky!' Nothing clears the mind of malign vapours like a hearty *guffaw*, and having laughed at my opponents, I felt myself capable of infinite endurance. If they can forgive me, and are satisfied with the figure they have cut, I freely exchange forgiveness with them, and have no reason to be dissatisfied.

"Although the most bitter and persevering opposition has been made by members of my own profession, I am very far from thinking my opponents even, and still less my medical brethren generally, indifferent to human suffering and the progress of truth and knowledge. The cause of their indifference and scepticism lies in the extraordinary nature of the subject and the artful manner in which all evidence regarding it has been suppressed by those to whom they look up for correct information. Medical men in active practice in England have neither the time nor power to read the host of books published upon medicine and the collateral sciences, and the expense of books in this country, where there is more leisure, is so great that few can afford it. The profession in England and the colonies are therefore content to keep 'au courant du jour,' through the cheap and light pages of periodicals, and necessarily receive their impressions of new subjects of interest through the medium (too often false) of editors.

"We all know how infallible and inexorable medical editors are, from Radamanthus Wakley to Minos Finch,* your predecessor, and that all the leading editors declared 'war to the knife' against mesmerism at the outset, and before they knew anything about it.

"A fraction of the evidence now available from this quarter alone, would have sufficed to convince all reflecting men, if it had been allowed free circulation by the *professional* part of the press in England. For I venture to say that there never was a more complete and unexceptional body of evidence placed before the public on any subject of scientific enquiry. The utmost publicity was courted from the beginning, every case was published on the spot as it occurred, the patients and witnesses were always named and invited to correct any error or mis-statement that might have been made by me, and

in having preferred to see and understand with my own eyes and brain, rather than through the spectacles and understanding of others, who will not condescend to use their senses and intellects or distrust them as being given to insnare and delude us. Mesmerism in the search after truth 'lay in my way and I found it,' and having some confidence in the reality of matter and the healthiness of my senses and understanding, I assumed the privilege of a freeman to speak of the wonderful things I had seen, heard, and believed, although they were ignored and disbelieved by medical editors all over the world.

" Luckily, we had no medical journals in India, (the Calcutta Medical Journal having killed itself and mesmerism with the same blow,) and the truth was therefore allowed to flow freely over the land through the channels of the daily press, till every person of common understanding was capable of returning a reasonable verdict upon the facts from the evidence placed before him. Many of the Indian editors having been imposed upon by the reckless assertions and confident dogmatism of the professional part of the press, were at first violently opposed to the new doctrines. But their judgments were not permanently obscured by professional bigotry and wounded self-love, and soon perceiving that they had been misled, they not only professed their conversion, but indignantly turned upon and punished their misleaders, and now, I believe, there is not a paper from Cape Comorin to Simlah that does not wish mesmerism God speed! So far from a disbelief in the reality and utility of mesmerism being now considered a certain sign of an '*esprit fort*,' it is looked upon as an infallible symptom of a '*ramolissement de cerveau*,' which the unhappy patient has usually sense enough left to conceal in company.

" There was, and still is, an organized system among the medical journals for the purpose of putting down mesmerism by persevering silence and affected contempt. By a general understanding among the 'ungentle craft,' mesmerism is never even alluded to, and the existence of *The Zoist*—a quarterly journal, in which mesmeric facts from all parts of the world are recorded—is most carefully concealed from the readers of our medical periodicals. '*Nulla vestigia retrorsum*' is the motto of our editors,—'*we never alter our opinions*.' The medical mesmerists do not ask or expect them to do so, all they demand is 'a fair field and no favour,' and we invite the united editors of the world to *strike*, if they only permit their readers to *hear*. How long will the independent members of a liberal profession allow themselves to be hood-winked and nose-led by persons whose only object now is to stave off all

knowledge of an important subject which they had ignorantly and rashly prejudged, and who hope to escape to oblivion before the profession and the public they have misled can be enlightened? How long will the lovers of truth and justice permit themselves to be kept in the dark, and to have their opinions dictated to them by persons whose duty it is to place evidence and not unsupported dogmas before them? The remedy is in your hands, gentlemen of the medical profession. The effectual way to punish such an offence against truth and philosophy is to withdraw your support from the journals which persist in suppressing all evidence in favour of a subject which is of the deepest interest and importance to the surgeon, physician, physiologist, metaphysician, and natural philosopher. Why, if it were only another example of *epidemic insanity*, our mad doings in India would be well worth a passing record as an item of medical news; but who among the readers of the English *medical journals* has heard of the reports of the mesmeric committee and mesmeric hospital, published by order of the Government, and of the existence of a mesmeric hospital in Calcutta at this moment, supported by public subscription? Yet such things were and are, and for the chance of this falling into the hands of some enquiring European readers, who will perhaps ask their favourite editors 'how they never came to hear of such things?' I will enter here a 'resumé of our surgical practice. The operations have been performed in public, in five different hospitals, and the occasions are very rare in which we have failed to obtain our object most satisfactorily, and in no single instance has any disagreeable symptom appeared before, during, or after the operation that could be attributed to the use of mesmerism.

"Apparently, the indiscriminate use of ether and chloroform in surgery will prove anything but a blessing to Europe, and its general use here is a positive evil to the poor Natives who are generally independent of such violent measures.

Amputation of one testis.	2
_____ of scirrhus testis.	1
_____ of sloughing ditto	1
Cancer of cheek removed.	1
Cancerous tumor of eye ditto.	1
Cartilaginous tumors from both ears ditto.	2
Cataracts operated upon.	3
End of bone in compound fracture sawn off.	1
_____ thumb cut off.	1
Fistulas laid open.	9
Great toe-nails cut out by the roots.	5
Gum cut away.	1
Heels flayed.	3
Hydroceles operated on.	12
Hypertrophy of colis removed.	1
_____ of præputium.	1
_____ of scrotum of all sizes from a few lbs. to 103 lbs..	86
Lithotomy.	1
Prolapsus Ani, the size of a child's head, reduced in the trance .	1
Seton, 12 inches long introduced	1
Straightened contracted knees	3
_____ arms	3
Suppurating piles cut off	1
Tapping for dropsy	3
Tumor of large size in groin removed	1
_____ antrum maxillare ditto	1
_____ on leg ditto	1
Unhealthy sores pared down	9

180

Total number of deaths. 9

“ A good, as well as a bad name, has sometimes its inconveniences. In consequence of my great success in the removal of scrotal tumors, the great perennial source of surgery in Bengal, people afflicted with this disease have flocked to the hospital, and the absurdity has come to prevail among the natives, that mesmerism is chiefly efficacious for such cases. This is natural enough among the poor ignorant people, but what shall we think of the *educated Europeans* who try to perpetuate such injurious nonsense, and of the *doctors* who abuse the confidence of their hearers by representing that these tumors ‘*are naturally insensible, and cutting them off is not painful?*’ It is to be hoped that such persons speak in ignorance, for all who know anything about the matter, and have seen the operation performed in the natural state, are aware that it is impossible to invent a more terrible torture than the dissecting out of the most sensitive organs

of the human body from the centre of the enormous masses in which they are buried; that the sensibility of the skin is not deadened, and that it is cut more extensively than in any other operation, which is always the most painful part of the process. Did any one ever hear of the *insensibility of scrotal tumors, till the operation was performed in the mesmeric trance?*

“It was only this very day that several medical men had an opportunity of judging in my hospital whether these tumors are *sensitive or not*. Unfortunately, I commenced operating upon a man without having tested him sufficiently long and severely, and the consequence was, that he awoke up about the middle of the operation, roared ‘*comme un damné*’ throughout, and I had great difficulty in finishing the operation on account of his struggles. If any one after this will venture to say otherwise, he is the boldest and most impudent man alive, and will be admired and respected accordingly.

“Another favourite excuse for neglecting mesmerism, is ‘*the loss of time it causes to the surgeon.*’ The real fact being, that it would actually save time and money (in this country, at least, I only speak of what I know) to the men who only value time and knowledge for the rupees they will bring,—it is thus that self-interest misunderstood is always out-witting itself. All that is *necessary* for the surgeon to do, is to look in at his hospital daily at the most convenient time, and if any patient allows him to stick a pin into his nose, pinch his nipple, or apply live-charcoal to any part of his body without resenting it, he may proceed to cut him up upon the spot without any of the coaxing, coughing, choking, vomiting, convulsions, and anxiety, usually, more or less, attendant upon ether and chloroform operations; not to speak of the frequent disagreeable and occasional fatal consequences. In this way, I have disposed of four patients in twenty minutes in one forenoon, and a few days ago, I had three men all ready at once for the knife. If the patient is not ready, you have only to call again to-morrow till he is, and if very obstinate, it may be allowable to *chloroform him* as the last resource. But so far from *delay doing any harm, it will, in nine-tenths of the operations, do good*, from the nervous system being soothed and refreshed by the process.

“All that I do, may be equally well done in every hospital in the country, and if any of my medical brethren find it difficult to organize a mesmeric corps like mine, I shall be very glad to instruct their assistants in my hospital, provided they are placed under my orders for a month; and one properly instructed mesmeriser can make a hundred more, if needed. I take this opportunity to repeat my offer to pre-

pare patients in my hospital to be operated upon by the medical men who send them, if they desire to do so.

“*Calcutta, 10th November, 1848.*”

“*Surgical cases treated in the Calcutta Mesmeric Hospital in September, 1848.*”

“1st September. Sheik Sakroo, a writer, aged 40. He has got a scrotal tumor the size of a child's head, and has been waiting for many months for the expected re-opening of the hospital. I would not have interfered with it on account of its size, but the pain and burning in it is so distressing that it destroys his peace, and prevents him from following his occupation.

“2nd. He is indifferent to pricking, &c.

“3rd. Insensible to fire and nitric acid applied to a sore on the colis. He is quite ready to be operated upon, but the hospital is not yet in order.

“5th. Operated upon to-day, both testes saved. He moved his legs towards the conclusion of the operation, but relapsed into perfect tranquillity on the removal of the mass. After securing the blood vessels, the water was let out of a double hydrocele that existed, and the tunica vaginalis being thickened and diseased, it was leisurely dissected off the testes and cords. To all this he was *quite indifferent*. He was demesmerised in about a quarter of an hour after all was over to gratify the spectators, and was not aware that any thing had happened to him. I had retired out of sight, and on being questioned, he said that I had not come to the hospital to-day. I then stepped forward, and showed him my bloody dress and hands, but *even then he had no suspicion*, and had to be informed that he had been operated upon. He thereupon seized my hands, bloody as they were, covered them with kisses, and invoked all kind of blessings upon me. Weight of tumor 6 lbs.

“9th September. Mahomed Reza, a Khansamah, aged 55. Has got the same disease. He was ready on 14th, and was operated upon on the 17th. One testis was involved in a hydrocele, and was found to be diseased; it was therefore sacrificed, the other was kept. A slight twitch passed across his countenance when the cord was cut, in other respects he was *perfectly passive*, and on awaking half an hour after the operation, was *quite unconscious* that anything had been done to him. Weight of tumor 8 lbs.

“Esserchunder Paul, a shopkeeper, aged 40; has got a large tumor. He came to the hospital on the 6th September, and was ready on the 9th; but the usual periodic fever coming on, the mesmerising was stopped for three days, as it would be improper to operate during its continuance.

“He was operated upon on the 17th, and the dissection was excessively severe and protracted on account of the density of the mass, the depth at which the testes lay, and there being nothing to guide me to them, there being no enlargement or hydrocele on either side. They were at last found, however, but I had the mortification to find that one was ossified; it was therefore removed, and the other preserved. The *only sign* of sensibility was a *slight* working of the toes.

“After he had been covered with a clean sheet, he became restless, and shortly after vomited a full meal of undigested food. His mouth was cleaned, and drink given to him, and he fell back into a state of perfect repose. Half an hour after I addressed him, and he awoke up in the full possession of his senses, and said that he had awoke this moment; that he had not been sick to-day, or *in any way disturbed since he went to sleep*, and that he had eaten and digested his breakfast as usual. Weight of tumor 30 lbs.

“Ramsunder Dey, admitted on the 3rd with a scrotal tumor. He was ready on the 15th, but the mesmeric process was interrupted for two days by a severe attack of fever. The operation was performed on the 21st, and was very severe on account of the density of the mass, and the testes being adherent to old scars made by the actual cautery in the hope of resolving the tumor. One testis only was saved, the other being enlarged and diseased. The only disturbance witnessed in his whole body, was a slight corrugation of the eyebrows, which soon passed off. As he had lost much blood and his pulse was low, I awoke him to administer a cordial, and it is superfluous to say that he *knew nothing about the matter*. Weight of mass 16 lbs.

“Sheik Kvratie, aged 40, a Khitmutzar. He has been

sleep: nothing had disturbed him, he said, and he felt just as usual.

"These five men were the only surgical cases admitted this month, and were all satisfactorily disposed of by the 23rd. They are *all doing well.*"

"Medical cases treated in the Calcutta Mesmeric Hospital in September, 1848.

"11th September. Sheik Pandoo, aged 40. He has suffered constantly for two years from severe neuralgia of the scalp, which attacks him every ten days with great intensity, and lasts for four or five days. The pain never leaves him in the intervals of the paroxysms.

"30th September. He desires to be discharged as he considers himself cured. He has only had a trifling attack of pain since he came to the hospital, which lasted only a short time, and he has had none since.

"17th September. Among the dispensary patients to-day, I recognized Gopaul Doss, who had been operated upon in the trance in May, 1847, and I had not seen him since. Although a very large powerful man, he had been intensely entranced on the first day, and recollecting his natural sensibility to the influence, I said to those present, that I would try if he retained it. He had come to the hospital to get medicine for a large foul ulcer on the calf of one of his legs. I seated him in a chair, and placing myself opposite to him, about four feet off, I merely steadily regarded him without moving a finger. In a couple of minutes his eyes began to quiver, and the eyelids to droop gradually. He had brought a bottle with him to hold the medicine in which he expected, and still held it in his hand. Feeling himself getting sleepy, he shook himself awake with a sudden effort, and placed the bottle on the ground to prevent its being broken by falling out of his hand when asleep. In five minutes, he was profoundly entranced and cataleptic, and raising his leg, *I deliberately sponged the whole surface of the sore with undiluted nitric acid. The wound instantly was burned white, but he might as well have been a log of wood for any appearance of sensibility that could be detected.*

"I let him sleep for about ten minutes more, and then awoke him in a moment by sudden transverse passes over the eyes. He felt no pain in the sore or anywhere else, he said, but expressed surprise to see that the sore had turned from *red to white* since he went to sleep. On the last occa-

sion that I applied nitric acid to a sore, (before knowing mesmerism), *the howlings of the patient were so dreadful that I was driven out of the hospital in horror, and I vowed never to do so again.* But I have repeatedly applied the actual cautery and nitric acid to extensive sores when the patients were entranced, with no more effect than in the case just related.

“23rd September. The same done to-day with caustic.
“30th September, 1848.”

NOTE BY DR. ELLIOTSON.

In the last number of the *India Register of Medical Science*, p. 790, I found the following statement.

“We have just heard of a *death suddenly following* the performance of an operation under the influence of *chloroform*, at the Medical College, Calcutta. The patient was a child, 6 years of age, who had a formidable tumor of the eye-ball. The patient *cried and struggled much* during the operation, and, almost immediately after it, the breathing became gasping, and the poor child *died in about a quarter of an hour, without ever coming to its senses.*”

“We hope to be favoured by Mr. R. O’Shaughnessy, the operator, with an authentic account of this case, as well as of every other in which any disagreeable—not merely fatal—effects have ensued in his practice since the exhibition of ether or chloroform in the Medical College Hospital. We have the same expectation from all the members of our profession who have any practical knowledge of the subject, for it is necessary for the quiet of our consciences, our professional reputations, and the safety of our patients, that the fullest information upon this important matter should be before the public.

“Will no one do for ether and chloroform what has been done for mesmerism—relate every case with its symptoms and consequences? It is clear, that in this country the question will soon have to be decided,—whether it is ever allowable to resort to what Mons. Flourens calls chloroform—‘*this marvellous and terrible agent,*’ when we can gain our object by the always safe means of mesmerism.

“We are bound to say, that the great mass of evidence is on

“The above remarks were in type when we received from Mr. R. O’Shaughnessy a report of the fatal case alluded to, as well as another, wherein chloroform was administered with perfect success. To make room for these, when the present issue was ready to be struck off, we have been induced to curtail a portion of our editorial space. We are desirous that Mr. O’Shaughnessy should have the opportunity of being heard in the present number, since we have ourselves noticed the subject editorially, and it has been a great deal written and commented upon by our daily contemporaries. It is true, that a medical periodical is the only legitimate organ wherein a subject of so much importance as the one in question should appear in all its professional bearings, but we maintain, notwithstanding opposite opinions, that the earliest publicity was imperative on the part of the operator when the life of a fellow creature was sacrificed, and this could only be attained through the medium of the daily press.

“The case we find has been drawn up by Mr. Daly, House Surgeon to the Medical College Hospital, and the appendant notes by Mr. R. O’Shaughnessy. The fatal result is entirely attributed to chloroform and very properly. ‘The child fainted, and owing to the general insensibility the attempt at reaction was imperfect. Asphyxia followed,—and she died.’ This is exactly the way we should account for death ensuing in all similar cases. In fact it is an obvious illustration of cause and effect. Chloroform was the cause of asphyxia, and the effect of asphyxia was—death! Yet Mr. O’Shaughnessy asserts, ‘that it was not from any poisonous effects of that valuable drug.’ If chloroform did not act as a poison in this instance, verily, it is something akin to it! The difference, if any, is certainly beyond our comprehension. Further on we are told ‘I look upon all means of producing insensibility liable to the same objection, as in case of fainting the insensibility which caused the patient not to feel pain during the operation, must also diminish that nervous susceptibility which favours reaction, and perfect recovery from the state of syncope.’ Here we entirely disagree with Mr. O’Shaughnessy, for we know from practical experience that the suspension of consciousness when mesmerism has been the anæsthetic agent, does not interfere in the least with that susceptibility requisite to favour reaction, but rather increases it. We have no objection to the use of chloroform in extreme cases where life and death are in the scales, and with due care to its proper administration, *provided always mesmerism has been first tried and found wanting.*

“Fatal Case of Cancerous Tumor of the Eye. Reported by Mr. Daly, House Surgeon, Medical College Hospital.

“Juddonath, a Hindoo female child, aged 5 years, admitted to hospital 15th November, with a large cancerous tumor projecting from the right orbit, and covering the lower half of the forehead, and the whole of the right side of the face, extending outwards and downwards below the level of the chin—the internal margin of the tumor rests upon the nose and covers the right angle of the mouth. The tumor is of a flattened nodulated form, with rounded edges and a broad base covering the whole of the right side of the face, from the angle of the mouth to the supra-orbital ridge. The external surface is in a state of foul ulceration, exhaling the fœtid odour peculiar to cancerous disease. The parent of the child states, that the tumor commenced soon after an attack of inflammation of the right eye, about 9 months ago, and gradually increased to its present size, but that within the last 4 months its growth has been more rapid, and the child’s health has visibly begun to decline. The child is particularly timid, and much alarmed, she screams violently at the approach of any one to examine the tumor, which she will scarcely allow to be touched. After a stay of 3 days in the hospital to reconcile the child to the place, and accustom her to the attendants, the operation for the removal of this hideous mass of disease was performed—20 drops of chloroform sprinkled on a sponge was held to the nostrils for a few seconds, with the effect only of producing partial insensibility owing to the extreme restlessness of the child—the sponge was again applied for a short time, and, upon the eye-lids closing, the operation was commenced. The child lay perfectly still during the first few strokes of the knife, but again awoke and *cried loudly during the remaining part* of the operation, which was quickly performed with no very considerable loss of blood which it was not difficult to control. A large sponge was kept applied to the orbit and surface of the wound; the child soon after appeared to faint, but rallied again a

the diseased parts. The child fainted, and owing to the general insensibility, the attempt at reaction was imperfect, asphyxia followed, and she expired. This, I think, is the way in which most of those have lost their lives, who died while under the influence of chloroform, and not from any poisonous effects of that valuable drug. I look upon all means of producing insensibility liable to the same objection, as in case of fainting, the insensibility which causes the patient not to feel pain during the operation, must also diminish that nervous susceptibility which favours reaction, and perfect recovery from the state of syncope."

There is one medical journal now conducted with intelligence and honesty.* What will persons of common sense think of this official visitor of Dr. Esdaile's hospital, after his opinion that, though the death was produced by chloroform, it was not produced "by any poisonous effect of that valuable drug!" What will they think of his opinion that all means of producing insensibility are liable to the same objection—of lessening the power of reaction! So grossly, *grossly* ignorant is he of mesmerism,—the insensibility of which does not lessen the power of reaction: in fact large numbers recover better after the insensibility of mesmerism. Persons generally wake from the insensibility of mesmerism rapidly, perhaps suddenly, and all the better, because they have been only in a calm, beautiful sleep, and not in the stupefaction of a poisonous drug. Mr. O'Shaughnessy is one for whom a kind-hearted newspaper editor would have us build a bridge.† Mercy forbid, that such heroes should come over to our side and disfigure our ranks. Of this, however, there is no fear, for the more wonders they are shewn, the more, says Dr. Esdaile, do they harden their hearts like the wicked Pharaoh of ancient Egypt. Be it remembered that this Mr. O'Shaughnessy—official visitor—was, originally, perfectly satisfied, from the number of painless operations which he had witnessed by Dr. Esdaile, that the poor patients "felt pain no more than the bed they lay upon or the knife that

* The editorial remarks of the *India Medical Register* have proved so distasteful to Messrs. O'Shaughnessy, Mouat, Stewart, &c., that they are said to have withdrawn their subscriptions. Their position is painful and ridiculous; they have gone too far to retract, and they cannot go forwards,—no, not even if we were to build a bridge for them.

I have seen *very many* military officers, and civilians—not medical men—from Bengal, and they *all* agree in expressing their perfect conviction of the truth of mesmerism and the wonders which they witnessed; nor have they less unanimity of sentiment upon the perfect truthfulness, straightforwardness, and acuteness, as well as the activity and courage, of Dr. Esdaile.

† *Zoist*, No. XXIV., p. 397.

cut them ;” but when ether and chloroform come up, and the rest of the medical men determine to oppose Dr. Esdaile, he ventures “to sneer at the alleged agent, and pooh poohs it for all practical purposes; and thinks it never can be available for general surgical purposes.”* It was after ether came up and gave courage to the envious medical men at Calcutta, that Mr. O’Shaughnessy, like Dr. Mouat,† ate his words and turned his back upon mesmerism and Dr. Esdaile: and now the cry is that “he has gone and killed a poor girl with chloroform,” as Dr. Esdaile, I may remark, long before declared he would do, sooner or later, if he and the rest employed chloroform generally. Dr. Esdaile told them so; and he wrote to this effect to me above a year ago. After I had expressed to Dr. Esdaile my regret at the shocking apostacy of my former pupil, Dr. Mouat, and asked, How is this? Dr. Esdaile thus replied to me in a letter, dated April 6th, 1848,—“I may well echo your question, ‘How is this?’ and I will explain it to you also. Mesmerism is the same, but Dr. Mouat has changed, and I hope to make him change again, for *chloroform and ether will soon be found to be violent and unsatisfactory imitations of the mesmeric influence, that ought to be resorted to only when the superior agent has failed.*”

It is now time for mesmerists to speak without reserve. Ether and chloroform, when inhaled, are capricious poisons, very *uncertain* in their good effects, and *occasionally injurious and even fatal* in spite of every precaution. Very many persons have been destroyed by chloroform, although it has superseded ether from being more manageable and less dangerous. *I know* that very far more deaths have occurred through it than have been made known to the public. Many a case has been paraded forth the day or the week after the operation, and death subsequently has happened but never been divulged. A surgeon of St. George’s Hospital informed me that once he had scarcely given a little chloroform to a patient than exhaustion occurred: livid spots shewed themselves on the surface, and in a few days the patient died with the composition of his frame disintegrated, the whole mass of blood turned, as the country people expressively say. A clergyman, the father of a gentleman whom I know, had his leg taken off opposite my house, by Mr. Travers, a surgeon of St. Thomas’s Hospital, under ether, but he never rallied and died after some days. A Right Honourable Member of Parliament, who has often dined with me, had lately a trifling operation performed under chloroform, never rallied, and

* *Zoist*, No. XXII., p. 160-1.† *Zoist*, No. XXII., p. 162, &c.

perished also after some time. A patient of mine chose, after he had left town, to breathe a little chloroform sometimes from his handkerchief for his asthma, and was one day, a few months ago, found dead, with his handkerchief on the table under his nose. I mention these few as being in my own circle: numbers of other instances have been whispered to me; a few are known to the public.* But the conviction is now spreading that deaths are occurring from time to time, and ascribed to the surgical operation, the bad state of the constitution, &c., so that there may be no inquest, no noise about the poisoning,—chloroform in fact having caused the mischief.

A very considerable number of persons who have consulted me have mentioned that they had suffered greatly from ether or chloroform,—some for many months and up to the time I saw them,—some for days or weeks only. Some of them were afflicted with various nervous symptoms; some with severe headache; some with loss of memory or power of attention; some with giddiness; some with hypochondriasis; some with indigestion. They had, perhaps, not suffered, or did not remember to have suffered, any pain, and had been considered instances of the successful inhalation of the narcotic: the operator,—whether dentist, oculist, or general surgeon,—not knowing their subsequent condition, and putting them into his successful list. In some, the ill-effects had begun immediately, in others not for a few days. Not unfrequently, the patients suffered pain, as though no chloroform had been administered; some, though the pain was lessened by the chloroform, still suffered so much from the drug that they declared they would never be operated upon again under it, and on a second operation have kept their word. A patient of Mr. Chandler had her cancerous breast cut away by Mr. Solly, a surgeon of St. Thomas's Hospital: Mr. Chandler would have tried to mesmerise the patient, but Mr. Solly fancied the operation ought not to be delayed, and refused to operate under mesmerism, saying, in perfect and not very praiseworthy ignorance of the subject, that the agency of mesmerism was entirely mental,† and therefore (wherefore?) bad! So chloroform was administered, and the patient suffered so much between

* A man was killed lately by chloroform, given for the mere amputation of a toe, and the verdict was, "That the deceased died of chloroform *properly ad-*

the operation and the chloroform, that, when a second operation became necessary in a few months from a recurrence of the disease in the same breast, she declined the *aid* of chloroform, of which she has still a horror, and suffered the sole agony of the knife. It might be advantageous to Mr. Solly, his pupils, and his patients, were he to read Dr. Esdaile's five beautiful operations, given at p. 30-1, 2 in the present Number. I would ask him to read all Dr. Esdaile's operations in the preceding Numbers, were I not anxious to spare his nerves the effect which so appalling, mighty, and crushing a mass of evidence might have upon him. Some of my friends have found great violence or convulsions induced by chloroform, so as to prevent the operation: and I know two instances in which very indelicate thoughts and conduct were induced in young ladies, considered habitually modest, to the dismay of the parents who were present at the extraction of their teeth. All this we mesmerists feared from the first, and have now known for some time. But we held our peace; and not a syllable have I written, nor do I recollect seeing a syllable in *The Zoist*, against the drugs. Much provocation was given us: we were laughed at, and told that mesmerism was now done for, that ether and then chloroform must supersede it:* and this by the very persons, who had pronounced it mere humbug and unreality, and therefore, of course, incapable of being superseded. We rejoiced at the alleged discovery of a certain and safe anæsthetic, and would have eaten our tongues and our fingers off before we would have uttered or written a syllable which would have tended to lessen the participation of mankind in these new blessings. The good of mankind it was which made us anxious for the profession to believe and act upon the facts we accumulated of painless operations through mesmerism: and the same feeling made us rejoice in the alleged discovery of equally safe and more certain means of preventing pain. I entreat attention to the papers written in *The Zoist* from the time that ether and chloroform were made known as anæsthetics.† We can say with satisfaction and thankfulness that we did not imitate the opponents of mesmerism. It was not for us even to cast a doubt upon the utility of ether or chloroform. We were not weak enough to wish the question of their utility and safety to be entered upon by anything but experience.

Mesmerists are greatly indebted to ether and chloroform. Our revilers formerly denied the possibility of insensibility under surgical operations: and patients who shewed no sen-

* No. XIV., p. 210-11.

† No. XVI., p. 576-82; No. XVII., p. 44-50; p. 187-92; p. 377-79.

sibility and declared they had felt no pain were called courageous, self-commanding, impostors. Now it is universally allowed that temporary insensibility under the severest operation is possible, and not to be doubted if the patient declares it, however loudly he may moan, scream, or hallow.* Surgeons who scoffed at the prevention of surgical pain and denied its possibility, and ridiculed us, sending forth their hostile voices as if they were oracles, now quietly operate with chloroform, or stand by as consulting surgeons while the operation is performed by another. This is the case with Sir Benjamin Brodie, respecting whose never to be atoned for treatment of mesmerism and us I refer to my pamphlet† and *The Zoist*.‡

This is a great triumph for us. But greater triumphs are in store. Now that the possibility, safety, and duty of preventing surgical pain are universally admitted,§ and the un-

* See Mr. Parsons's excellent paper in No. XX., p. 377.

† *Surgical Operations without Pain, &c.*, p. 36-55.

‡ No. XVI., p. 596.

§ The advantage of chloroform on some other grounds is well known. A venomous foe of mesmerism and me, a hospital surgeon, who from the first has been wildly elated at the idea of ether and chloroform superseding mesmerism, lately began cutting away a lady's breast under the insensibility of chloroform. As he cut, it turned out that there was no cancer, but a mere chronic abscess. A surgeon at his elbow spoke on seeing this, but the operator instantly said, "Hold your tongue, the patient knows nothing of it; we must keep it a secret;" and so he continued the operation, instead of desisting and closing all up and thus publishing his blunder. The poor woman lost her breast and he saved his reputation. Had the insensibility been mesmeric, the patient might have heard this conversation and remembered when next mesmerised or even awake, or might have been aroused from her trance by deep emotion and thus her breast saved. For I know an instance of a singularly excellent young woman being unavoidably left alone in the mesmeric sleep-waking for a short time. A young man-servant went into the room, stooped down, took hold of one of her feet and addressed some expressions of endearment to her. She instantly awoke and rose up, to his terrible dismay. Had she been in the narcotism of ether or chloroform, the particles of the drug still circulating in her blood and pervading her frame, she could not have been thus instantaneously roused by emotion from her stupor into full activity and power. The ignorance in the servant was excusable: but what must we think of the ignorance in medical men of the nature of the mesmeric coma and of its fundamental difference from that induced by a narcotic drug! Yet the medical profession know not the difference. A very sensible surgeon, Mr. Grantham, of Crayford, whom, like a great multitude of others, I had to meet occasionally in consultation before I proved myself a madman by admitting the truth of mesmerism, wrote to me, on receiving my pamphlet on operations rendered painless through mesmerism, that, in reference to its applicability in operations, he by no means "considered it to be advantageous to the patients to be put into a state of coma. The effect of ether I am convinced is dangerous." This was certainly in 1847: but I have no reason to suppose that he yet sees the difference between drugging with narcotic matter and innocently soothing into temporary insensibility to pain by a mere process, without any other subsequent effect than an increase of comfort and strength.

In 1838, Dr. James Johnson thus objected to mesmerism:—"Animal magnetism must either be true or false—a fact or a fiction. Suppose it be true:—and see the consequences. By a single wave of the hand, we deprive a female of all

certainty and dangers of ether and chloroform are generally admitted, it must become a question, not whether insensibility is to be induced, but what means shall be used in individual cases to induce it:—whether the perfectly safe, but not invariably successful method of mesmerism, or the more frequently successful, but still uncertain and frequently inconvenient and *sometimes fatal*, method by narcotic drugs. Thus must mesmerism for surgical operations acquire a solid footing through the ardor of our ether and chloroform foes. It must become a settled point that mesmerism have as fair a trial as the time will allow before a stupefying drug is administered.

IV. *Testimony to the reality of the Mesmeric Phenomena in University College Hospital.* By Mr. JAMES MOUAT, Army Surgeon.

“Seeing is believing.”—*Old Proverb.*

TO THE EDITOR OF THE ZOIST.

HAVING just returned to England with my regiment, after a sojourn of some years in the East, I was anxious to ascertain how the cause of mesmerism had been progressing; for which purpose I waited on Dr. Elliotson, who kindly gave me every information on the subject. In consequence of what took place at our interview, and some remarks that fell from Dr. Elliotson, I think it my duty to record my conviction of the truth of all the mesmeric phenomena witnessed by me: and, though I have not yet seen clairvoyance, I am perfectly open to conviction. At the period the original experiments were performed at the North London, now University College Hospital, I was the greater part of the time a clinical clerk under Dr. Elliotson, and had therefore every opportunity of witnessing the fallacy or otherwise of the experiments; more particularly those with the elder Okey. After watching with great care the whole of the experiments that then took place, I came to the conclusion that I must either believe what I saw, or disbelieve the evidence of my own senses, which I was not at all prepared to do. I came, I saw, I believed. The first and strongest conviction made on my mind, was the fact of the insensibility to pain, and this

conviction was induced by witnessing the introduction of a seton into the neck of the elder Okey. I anxiously watched her countenance during the performance of the operation; it did not betray the slightest evidence of pain, and I well remember her unfeigned astonishment, when awakened, on placing her hand on the back of her neck and feeling the seton.* I subsequently saw the operation of bleeding performed on the same girl, and the introduction of some sharp instrument under the finger-nail, with the same painless result. The other phenomena, such as sleep, the extatic delirium, traction, catalepsy, &c., were witnessed by me with the same conviction of their truth. It was impossible the girl could deceive us: and the idea of any collusion on the part of such a man as Dr. Elliotson, is too preposterous a notion to be entertained by the most illiberal sceptic in existence. I had known Dr. Elliotson at that period for five or six years, and from what I saw of his experiments on all subjects, I should consider him as capable of picking a pocket as of attempting to practise any deceit on the profession. I have since that period been frequently on duty in a large military hospital, containing on an average 100 beds. I have there had frequent opportunities of testing the truth of the effects of creosote, Prussic acid, carbonate of iron, &c.; for most of our knowledge of the proper uses of which substances I consider Dr. Elliotson entitled to the warmest gratitude, not only of the profession, but of mankind at large. I mention these circumstances, because I consider Dr. Elliotson has not been done justice to by the profession; and I am sure there are many of his former pupils who entertain a similar opinion. I presided at a large meeting of the students of University College Hospital, on the occasion of Dr. Elliotson's retirement from the Chair of Medicine,—it was a subject of universal regret. After a warm and lengthy discussion, it was decided by a majority of votes, (the number I cannot well recollect, but think it was about 40,) that Dr. Elliotson was right in the course he had adopted. I am aware that it was suggested that he should be requested to cancel his resignation, and return to the chair, his retirement from which was a public loss; but it was overruled at the time by some of the doctor's friends, who asserted they knew him too well to think he would change his reso-

would be levelled in the dust! Fortunately for society, animal magnetism is a fiction—a falsehood."—*Med. Chir. Review.* 1838. p. 635.

In refutation, I refer to the fact just recorded from my own knowledge: and I remind all not only that chloroform could easily be used for bad purposes most successfully, but that, according to the newspapers, it has occasionally been so employed.

* See Dr. Elliotson's pamphlet on *Operations without Pain*, p. 65.—*Zoist*.

lution, under existing circumstances; and the public have since had to deplore the loss of his valuable medical and clinical lectures. I knew nothing of what took place behind the scenes, either in the council of the college or among the professors; but I have always been given to understand, that ill-judged policy and not the love of truth or interests of science guided the professors and the college council in the steps they took.* I may be wrong. If so, I trust some one who is in the secrets of the cabinet will set me right, and I will cheerfully acknowledge my error, as my object is to speak the truth and to do justice to a man to whom the profession are under so many obligations. In conclusion I may add, that since my return from India, I have seen a confirmation of the phenomena exhibited in the cases of the Okeys; also the excitement of distinct cerebral organs, viz.: Veneration, Benevolence, Conscientiousness, Pride, Destructiveness, Attachment, Acquisitiveness, Imitation, and Mirth; phenomena being sometimes excited in opposing organs at the same time on the two sides of the brain, with very marked and curious results, such as in Attachment on one side, and in Pride on the other.

JAMES MOUAT, M.R.C.S.,
Surgeon, H.M. 9th Regiment Foot.

February, 1849.

NOTE BY DR. ELLIOTSON.

How different is Mr. Mouat's conduct from that of his brother! They were fellow-pupils, and both equally convinced of the truth of mesmerism, as demonstrated on my hospital patients. Mr. Mouat has stood his ground like a man. Dr. Mouat, who praised Dr. Esdaile to the skies, vouching for the truth of his facts (see *Zoist*, No. XV., pp. 412—414), professed, when surrounded by enemies of mesmerism, to become dissatisfied with the obvious truth, and displayed gross ignorance of the subject and a bad spirit (No. XXII., pp. 162—171). His mother tells me that she is much displeased with him, and has written to him upon his unworthy conduct. I once knew him when a student act

* The public will scarcely credit it, but the two professors who, through intense envy and a disposition to manage and intrigue, were the most active

contrary to his opinion for the sake of supposed interest, and I marked the circumstance and wondered whether he would repeat such conduct in after life. Long was I as pleased with him as with his brother; but his ultimate conduct in regard to Dr. Esdaile and mesmerism has shewn, to my deep regret, that "the boy was father to the man."

JOHN ELLIOTSON.

V. *Remarks of a FEMALE MESMERIST in reply to the scurrilous insinuations of Dr. F. Hawkins, Dr. Mayo, and Mr. Wakley.* Communicated by Dr. ELLIOTSON.

"Do not quacks hunt out the vices or infirmities of mankind to turn them to profit, some selecting one and some another for their purpose? Among quacks, the impostors, called mesmerists, are in my opinion the especial favourites of those, both male and female, in whom the sexual passions burn strongly, either in secret or notoriously. Decency forbids me to be more explicit."

"From these and similar *artifices*, the physician should be carefully removed and guarded: and this can hardly be accomplished except by a sound education, which will teach him to thoroughly abhor all *deceit and trick*."—Dr. FRANCIS HAWKINS'S *Harveian Oration, delivered before the London College of Physicians*, June 24th, 1848.

"With respect then to mesmeric therapeutics, beside other questions which would spring out of an inquiry, one question would arise peculiarly appropriate to this subject—namely, whether a certain measure of beneficial results being conceded to mesmerism, the extent of benefit is commensurate with the contingent mischievousness of the means employed. In reference to this point, I may call the attention of my readers to a case published in the last number of *The Zoist*, No. XXIII. It is that of Miss Aglionby, communicated by herself. In that statement it appears to me that 'weakness remaining after an attack of fever,' which constituted the complaint, is removed by the substitution of a kind of *possession*, which any father, husband, or brother, would consider far more undesirable than the weakness removed by it. Here, as in many other points which I could adduce, or which my reader's imagination may suggest, it should be remembered that the removal of physical evil may be effected by processes ethically objectionable.

"Now the public has a right to demand, and to demand of us some answer to the questions, whether the asserted removal of disorders on mesmeric principles has been truly effected. Whether the objections above hinted at to their removal on these principles, may be overruled. Whether, in regard to this latter point, a line can be drawn between legitimate and illegitimate use of the expedients of the science.

"For great indeed is the curative effect held out by these practitioners, and held out with no slight degree of proof. The talents and high scientific position of Dr. Elliotson are well known. It would be superfluous, and, therefore impertinent, to say, that his veracity is unimpeachable, but for the unscrupulousness with which charges of insincerity have been brought against professors of mesmerism. Now Dr. Elliotson has recently published a case of cancer, apparently absorbed under mesmeric treatment. Its cancerous nature had been recognized by Mr. Symes, Mr. Samuel Cooper, Dr. Ashburner, as well as by Dr. Elliotson. But in fact the cases of cure, less marvellous in kind than this, of various diseases under mesmeric agency, are too numerous to be put aside without inquiry. They are numerous to an extent which will induce the public to accept the *methodus medendi* with all its presumable evils, unless we place it before them

after investigation in a harmless form, if such a form can be devised, or convict the whole system of vice or imposture."—Dr. MAYO, *Medical Gazette*, Dec. 8th, 1848.

"It is time that the obscenities of mesmerism should engage the attention of the heads of families, and all persons who uphold the character of English society for its purity and morality. The statements which are occasionally sent to us are descriptive of scenes which are highly disgusting. Why do not its medical advocates transfer the practice to the hands of females, since nineteen cases out of twenty, the patient, *alias* the victim, *alias* the particeps criminis, is a female. This of course would not suit the object of the benevolent masculine mesmeriser. Whatever may become of the delusion, called mesmerism, we are resolved, provided we are duly aided by our professional brethren, that the obscenities of mesmerism shall be no longer practised with impunity."—Mr. WAKLEY, *Lancet*, Nov. 11th, 1848.

To Dr. Elliotson.

SIR,—*"It is time"* indeed that the grossly insulting language of Dr. Francis Hawkins, and Mr. Wakley, should not only *"engage the attention,"* but receive A CHECK FROM FEMALE MESMERISTS themselves, who ought especially to desire *"to uphold the character of English society, for its purity and morality;"* and it is this desire which prompts me to venture a few remarks in reply to the scandalous aspersions of these gentlemen. We are all certain that what is *truth must stand*, while *error fails and falsehood falls* as an evil, envious, ill directed arrow shot by *cowardice* itself. Yet while these latter feelings are so predominant among *some* medical men, and their malignancy is not confined to their professional brethren, it is necessary that female mesmerists should indignantly, and firmly refute this charge of immorality.

That numbers of ladies, at the present time, believe in, approve of, and practice mesmerism, is undeniable; and while Dr. Francis Hawkins, Dr. Mayo, or Mr. Wakley, would not dare to breathe a word against the *pure morality* of ladies like Miss Martineau and Lady Mary Bentinck, though they are well known to believe in, and approve of, animal magnetism, yet these polite professionals do not hesitate to brand all mesmerists* as being instigated by the basest and most repulsively disgusting motives. They think that while no person is individually spoken of as being immoral, they can,

can hardly be accomplished except by a sound education," a *moral refinement*, and an innate LOVE OF TRUTH, "which will teach him to thoroughly abhor all DECEIT AND TRICK." If Dr. Hawkins *does* approve a doctrine like this, then shame! to himself, shame! to every medical man, who presumes so unscrupulously to calumniate mesmerists, who proudly boast among their number, refined and educated females, possessing highly intellectual attainments, far higher perhaps than any of their own female relatives.

Must not any lady whose case is recorded in *The Zoist*, or any woman as a mesmerist, on reading the remarks of Dr. Hawkins, consider them as an insult to herself? I would ask, what greater opprobrium could be publicly affixed to the character of a woman, (especially an educated one,) than that offered by him, in his *Harveian Oration*: and in strict justice he ought to be compelled to retract, and apologise for those expressions.

Dr. Elliotson, does not that respect which a gentleman ought to entertain for a lady's character, and that politeness with which one gentleman should treat another, render such an apology, an imperative duty, not only as an act of justice towards yourself, and other gentlemen, but also towards female mesmerists: *unless* he can confirm by *proof* and *argument*, what he thus asseverates as his own opinion? Yet *can* Dr. Hawkins do *this*? *Can* he prove to the public that he was not actuated by the evil spirit of malicious envy, but could justify his words? No sir, Dr. Hawkins knows that when he denounced mesmerists, as the "especial favourites" of depraved sensualism, he was uttering a falsehood unworthy of a gentleman, stooping to a meanness unworthy of a scholar, practising that "deceit and trick, from which every physician should be carefully removed and guarded," and gratifying the vicious inclinations of his own uncharitable, unchristian temper. Surely the doctor required

"A thousand tongues,
A throat of brass, and adamantine lungs"

to thus publicly proclaim every man and woman, whether aristocratic or plebeian, religious or irreligious—educated or ignorant—every subscriber to the mesmeric hospital—every physician, surgeon, clergyman, and gentleman, known as a mesmerist, to be actuated by most immoral motives: truly I think to do this, Dr. Hawkins must have unblushing effrontery stamped upon his brow, and are not the words of holy writ peculiarly applicable to him, "judge not, that ye be not judged?"

But *why*, and on *what account* and *proof*, are mesmerists to be thus stigmatized? "Every tree is known by its fruits."

Are then mesmerists, as a class, "notoriously" worse than other people? There must be some distinguishing character belonging to them, if what Dr. Hawkins and Mr. Wakley assert be true. In the name of Christian morality then I emphatically entreat of Dr. Hawkins and Mr. Wakley, to produce and prove any well authenticated case of immorality or vice, which has proceeded from mesmerism. Not that believers in that science, are more exempt from human frailties than other persons.

"No, no! we've all our weak as well as 'angel side,'
And so should pity those who fall when too severely tried."

But it is a duty incumbent on Dr. Hawkins, Mr. Wakley, and also Dr. Mayo, to prove and show to ladies *what* is so "ethically objectionable" in mesmerism; because, perchance, these gentlemen have become ethically clairvoyant, and so have discovered and perceived some serpent or *ignis fatuus* hidden or concealed beneath the mesmeric influence, and which has not been observed by mesmerists, who are supposed to possess extremely opaque vision combined with fatuity and obtuse intellect. Now the existence of any such *ignis fatuus* would be frightfully obnoxious to any female, especially a poor invalid; and Dr. Hawkins, Dr. Mayo, and Mr. Wakley, may rest assured that every respectable lady in England will assiduously aid them in crushing the delusion, *when* those gentlemen have succeeded in "convicting the whole system of vice or imposture." Perhaps they have also discovered what difference there is between sleep or insensibility produced by chloroform and *that* induced by animal magnetism? and *why surgeons may administer chloroform to ladies, and yet may not induce mesmeric sleep?* If one causes immorality, so must the other, and must equally deserve their censure and the reprobation of every well-wisher to society.*

Indeed, to further the moral aspirations of Mr. Wakley, surely it must be desirable to solicit "the attention of the heads of families, and all persons who uphold the character of English society for its purity and morality" to the proposition, "that government be forthwith petitioned to establish a medical college, where ladies may be professionally educated, and

* A weak person, signing himself William Conningham, Kemp Town,

diplomas distributed permitting each duly qualified lady to practise as lady-surgeon-oculist, lady-surgeon-aurist, lady-surgeon-mesmerist, &c., &c., &c., to attend upon ladies *only*." N.B. Mr. Wakley, M.P. to present the petition. And, moreover, we propose that a Wakleian-Hawkinsian oration be delivered annually in plain English by a lady member, wherein she must exhort her sister students *not* to study and search out the beauties of nature, but to follow in the trodden track of science, which, though o'ergrown with many false theories, will be the easiest path to present, though ephemeral, popularity; and on no account to candidly subscribe to the *truth* of any new discovery, *until* it be recognized by all the world beside, and so become "fashionable." Also it must be sternly and stringently inculcated to the lady students, that they must be "ashamed to change their opinions even when truth and demonstration make this their duty;" and must ever "consider it disreputable to desert even errors of the longest standing," for they are taught that it is *impossible* for Wakleian-Hawkinsian "human nature to err or be mistaken;" and quite ridiculous to believe that "chance has discovered many things which any one may learn from another,—an old 'woman' from a 'girl,' a clever 'woman' from a fool."*

An initiation into the noble art of pseudology will likewise be absolutely necessary to qualify the lady students to deliver this Wakleian-Hawkinsian oration, or to become editresses of medical journals; for Hawkinsian-Wakleian example proves, that to "rail with a torrent of 'ribbald street' expressions will never be discreditable to them, though often spiteful, insolent and abusive, and by which they will only display their own emptiness, absurdity, bad habits, and want of argument (which results from sense), thereby showing themselves mad with sophistries opposed to reason," and which "emptiness, absurdity," &c., &c., will endow them with courage to pronounce anathemas and ostracism against the pioneers of any new discovery: and cunning sufficient to malign *such* without subjecting *themselves* to the legal proof of libelling, or the danger of having to pay £350 damages!

Modern experience demonstrates that such advice is requisite to produce that "professional humiliation" which so often disgraces the talent of medical journals, and betrays that their editors possess that abject meanness of intellect which succumbs to editorial popularity rather than to truth; and do not the papers of the 18th instant prove, that no one is more ready to prosecute for slander than Mr. Wakley, while the pages of the *Lancet* exhibit the fact that no one possesses a

* Harvey's Works. See *Zoist*, No. XXIV., p. 401.

more willing spirit to craftily employ it. The editor of the *Dispatch* might have included *others* besides Messrs. Cooke and Healey, as having exhibited "mean and pitiful motives," and have admonished *them*, that, were they "influenced by conscientious reasons, they would clothe their sentiments in another and far different garb." "Be well assured," he says, "that where savage malignity and detestable jealousy peep out in such cases, there is no sterling honesty of purpose at the bottom." The commandment—"Do unto others as ye would they should do unto you," is suggested as an appropriate theme of reflection for Mr. Wakley.

We now pass on to another more gentlemanly, candid, and reasonable opponent to mesmerism,—one who can generously appreciate and acknowledge merit where it is due, and whose investigations will, I sincerely hope, convince him eventually that "vice or imposture" does *not* generally *exist* among mesmerists, or arise from the practice of animal magnetism. Its use *may* be abused, and what beneath the sun may not? The singular phenomena observable in sensitive subjects, perhaps have been employed by priests in times of mental darkness, to awe an ignorant multitude and extort money from them: *this* was an abuse, but when the cause of such phenomena is reasonably accounted for and generally understood, no such abuse would or could occur. A light is beginning to dawn on the cause, through the medium of clairvoyance and other sources of investigation, and which must show to humble and admiring minds how exquisitely complicated and adjusted are those particles of matter which compose our frames, and that instead of being "sinful and corrupt flesh," we are microcosms "fearfully and wonderfully made," capable of being influenced by extremely subtile sympathies, and of receiving impressions of good as well as evil; and when the moral light of Christianity shall more *practically* illumine the intellect of man, and elevate his character, *subduing* and *controlling* his animal propensities, *then* he will ascend in progressive advancement to a purely ethic—a spiritualized state of society. And how is this desirable object to be attained? Surely by man animating his fellow man to upward and holy aspirations, prompting him to good works, aiding him by the force of example and precept;

" Calling his fellow man,
With the eager voice of youth,
From the gloom of error's ways
To the sun-lit paths of truth."

Oh! *thus* can the intellect of man be raised *by man* to that scale of moral excellence, which shall fit him fully to appre-

ciate the promised bliss of moving 'mid the spheres of light around the throne of the Everlasting King, and which inspiring thought must ever urge him to live here below as becometh an aspirant for immortality, and incite him to use his increasing endeavours to promote "peace on earth, good-will towards man, and glory to God in the highest!" Each must possess a generous spirit of emulation in promulgating truth, nor suffer his mind to be so warped by preconceived and, perhaps, mistaken ideas of original and inherent sin, as to be disqualified for believing that human nature is incapable of aught but what is evil, vicious, and immoral. Dr. Fossati has ingeniously shewn the "art of making madmen at pleasure,"—may not men be made, to a certain degree, moral at pleasure? Certainly not by continually telling them, there is vice in one and imposture in another person, thus creating a species of miasmatic jealousy and distrust,—not by exciting degrading and sensual thoughts, which would never have had existence, or would have lain dormant, but for evil-disposed persons continually calling them into play,—not by "suggesting" to the "imagination" "presumable evils," and rousing angry emotions by unjustifiable censure and suspicions.—No, it is *not* by these means that morality and Christian love will abound; and yet how perseveringly are such devices adopted by Pharisaic propounders of ethic laws! It is evident they forget the saying of Cicero, that "It is as hard for the good to suspect evil, as it is for the evil to suspect good."

Dr. Mayo acknowledges "the cases of cure of various diseases under mesmeric agency, to be so numerous, as to induce the public to accept the *methodus medendi*, with all its presumable evils, unless *he* can place it before them after investigation, in a harmless form,—if such a form can be devised; or convict the whole system of vice or imposture." Oh, tremble all ye mesmerists! for the hour of investigation is verily approaching; but mark well! that the verdict of "guilty" is not returned *before* any investigation has taken place; such a farcial mistake is likely to be committed by medical judges. Again Dr. Mayo says, that "*the public, the fathers, husbands, and brothers of England have a right to demand, and to demand of him, what is desirable or undesirable for their female relatives.*" Oh! groan ye fathers, husbands, and brothers, for ye are all demented, and your sense transferred to the more capacious intellect of Dr. Mayo! And is it not usual, Dr. Elliotson, for *competent* judges to be consulted, respecting the solution of any query; and the opinion of those requested, who have spent years in the investigation of the truth of any discovery?

Besides it is the fashion now, for surgeons to inquire and learn from their patients (as in the case of Miss Aglionby and Mr. Nixon) the wonders of mesmerism. I can bear my humble testimony that this is often the case, and that many, though convinced of the reality of mesmeric influence, lack that moral courage to avow themselves believers, or fear it might clash with their interests. I am happy to perceive that Mr. Wakley has distrust sufficient to say he will crush mesmerism, "*provided* he is duly aided by his professional brethren." There are signs of fear expressed in that sentence. Within the last few weeks I have had the gratification of seeing the deep and insensible mesmeric trance induced upon a surgeon, Mr. W——, who has contributed some cases to the *Lancet*, besides being a "constant reader" of that paper; and who has since readily acknowledged, that it would be much more professional and just of Mr. Wakley, were he to investigate rather than so rashly censure and abuse. However, I believe Mr. W—— considers the "time" necessary to effect some mesmeric cures, will be a hindrance; forgetting the "time" that invalids have to swallow disagreeable medicines. And now, what is the *modus operandi* involving such "presumable evils?" Simply passing the hands slowly from the coronal part of the head, before the face, to the chest, or down the arms, without contact, and sometimes allowing the thumbs and tips of the fingers to rest on the forehead lightly; or another method of passing the hands from the coronal part of the head to the shoulders and blade-bones: in both cases using concentrated attention. I merely enumerate the common modes of inducing the trance, because Dr. Mayo says, "if a *harmless form* of mesmerising can be devised." Of course Dr. Mayo could not be aware of *these* "harmless forms," or he would not speak of more harmless ones being devised; by such passes I have succeeded in producing the different stages of coma, with clairvoyance, rigidity, catalepsy, attraction, mental sympathy, (the last four phenomena in my dear mother, who is sensitive;) and once, unfortunately, I produced a condition in a young woman, which lasted for 50 hours, and caused

dames who believe in witchcraft; but are extremely ludicrous in a respectable physician of the nineteenth century. When I first commenced mesmerising my mother about three years ago,—one afternoon I was compelled to leave her in the trance for ten minutes, and on my returning, I found her shivering, crying, and almost reduced to a state of fatuity, though perfectly sensible that it was my absence which caused these unpleasant and uncontrollable sensations; I immediately made some passes, which soon warmed, soothed, and restored her to her usual comfortable half-comatose condition. It was really laughable to see how the expression of her countenance was altered. She described her feelings afterwards, and said, that when I had left the room, she appeared surrounded by a very unpleasant and icy atmosphere, and though quite sensible, could not resist crying and appearing foolish. Of course she was “possessed.” I can now leave her with safety, some change having apparently taken place in her sleep; though she is always more warm if I sit with my hand placed in hers. Assuredly, if Dr. Mayo *will* investigate the subject, the results will amply repay him; and most likely there are members of his own family susceptible, and from whom he will not fear imposture.

Far be it from me to be thought presumptuous in intruding remarks, Dr. Elliotson, upon your notice; but I have ventured to do so, in the hope of assisting to prevent a repetition of insults, offered to the character of female mesmerists, and also to add my humble testimony to the truth of mesmeric science; the evidence of even one helps to form a mountain mass. Allow me, sir, to conclude by expressing my unfeigned admiration of your benevolent and philanthropic endeavours to promote the happiness and welfare of mankind; for that delicate kindness which often accompanies your gratuitous services towards sufferers in the lowly walks of life; and for your “love of truth and justice,” which Demosthenes says, “is what we have in us of the image of God.” I would also add my ardent and heartfelt wishes for your health and felicity, and trust you may be long spared to enjoy a *living* as well as a “sepulchral fame.”

I have the honour to remain, Sir,

Your's, most respectfully,

ELIZABETH _____.

Maidstone,

February 28th, 1849.

NOTE BY DR. ELLIOTSON.

The preceding communication was sent to me with the following note; but from whom I have not the most distant idea.

“Miss — begs to present her respectful compliments to Dr. Elliotson, and has taken the liberty of addressing the accompanying remarks to him, and should he deem them worthy of a place in *The Zoist*, she will feel herself honoured; having read with much indignation the very unjust accusations brought against believers in mesmerism.”

I am rejoiced to see that such persons as Dr. Francis Hawkins, Mr. Wakley, and Dr. Mayo, are appreciated by women as they deserve. They ought all to blush; but especially Dr. Mayo, from whom better things might by many have been expected. There is no more noble sight than a virtuous, clever, and courageous woman roused into indignant action against those of my own sex whom she justly despises.

JOHN ELLIOTSON.

VI. *Notes on the Ordinary Method of estimating Cerebral Development.* By Mr. JAMES STRATON, Aberdeen.

GUIDED by the instructions and following the example of Dr. Gall, we find it easy,—very easy indeed, to distinguish the common from the uncommon, the ordinary from the extraordinary, in the size and shape of heads, casts, and crania.

If we examine any dozen or more of ordinary cases so attentively and repeatedly as to retain in the memory a moderately accurate mental picture of the figure, shape, or outline of the various parts, we shall then understand at a glance that there is an unusual hollow near the centre of the moral region in the head of R. R. Roy, and an unusual prominence in the corresponding part of the head of Greenacre the murderer, that there is an unusual fulness just above the ears in the casts of Tardy, Gotfred, and Linn, and an unusual flatness in the corresponding parts of many of the Hindoo skulls; in a word, it is very easy to distinguish the cases which are in any part or parts markedly prominent or deficient, from those forming the great mass of cases which are in no part remarkable.

Gall confined himself to marked cases.—“Jamais je n’ai prétendu distinguer des modifications peu prononcées des formes du crâne, ou de légères nuances du caractère.” Should we, his followers, continue to do so? Marked cases have peculiar advantages, but there are also disadvantages attending them: their evidence is decided of its kind, so far as it goes, but it can hardly be said to be decisive. Organs markedly prominent in one case and markedly deficient in another, the manifestations being equally marked in excess and deficiency, are evidence of the localities and functions of particular parts of the brain, to which most minds will accord great weight: but such

cases are rare—very rare indeed. So uncommon are they, that of the 37 or 38 organs, which, according to some, or the 42 or 43, which, according to others, compose the entire brain, the localities of only 25 or 26 of these can be held as determined with a tolerable degree of precision. The variety of opinion which obtains at the present moment, regarding the localities of so many organs, is decisive proof alike of the paucity of marked cases and the impotency of ordinary observation and record to produce unanimity. The localities of so many organs being undecided, the supposed function can be received in no other way than as mere conjectures. All this is fact, after phrenology has been known and cultivated over the civilized world during half a century. How very few and far between the cases must be which are of a marked, decided, and unmistakable character; and, to a corresponding extent, how broad and firm is the basis for the opinion, that such cases are the exceptions to, and not the exponents of, the rule.

The question of confining ourselves to cases of extreme preponderance and deficiency of individual organs is answered in the negative by almost every phrenologist in the world, perhaps, at the present moment. Every active observer of medium talents pretends to distinguish the most prominent and deficient organs of every head which he passes his hands over. Very different degrees of proficiency may be professed by different observers: some pretend to nothing more than distinguishing the most prominent and defective organs in all ordinary cases,—and even this much with becoming diffidence, whilst others again offer “notes of development for 1s., ditto with verbal description of disposition and character for 2s. 6d., and ditto ditto, with full particulars for 5s.” to all comers; and it may be noticed to obtain, as a very general rule, that the more humble the proficiency the greater, in the same ratio, is the degree of pretension. A glance of the eye and a touch of the fingers are all that is necessary, according to some, to distinguish six, seven, eight, or more degrees of development of the organs, in the most common cases. Leaving these extreme pretenders to run riot in their own absurdities, we may, nevertheless, admit safely that the peculiarities both of cerebral development and character are sufficiently marked, either individually or in classes, to afford legitimate evidence of cerebral physiology. In thus raising our pretensions so far above those of our master, it is necessary to be well assured of possessing the pre-requisites for the degree of precision which we profess to have attained. Some of these I have already discussed very briefly.

In the previous Number, Vol VI., pp. 291—301, while

maintaining that the human head, cast, or cranium, presents the same facilities for accurate measurement as any similar cubic mass of inert matter does, and that our system of observation and record should embrace all the essentials for appreciating, preserving and transmitting definite ideas of size and development, of capability and tendency, I have shown,

I. That the ordinary series of measurements both by line and by callipers are inappropriate and deceptive.

II. That the ordinary instructions for observation and record followed in this country are imperfect, unintelligible, and contradictory, in some particulars.

III. That unanimity, in regard to what constitutes the equal balance proportion of organs, is indispensable to unanimity in all the subsequent steps of estimating development: nevertheless that,

IV. A great and increasing diversity of opinion exists at this moment, as to what the equal balance proportions really are; and that the results of the exertions made to obtain the requisite knowledge are conclusive of the want of unanimity, and the impossibility of ever attaining it by the ordinary system of observation and record.

Judging from some specimens before me, I must conclude that the parties who produced them had scarcely a single idea in common, of either what is required or how it may be obtained.

Supposing the respective parties to be correct and consistent in estimating development of parts, the anterior region which the one calls *medium*, the other should call *large*,—the posterior region which the one calls *full*, the other should call *small*,—the coronal region which the one calls *full*, the other should call *large*,—and so on. The only or chief idea guiding each author seems to have been to obtain the smooth rounding off over the surface, which he regarded as indicative of nothing peculiar or appreciable in either excess or deficiency of individual organs.

The general smoothness may often be found where great deviations from the equal balance exist between the regions, groups, or clusters of organs. In this fact, we have the most fruitful source of errors in estimating development, and the variety of opinion which exists regarding both the equal and unequal balance proportions.

At a farther advanced stage of our inquiries we shall be much better prepared to judge of the subject in all its bearings. I therefore leave it, in the mean time, with one or two remarks.

The *equal balance* and the average heads are generally spoken of as one and the same; and I have, hitherto, followed

the use and wont in speaking of them as the same, not without doubts, however, of the propriety of so doing: but supposing them still, for a moment, to be synonymous, the questions present themselves, What is an average head? What average do we mean, and speak, and write about? Is it an average from a series of inductions embracing all nations, tribes, and people? or, is it the average of any one nation or tribe? Has the average of any one nation, tribe, or class of people ever been ascertained with a moderate degree of care and accuracy? We must answer in the negative. Some little progress has been made in ascertaining average *size*, but as to average shape, figure, form, outline, or development of parts, the scientific evidence is neither collected nor collated yet; even what may be called the "previous questions" have scarcely been mooted—far less discussed. Suppose we were to undertake the discovery of the average head of this or any other nation, how should the inquiry or investigation be conducted? Is each observer to choose "by the estimate of the eye and the hand" what HE *thinks* is an average head? This is obviously what has been hitherto done, and we have glanced at the results. In determining the average head, should both or only one of the sexes be taken into account? A very general opinion seems to prevail, that the male head either chiefly or wholly should be considered. Again, should all ages be included in the average? No, will perhaps be the most general answer to this question,—only the *mature* head. But again, when does the human head reach maturity? do all parts reach maturity at the same time? Supposing all these and many other questions fully answered, and supposing the average heads of twenty, thirty, or forty different nations ascertained and recorded in intelligible terms, it is well known that national peculiarities are as marked as those of individuals are. It follows, that the average head, when accurately obtained, must embody the peculiarities of the nation which it represents; if, then, the average head of any one nation give precisely the equal balance proportions (something very improbable to say the least of it), all the others must, as a matter of course, be over or under the truth in some one or more particulars. How, then, are we to know which is which?

These are questions much easier asked than answered. Their magnitude and importance will be seen at a glance, however; and this is all that I am anxious to press in the mean time. Enough has been said to show that the production of an equal balance model is a much more serious matter than it appears at first sight to be,—that, instead of being one of the easiest as many seem to think, it is really one of

the most difficult problems waiting solution,—and that we may well doubt whether any of the many model heads now in existence (produced we know neither *when*, *where*, *how*, nor by *whom*, except in two or three cases) will stand the tests to which they must be subjected. All the while, the fact must be kept in view, that a clear and definite knowledge of what constitutes the equal balance proportion is indispensable to an accurate estimate of any and all degrees of unequal balance of organs,—that to whatever extent a diversity of opinion exists among phrenologists regarding the equal balance proportion, a similar diversity must, as certainly, exist between them (granting that each observer is always *consistent with himself*—truly a difficult part of the process) in estimating the development of every individual case,—and the record of development cannot convey the observer's meaning to others, who are ignorant of what he holds to be the equal balance of organs.

Estimating.—As long as estimating development is exclusively the work of the eye and the hand, there will naturally and necessarily exist as great a difference of proficiency as difference of observing talents and training can produce, but the existing diversity is even greater than these will account for. Some, as I have already hinted, attempt nothing beyond estimating three or four degrees of development; others pretending to estimate hairbreadth differences—find six, seven, or eight degrees of development in every ordinary head,—a degree of precision which may be within the grasp of a first rate painter, sculptor, or other highly trained artist, but is certainly altogether beyond any inferior attainments. But the chief point to be noticed in this department is the fact that any approach to uniformity in estimating *degrees* of development is not expected—not even considered necessary by many phrenologists.

Scales.—Many scales of terms, words, or figures are in use by phrenologists to express the degrees of development of the cerebral organs. These scales differ from each other in no essential particular except the number of terms of which they are composed; the shortest which I have seen extends to five, and the longest to twenty terms: the whole may be classed under two scales, viz., the short and the long. All the remarks which I made in the previous paper on the terms which are used to designate different sizes of heads, apply with equal, or rather with increased force, to the terms used to indicate development of organs. All the scales are conventional: they bear no relation whatever to any known or scientific standard. None of the terms of any of the scales have a defined meaning or permanent value: each observer uses

the scale which he considers on the whole most convenient, and attaches the meaning which *he* thinks most appropriate to the terms of the scale which he uses. Those who use the short scale, include all the terms in expressing the development of every case which they record, and many who use the long scale follow a practice which is essentially the same as using a short one, that is, they acquire a habit of using a range of favourite terms for all sizes of heads, whilst other observers again, in using the long scale, attempt, in a general sort of way, to choose the most appropriate terms for the size of the head in hand. This is obviously the best way of using the best scale in use, but it is also the most difficult,—so difficult is it that it may unhesitatingly be pronounced, not only impracticable, but impossible in the present state of this department of phrenology; for admitting that the long scale is extensive enough in its range to embrace all degrees of development from the lowest in the smallest head to the highest in the largest one, the observer who could accurately use the appropriate terms for every degree of development in all sizes of heads, would always state the development of the same head in the same terms, and every observer who used the same scale in the same way would state the development of the same head in the same terms (always supposing of course that they are unanimous regarding the equal balance proportions), the same observer would be uniform with himself at all times, and with all others at the same time. Now this uniformity is never seen—never expected, yet the very want of it is decisive of the want of accuracy also.

Uniformity.—We sometimes see uniformity mentioned in phrenological works as something desirable, but at the same time as quite unattainable; and so indeed it is in the use of a long scale (with a short scale uniformity is as easy as it is useless) by eye and hand estimate. No phrenologist would undertake to give the development of the same head in the same terms, with an interval of a week, a month, or a year between; and no two or more phrenologists, going over the same case, would, by any chance, use the very same terms. Hence it happens, that we more frequently hear uniformity spoken of as something that can be easily and safely dispensed with—as a degree of precision, in a word, which is not required in phrenology. It is held to be “sufficient for all practical purposes” if the terms used to express development range always in the same order for the same case: if, for example, one observer repeat his estimate of the same case several times, or if several observers go over the same head, and it is found that the terms in which they express the degrees of develop-

ment exhibit the same "relative positions"—say 4, 3, 5, 6, or 14, 13, 15, 16, or 7, 6, 8, 9, or any similar series,—it is held to be quite a successful estimate, and exhibiting all the uniformity which the nature of the subject admits of. It is certainly a degree of uniformity very rarely attained even by observers who frequently practise together, and much more rarely by completely independent observers, notwithstanding they may be unanimous regarding the equal balance proportions.

If they are at variance on that particular, uniformity in any other particular is altogether hopeless. Let us suppose now for a moment, that ten or a dozen observers have gone over the same case, and that their notes of development exhibit all the uniformity which is generally held to be necessary, what is the amount of information which the record conveys? Simply this,—the medium organs, the more powerful and the less powerful organs are pointed out by either name or number, and so far as the localities of the organs are known and their functions ascertained, we have in the note of development a key to the *tendency*, or rather I should say, to the *direction* of the tendency; for regarding the force or power of the tendency—viz., the capability of the organs—we are left completely in the dark. It is not considered necessary, or at any rate, it is expressly stated and distinctly understood, that the terms in which the development of the individual organs are given, do not give information of the power or capability. The size of the head is stated to be the proper index of the power of the organs, both individually and collectively. Now the size of the head (supposing that to be correctly ascertained) is an index of the power of the *medium* organs, those which are in equal balance proportion—*if any such there be*; but there may be none, as frequently happens in unequally balanced heads; in such cases, and in all cases the size of the head and the note of development leave us uninformed of the power or capability of one and all of the organs which rise above and sink below the equal balance development. The range of power indicated, or intended to be indicated, may be from the force of genius to the feebleness of idiocy, or any

liarities of development calculated to mislead even a well-trained eye. If the posterior portion of the cerebellum, in a given case, be under medium, and Philoprogenitiveness in medium proportion, at least nine observers in every ten will call the latter more than medium; and if it so happen that in a similar case, Concentrativeness, Adhesiveness, and Self-esteem, are also below medium, ninety-nine of every hundred observers will estimate a medium Philoprogenitiveness as large. Taking another case, in which Acquisitiveness is medium or even less, and Alimentiveness much below medium, the former will most frequently be over estimated, and still more frequently if tune also be under medium development. The group peculiarities, as I may call them, of cerebral development are numerous and often perplexing: but I pass over these and other particulars, being anxious to confine my notes to imperfections which clearly and obviously exist, and require immediate attention, with a view to their removal, in order that our science may advance with the intelligence of the age and keep pace with the rapid progress of other departments of knowledge.

Let us now, by way of summing up, consider for a moment the bearings of the foregoing remarks on a note of development.

NOTE.

Name and Age, *P. G*———, 10 years.

Native of *Scotland*.

Education. *Parish School*.

Station. *Farmer's Son. Parents comfortable in circumstances, and intelligent.*

Temperament. *Mixed; Sanguine-nervous preponderating.*

Measurements.

Round	21½	12 to 12.....	5.3	Ear to 10.....	5.4
Over	13½	9 to 9	4.4	" to 15.....	5.5
3 to 34	6.8	19 to 19	4.4	" to 13.....	5.4
6 to 6	5.5	Ear to 3	4.9	" to 22.....	4.6

Development.

No. 1. Amativeness.....	11	No. 12. Cautionness	10	No. 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

The subject selected is a boy at the earliest age recognized, as suitable for phrenological investigation,—viz., 10 years. What does the note enable us to predicate of the boy and 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 size, or above or below the average of the male head at 10 years old. We neither know the truth, nor the possible or probable extent of error.

Comparative size of head.—Not knowing the positive, it is impossible to know the comparative size; but although we knew the positive, being ignorant of the average size of the male head at the given age, we should still remain in ignorance of the comparative or relative size.

Size at maturity.—We know with tolerable certainty what the average size of the male head is at maturity; but knowing neither the absolute nor the relative size of the head given, we cannot say what it will be when it reaches maturity.

Balance of regions.—As conditions, essential to render the series of measurements taken useful in judging of the balance of regions, are uniformly omitted, the whole value of the estimate rests on the skill of the observer, and this again turns, first on his notions of what the equal balance proportions are, and secondly, on his proficiency in estimating the degrees of deviation from the equal balance. Again, he may legitimately adopt either the London, the Edinburgh, the Paris, the New York, or any other model, without saying which, or he may reject the whole, and select or invent some other which he thinks a more accurate guide: there is no specified provision for a common understanding in this particular. Without pretending to either superior skill, accuracy, or honesty, I think it proper to state this much; that if other phrenologists consistently carry out in practice the ideas of equal balance proportions which are embodied in the model busts used in their locality, some would estimate the anterior region higher, others lower; some would estimate the posterior region higher, others lower; some would estimate the moral region higher, and others the lateral region lower than I have done in the

most appropriate for each size of head, and the development of each organ. The terms chosen must be regarded in the usual way, as very much more a matter of taste, whim, or chance than anything else. Let it be taken for granted for the moment, that both the regions and the organs have been estimated and recorded with, at least, an ordinary degree of care and skill; what amount of information does the note convey of CAPABILITY and TENDENCY?

Capability.—The organs marked “12” may fairly be regarded as of the medium capability, power or manifestation, value indicated by the size of the head. If we knew the one, we should also know the other; but being left in ignorance of the one, we are equally so of the other. It is also certain, that the organs marked “13” and “14” are above, and those marked “10” and “11” below the medium power, whatever that may be; but how much or how little—either the one may be above or the other below the medium—we have no means of knowing.

Tendency.—The *direction* of the tendency is seen, but the *force* or power is not. The organs marked “14” are the most powerful; those marked “10” the least so, and the other organs are of intermediate degrees of power corresponding to their respective marks; this much we can affirm with certainty: but how much the strongest exceeds the weakest, or any of the intermediate organs in power, we have no means of knowing.

This much, or rather this little, we can 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, which takes place between ten years old and maturity.

The note of development which we have 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 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 has reached, or might, could, would, and should reach. If it were farther practicable to collect a hundred or a thousand notes from as many phrenologists, practising in widely-separated fields of observation, and to submit these to one who never saw the head in question, and knew not what was meant, it appears to me extremely improbable he would ever suspect that any considerable num-

bers of the notes referred to the same head. 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; and the estimated development of the regions and organs—modified partly by conflicting ideas of the equal balance proportions, and partly by the talents and acquirements, the proficiency and the pretensions of the individual observers—would in all probability be variable to an extent only limited by the number of notes compared. But granting that the whole hundred or thousand, or any larger number of notes were unanimous in every particular, more definite information would not be obtained from the whole than from one.

We have seen what the sum total of that information amounts to. It is as infinitesimally microscopic as the active elements in a homœopathic prescription, but it is precious withal; precious as all pearls of truth are, and, unlike other "pearls of great price," would be much more precious if they were more abundant, and much more prized if the workman executed the "setting" with the skill necessary to let the real size and beauty of the pearls be seen. Yet our system of observation and record "is sufficient for all practical purposes" we are told; and for some pernicious purposes also, it might be added; as the warm embraces of the unprincipled quack, and the cold neglect of quandom friends abundantly testify. But how are matters to be mended? is the next question. How can practical phrenology be improved? By colleges, councils, boards, and seals, we are often answered. Yes, truly, it is "small by degrees" that improvements come from such quarters.

The Morisons and St. John Longs might then rejoice at their lengthened prospects of lucrative practice. They are powerful enough to impede the progress of popular knowledge, and numerous enough to keep each other in countenance for a long time to come yet; little need is there to swell their ranks by masses of fashionable indolence, aristocratic imbecility, and "vested interests in things," as they are made "respectable" by pieces of parchment "signed and sealed before witnesses." Could a college of cardinals have extinguished astrology before Copernicus, Galileo, and Kepler lived and laboured? It is

are able and willing to remove, but who may have hitherto overlooked them. I only regret, though I can hardly blame those who saw these imperfections very clearly long ago, that they preferred to labour in other departments where precision is more appreciated, and of course more aided and encouraged. Aberdeen, December, 1848.

VII. *Original Letter by Gall.*

TO THE EDITOR OF THE ZOIST.

Rosawitz, near Bodenbach, Bohemia,
May 27th, 1848.

DEAR SIR,—It was my intention ere this to have sent you a paper on the newest psychological theories of certain German physiologists, but the extraordinary excitement in the political world, the revolutions which are taking place around me, have so occupied my thoughts, and indeed my pen too, for the last three months, that I have been unable to devote myself to purely scientific subjects. I hope, however, before long, to return to old occupations, and to redeem my promise. In the mean time, I forward you a translation of an original letter from Dr. Gall, which was placed in my hands last winter by the gentleman to whom it was addressed. Dr. Hoser was for a very long period of time private physician to the late Archduke Charles, and, as the letter plainly shews, was an intimate friend of Gall. He now resides in Prague, and though 80 years of age, I found him last winter—in confirmation of Gall's estimate of his sense of locality—occupied with making a beautiful and correct model of the Riesengebirge. Dr. Hoser, like all those friends and acquaintances of Gall whom I have met with in Germany, preserves a warm recollection of the latter's love of scientific research, and of the uncompromising truthfulness of his character. The letter to Dr. H., though written in a playful tone, and containing nothing of importance, seems to me still worthy of a place in *The Zoist*,—of being put on record in case a biography of the *great man* should ever be attempted.

Yours very truly,
R. R. NOEL.

to spare,—you know, yes, that you know, too,—to whom it is devoted. I have thought of you, however, many hundred times, and indeed I find almost as much pleasure in thinking of you, as of a beloved fair one. I am glad to know that you go so often to Okels; they are excellent people, are they not? and what does the clever amiable grumbler say to all the stuff about me in the newspapers and journals? Tell him that if he says and thinks of it otherwise than I do, I shall cease to point to his head when I wish to speak of something rational. Walter's pamphlet you may let him read, too; I allow him to laugh over it with all his heart, and to indulge in a little malicious pleasure. But, as to the rest,—I repeat it to him once more,—he must hold it in high respect. If now and then we may indulge in talking nonsense, it is as well, at least, to have our nonsense paid for. Spurzheim is converted, and highly delighted with the gold snuff box which he has received from the queen. What passes within you, my dear Hoser, when you hear of my journey? You would like to be with me, is it not so? Often do I wish you this pleasure. Why have I not the sense of locality as strongly pronounced as you have? To what parts of the world should I then not wander. As it is, heaven only knows where I may not yet come to. With Germany, at least, I shall not have done so soon. If I shall follow all the invitations I receive, I must become a bird of passage, *ubi panis, ibi patria*; this to be sure is *not* my motto; but at 47 years of age, thanks to the shrinking of the organs, one can do much for a handsome round sum of ducats. Besides, this is the only way to give my doctrines (*lehre*) a firm footing; they would otherwise have been disseminated only piecemeal. People must see and touch; is it not so? What results from eternally platonizing and arguing *a priori*?

“The head-surgeon, Harlass, who has given you this letter, is a man worthy of being recommended. He is a friend of Weibel, the military surgeon in ordinary to the king; a man who has shewn me every possible kindness in Potsdam. I hope you will allow him to visit you every now and then, and introduce him to Wall and Nard. I hear he is very shrewd.

I was lecturing; was this expected of me? Pray enquire if I am bound to send to the Vienna censors a trifling work (guide to my lectures) which I have been obliged to promise to publish. I will not present an 'humble petition,' for I must continue independent, to follow my bent as I like. Will you have the kindness to write to me soon on this head? To-morrow I start for Leipzig, to which place I ought to have gone long ago, if the king and queen had not detained me. However, this has caused me a vast deal of pleasure. You cannot conceive how correctly the king has seized upon everything, nor what a heavenly, lovely, and dear creature the queen is! Well, I am not surprized at myself, for speaking with such enthusiasm. I have even dissected the brain before them, for the king wished to see with his own eyes the value of Walter's assertions, and the queen is just as much in love with my system, as I am with her. Now you can judge how well I have explained all. But forget Kant's saying, that he who falls in love with a queen is a fool; the poor fellow had probably never seen Louisa of Prussia. Give a kiss from me to your little wife, and with greetings to all friends,

"Yours,

"GALL.

"Spurzheim sends his compliments."

. Dr. Hoser's remarks on the persons mentioned in the above letter: *Okel*, a counsellor of state, and a patient of Gall's, transferred by him to Dr. Hoser on leaving Vienna. *Well*, a rich apothecary in Vienna, at whose table Gall and Hoser often dined. *Nord*, director of the public hospital in Vienna, distinguished for his extraordinary tact in the reading of disease. *Walter*, the celebrated oculist and physician to the late king of Bavaria; author of two pamphlets on Gall's discoveries.

R. R. N.

VIII. *On the Ancient Magic Crystal, and its probable Connexion with Mesmerism.*

EVERY one has heard of the *crystal*, by means of which pretenders to magical powers, &c., formerly asserted that they could call up and render visible the forms of angels, demons, the spirits of the dead, distant or otherwise invisible scenes, the absent and their occupations at the time, &c., &c.

The famous Dr. John Dee, or rather his coadjutor, Edward Kelly, gave out that he could not only cause spiritual beings

to appear in his crystal (which is said to be preserved in the British Museum), but could also constrain them to answer whatever questions might be put to them. However clear it may be that these were simply the pretensions of a person who found it profitable to take advantage of the well-known credulity of the British public in matters of this as well as of many other descriptions, still the appearance of "visions" (as they were called) in a crystal, may perhaps deserve a little impartial investigation.

It has been proved beyond doubt, by Mr. Braid of Manchester, and other highly respectable authorities, that by earnestly regarding any small object in such a manner as to fatigue the muscles and nerves of the eye, the mesmeric sleep or trance may be induced without the co-operation of a second person or magnetizer. Now, let us apply this fact to the case of the (so called) *magical* crystal.

Previously to looking into this mysterious instrument, a vast number of superstitious rites required to be observed. These were, the preparation of two concentric circles on the ground, between which a variety of mystical words and characters were chalked. In the interior or centre of these circles the operator was to stand while invoking demons, angels, spirits of the dead, or the appearance of distant scenes, and the occupations of the absent.

These circles, as also a plate of gold, or piece of vellum, inscribed with certain cabalistical signs, letters, names of the Deity, &c., and suspended round the neck, were intended to prevent any attacks from evil demons, who, it appears, did not approve of invasions on the spiritual world; and this will not seem surprising, when we state that the magician's spells were said to be so potent as to force those summoned to reveal even their own family secrets and modes of living; and they, no doubt, were as averse to having their private concerns exposed and commented upon by human beings, as the latter are to any interference on the part of the unseen world with the occupations and other circumstances connected with our daily life.

In order to obtain a command over the beings of the invisible world, a certain form of address to them, or incantation, is specified in works upon magical and cabalistic matters; and the most approved modern author on these occult subjects, viz., Barrett,* gives a prayer to God, which is to be repeated previously to invoking the "vision," and which, from its solemnity, shews that he must have been either a thorough

* The *Magus*. By Francis Barrett, F.R.C., &c., quarto. London, 1801.

believer in the science (as it was termed), or one of the most impious blasphemers that it is possible to conceive. Indeed, the introduction of any form of address to the Almighty, under such circumstances, must lead to one or other of these conclusions.

A number of other ceremonies were to be observed, both before and during these invocations; such as the assumption of a particular style of dress; the use of consecrated water and tapers; a magic wand or staff covered with characters, words, symbols, &c.; fumigations with different kinds of spices and perfumes; wearing the great seal of Solomon, &c., &c.; but one chief observance must be particularly noticed, viz., strict previous fasting.

It was said, that the longer and more rigidly this had been adhered to, before using the crystal, the more free did the operator become from the grossness of humanity, and, therefore, the more likely to be obeyed by the shadowy forms which might appear. The crystal was placed at a certain distance from the eye, and contemplated attentively until the desired vision appeared. It was necessary that the whole attention and powers of mind should be concentrated on the subject of the expected apparition or vision, and that *perfect silence and stillness should be observed* after repeating the introductory prayers, incantations, &c., unless a demon proved refractory, and refused to appear; when a more urgent and powerful formula was to be had recourse to.

Without entering on the much disputed ground of the reality of mesmeric phenomena, as extending to *clairvoyance*, or the perception during the mesmeric trance of what is, either from distance or other causes, invisible to others, or wholly beyond the ken of the waking senses,—let us *assume* their truth, supported as it is by a large and respectable body of evidence.

We have seen that one principal preparation for the seeing of visions in the crystal was *fasting*. This practice is well known to produce, in those whose health is not injured by it, an improvement in the intellectual powers, or, at least, an increased capability of application to studies requiring much reflection and a clearness of mind, along with a vividness and flow of ideas which we find it impossible to command when the stomach contains a certain portion of aliment.

According to writers on the use of the crystal, the success of the experiment varies very much in different individuals. A steady, immovable contemplation of the object, and a concentration of the whole mind upon the subject on hand, are said to be absolutely requisite in all. It is stated, that some indivi-

duals are favoured with the expected phantasm, or with a view of the situation and employment of their absent friends, in ten or fifteen minutes, while in other cases, one, two, or more *hours* elapse before anything is seen. Those who assert that they have succeeded in bringing scenes and other objects into view, state that, immediately before the apparition is beheld, the crystal becomes clouded or darkened, and that this appearance is accompanied by an indescribable feeling of awe and faintness on their part, which vanishes as the glass gets brighter. The crystal is said then to become exceedingly bright, as if it were illuminated by an effulgence pervading its interior, in the midst of which the vision appears. Now, the fixed and earnest gaze directed to a particular object, and the concentration and abandonment of mind to one idea, are precisely analogous to one of Mr. Braid's methods of inducing the mesmeric trance. The mental or psychical perceptions may fairly be supposed to be in a highly acute condition from the previous fasting; and, although long abstinence from food is well known to have occasionally the effect of actually *creating* imaginary appearances or baseless phantasms in some persons, yet, giving this objection all due weight, and of course rejecting all the superstitious observances and rites attending upon the ancient use of the crystal as only worthy of the knaves who employed them, let us just hazard the idea, that *some* at least of those who used this agent actually fell into a mesmeric condition *unconsciously*, and that they not only did see certain distant scenes and occurrences, such as the occupations of absent friends, &c., but also that they themselves were deceived as to the nature of the phenomena which they witnessed, and conscientiously attributed to supernatural agency what was in fact merely the *now* familiar, although little understood, mesmeric clairvoyance.

If the accounts are to be depended on which Messrs. Spencer Hall, Braid, Dove, Lang, Dr. Elliotson, Rev. Chauncey Townshend, Miss Martineau, and others have given, (and no one surely would doubt the veracity of these individuals, neither is it at all probable that imposture could have been successful in all the cases which they report as having witnessed,) we must believe that there are certain conditions of the human constitution which are denominated mesmeric, and in which the spirit or power of perception becomes, for a time, to a *certain degree*, a separate existence, or partially detached from the material or corporeal part of the individual, and is actually present at, and cognizant of places and circumstances at indefinite distances from the body.

A young woman (whose exhibitions of clairvoyance are

mentioned in Mr. Lang's work on the subject,* and several of which exhibitions the writer of these observations witnessed himself,) was observed to become more *clear* in her descriptions of distant (and to her utterly unknown) localities, when desired by her mesmeriser to "look" steadfastly into a tumbler of water. To *look* is here a wrong expression, at least as far as the *bodily* eyes were concerned, as she was at the time completely blindfolded; but certainly, whatever was its effect upon her *mental* vision, her answers to the various queries put were more distinct and minute while she *seemed* to regard the glass steadily. If the writer's memory does not deceive him, she said that she *saw in the glass* the objects which she described.

The conclusion, therefore, is, that, if there be truth in clairvoyance, it is probable that there was the same degree of truth in "divining" (as it was termed) by the crystal; and that certain objects appeared in it in consequence of the experimenter's having induced a mesmeric condition of his own system, by the intense and immovable gaze with which he regarded it, and by the concentration of his mind upon the subject on hand.

I subjoin a description of the crystal, as given by Barrett in his *Magus*. The latter may be acceptable to some one of your readers who may wish to try the experiment for himself. I should suppose that no one would go to the expense of a *rock* crystal, as a sphere of flint glass, free from air-bubbles and well-polished, must answer the purpose quite as well. It should be set in a frame of black wood. The symbols, words, &c., to be engraved on a plate of gold, of course belong to the superstitions connected with the ancient use of this (it may be) mesmeric agent.

"Of the making of the Crystal, &c.,

(From Barrett's *Magus*.)

"Procure of a lapidary a good, clear, and pellucid crystal, of the bigness of a small orange, *i.e.* about one inch and a half in diameter; let it be globular or round every way alike; then, when you have got this crystal, fair and clear, without any clouds or specks, get a small plate of pure gold to encompass the crystal round one half; let this be fitted on an ivory or ebony pedestal; let there be engraved a circle round the crystal with characters around inside the circle next the crystal; afterwards the name '*Tetragrammaton*.' On the

* *Mesmerism; its History, Phenomena, and Practice.* Fraser and Co., Edinburgh. 1843.

other side of the plate let there be engraved, 'Michael, Gabriel, Uriel, Raphael.'"

Barrett goes on to describe various other mysterious symbols, &c., which are to be engraved upon the table on which the crystal is to be placed, but the above will serve to shew the wretched superstitious absurdities which were believed in by many of our forefathers.

It might be interesting to examine more into the relative effects of a fixed gaze upon lucid or bright objects, and upon those which are opaque and without lustre, in producing the mesmeric sleep.

Edinburgh, 1848.

G.

NOTE.

The incident mentioned at p. 68 curiously corresponds with the ancient account of the divinations of the Emperor Didius Julianus, quoted in the paper on *Traces of Mesmerism in Antiquity*, *Zoist*, No. XI., p. 313, in which a speculum is mentioned, although the divining agent was a blindfolded boy. "Fecit quæ ad speculum dicunt fieri, in quo pueri præligatis oculis, *incantato vertice*, respicere dicuntur. Aelian. *Spart.*, c. 7."

Divination by means of crystals is referred to as employed in antiquity, to compel the appearance of gods or spirits, as Ulysses is said by Tzetzes (ad Lycophron, 813) to have evoked Teiresias by the *λεκανομαντεία*, described as of the same nature as the *κρυσταλλομαντεία*: on this subject the learned article, *Magia*, in Pauly's *Encyclopædia*, refers to Psellus de Dæm, p. 359; apparently the treatise referred to by egregious Tom. Taylor, the platonist, in Appendix to his *Bacchic and Eleusinian Mysteries*. Nothing is to be found on the subject in the short dialogue of Psellus on the influence of demons, though much else that is illustrative of the process by which the natural vagaries of a disordered nervous system were of old interpreted as demoniacal agency.

One of the interlocutors relates the phrensy of his brother's wife, who, when delirious from a difficult confinement, became excessively violent, and muttered sounds which were unintelligible, but assumed by the witnesses to be language. All were at a loss, but some of the women, "with the natural readiness of the sex at an emergency," (*και γαρ εισι γένος εύρετικόν, και προς το συμπίπτον αντισιμώντατόν.*) brought a hideous Armenian, who scolded her violently in his own language, at the same time threatening her with a naked sword. The sick woman, to the wonder of all, answered him in Armenian, a language of which she had no previous knowledge,

at first boldly, but at last more and more submissively, until she fell asleep. She awoke recovered, and could give no other account of her sufferings than that she had been alarmed by a female spectre with loose hair. Very puzzling indeed, says the sage narrator, for this would seem to imply that demons are male and female like mortal beings of the earth; and then do demons differ amongst themselves in language as well as sex, speaking some Greek, some Chaldee, some Persian, &c.; and lastly, how came the demon to be alarmed at the naked sword of the magician (*γους*)? It could scarcely be susceptible of mutilation, &c., &c.

Perhaps the comments of the Greek are not fuller of false assumptions than those of many a modern physiologist on the phenomena of the same class of disorders, and at least he is modest enough to admit the existence of difficulties, and does not hold himself bound to deny or ignore everything which he finds it beyond him to explain. Instances are on record of the recovery in delirium of languages forgotten since childhood, and others that come still nearer to our anecdote, in which, however, it will be observed, that we have only the word of the worthy exorciser that the answers he received were really intelligible and Armenian.

L. L. D.

London, March, 1849.

IX. *Clairvoyant comprehension of unknown Languages.* By
Mr. ALFRED ROFFE.

TO THE EDITOR OF THE ZOIST.

SIR,—In the *Seeress of Prevorst*, Dr. Kerner relates that “the seeress, in her sleep-waking state, frequently spoke an unknown language, which seemed to bear some resemblance to the Eastern tongues. . . . She was perfectly consistent in her use of it, and those who were much about her gradually grew to understand it. . . . She knew nothing of it when she was awake. The names of things in this language, she said, expressed their *properties and qualities*. Philologists discovered in it a resemblance to the Coptic, Arabic, and Hebrew; for example, the word *Elschaddai*, which she often used for *God*, signifies, in Hebrew, the self-sufficient, or all-powerful.*

It occurred to me, that it might interest some readers to compare the above extract with the following passage from the life of the celebrated mystic writer, Jacob Behmen. If the testimonies are worthy, an additional case is shewn of

* See pp. 116, 117, Mrs. Crowe’s translation.

the *spontaneity* in one person, of what was mesmerically induced in another. May not the phenomena of the "unknown tongues" have a relation to those of the seeress and Jacob Behmen ?

ALFRED ROFFE.

48, Ossulston Street, Somers Town.

"Amongst the former friends of Jacob Behmen, mentioned by me, there was one in particular whose intimacy I have frequently enjoyed; who was able to acquaint me how that one Tobias Kœber, a doctor of physic here, and whom I also still remember, has often put Jacob Behmen to the test with his Language of Nature.* For as they would be taking a walk out together as intimate friends, and shewing the flowers, herbs, and other productions of the earth one to another, J. B. would, from their outward signature and formation, immediately intimate their inward virtues, effects and qualities, together with the letters, syllables, and words of the name inspoken and ascribed to them. It was, however, his custom, first of all, to desire to know their names in the *Hebrew* tongue, as being one that had the greatest affinity to that of nature; and if its name was unknown in that language, he enquired what it was in the *Greek*. Now then, if the physician had told him a *wrong* name, the other, upon comparing its property with that of the plant, and its signature, viz., its form, colour, &c., soon discerned the deception; avering that it could not possibly be the right name: for which he was able to allege a sufficient proof. And from hence I dare venture to say it has come, that the report was spread about concerning him, that he was able to speak foreign languages; which was, however, not the case, nor did he ever boast of any such ability. Indeed, he was able to understand such languages in others, if he heard them speaking in them, according to the testimony of Mr. David De Schweinich, Lord Intendant General of the Principality of Lignitz,—which he, a little before his end, gave some to understand;—for this worthy gentleman being, together with several other gentlemen of eminence and literature, at an entertainment in Lignitz, had it in his power to relate several remarkable things about J. B., whom he had one time sent for, and entertained at his own village or estate: which things were afterwards told me again by a person of veracity, who was there at the same time. Amongst other stories related by Mr. De Schweinich, in reference to the languages, he dropped these words, that he, viz., J. B., knew every thing we talked about, although

* The seeress said of her language that it was *natural* to all men.

we spoke in *Latin* or *French*; assured us also, that we might talk in what languages we pleased, he should understand us nevertheless: which he could do by the mediation or help of the language of nature, which he understood, &c.*

*. I have transcribed this from "Memoirs of J. B. Now first done at large into English, &c., &c., by Francis Okely, formerly of St. John's College, Cambridge. Published at Northampton, 1780."—A. R.

X. *Cure of Vomiting with Mesmerism, attended by interesting mesmeric Facts.* By Mr. CHANDLER, Surgeon.

"Our readers will smile when they consider that all this implicit belief in miracles by touch was in a state of activity at the beginning of the century in which some of them were born. However, the soft white hand of the regal lady, beneath which Dr. Johnson bowed his suffering body in childhood to receive the royal prayer and benediction, was, at least, as good as the passes of the *modern mesmerism*; and many a brow that has not submitted to the cross in baptism 'as too superstitious,' has bent beneath the sway of a *mesmeriser*."—Agnes Strickland's *Lives of the Queens of England*, vol. xii., p. 109.†

THE following case of hysteria is at your service for publication, if you deem it worthy.

Elizabeth C——, aged 19, of fair complexion and lymphatic temperament, had been falling gradually out of health for the last three years. The catamenia were very irregular and her appearance was becoming chlorotic. She suffered from severe pains in the back and left side, with great lassi-

* From a letter written by a Member of the Council at Goerlitz, contained in "The Faithful Narrative of Cornelius Weissner, M.D."

† We happen to know that Mr. Chandler, on reading this tit bit of conceit and nonsense, wrote politely to Miss Strickland nearly a year ago, offering to shew her some mesmeric cases, if she would do him the favour of appointing her own time for a visit to his house. She has never condescended to notice that gentleman's invitation. Dr. Elliotson begged some friends of his, who are acquainted with her, to ask her reason for such conduct; and she replied, like an underbred woman, that she could not answer every letter that was sent to her. She not to condescend to reply to every note sent her, and especially a note offering her what, were she not as ignorant as she is ill bred, she would have regarded as a very great kindness and as a fine opportunity of seeing the greatest of nature's wonders, while Miss Martineau and even the Duke of Wellington find time to reply to the humblest persons who write to them! We have never opened any of her compilations, but one critic thus speaks of her, and shows that the same want of intellect which makes her reject mesmerism leads her to swallow absurdities. "Miss Strickland cannot find it in her heart to *reject any authorities*, she may have fallen in with. 'All's fish that comes to net,'—from an old ballad, a remote genealogical fact, or some very *questionable gossip*, up to a state paper; and she does not always penetrate the meaning of what she thus *takes without discrimination*. 'This princess of antiquarian penny-a-liners' has a 'deficiency in critical acumen that prevents her from selecting what is necessary and rejecting the rest.' Her book is 'an olla-podrida of anecdotes, curious gossip, and *questionable conjectures*.'"—*Spectator*, 1842, p. 907, *Review of Miss Strickland's "Queens of England."*—*Zoist*.

nde and debility. For the last two months she had vomited her food at every meal immediately after taking it; at the same time her appetite was so good that no sooner had the stomach rejected its contents than she was quite ready to eat again. It was, in fact, a clear case of hysterical vomiting.

I saw her, for the first time, on the 6th of June last, and of course commenced treating her *secundum artem*, with steel in various forms. But the disease proved as intractable as this disease usually does. The poor girl beginning to get tired of medicines which afforded her no relief, I ventured to propose mesmerism, *as I knew the parents to be sensible people*, and I found no difficulty in persuading them to allow it.

I commenced on the 1st of July, and mesmerised half an hour without any perceptible effect.

2nd. Ditto ditto.

3rd. The eyelids drooped for a few seconds occasionally.

6th. Ditto ditto.

7th. Her eyes closed after half an hour and remained so a few minutes.

8th. No visible effect.

10th and 11th. Ditto.

18th. Ditto. Having been absent from home, the mesmerism has been omitted since the 11th.

19th and 20th. No effect. The symptoms of the disease have remained the same without the least mitigation.

21st. (12th time of mesmerising.) There was more effect than there had been before. The peculiar mesmeric drooping of the eyelids was very apparent, and, had I not been suddenly interrupted, I have no doubt she would have fallen asleep.

22nd. Mesmerism was unavoidably omitted.

23rd. *She has kept down all her food yesterday and to-day, though she has not retained a meal before for nearly three months.* Here is a triumph for mesmerism. No sooner is my patient even slightly affected, than her most intractable symptom ceases. Hear this, ye steel-hearted and iron-brained *scientific* physicians, and still continue to cram your patients with *mistura ferri composita*, &c., &c., in true empirical style: for I challenge you to give any better reason for your steel treatment than the veriest quack can for using his nostrums, viz., they appear to have done good *sometimes*. Now mesmerism never fails to cure hysteria. In the course of the last ten years, I have attacked many cases,—some of them of long standing,—and have not had one failure, and I think mesmerists in general will be able to make the same bold assertion.

I no sooner commenced the passes to-day than the eyelids began to droop, and in ten minutes she went into the mes-

meric coma. After a short time I awoke her, and mesmerised her by three slow passes. On repeating the same process, she went off with two passes, and afterwards with one. There was PERFECT catalepsy and insensibility to pain. She answered *me* any questions readily, though she did not appear to hear when her mother spoke to her; and she remained perfectly unconscious, when awake, of all that had been done or said during her sleep. The suddenness of the effect in this case was most extraordinary. She jumped all at once into a somnambulant state, and, if any one will have the hardihood to tell me it was collusion, he must also admit that the three months vomiting was feigned; or why did it leave at the exact time of the patient being affected by mesmerism? A curious *coincidence*, I suppose. Mesmerism has great luck in curious coincidences. Diseases constantly give way just as the patients begin to feel its effects. It is really very obliging of them,—they appear determined to support us.

Aug. 1st. She has been mesmerised daily since last report, and with one or two trifling exceptions, she has kept down all her food. Her appearance is much improved, and she is very much stronger and better. The catamenia have appeared, and much more profusely than for the last two years.

12th. Not quite so well these two days. She retains only two meals a-day, and suffers again with an occasional pain in the back and side.

20th. Finding the unpleasant symptoms to continue, I thought mesmerised water might be useful. Without making any remark, I mesmerised a tumbler of water before her, and asked her to drink about half of it. I continued talking to her mother who was with her, and, in about twenty seconds, my patient's eyes closed just as they do by passes. When I awoke her she appeared quite conscious that the water had sent her to sleep, but declared that she had not the least expectation that it would have done so. I mesmerised a bottle of water for her to take with her, requesting her to take one sip after each meal to enable her to retain it, but told her not to go to sleep: and I directed her to take a good draught at 10 in the morning, in order to have a second nap in the day; and I requested her mother to awake her in about half an hour. I may remark that no other person can mesmerise her but myself, although any one can awaken her by making transverse passes.

21st. My plan did not quite succeed. She had her nap at 10 o'clock, and awoke much better for it, but the sip after her meals had no effect in keeping them down. I therefore desired her to take the sip of water before each meal. This

succeeded admirably, and she continued to improve until—

Sept. 3rd, when the vomiting again returned, and continued in spite of the water taken, not only before and after but even during the meal. As she expressed herself always much more benefited by coming to me to be mesmerised than by her having her nap at home, I thought it might be beneficial to mesmerise her twice a day, and accordingly told her to come at ten in the morning as well as at four in the afternoon. This soon told well. She kept down at least two meals a day, and her appearance was soon much improved. But, unfortunately, shortly after this, two of her younger sisters died of malignant scarlatina, and her mother took the disease in its worst form, so that my hysterical patient was obliged to be chief nurse for nearly a month, during which time it was found impossible to continue the mesmerism with any regularity: and, what with the anxiety and the neglect, she relapsed very considerably. I commenced mesmerising her again about the middle of November. She began to improve after a few days, and in three weeks she was again quite relieved from all her unpleasant symptoms. Up to the end of January she would occasionally complain of pain in the side and back, but it was always immediately relieved by a mesmeric nap. *She has not returned a meal since Christmas.* The catamenia are now quite regular; her appetite is good, and her general health better than it has been for several years. She is now talking of emigrating to Australia, and I have signed a certificate for the purpose of obtaining her a passage, so thoroughly do I consider her health re-established. I continue to mesmerise her for a few minutes once a week, merely for the purpose of keeping an eye upon her.

I will just mention the principal phenomena that have occurred in this case. I named that she was not affected until the twelfth time of mesmerising, and that her disease then immediately received its death-blow; and that she all at once fell into a state of great susceptibility. I may now state that she did not appear to advance much in phenomena after this time. Had I tried the water, &c., I have no doubt it would all have succeeded immediately. Having observed the unpleasantness and, I may add, danger of patients becoming so very susceptible,—so as to go off with one pass or even a nod,—I desired her in her sleep, during one of her first mesmeric naps, not to go to sleep until I had made three passes. This she always strictly adhered to, except on one occasion, when I had told her the day previously (during the sleep) to go off on the following day with two passes. I also requested her not to go to sleep if any one else attempted to

mesmerise her. This she strictly obeyed, even though I were present and *told her whilst awake to submit to be mesmerised* by another. I have no doubt if another person were to mesmerise her several times for some minutes each time, that he would succeed. I made this arrangement with my patient, in order to quiet the fears of her friends and the tongues of our officious enemies, who are ever ready to preach of danger and immorality; and I shall always do the same when practicable, and would recommend the plan for adoption by mesmerists in general. I also make it a rule never to mesmerise a female patient in the least degree susceptible without a third party being present. This rule ought, I think, to be most rigidly adhered to by all who have the interest of mesmerism at heart. It would so completely disarm our would-be-moral enemies, who perhaps measure our corn by their own bushel. Let them once become acquainted with mesmerism, and they will feel ashamed of ever having harboured such foul ideas.

The catalepsy in this case is perfect, that is, the head, body, or limbs may be placed in any position, and may be moved at pleasure, there being no rigidity; and yet, if the patient is awakened, she retains the exact position she was placed in, until transverse passes are made or the parts are blown upon; for, if an arm be raised and again put down by the side, or if a part be touched during the sleep, there is neither power nor feeling in that part when she is awakened, until it be demesmerised. Finding the waking process by passes more tedious than usual, I adopted a fresh plan: I told her in the sleep always to awake when I clapped my hands three times. This succeeded admirably, and she was more comfortable when awakened by this plan. I can mesmerise the floor by making passes over it, and she will instantly fall asleep when her foot rests on the part of the floor I have touched. I can also make anything invisible to her by telling her (whilst in the mesmeric coma) that, when she awakes such a thing is to be so. But as these two experiments are disagreeable to her, I never repeat them; for, as I think I have observed on one or two former occasions, I mesmerise for the cure of disease and not for amusement, and I find by experience that anything unpleasant tends materially to retard the cure.

I wish some mesmerist, who has the time and opportunity, would institute a series of experiments with the crystals, and publish the result of his experience. I feel deeply interested in the subject, but cannot devote the time necessary to the carrying it out in that systematic way which it demands.

My friend—Mr. Holland, has in hand a beautiful case of benefit without visible effect, but it is not yet sufficiently

advanced for publication. The patient is a boy who suffered from the most horrible convulsive fits,—I suppose hysteria,—and has been discharged, incurable, from several institutions. The benefits of mesmerism have been most marked and rapid.

THOMAS CHANDLER.

58, Paradise Street, Rotherhithe,
March 12th, 1849.

XI. *Remarkable Mesmeric Phenomena.* By Mr. ADAMS, Surgeon. Communicated by Dr. Ashburner.

Lymington, Feb. 12th, 1849.

MY DEAR SIR,—I beg to send you the particulars of the case of mesmerism of which I spoke when I had the pleasure of seeing you in Hampshire, a few weeks ago. Although there may be nothing novel or surprizing in it to those who like yourself have devoted great attention to mesmeric phenomena for many years, yet, perhaps you may think it useful to obtain its publication in *The Zoist*; for it is only by the reiteration of well authenticated facts, that the truth of mesmerism will ever be adequately impressed on the public mind.

I remain, my dear Sir, yours faithfully,

Dr. Ashburner.

N. ADAMS.

In the month of October last, Mr. Maule, a medical pupil of a friend of mine (Mr. Good, Surgeon, of Sturminster, Newton, Dorset) came to reside with me for a few weeks at Lymington. Mr. Maule informed me that some months previously he had attended a lecture on mesmerism, at Blandford, given by Mr. Davey; knowing nothing before on the subject. Mr. M. submitted himself to Mr. Davey's manipulations, and proved to be a very susceptible subject. He was soon completely influenced, and manifested phrenomesmeric phenomena. Mr. Maule, on his return to Sturminster, tried his hand on Mr. Good's man-servant, William Thorn, and he also was readily put into the mesmeric state, and manifested phrenomesmerism as perfectly as it is possible to conceive. Mr. Maule observed to me, that the facility with which he could put Thorn to sleep led him to believe that he might do so at this or any other distance. Lymington is about 46 miles from Sturminster. I encouraged him to try, and suggested that he should first write to Mr. Good, and state to him his intention, in order that Thorn, though not apprized of it, might be out of harm's way. Half-past seven o'clock in the evening was the time fixed on, and at that

time Mr. Good ordered him to sit down in the kitchen and mind the house whilst he was absent. On returning, in about twenty minutes, Mr. Good found Thorn in a state of profound coma, from which he had much difficulty in arousing him, and not at all resembling natural sleep, which with him is of a very light character. Thorn moreover told Mr. Good that, before he fell asleep he had lost the use of his legs; he had endeavoured to kick the cat away and could not do so.

This experiment seemed conclusive enough, but we thought it as well to have another; and I wrote to Mr. Good myself, stating that Mr. Maule would mesmerise Thorn, at half-past nine the next morning, about the time he would be returning from breakfast, being an out-door servant. I requested Mr. G. to take no notice whatever to Thorn of what was intended, and not to put him out of his routine work in any way, so that not the slightest suspicion or thought on the subject might be raised in his mind. It appears that on the morning in question, and at the hour specified, Thorn was going across the meadow with a bucket in his hand to feed the pigs, when he was taken in such a sort of way, as he afterwards expressed himself, as if he were drunk. He could not proceed with what he was about, but put down the bucket and went into an adjoining barn and lay down; he was there half an hour in a state of unconsciousness.

Mr. Maule conducted his operations in the following manner. He went into a room by himself and was engaged about half an hour in the mesmeric process: he used passes for about ten minutes, and then sat down in a chair and looked very steadfastly as if the patient were before him, keeping his mind on him alone and exercising his volition towards accomplishing his object.

William Thorn, is 24 years of age, of sanguineous temperament and temperate habits. He has a full development of the intellectual and moral organs, and of Firmness and Self-Esteem. His education does not extend beyond the bare capability to read and write.

N. ADAMS.

Lymington, Hants.

XII. *Mesmeric Cure of Blindness of twenty-six years' duration.*
By a LADY. Communicated by Dr. Elliotson.

“Dr. Elliotson feelingly and somewhat indignantly deploras the indifference which the profession has shewn to the miracles of mesmerism. He says they are as indifferent to mesmeric facts ‘as the cattle grazing in the meadows are to the wonders of the steam-carriages passing by them on the railroads.’ The simile is more applicable than Dr. Elliotson supposes. When the trains first began to run, the cattle scoured away in all directions, as if some DEMONS OR SUPERNATURAL BEINGS were thundering along the road. But TIME generally removes the film from our mental as well as our material optics, and this seems to have been the case with the cattle, who soon found out that there were no GIANTS OR HOBGOBLINS in the trains; and probably the bipeds will ultimately discover that there is neither magic nor magnetism in the mesmeric passes, but a *precious lot of humbug, credulity, and delusion.*”—Dr. JAMES JOHNSON, *Medico-Chirurgical Review*, p. 596; Oct. 1842.

THE following is one of the mightiest triumphs of mesmerism. The disease was not nervous or invisible, nor was the cure an effect upon imagination. The whole history is astounding. The absorption effected by mesmerism was not, it is true, of a malignant mass; but it was of a deposit which had lain in the eye not a few years, like the cancer which I cured, but *six and twenty years!* and it is to be remembered that the mesmeriser was not like myself a medical man, likely to gain useful reputation by the labour, but a LADY, who could gain nothing but the gratification of benefiting a fellow-creature, and whose name is not to be printed. I venture however to state that the lady is the wife of one who is among the very highest in virtue, talent, and rank in our country.†

JOHN ELLIOTSON.

The following letter and the history were sent me by the lady.

“———, March, 1849.

“To Dr. Elliotson.

“Dear Sir,—Your benevolence will, I am sure, be interested in a short statement of the case of a poor blind woman, whose circumstances I have mentioned to you in conversation; and as our attention to the important subject of animal magnetism was very much stimulated and directed by the interesting and remarkable cases we have seen at your

house, I am glad to offer to you in this account some of the fruits of those advantages which we have derived from you.

"I am, dear Sir,

"Truly and faithfully yours,

"E. W.

"If you think it worth while to publish this case, I will beg of you not to introduce my name; the initials will be sufficient, though The —— has no objection to your privately giving our names to any one who really cares about the subject."

December, 1848.

It is now more than three years since one of the members of my family undertook to mesmerise a poor blind woman in our village, with a view of attempting to restore her sight; but with the professed and immediate design only of relieving severe pain in the head and shoulder, with confusion and giddiness of the brain, which had long distressed her. She was aged about 45 years, and had been blind twenty-six of these. She was born and bred in our village, and when I first noticed her sixteen years ago, as "the blind woman," she was led about by a little girl, one of her nieces. She could with one eye faintly discern light from darkness, so far at least as to perceive shadows passing before her; but she could not judge of their distance, or walk without stumbling over every object in her way, neither could she discern colour or form. She would mistake a donkey for a man, the undefined shade being all that she saw. The disease was called opacity of the cornea.

She became blind three or four months after the birth of her first child, partly she thinks through a cold caught, partly through the painful remedies which some wise women in the neighbourhood had recommended to her. In the course of a few years after she became blind she underwent three operations; one eye "was cut," to use her own expression, three times; and on one of these occasions she saw a flash of light before the bandage was put on. When the last operation was performed (which took place she thinks about twenty years ago), the surgeon advised her never to undergo another, for that her sight was quite gone.

She had two children after she became blind. The appearance of the eyes was this; a thick opaque greyish-white substance rested upon them, but in one eye there was a small spot less opaque, or at least thinner than the rest, through which, when she held her head in a particular direction, she could perceive the shadows I have alluded to.

When her case was undertaken, the intention of operating for the benefit of the eyes was not, as I have said, made known to her: the expectation of relieving severe rheumatic pain in the head and shoulders, and giddiness and heaviness of the head, under which she had suffered for many years, was the only one held out to her. Of mesmerism, it may be supposed, she knew nothing: but, having implicit confidence in us, and, being told that we thought we could relieve pain by placing a hand on her head and then drawing it down to her feet, she willingly consented to sit down.

At first she felt only "a cold trill run down her arms;" soon she expressed her surprise that she could sit so still, being habitually very restless; by degrees she became sleepy, and, while apologizing for feeling so drowsy, and striving for a few minutes to resist the influence, she fell asleep. It was apparently a natural sleep. On awaking, she said that "a great weight had been *ris* from her head," and that "the pain was gone."

The mesmerism was continued daily; but still with the professed intention of improving her health. Nothing was said about the sight, lest expectation should lead to disappointment. In the course of a little time, however, during one of her sittings, she said that she saw something bright and coloured pass before her. It was found to be her mesmeriser's ring; and this circumstance encouraged us to feel and to make known to her a strong hope that her eye-sight might be partially, at least, restored.

She was, at this time, mesmerised *daily* (with several interruptions of a day or two) for four months, and then three times a week for about two or three months longer, using mesmerised water also to wash the eyes. At this period the strength of her mesmeriser became exhausted by her exertions,* so that she was obliged to discontinue them, and I took up the case. By this time, however, the poor woman's sight was partially restored; she could see colours in the shop windows and walk into town unassisted. Her sleep became less like natural sleep at this time. She saw vivid colours in the dark when I passed my hand before her eyes, and light seemed to stream from them. She also conversed freely in her sleep.

* She suffered exceedingly in consequence of her exertions; and I mention the circumstance with a view of cautioning young persons against undertaking chronic cases before they are arrived at the possession of their full growth and strength. She was herself, however, restored to health by mesmerism, which the skilful physician who attended her was wise enough to prescribe and kind enough to afford.

Since the above period, health and other circumstances have somewhat interfered with the treatment of our patient. I mesmerised her at first three times a week, and afterwards twice, with the exception of about three months in each year, (during which I was absent,) down to the present time—Dec., 1848; the *whole period* being about three years and five months since the case was undertaken,—two years and eight months of which the mesmerism was going on only twice a week. During this period the outward manifestations of change in the symptoms of the eyes, were, first that she could close them, whereas she had never since her blindness been able to close the lids over them, even during natural sleep: secondly, that water frequently poured from them after mesmerising, whereas they used to be perfectly dry: and thirdly, that the opaque substance which covered them, first became thinner over the upper part of the eye and thicker beneath; and gradually a small portion of the pupil became visible.

The present state of the eyes (dated Dec., 1848) is this,—the opacity of the cornea in one eye has disappeared, leaving, at least, only a slight cloudiness in one spot, which does not prevent her seeing with it as well as other women of her age; in the other eye, the opacity is very much contracted and occupies only a small space in the bottom part of the eye, leaving the upper part clear. She surprised us about eight months ago, by spelling out the letters stamped on a glass bottle, which a person present, not much older, could not read without glasses; and this is the more remarkable, because she had never been a good scholar and had been 23 years without seeing a letter until a short time previously, when she had begun to amuse herself, first, with reading the large letters on the printed bills fixed to the walls, and afterwards in a book. She can now work in the common way, but not thread her needle, though she can see the eye of it perfectly, which I attribute partly to want of practice, and that it is a habit so early acquired that we are not aware of its difficulty when attempted at a later age. She cuts out her caps, walks into town (four miles) alone to make her little purchases, and performs all the ordinary occupations of life. And these things are the more remarkable in her, seeing that she was extremely awkward in everything she attempted, and had never performed for herself any of those little offices which blind people are usually taught to accomplish, and had always a child to assist and lead her about excepting in her own immediate locality, where the people knew her and got out of her way.

The face of her original mesmeriser was the one she first saw; she spelled out, as it were by degrees, feature after feature,

then, when in a particular direction and under a proper light, taking a view of the whole. She has great pleasure in observing the outline of a face, and is a very good judge of the beauty of outline. When she became acquainted with the features of her daughter, who was an infant of about four months* when she lost her sight, they seemed to disappoint her; she expected, I believe, to have seen a face less homely; and the little portrait of her son which had been much prized by her when she could just discern colours, was no longer pleasing to her when she could see more distinctly. She has the greatest delight in looking at people, especially the young people of the family, and notices the smallest change in their dress or way of doing their hair. The sight of colours affords a never-failing source of delight; she loves to walk in the streets that she may look at the coloured ribbons suspended in the windows. Strongly coloured flowers and a glowing sky excite in her intense admiration.

She is thrown into a sleep-waking state, though she is not clairvoyant. In it she always supposes herself in her own cabin, and she takes her magnetizer or any one who is put into communication with her (for she is not sensible of the presence of any one not in communication), for the niece who is usually with her, or some neighbour who has lately been talking with her; and every question put, she answers as to that person, and therefore of course in a perfectly unconstrained manner, often scolding us for putting silly questions, for conceit, &c.

In her normal state, she never remembers what has passed in the sleep-waking, excepting so far as this, that if I tell her and impress strongly on her mind that she ought to do or say something, and can convince her reason that it would be right or advisable, she will try almost instinctively to do or say it when she awakes. She is insensible to pain, having been pinched, pricked, and tickled, as is usual, by believers and unbelievers to test her insensibility. She loses taste also: a quantity of salt was put between her lips, when asked what she had in her mouth, she replied, "Nothing at all;" on awaking, however, she said, "I do not think I can be well, I have such a salty taste in my mouth." She sleeps two or three hours, and her natural sleep, which was very bad, has been much improved by the mesmerism. She wakes from the magnetic sleep of herself, but no noise rouses her.

As far as I can make out, she is about 47 or 48 years of

*The _____, the husband of the lady, informs me that, when the patient first saw her grandchild, it happened to be of the very age her daughter was when she last saw her before the blindness took place.—J. ELLIOTSON.

age; and I mean to continue the treatment a few months longer, though I do not expect that much more will be gained. She is deeply grateful to her mesmerisers and to God, though she cannot be persuaded that it is not a peculiar gift which He has vouchsafed to us; while we are deeply grateful to Him for this successful result in the application of one of the most wonderful and beautiful restorative resources of his providence.*

March 15th, 1849.

Illness and other causes prevented my forwarding this account at the time I wrote it—in December last. I have only now to add, that the sight has become still clearer and stronger. I have taken the opinion of a somnambulist on the case, who declares that our patient will never lose the sight she has regained, though we must not expect, at her age, to obtain more than she has already gained in point of clearness of vision. I had forgotten to mention that she has always seen, and continues to see, when in perfect darkness, the most brilliant colours stream from my hand during her magnetic sleep.†

XIII. *Mesmeric Cure of intense Tooth-ache; with some remarkable effects.* By the Rev. GEORGE SANDBY, jun. Communicated by Dr. Elliotson.

“Look at the chosen audience and instruments of this mesmeric leader (Dr. Elliotson). Does he himself treat the harlotry which he dares to call science with any respect? Let the profession consider his allies and assistants, taken from the pert folly of the nobility, the weakest among the literary people, high and low ladies, *quack clergymen*, itinerant lecturers and exhibiting buffoons.”—Mr. WAKLEY, *Lancet*, July 4, 1846, p. 17.

Flixton, Suffolk, January 29, 1849.

My dear Elliotson.—A friend of mine, a robust athletic man, much more so than myself, of strong nerves and temperament, a great rider and hunter, and who is constantly in the open air and in exercise, lately caught a cold, which flew to his face, and affected a tooth. The pain became severe, spreading all over the *left* cheek and partaking of the character of tic or of acute rheumatism. The agony was, at times, intolerable, and lasted several days, but at length

* See also Mr. H. S. Thompson's case, No. XIX., p. 290.—*Zoist*.

† I trust that Dr. Mayo will wait upon the family as soon as they come to town for the season, and inform them whether he regards the cure as “*ethically objectionable*,” or the “*form*” of mesmerism “*harmless*,” and whether he still, saintly man! is disposed to ask “*if such a form can be devised*.” It was the husband of this most benevolent, enlightened and indefatigable lady, that performed the complete and almost instantaneous cure recorded in No. XII., p. 514.—J. ELLIOTSON.

yielded to blisters and other remedies. My friend, considering himself cured, ventured out of doors in a sharp wind, caught a fresh cold and suffered a relapse. The pain again became intense, but, when I saw him, was confined to the tooth.

I mesmerised him for half an hour: at the end of the first ten or twelve minutes he was feeling somewhat drowsy, when suddenly a sort of shock or sensation passed over the top of his head and he roused up in a most vigilant and active state. He said that he felt much more wakeful than when I began, and that all the mesmerism in the world could not now send him to sleep. I, however, finished my half-hour; when my patient allowed that the *acuteness* of the pain was decidedly abated, though the pain itself was anything but gone. I have often succeeded at a first trial in cutting off the *acute* character of a pain, without removing the pain altogether, as happened in this instance. I believe, however, that my attempt on this occasion was regarded as a failure; partly, because there was no sleep, and partly because the pain was not more subdued. I should add, that the abatement of the pain took place at the same moment that the shock was experienced.

When I called the next day, I found my friend in a most uncomfortable state, and suffering much; still he admitted that the pain had not been once acute since the mesmerism, that I had done him some good, and that he would let me try again. I mesmerised him for another half-hour. Again, at the end of about ten minutes, he felt overpowered with sleep, again he experienced the same sort of sensation at the top of his head, and again he roused up more wakeful than at the beginning, but exclaiming at the same time, "The pain is gone,—I have no more tooth-ache than you have. I am quite well." And he afterwards observed, that he was able to close his teeth, which he dared not attempt before, and only felt a slight tenderness when he touched the tooth with his tongue. From that moment *the pain never returned*, and when I saw my friend the next day, he laughed, and said that he had been as well as ever he was in his life; but he mentioned in addition, one singular fact, viz., that the *fingers* and *toes* of his *left* hand and foot had suffered considerable numbness and pain for a long time after. The fact was, that while I was mesmerising him, I endeavoured to draw the pain out at the extremities by making downward passes over the left arm and leg, and the plan perfectly succeeded. When the sitting was over, and the patient rose up, he said, "What a strange feeling I have in my left hand and foot,—quite a numbness." Knowing what it proceeded from, I endeavoured to draw the pain from the limbs also, but as an engagement

called me away I was compelled to leave the house without succeeding; and I now learnt that the sensation in the foot had lasted the whole evening, and that in the hand the whole night and more than 12 hours, and at length gradually died away. In short, I had *transferred the toothache*, in a modified type, *to the fingers and toes*.

In addition to the complete removal of all pain from the tooth, and that too most suddenly, it strikes me that there are three noticeable points in this case.

1st. So far was the patient from going to sleep under the passes, that he became *more and more wakeful every moment*, and yet a *full and clear effect was produced*. I have observed this in other cases. It would seem that the passes conveyed a tone and stimulus into the system.

2nd. The *quasi*-electric shock at the top of the head. My friend declares, that nothing could be more unmistakeable than this—that he felt the shock distinctly on the two occasions, and that in a moment a change occurred in the pain. Surely this is a fact for a philosophic student to reflect upon. Does it not strongly harmonize with some of Faraday's recent discoveries, as to the great diffusiveness of electric action and matter?

3rd. The numbness induced at the extremities. This, you well know, is by no means uncommon, but I do not remember to have heard of the sensation continuing for so many hours, as it did in this case, the patient being, moreover, a hale and powerful man, and not *a priori*, I should imagine, peculiarly susceptible to this sort of action.

So many tooth-aches have been removed by mesmerism, that, perhaps, you will scarcely consider the above case as deserving of admission into *The Zoist*, unless, like myself, you regard the points to which I have adverted as rather uncommon.

Believe me to remain, my dear Elliotson,

Yours faithfully,

To John Elliotson, Esq., M. D.

GEORGE SANDBY.

Dr. Mayo cannot suppose that clergymen of the Church of England, whatever mode of mesmerism they devise, can ever cause "*possession*."—patients at any rate mesmerised by them run no risk of becoming possessed. As Mr. Sandby so completely *cast out* the pain, it is clear indeed that the cure was by *dispossession*: and since the gentleman mentioned in the last article and Mr. Sandby both received the "*sound*" education of Oxford, what can Dr. Hawkins now think of that University, seeing that it has produced two such "*quacks, impostors, and especial favourites*," &c.?—J. ELLIOTSON.

XIV. *Cure of Deafness.* By Mr. EVANS, Dentist.

Sunny Hill, Tenby, Feb. 29th.

SIR.—I have taken the liberty of sending a few things for *The Zoist*. Should you have space and think the cases worthy of inserting, of course you can make any alterations you deem necessary.

During a professional visit to Brecon, last year, I mesmerised a young lady for the first time, and threw her into the sleep sufficiently deep to extract a tooth without her being at all conscious of it. The same day, Oct. 26th, I mesmerised her brother, and extracted three teeth without any pain: his surprise on awaking was great; until informed of it, he had not the slightest idea of the operation having been performed. The friends, who were present, were quite astonished.

The case of deafness is that of Colonel Wedgwood, of Tenby. I shall enclose his own statement. This gentleman was a colonel in the Foot Guards: he is likely to do great good to the cause in the country, being universally respected, and I should be very glad to have *his case* inserted in *The Zoist*.

Yours respectfully,

THOMAS EVANS, Dentist.

“In January, 1848, I had an attack of influenza, after which I became very deaf in the left ear, with a constant noise or singing in my head. I tried various means under medical advice, without any benefit.

“In December last, Mr. Evans mesmerised me nearly every day for a fortnight. Afterwards I could hear quite as well with my left ear as with my right, although, when I began, I could not hear the ticking of a small watch when pressed against the ear.

“T. WEDGWOOD.”

XV. *Severe Case of Epilepsy cured by Mesmerism.*

By Dr. STORER.

“We believe Earl Ducie to be an honourable man; and if he knew the characters of some of the parties with whom he is associated, he would shrink in disgust from being connected with them. *There is one mesmerising fellow who has long figured at Bristol*, whom we are resolved to expose; that is, should we learn that he has sufficient influence to be mischievous in deluding and defrauding any portion of the public.”—Mr. WAKLEY, *Lancet*, Jan. 13, 1849.

“How could such a man as Lord Ducie, with his honourable and pure mind, connect himself with a such crew as the *mesmerising gang at Bristol*?”—Mr. WAKLEY, *Lancet*, Jan. 20, 1849.

ANN NOKES, a young person, aged 18, residing at Walcot, Bath, was brought to me by her mother in March, 1846. She stated that her daughter had been suffering from severe

fits for the last three years. They were considered to be epileptic by the different medical men who had attended her. The attacks were preceded by head-ache, with a sense of confusion which was compared to the noise of a railway: she then lost all sensibility, and most frequently became convulsed. These attacks at first came on every second week, but during the last year they had been much more frequent and severe, rendering her quite unable to continue her occupation as a dress-maker, as the fits seized her whilst at work, and when out of doors. Every variety of means had been tried, but without effect. The mother considered the case hopeless, until she accidentally heard of some cases which I had cured by mesmerism at Bath (see *Zoist*). There had also generally existed a great irregularity of the natural periods, but even when there was regularity the fits did not appear to abate. I recommended a steady trial of mesmerism: and the mother readily assented.

I then mesmerised her daily for the first month, afterwards three times a week for the next month, and then about twice a week for the following six weeks.

The results were most satisfactory. The fits during the first month became much moderated, in the second month less frequent also, and during the last six weeks they quite altered in their character, assuming more the appearance of simple hysteria, and sometimes fainting, and then occurred only under any particular excitement. Up to the end of the year, and five months since mesmerism had been discontinued, she had no return of the fits, and became so improved as to be enabled to resume business. Residing then at Bristol I lost sight of her for some time, but lately saw her mother, who informed me that her daughter continued quite well, was comfortably married, and now the mother of a fine healthy child.

I was aware that she had been engaged for some time, and, whilst under treatment, she was often very desponding, lest the match should be interfered with by a continuance of the fits. I mention this particularly for the following reasons. Under ordinary circumstances medical men would aver that, the hope or imagination being thus excited, a new stimulus would be given to the system, and thus the disease thrown off. But it happened in this, as in many other cases, that this explanation will not apply.

The fits had become more violent up to the time that mesmerism was adopted, and they had annihilated the hopes which she had entertained while going through other plans of treatment. When the treatment was commenced, she

acknowledged she had no belief, and only complied as a last resource and as a duty. No particular effects were induced beyond coma, with a strong inclination to sleep during the day: but it cannot be too strongly impressed that such effects are amply sufficient for a curative purpose.

HENRY STOKER, M.D.
29, Park Street, Bristol, March 21, 1849.

XVI. *Alexis Didier.* By Mr. PARSONS. Communicated by Dr. Elliotson.

ALEXIS Didier has been lately at Brighton and Hastings, and is expected again in England after Easter. A pamphlet has been published upon his doings by Mr. Edwin Lee, entitled *Reports upon the Phenomena of Lucid Somnambulism, manifested by Alexis Didier at Brighton.* I requested Mr. Parsons to give me his opinion, and he sent me the following letter.

JOHN ELLIOTSON.

Royal Marine Library,
March 10th, 1849.

Dear Sir,—I was present at three *séances*. At one he failed more than he succeeded; at another he succeeded more than he failed; at the third he succeeded in all things.

At this *séance*, which was given at Mrs. Elliot's, there were fewer persons, and all were well-disposed to him. The result was that nothing went wrong. Alexis was in the highest spirits.

I myself bandaged his eyes in the usual way. First, I put over each eye a large lump of cotton wool, filling up the whole space from the forehead to the upper lip: over these I tied *tightly* the first handkerchief across the eyes, the second and third handkerchiefs were tied diagonally; so as to come closely on each side of the nose. In this condition he took a new pack of cards, provided by the lady of the house, and played with several persons successfully, I sitting exactly between the players. He saw instantly all the cards in his adversary's hand, and named them. He played his own without turning their faces up, named the trump card without having it turned, selected any card from the pack which the lady chose to name, the pack being on the tables back upwards, merely separating the cards from each other with the point of his finger, and selecting the right one without hesitation; this he did three times. The cards were then put aside, and he next proposed to read any book. I took one volume of an English novel, which I chose from the bookshelf, and opened

it before him: he then read two lines on the page. He next proposed to read so many pages in advance without turning the book over, but for this he removed the handkerchief: he successively read several words, indicating the situations on the page where they would be found, but never stating correctly the exact number of pages in advance: the words, in every instance, were found deeper down, that is to say, if he pronounced beforehand to read through ten pages, he would read through fifteen,—not accurately estimating the number,—a deviation which is easily enough forgiven. It appeared to me that his perceptive faculty always caught words which began a paragraph under the spot to which he confined himself when he began, drawing two lines above and below with a pen,— thus . I myself conducted these experiments, and took care never to turn the leaves over in the direction he was to read, so that I am perfectly certain that he did see the words through the leaves, as I looked for them and found them myself.

The other experiments performed by him might be only thought-reading, or a mixture of that with true clairvoyance, but these first can only be attributed to the latter.

Thought reading, however wonderful, is valueless; it is the clairvoyance which is useful and important, and I hold it quite fair that persons should convince themselves of this power by such experiments as will admit of but one construction, before they consent to it. After all, it was the card playing and the book reading that convinced and satisfied me of Alexis's lucidity: for, if he could see them in such circumstances as was impossible to common eyesight, as he proved, I can have no philosophical reason for rejecting the assertion, that he can see into the interior of any human being with whom he is *en rapport*,—and that is the use of clairvoyance.

The experiments of reading what was put in boxes or envelopes, or stating the objects contained in packets, did not satisfy me, because it was necessary that the person who presented such object should be fully acquainted with the contents and should be put *en rapport* with the clairvoyant; and here, on one occasion, a singular instance occurred to prove the uselessness of mere thought-reading,—indeed, the misleading tendency of it. Sir R. Grant presented a packet containing a portrait, which had been before presented by a sceptic, and Alexis could then make nothing of it. Marcillet then proposed that the packet should be put into the hands of any other gentleman who was *not* a sceptic, and that the contents should be exhibited to that other person in another room. Sir R. Grant volunteered and this was done, and the

packet secured as before. Alexis now succeeded in describing the picture with particularity. He was then asked the name of the lady,—he had already described her rank and her *sudden* death, which Sir R. Grant demurred to—(here the *clairvoyance* was struggling to develope and was *repressed* by the thought-reading) after some hesitation, Alexis named the name "*Elizabeth*," Sir Richard nodded his head, and said he was right. The owner of the packet then interfered and said that it was not Elizabeth; it was, in fact, the portrait of Mary Queen of Scots, but, as there was a ruff round the neck, and the *name* had not been told to Sir Richard, *he* had believed it to be Queen Elizabeth, and had impressed this name, by intently thinking on it, upon the clairvoyante. I fully believe that, in this instance, he was clairvoyant, but that Sir Richard's determined direction to the wrong person extinguished it, and it *dwindled* to thought-reading.

I was certainly, on the whole, disappointed with his visit to Brighton. There was no instance which could compare with that recorded in *The Zoist* (No. XI.), concerning Col. Gurwood, and I can easily account for it: Alexis was always in a crowd, containing, for the most part, a large proportion of avowed unbelievers. It was not reasonable to hope that in such circumstances, the faculty could develope as it would when *private* consultations were given; and the general result may be stated thus,—those who were disposed to believe before they came saw enough to *confirm* their belief, and those who were disposed to doubt saw enough to confirm their scepticism, and the question can no more be said to be *settled* than it was before. Those who were what one may call *public sceptics* crow more loudly than ever, inasmuch as the *bank note test* was proposed to him, and he did not succeed in reading it. This I was disappointed at, for I confidently expected he would be able to do it; but I am more than ever convinced of the extraordinary and, as yet, unaccountable power which scepticism has in obstructing the faculty. I believe that, if a determined sceptic have only held in his hand an object intended for a test of lucidity, it will, in some instances, be sufficient to nullify the efforts of a clairvoyante; but this is precisely the line of argument which unbelievers call begging the whole question. After all that can be said, we can never be said to be *fully* satisfied, except with such instances as are developed in our own patient: and, as our own scepticism may be sufficient to repress this development in them when it would otherwise spontaneously exhibit itself, we understand how another mesmeriser may elicit clairvoyance from our own patients, when we have never given it a chance

of coming forth. In such a case, it is only by an accidental spontaneity, when we are not thinking of the matter and can neither be helping nor hindering, that it will shew itself: and in just such a way did it continually in a patient of mine; the instances were capable of immediate verification, and were beyond the sphere of my knowledge. They were shewn in numberless minute and particular cases, which perfectly excluded the explanation of them as guessing, until I came to regard the power as an almost familiar one, of which I had no more doubt than of ordinary vision. Yet I was not disposed to believe so readily in the clairvoyance of others, who were not my patients, and was fully as rigid in exacting a set of conditions which left no loophole for escape, as if I had not been so familiar with it.—And why? Sometimes my own patient was wrong,—it was but rarely; I can only recall two instances. But, where there is no possibility of verifying, there is a great temptation to enlarge, which we cannot reconcile with the difficulty they have in addressing themselves to any particular which can be *instantly* verified; just as historians deal confidently with the early ages of their subject, but become cautious and reserved as they approach more modern periods. There is, however, one thing which must lessen the difficulty of believing. All lucid patients describe, in nearly similar terms, the *luminosity* of the living body. This must greatly assist them, and they can have no such assistance in examining objects enclosed in boxes.

The experiments of Reichenbach, conducted as they were apart from the subject of mesmerism, are a valuable confirmation of it, as to that point—the luminosity of human emanations.

All somnambules seem to have an innate aptness for introvision and examining the human frame of others; it seems naturally an *instinct* of the faculty, as if its final cause—its real use should be thrust continually to the front and withdrawn us from the abuse of such a faculty in frivolous experiments. Somnambules always seem disinclined to these experiments,—these are too low grounds for them; and it is only when this reluctance is overcome by habit, that they become reconciled.

The state may be abused much more easily than carefully educated. This last requires a first-rate moral and intellectual organization in the mesmeriser, as well as acquaintance with the subject, that a highly conscientious state may be preserved in the patient.

I am, my dear Sir, yours very truly,
W. H. PARSONS.

XVII. *Ellen Dawson's Clairvoyance.* By Mr. BARTH.
Communicated by Dr. Elliotson.

7, Eversholt Street, Camden Town,
March 15th.

DEAR Dr. Elliotson,—In reply to your question respecting the narrative of a stolen brooch being recovered entirely and solely through Ellen Dawson's clairvoyant perception, which appeared in the February number of *La Belle Assemblée*, I assure you the statement is strictly the truth. The circumstance is so strong an evidence of the existence of the faculty of such marvellous perception, that it has caused many thinking minds to enquire, and many doubting minds to believe. Mrs. M —, the lady who consulted Ellen in the case, informs me that she has been obliged to tell the story over and over again, eight or nine times in an evening, when at parties; and at last consented to furnish the particulars for publication in *La Belle Assemblée*, at the earnest request of Mr. Crossland, husband of the editress, who is an old friend of Mrs. M —'s. As *The Zoist* is the only periodical record which we have of mesmeric facts and phenomena, and is read by many who never see *La Belle Assemblée*, the narrative is at the disposal of the editors, if you think its insertion may interest its readers, or assist to silence or convince those scoffers at mesmeric phenomena, who will not take the trouble to investigate in a truth-seeking spirit, but find it more easy to denounce as imposture and collusion, than to believe in the existence of facts which their self-conceit or peculiar cerebral organizations cannot be brought to comprehend. I send you the number of *La Belle Assemblée* containing the lady's own narrative; also, her permission for its insertion in *The Zoist*. Mrs. M — further authorizes me to say, that she is quite willing to confirm, by her personal assertion, the truth of the statement to any respectable enquirer, who may apply to me in the first instance, if I deem them persons worthy of an interview. Mrs. M — does not court notoriety, and therefore withholds giving her name publicly; but she is now so well convinced of the real existence of true clairvoyant perception, that she considers it a duty to confirm the truth of her narrative to such enquirers as I may think proper to refer to her.

“I missed a valuable brooch, a topaz centre set with brilliants, the beginning of last November, 1848. All I could recollect about it was, that I had it in my possession the middle of August; therefore, how or when it disappeared I had not the least idea; but having always kept it locked up very carefully, I was obliged to come to

the conclusion that it certainly was taken out of the place it had been in. Having unfortunately changed servants very often, I had some difficulty in recollecting who was in the house when last I saw it, and found that two of my domestics had left since then. In my first moment of astonishment at the idea of my brooch having been stolen, I really did not know whom to suspect, and I was for some days sorely perplexed as to what means to make use of to recover an ornament, not only valuable in itself, but more especially so, as it formerly belonged to my beloved mother and was an old family relic. I spent days thinking what steps I should take to recover my lost treasure, being resolved to do everything in my power for the accomplishment of my object. At last, the thought of trying mesmeric clairvoyance came into my mind. I had heard from a friend, much interested in mesmerism, wonderful accounts of persons in this state; and thought, perhaps I might obtain a hint as to how, and in what manner, my brooch had disappeared. For this purpose I called upon Mr. Barth (mesmerist), of Eversholt-street, Oakley-square, a perfect stranger to me, never having seen him before. He most kindly offered to procure an interview for me with Ellen Dawson, a patient of Mr. J. Hands, of Duke-street, Grosvenor-square, whom he described as a brilliant clairvoyante; at the same time most fairly hinting that it was possible I might not obtain the information I wanted, as the state of clairvoyance in the best clairvoyantes was not always equally lucid; and that I must take the chance of the uncertainty. Notwithstanding, however, all his hints and cautions as to a possible failure, I resolved to try the experiment; and Mr. Barth most kindly consented, at my request, to accompany me. I must here say, that he would not allow me to tell him what I had lost, wishing to test the mesmeric power in discovering the article. An interview was accordingly arranged for Saturday, Nov. 11, at Mr. Hands, who mesmerises Ellen Dawson; and the result far, very far indeed surpassed my expectations. Mr. Hands merely seemed to look at her, when her eyes closed and he said she was in a deep sleep, and after indulging in about ten minutes' repose would get into the sleep-waking state. This she did, and then came forward and spoke to Mr. Barth, appearing very lively and pleasant.

“Mr. B. introduced us (a lady and myself) as his friends, and stated she had so wonderfully gratified some lady he named who had seen her recently, that we were quite anxious to be introduced to her. He paid her many compliments on her powers of travelling and seeing mesmerically; at which she seemed pleased and smiled, as a person would do if awake. Mr. B. informed us that many persons

that I wanted her to tell me about. She first said money, to which I replied, 'No.' Then she said property, to which I assented. Mr. Barth then proposed that she should go (ideally of course) to my house, to the place from where the missing article was taken, and thus discover what I had lost, and how it had disappeared. I told her then where my residence was; she said she did not know the place, but we told her what route to take, and she soon reached the house—described the exterior, so that I knew she was right, and then went into my bed-room, where she gave a very minute account of the furniture. I then directed her attention to the place from where the article had been taken, and she soon found out what I had lost. She first said jewellery; and when I asked her what kind, she answered, a brooch. I inquired then what it was like; to which she gave a wonderfully accurate answer: she said it looked like *amber* surrounded with white. She then said it was some little time since I had lost it, that it was very old, and had been a long time in the family. She then told me I had been out of town, which I was during the month of September. Finding her account and description so very correct in every particular, she was now told to keep her eye upon the brooch and see what became of it. She then described, in words not to be mistaken, the person who had taken it out of its accustomed place: in fact, no artist could have painted a more perfect resemblance; and it was a servant whom I never suspected. She had left my service about a month before I discovered my loss. However, Ellen was very positive in her description of the person who took it, and said the brooch was sold for a very small sum of money, nothing at all like its value. She then said she saw a shop window, that the brooch was in a queer place like a cellar with lots of other property—silver spoons and other things; but a cloud came and she could see no more. I must not omit one very remarkable circumstance in her account; she said the person who took it had the case in which it was kept with diamonds in it, at home in her clothes trunk. At first, I could not think what this was, but soon remembered that there were two diamond chains fastened to a small diamond ring, separate from the brooch, but for the purpose of attaching to it, and wearing as a locket. Having thus obtained all the information she could give me upon the subject, I inquired what I was to do to recover it, and she then gave me most distinct instructions as to what course I was to take, saying that she thought, by following her directions, I should recover it.

"I have now only to say that her prophetic vision was as correct as her account of the past had been, and that shortly after I took the steps she recommended, my brooch was in my possession. It was returned to me on Thursday, Nov. 16th. She was perfectly *correct* as to *who* had taken it; and my astonishment may, perhaps, be conceived, when first the case was brought to me with the diamond chains and ring exactly as she had said, and then a duplicate or pawnbroker's ticket for the brooch, which, instead of having been sold, was pawned for a mere trifle.

"I cannot describe the happiness I felt in recovering an orna-

ment, so precious to me from its associations, and how deeply indebted I am to mesmerism for its restoration. I feel no hesitation in saying that, were it not for this means, I never should have succeeded in obtaining it; for, after the first moment of astonishment had passed, my suspicions rested rather strongly upon quite a different individual from the one described by Ellen Dawson; so much so that, not having got my brooch so immediately as I expected after following her directions, I was really disposed to think she had made a mistake, and that I was right in my own suspicions; in fact, I was on the point of accusing an innocent person, when my brooch was brought back to me. Had I waited only a few—very few hours, I should not have come to this hasty conclusion. Thus, I could not help feeling truly grateful that I was prevented wounding the feelings of an innocent person by a false accusation. This circumstance also, of my own suspicions resting altogether in another quarter from the one named by the clairvoyante, will, I think, prove an unanswerable argument to those sceptical minds that may be disposed to think *hints* were given, and thus the missing article was found. It is a remarkable circumstance also, that I was a *perfect stranger* to all parties concerned, never having seen Mr. Barth until I called upon him in consequence of this affair, and never having seen Mr. Hands until the moment he put Ellen Dawson to sleep, after which he left myself and friend alone with Mr. Barth and the clairvoyante—Ellen Dawson, whom I never saw or heard of until this interview was appointed for me, and her name suggested as a person likely to do what I wished in recovering the lost article.

“NOTE.—The means adopted by our correspondent for the recovery of her brooch, after her interview with the clairvoyante, were, having an interview with the real culprit, threatening her with the severest temporal punishment, and pointing out the enormity of the crime and certainty of Almighty vengeance if she did not produce and restore to its owner the stolen treasure. At first these threats and expostulations had no other effect than eliciting tears and protestations of innocence; but a second and still more solemn interview so wrought upon the mind of the culprit, that she repented of her fault and made restitution of the property.”—*Belle Assemblée*, Vol. XXII., No. II., pp. 108-9.

Ellen Dawson acquitted herself most cleverly in this affair. Many persons who have been favoured by an interview with Ellen have supposed her faculty to be merely “thought-reading”—a faculty possessed generally by good clairvoyantes, and no less wonderful than clairvoyance. In this case much was told by Ellen which was acknowledged to be the truth by Mrs. M —, but is not detailed in her statement, and which could not be thought-reading. Ellen saw the past and the present as relating to the case, and also foresaw the future. The precise line of conduct to be pursued for the recovery of the brooch as minutely detailed by Ellen, is

omitted by Mrs. M —, and not accurately given by the editress of *La Belle Assemblée*. I will endeavour to supply it. After discovering that the lost article was a brooch and correctly describing its appearance, she proceeded to detail how it was taken, and portrayed the character and person of the thief, saying, "She was a soft-speaking, fair-seeming person," but she was "such a rummager; was always rummaging about to try what she could find when nobody saw her. She had those white things you thought the washerwoman stole." Mrs. M — when appealed to about this, acknowledged she had lost articles of wearing apparel and linen which she supposed her laundress had taken. After we had got all Ellen could tell about the past and present, and she had lost sight of the brooch, Mrs. M — anxiously enquired how she could get it back again, adding she had no wish to punish the delinquent, she was only desirous of recovering the article, which, from family associations, she valued above all pecuniary considerations. After a little reflection, Ellen said, "You must not tell the police, or the girl will never say where she sold the brooch; she will not confess that she took it. You must send for her to come to your house; but she has moved from the place she lived at when she left you. I see the place—but don't know where it is. If you find her and she comes, say that you know she took the brooch—that God saw her take it and will punish her if she does not repent and confess. But perhaps she won't care about God knowing it; people think it is so long before he will punish them, they don't fear that; so tell her, somebody else, a friend of your's, saw her take it; that God knows every thing, but there are people in this world who can see things done when wicked people think that nobody sees them; and that you know she took and sold your brooch, and has now got the case and some white stones in it, at home in her box; for a person who sees it has told you all about it; that she must repent and confess, and help you to get it back again, and you will never tell any body about her, so she may retrieve her character and be good for the future; if she don't, she will never be happy in this world and be punished when she dies. You must talk to her seriously and kindly, and promise

trace them. This coincided with Ellen's declaration, that the delinquent had removed to another residence.

On Monday Mrs. M ——— called and informed me, that the friend who had been kindly assisting her in the enquiry had discovered the girl's new residence, and that she had sent her nurse to inform the girl she (Mrs. M ———) wanted to see her. On Wednesday, Nov. 15th, the desired interview took place, and Mrs. M ——— called on me afterwards, much disappointed at the result, declaring that though Ellen had been right about the stolen article and in her description of the house and furniture and many circumstances which she correctly detailed, she was certainly wrong as to the party who abstracted the brooch from the place where it was deposited, as, on Mrs. M ———'s almost plainly accusing the girl of being guilty of the theft, she burst into tears and seemed so much hurt at her late mistress's suspicion of her and declared her innocence so strongly, that Mrs. M ——— could not believe her guilty; she never did suspect her but from what Ellen said, and had no doubt that another servant was really the guilty person; that she thought she had better tax her (the other servant) with it, as Ellen had advised the person she described to be taxed, and if she would not confess, then she must employ the police to search her and her relation's dwelling. On Thursday, Nov. 16,—the next morning, the aunt of the servant, whom Ellen accused, called upon Mrs. M ——— and presented the case with the white stones still in it, as Ellen declared, and a pawnbroker's duplicate for the brooch, which had been pawned instead of sold.

This case hardly requires further remark. If it is true, then is Ellen's clairvoyance, in this instance, established; and the most stupid of sceptics, (*unless he be the reverse of a gentleman*) will hardly venture to accuse a lady of falsehood and fraud before he makes due enquiry or knows who that lady is. The existence of such a lady as Mrs. M ——— mentioned, I can prove by reference to her personally: if an enquirer will call upon me, seeking the truth in the spirit of dispassionate investigation, I will strive to satisfy him;—I think a rational enquirer can need nothing more.

I have several times found Ellen equally clear and truthful as in the above instance; and it is but fair to state also, I have known her make blunders and be wrong in her assertions. Ellen, in her sleep-waking state, is fond of praise, is very communicative to those who please her, and is very apt to make comments upon what she sees. Parties questioning her are likely to mix her observations and inferences with her true clairvoyant perception. Too much care cannot be taken when

consulting a clairvoyante to distinguish between that which is thought and that which they declare they actually see. The errors attributed to clairvoyantes are often, I know by experience, attributable to their interrogators.

I have the happiness and privilege of being in frequent communication with two clairvoyantes of a high order, and could supply much as wonderful and interesting as the above, and of a more elevated character as to utility. This communication is, I fear, already too long, and I will therefore refrain.*

Believe me, dear Dr. Elliotson,

Your obedient servant,

E. H. BARTH.

XVIII. *Mesmerism and Language.*

There appear to be *well-attested* facts of persons in the sleep-waking state comprehending questions and communications made to them in a language with which they are unacquainted.

These facts are a little startling, and apparently approximate too much to the miraculous not to meet with incredulity. I have therefore given the subject some consideration, and it appears to me to admit of a natural, and therefore satisfactory solution.

When we analyse mesmerism what do we discover it to be? The state of a patient whose nervous fluid (apparently electric matter) is in communication or *rappor*t with some other person. In other words, that that fluid or principle which operates upon the nerves of the patient, and thereby conveys to his brain the sensations of which the nerves are capable of receiving an impression, is also in the possession or power of some other person. Now, as the sensations of these two persons will be the same, it follows that, in consequence of this nervous fluid acting contemporaneously upon both the persons, the sensations of the mesmeriser will be communicated or felt by the party mesmerised.

Now, then, when we analyse language, in what does it consist? Of certain conventional sounds, by which certain *ideas* or *sensations* are communicated to or received into the mind. Now, as it is *not* the words which produce the idea, but the sensation which those words cause, it follows, that if when the mesmeriser speaks to the party mesmerised he only

sensation—no matter what may be the sounds in which it is conveyed,—and consequently a knowledge of the words is not material or necessary to the sensation.

Supposing the parties not to be *en rapport*, *i.e.*, supposing them to be in an independent state, then it is clear, that to convey the same impression which the one feels to the other, there must be a *conventional sound* understood by each, because in that case, the sensation can be produced in no other way; but if the parties are *en rapport*, *i.e.*, if the same nervous fluid acts upon both, it then follows that the sensation will be produced in the mesmerised by the will of the mesmeriser, although he expresses that volition by words of the meaning whereof the mesmerised is wholly ignorant.

W. F. S.

Clapton, Oct. 15th, 1848.

XIX. *On the conduct of Professors Miller and Simpson, of Edinburgh.*

“On the 23rd of December, 1846, it was my privilege to read a letter in this class-room, from the late Mr. Liston, announcing in enthusiastic terms that a new light had burst on surgery, and that on mankind a large boon had been conferred. The subject was anæsthesia, and its first sound had come from across the Atlantic. It fell on no dull or idle ears. It was taken up, tried, and speedily re-echoed; and in a few days it filled the island. Mr. Liston struck the key-note, and a pealing note it was. The profession were surprised, excited, charmed in the mass; and more especially those on the sunny side of the grand climacteric. The elderly gentlemen had their preconceived, and hitherto settled notions suddenly jostled and disturbed,—not a few grew irritable and resisted the interference; they closed their ears, shut their eyes, and folded their hands; they refused to touch, or in any way meddle with the unhallowed thing; they had quite made up their minds that pain was a necessary evil, and must be endured; they scowled on the attempted innovation, and croaked that ‘no good would come of it.’ The public, as was naturally to be expected, were greatly excited, and rejoiced in the tidings. At first they seemed incredulous as if

Wait a little, this is only one; the beginning of the end: he will be a bold man now who shall venture to repeat the experiment on a capital occasion.' ”

Professor Miller on Chloroform.

TO THE EDITOR OF THE ZOIST.

Sir,—When I read the first pages of the Edinburgh professor's pamphlet above quoted, I rubbed my eyes with astonishment, and asked myself, can this be the late Mr. Liston's correspondent who was congratulated by him on the “heavy blow and discouragement” which mesmerism had received? Has the author opened his ears and eyes to the proofs of that *unhallowed* thing denounced by his talented and lamented friend; and has he now turned upon the sexagenarians of the profession who had maintained that pain was a necessary evil? But I soon discovered that it was *chloroform*, not *mesmerism*, that had worked the wonderful change. Is it not lamentable, Mr. Editor, to see how contracted are the views of our medical and surgical professors? Mesmerism had for many years conferred this very great boon on humanity, in the discovery of which by means of ether and chloroform, the enthusiastic professor now rejoices with such exceeding great joy, and so worthily sneers at the bigotry of those of his brethren who, unlike himself, are not on the sunny side of their grand climacteric. Now that they can produce insensibility to pain by means of ether and chloroform, they declare that there is nothing mysterious in the matter. The seat of such sensibility is located, they assert, in the medulla oblongata; the chloroform paralyses, for a time, the organ of sensation, and consequently no pain is felt. Taking up an empty phial, the professor is said thus to have addressed the medical students of his class, “Here is a phial full of the mesmeric fluid—a compound of equal parts of *collusion*, *delusion*, and *illusion*—three very potent spirits much in vogue with the public; a *dram* for a dose; a *dram* of whisky would be much better. And here,” said he, taking up a bottle of chloroform, “is a phial full of *liquid mesmerism*, which you can all see and handle. This acts upon the brain, as jalap does upon the bowels, substance upon substance, and there is no mistake, each drug possessing its peculiar virtues. Let the mesmerists concentrate or condense their invisible fluid, as the chemists do with some of the invisible gases by the combined effect of cold and pressure, and produce it to me in a *liquid* state, and I will then have no scruples to swallow their *dram* of it, and recommend it to my patients. We can show you our *medulla oblongata* and

our *admirable drug*: let the mesmerists lay before us, in a tangible shape, their *imagination*, and their *imaginary* fluid, which ought to be no difficult task, as they profess to have the latter at their *finger-ends*. Ha, ha, ha." And the professor and his pupils had a hearty laugh at this excellent joke. But it is to be hoped, that although the *profession* at large, whether on this or that side of the grand climacteric, now jeer at mesmerism, chloroform will, to a rising generation, afford evidence of the reality of mesmerism, in the similarity of their effects on the human organism, which the prejudices of the oracles of the medical schools will not permit them to acknowledge, and doctors yet unborn will hereafter do justice to the memories of such men as Elliotson, who were a century in advance of their cotemporaries in science.

I am, Sir,

Your obedient servant,

Dundee.

NONWIST.

NOTE.

Professor Miller's letter is absolutely shocking. "A new light had burst upon surgery in 1846," in the artificial production of anæsthesia or want of feeling! This was hailed by the tender surgeon, and, "a pealing key-note" being struck by Mr. Liston, the mass of the profession was "excited and charmed!" when the very same thing had been done again and again,—operation after operation being performed without pain,—and, during the previous four years, been told again and again with all earnestness by us to the surgeons of this country, but utterly disregarded,—nay, more,—despised by this Professor Miller and his equally tender friend, Mr. Liston; who not only "closed their ears, shut their eyes, and folded their hands," but "grew irritable," and something worse. The letter from Mr. Liston, which it was Mr. Miller's "*privilege*" to read, we published in our 22nd Number, p. 211. It begins, "Hurrah! Rejoice!" not because a new mode of preventing the pain of surgical operations had been discovered,—no, but because "mesmerism and its professors have met with a heavy blow and great discouragement."

If this is shocking on the score of moral feeling, the rest of the pamphlet is shocking as regards the want of the intelligence expected in one who is paid to instruct young men. "A phial full of the mesmeric fluid, a compound of equal parts of *collusion*, *delusion*, and *illusion*"—"a dram for a dose, —a dram of whiskey would be much better!" The vulgarity of the opponents of mesmerism is very remarkable. But the absurdity of supposing that, if there is a mesmeric fluid,—which there may be or may not be, as there may be or may

not be an electric fluid, or a fluid of heat, of gravitation, &c.,—we ought to be able to condense it any more than natural philosophers to condense the fancied electric fluid, or that of caloric, light, &c., in a “*tangible shape!*” Of saying we ought to be able to do this; nay, to condense *imagination* in a tangible shape! And of crying “*Ha, ha, ha!*” This surgeon may open abscesses, pass instruments into the body, cut off legs and arms, and do all living carpentry well,—as Mr. Liston did, though in all other matters of his profession and in all science a more ignorant and unintelligent man never existed,—but he must be a total stranger to all “*divine philosophy,*” to all play of the higher intellectual powers.

Are not the phenomena of electricity true, and does it not act powerfully on the human frame both as a remedy and as a destroyer, and yet do we ever see it as matter? Do we know that it is matter? And do we not produce its manifestations by friction and manipulations precisely in analogy with the production of mesmerism? And is the action of chloroform more understood than the action of mesmerism? Is the action of any drug known? Can we tell why ipecacuanha causes sickness, and opium induces sleep? No,—no more than why iron rusts rapidly and gold does not, why sulphur has one smell and prussic acid another. Professor Miller sets a lamentable example to the youth of his class.

Professor Simpson is also greatly to be condemned. He knows mesmerism to be true, has proved it, and confessed his conviction of its truth; but in private only, lest, he says, his interests should be injured. This shews how feeble, after all, he considers his reputation to be. But he has professed to write an account of all the means which have ever been employed to prevent the pain of operations: and, though he mentions pressure as well as a host of narcotics, *he never once alludes to mesmerism*:* nay, when he refutes the absurdity of religious objection† to the use of means to prevent pain, he actually cites the account of the deep sleep into which Adam is said to have been thrown by God before the extraction of his rib, without any hint that this instance had been employed before by me for the same purpose in the Thirteenth Number of *The Zoist*, p. 4, in 1846,—an argument which a Dr. Elliot of Exeter had pronounced blasphemous in me,‡ but which no one considers blasphemous when adduced in the cause of the drugs ether and chloroform.

JOHN ELLIOTSON.

* *Edinburgh Monthly Journal of Medical Science*, Dec. 1847, p. 117.

BOOKS RECEIVED.

The Ethnological Journal. The numbers for January, February, and March.

The Journal of Psychological Medicine and Mental Pathology, edited by Forbes Winslow, M.D. January, 1849.

A Notice of the late Sir George Stewart Mackenzie, Bart.

A Narrative of the proceedings relative to the appointment of the Medical Officers to the Portsmouth, Portsea, and Gosport Hospital. By W. C. Engledue, M.D., formerly President of the Royal Medical Society of Edinburgh.—“If an offence come out of the Truth, better is it that the offence come, than the Truth be concealed.”—*Jerome*.

Though this pamphlet relates to a local matter, it is worth reading as an instance of a stand made for principle: and a few passages will not be unacceptable:—

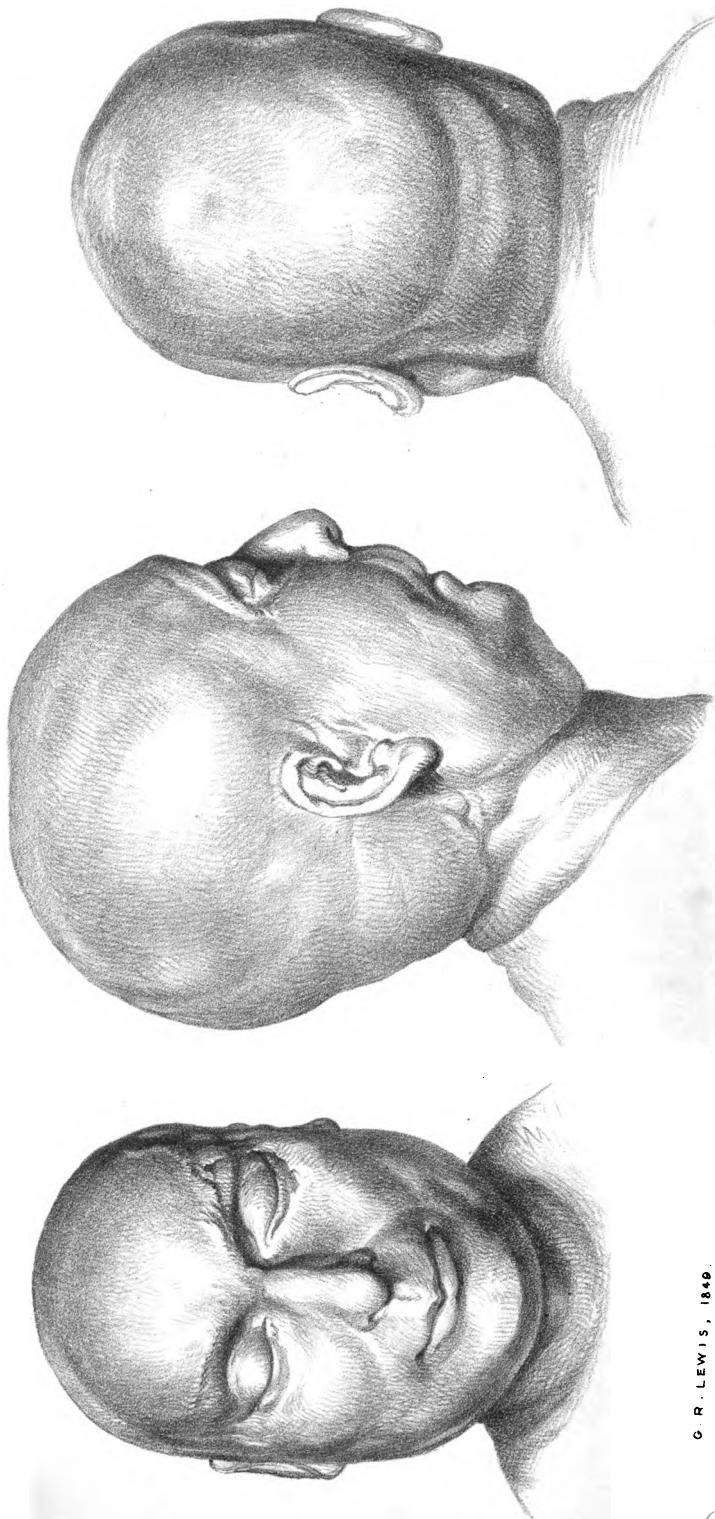
“With the great bulk of society, life is merely the following of a few inferior instincts, with a perfect blindness as to consequences. Selfishness is the ruling passion of the majority, and it is shown on every trivial opportunity.” p. 35.

“I wished not to bolster myself up with advantages which were not enjoyed equally by all my brethren. I entered on the race of life free and unfettered, and free and unfettered I will remain. No man shall point the finger of scorn at me, and declare that in my social career, I took that which I did not use my best exertions to give him an opportunity of possessing. I will run the race, and I will use my best endeavours to win, but it shall be on fair and equal terms. I will take nothing from the world which is not honestly, truly, and manfully earned. These are my feelings, my *weaknesses*. They may be designated Utopian—visionary—Quixotic, or anything else the reader may please, there is at any rate this quality attached to them—they cannot be disrobed of the dignity of reason—the dignity of truth.” p. 44.

“The shallow pates are ever the obstructives. Incapable of originating a thought of any magnitude for their own or their neighbour's *real* improvement, they are employed in fluttering through their little day and crying down what they can neither understand nor appreciate, or what their selfish and grasping propensities prompt them to imagine may become inimical to their own interests. It is thus in matters appertaining to the physical world—it is similar with matters belonging to the moral world. Where is the man who has advanced a scheme for the improvement of his fellow man without having to fight his way step by step against the prejudices of his compeers, and having to remove too often single-handed, the obstructions wantonly placed in his path by those who should have been foremost in rendering him assistance? All schemes are denounced by such men as visionary—all innovators are presumed by such men to have emigrated from the land of Utopia, and they continue their opposition for years, thus conducting themselves like cattle in a field towards a newly-erected rubbing-post—for they are at first frightened—then shy—then a little bold—and at last becoming familiarized with the intrusion they very quietly put the thing to its proper use. Yes, the dial of the world is moved on by those whom the world persecutes. The pioneers are the martyrs. When the millions reap the advantages previously shadowed forth by the few, then they begin to think how vile their treatment has been; and when the brains which gave birth to the propelling thoughts, have been resolved into their elements and the men no longer live, then their memories are worshipped and the marble pile is reared to denote that *such men* once lived.” p. 50.

NOTICE TO CORRESPONDENTS.

We regret that many valuable communications must be postponed.



JAMES B. RUSH,
THE MURDERER.

G. R. LEWIS, 1849.

THE ZOIST.

No. XXVI.

JULY, 1849.

I. *An Account of the Head of Rush, the Norfolk Murderer.*

By Dr. ELLIOTSON.

THE true nature of Rush cannot be mistaken. It is certain that he was, in every respect, an atrocious villain, and a villain of extraordinary force of character. His acts were such that his whole nature is unveiled: and, if the development of his head had not agreed according to Gall's principles with his life, Gall's physiology of the brain must have fallen to the ground for ever. For a cerebral physiologist may always, without fear, assert positively of the head from constant, positive, exhibition of a mental faculty, because constant strength of certain parts of the mind is accompanied by strong development of certain parts of the brain, and consequently of the skull; just as he may always fearlessly assert negatively of the mental faculties from negative exhibitions of the head, because deficient development of certain parts of the brain, and consequently of the skull, is accompanied by deficient strength of certain mental faculties: although, conversely, he would not assert respecting mental faculties from positive exhibitions of the head, nor respecting the head from negative exhibitions of mental faculties, because the development of the head may arise from other causes than brain, or the quality of the brain may not be healthy; and on the other hand deficiency of the manifestation of certain mental faculties may arise from mere want of excitement or from disease.* Therefore, before we saw the cast of Rush's head, we all declared that his head must have been very large;—the organs of the disposition to violence, of courage, and of the love of property, of cun-

* See my *Human Physiology*, pp. 373-4. I lament to say that mine is the only Physiology in the English language that sets forth and defends phrenology and mesmerism.

ning, of the love of the opposite sex, and of food, enormously large; while those of self-esteem and love of notoriety, with the lower range of intellectual organs, must have been large; and, provided the brain were healthy, the organs of justice and caution, and the higher intellectual organs, small.

The man was a farmer, land agent, and auctioneer and appraiser, in West Norfolk; of middle age, rather below the middle height, very muscular, with broad shoulders, short neck, massive head inclined rather to the right shoulder, and a slouching gait, and a countenance which made people dislike him and say they should not wish to meet him in the dark.

On the evening of the 28th of last November, he went, masked and otherwise disguised, and without any accomplice, to Stanfield Hall, the house of a neighbouring gentleman, named Jermy, whom he shot dead in the porch, where he knew his victim would be at that time; entered the house by the servants' door and shot the son dead in the hall, coolly and successfully motioning the butler to retire to his pantry; and then shot and wounded the mistress and her maid, saying, "Poor thing, poor thing!" when he saw the latter fall whom he had not aimed at, and firing a second time at Mrs. Jermy. He also pursued Miss Jermy, but she escaped into the stables. He then withdrew to his own home. These may not have been the only murders committed by him.—In 1844, he and his father-in-law had been shooting at the farm of the latter, and, after returning to the house, his father was shot. The account given by Rush was, that, after directing his father's attention to the excellence of his gun, he left the room while his father was examining it, but almost immediately heard a report, and on going back found that the gun had gone off, lodging all its contents in his father's head.—In August, 1848, his mother having been ill for some time, he told her nurse one evening, as the woman reports, that he would sit up with his mother that night, and on the woman's objecting he insisted. After the nurse had been in bed some time, she saw Rush enter her room, as if he wished to ascertain whether she was asleep. He made no remark and went away. About four in the morning he went into the room again, and she asked how her mistress was. "Oh," he replied, "you need not trouble yourself, she has been dead these four hours." The nurse jumped up, and found that Rush had laid his mother out and performed all the necessary offices himself.—A salesman, named Collins, who had done business for Rush, and at whose house Rush had once spent a day and night, returned the visit at Rush's earnest invitation, though Mrs. Collins strongly objected to her husband going and said there was something

about Rush's manner that she did not like. Indeed, Mr. Jermy, jun., had an inconceivable dislike to Rush, and often warned his father against him: and Mrs. Jermy disapproved of Rush going to the house whenever he chose without ringing. On the very night of Mr. Collins's arrival, Rush's wife was taken ill. Rush went to Mr. Collins's room and told him of this, begging him at the same time to come down stairs. Mr. Collins asked whether he had sent for a doctor. Rush said no, it would be useless, for she was too ill for any one to do her good. Before morning she was dead.—A man and woman slept one night a few years ago at an inn about Shoreditch. In the night the woman was taken ill and died. The man represented himself as a Norfolk farmer but did not give his name, alleging that the woman was a person he had picked up that day in town. She was said, by a medical man, to have died of diseased heart; but with what good reason is not known. When likenesses of Rush were published lately, the landlord recognized the face as that of the man who had slept at the inn on that occasion.—He had a child last year by a young woman, named Emily Sandford, whom he seduced and was keeping at his farm at the time of the murder of the Messrs. Jermy, sen. and jun., but it soon died.—A woman, named Sims, settled comfortably in a farm, was advised by Rush to give it up; and he got possession of the proceeds, and ultimately made away with them all. This seriously depressed her spirits; she went to live at Stanfield Hall farm, not far from Rush, and was found dead in her bed one morning.—He was very violent, bursting out into a rage, not only in private, but at his trial and in prison. His cruelty was exhibited in the unfeeling manner in which he cross-examined Emily Sandford—the chief victim of his lust, and even in 1846 he had declared it would not be long before he served Mr. Jermy with an ejection for the other world. His revengeful feeling led him to compass the destruction, not of the husband only, but of the wife, the son, and daughter. He wrote to Mr. Jermy thus,—

“ You have completely ruined me as far as my own property goes. If you think I shall not take steps to ruin you and your family, you never were more deceived in your life. You do not know me yet. Hitherto, I have done but what I have told you of; but unless you answer this letter satisfactorily, nothing on earth shall prevent me from treading in your steps, and paying you off in the same base coin that you have me.”

As to courage, or combativeness, which is courage in excess, Mr. Beattie—the sincere and useful lecturer on mesmerism and cerebral physiology—informs me that a friend of his sat

on the same bench with Rush at school, and that Rush was always ready to fight any boy for a penny, and was nicknamed "Gully" by the boys for his propensity to fight. In after life he frequented fighting cribs. His great courage was manifested in his bold attacks upon Mr. Jermy's family, unaided by any accomplice, and when all were up and stirring; by his unaided defence on the trial, before council, judge, and witnesses, and the whole world, during six long days; and the steadiness of his demeanour at his execution, for his step never faltered as he regularly marched to his doom, and, when the rope was adjusting, he said coolly, "This does not go easy, put the thing a little higher,—take your time,—don't be in a hurry," and these were his last words; and his courage was as striking at the trial.

"As witness after witness cut away every fragment of a chance, his nerves seemed to become more firmly strong, and his resolution more unassailable. While every eye was turned on him with loathing—while on every side his gaze must have rested on a mass of faces breathing but one sentiment—on pen and pencil busily engaged in writing the lines which proclaimed his atrocity to the world—on artists recording the lineaments of his features for the gratification of every vulgar crowd, and for the ornament of every village ale-house—while he knew he stood there, unsentenced and untried, Rush, the murderer,—he looked about him with an unshrinking eye; arranged his papers as coolly as if he were engaged in a college thesis, and never gave one single minute touch which showed he felt fear or compunction. In fact, he was a sort of rustic Richard the Third—bloody, resolute, and cruel. If country stories be true, he was familiar with deeds of murder, and impunity had made him secure and foolhardy. A father-in-law, a mother, and a wife, are generally believed to be among the number of his victims. They all died under circumstances of great suspicion. It was curious to mark the speculative curiosity in his eye, as the judge was about to put on the black cap; he looked like an indifferent spectator who had never seen the awful ceremony before, and was anxious to observe it closely. Indeed, some parts of the evidence, which were purely circumstantial and ingenious, seemed to interest him much in the same way. For instance, that important evidence respecting the covers on which the notices were written. This remarkable piece of evidence was evidently regarded by the prisoner with a sort of admiration, though it had the greatest possible weight against him."

His love of gain appeared in his extreme energy in business and his engaging in far more concerns than he had the means or the time to conduct efficiently. He had many actions successfully brought against him for breach of covenants, and his endless pecuniary transactions appear to have been characterized by grasping and roguery. His murderous attack upon the Jermys was partly to obtain property fraudulently and to

escape the obligation of payment, as well as to gratify revenge, — which revenge, however, arose from being opposed by Mr. Jermy in his attempts to defraud that gentleman, with whom he had many pecuniary transactions and whose tenant he was as well as debtor: he would have been called upon to pay a considerable sum to Mr. Jermy in a day or two after the time of the murder. He prevailed upon Emily Sandford to forge documents relative to Mr. Jermy's property and himself.

His cunning was displayed on all occasions; it mixed itself with every act of his life; he did nothing without artifice. He wished to appear a marvellously religious man. In his cross-examination he continually urged religious considerations upon the witnesses to induce them by perplexing them to speak the truth, as he called it, but which would have been a perversion of truth. He attended places of worship with some regularity; listened attentively and with deep emotion; sometimes disturbing the congregation with sighs and sobs; took the sacrament; and had family prayers read every morning, even while he was arranging his murders. When two persons, Larner and Jermy, were at his house that he might aid them in a claim upon Mr. Jermy's estate, and he was laying his plans to fix the future murders upon them, he joined with them, upon his knees, in family prayer. In his cross-examination of his victim, Emily Sandford, he impudently asked her, "Have I not given you passages of Scripture that I said would sanction the way in which we lived together? Did I not say also, that God Almighty would forgive us that sin, if we committed no other?" "Have you not invariably, before coming to bed to me, knelt down, and, to all appearance to me, said your prayers?" "In his house was a box designed for the collection of money for a society in London called The Society for promoting Christianity among the Jews, and to this he invariably called upon his friends to contribute." He made himself in company be considered a nice man, and soon got round innocent unsuspecting women.

In addition to what has been incidentally mentioned in regard to another part of his character, we are told that, when younger, "he was known among his companions as a libertine, and few have carried out so regularly and universally, in this particular, the desires of a depraved and sensual appetite. He made a boast of seduction, and many a heart and many a family have been saddened by his criminal atrocities. When thoroughly set upon a purpose of this kind, he was to be deterred by no difficulty: he would undertake journeys, lay plans, execute manœuvres, resort to enterprize, persuasion, flattery, falsehood." After the death of his wife, who bore

him nine children, he advertised for a lady to take the educational charge of his offspring, and four young women filled the situation in succession, Emily Sandford being the last and not the only victim among them.

His attention to taking his food^s was strikingly shewn by his words in the "condemned" cell after sentence was passed. "Where's my supper?" he exclaimed; "I want my supper after a hard day's work. I shall now live at the country's expense:" no refreshment being ready, he threw himself upon the bed. On the Saturday before his trial he wrote the following letter to Mr. Leggatt:—

"Norwich, 24th March, 1849.

"Sir,—You will oblige me by sending my breakfast this morning, and my dinner about the time your family have their's. Send any thing you like *except Beef*, and I shall like cold meat as well as hot, and meal bread; and the tea in a pewter mug (if with a cover on the better). I will trouble you to provide for me now, if you please, till after my trial; and if you could get me a small sucking pig in the market to-day, and roast for me on Monday, I should like that cold as well as hot after Monday, and it would always be in readiness for me, as it will be so uncertain what time I then have for my meals after Monday. Have the pig cooked in the same way as you usually have, and send plenty of plum sauce with it. Mr. Penson will pay you for what I have of you. By complying with the above, *you will very much oblige,*

"Your humble and obedient servant,

"James B. Rush.

"Mr. Leggatt, Bell Inn,
"Oxford-street, Norwich."

However great was his cunning, he was deficient in cautiousness. His enjoyments beyond his means, his idea of murdering the Jermys and not being at once suspected,* his not reflecting that the sensation would be intense and the murderer be ultimately detected, the defence of himself on his trial and his absurd mode of conducting, all exhibited a great deficiency of caution: as indeed did his whole life. He was always sly, but never prudent; just like so many bad men who form a false idea of the sources of true happiness. In assuming the appearance of innocence and piety in jail, he so overacted his part as clearly to shew his hypocrisy.

His want of justice or conscientiousness was equally great with his want of prudence.

He must have had a high opinion of himself or he would not have taken so much upon himself in business, nor relied

* As soon as the murder was known, all fixed upon Rush as the criminal, and the officers of justice repaired to his house early in the morning.

upon his own strength for his defence. Throughout life he had been fond of self-reliance.

His love of approbation contributed no doubt to his religious hypocrisy, and was exhibited to the last in his protestation of innocence. His constant language in prison was, "Thank God, I am quite comfortable in body and mind; I eat well, drink well, and sleep well." After his committal, he was constant in his attendance at chapel, and soon requested to have the sacrament administered to him privately. He pretended to sleep beautifully when he positively did not at all on the last night of his life. When the chaplain urged him on the morning of execution to repent of his crime, he replied, "God knows my heart; He is my judge, and you have prejudged me:" and when the chaplain and a dissenting minister at a late hour urged confession and repentance, he began to quarrel violently with them, and the governor entered the chapel and pinioned him. He once coolly asked if they had begun to put up that machine (the gallows), and, having no answer, said he hoped it would be a fine day. He walked to the gallows in black, with patent leather boots, and his scrupulously white shirt collar folded down, turning his face from the crowd to the castle wall. He had always made himself so agreeable at a respectable party that he was considered an acquisition.

He was, notwithstanding, not destitute of kind feeling, of love for his offspring, or of veneration. When he found he had wounded the maid-servant, who had nobly come forward to defend her mistress when terrified at the reports as the two Mr. Jermys fell, he exclaimed, "Poor thing, poor thing!" and certainly from no other reason than pity, for he ran a risk of his voice being recognized, and could not be attempting to make any one suppose that he regretted it: pity only will explain it. He was liked by his workmen. At church he would be as unconcerned as a rock while future punishment was dwelt upon; but, when a dying Christ was the topic, he would be greatly affected, and nothing but this seemed to cause emotion in him at church.

He stole a cheque for £40 during his trial: and absolutely denied all knowledge of it till he became satisfied that it would be appropriated to his children if found: and he then took it forth from behind the lining of his hat. He was much moved when the Rev. Mr. Andrews brought certain family matters to his recollection, and his spirit for a time seemed subdued. He was a very indulgent father.

Many a bandit, both robber and murderer, has been religious: that is, he has firmly believed all the supernatural ac-

counts and opinions inculcated on him, and worshipped and humbled himself sincerely in prayer. How many of the religious world around us are all uncharitableness in denouncing others not of the same fancies, malicious, and most given to creature comforts, even to sensuality, so as to be Christians moving upon velvet: and yet are sincerely religious, that is, are strangers to the principles of Christ, but, like Calvin, fancy themselves to be Christians.* That, as in Rush, there is a great admixture of cant and hypocrisy in the religious world, cannot be doubted: but how much, it is not always easy to determine. Gall says,

“When devotion is found in men endowed, in other respects, with qualities which do not appear very appropriate to it, or which are even diametrically opposed to it, we usually accuse those men of hypocrisy, or at least of acting for some sinister purpose. We can scarcely believe that it was in good faith that Gustavus Adolphus and Suwarrow, on the eve of a battle, themselves performed and commanded their armies to perform the most severe religious exercises, prayers, fasts, &c., either to obtain a general absolution, or to ensure the victory.

“Gabrino Rienzi was generally accused of being an impostor, a hypocrite, and of making religion serve his purposes by employing revelations and visions to authorize his ambition and cruelty. The inspection of his portrait explains all the contrasts of his conduct.

“Now that we understand how the most revolting contradictions may subsist in the same individual, we shall no longer be astonished at seeing the devotees, Louis XI., and Philip II., commit all acts of cruelty, make *auto-da-fés*, and, with their own hands, perform the functions of the executioner. Again, it is organology alone which gives the most reasonable explanation of the horrors of the holy inquisition.

“The life of the conqueror Cromwell is an enigma to most of his biographers. Was his devotion real? was it a calculation of hypocrisy? M. Villemain expresses himself as follows when speaking of Cromwell's mysticism:—†

““That official mysticism, if we may so term it, employed by Cromwell in his communications with parliament, is found at the same period in his private letters. Must we, from this fact, suppose with Voltaire, that Cromwell was for a long period really a fanatic, and that he became a hypocrite in proportion as his mind was sharpened by the progress of his power? or must we believe that Cromwell, like Mahomet, made his first dupes amongst his own family, and began, by their delusion, the imposture which he desired to extend around him?

“The following are some of the religious letters which Cromwell, already powerful and celebrated, wrote to members of his family.

* See my *Human Physiology*, p. 195.

† “*History of Cromwell*, vol. i., p. 404.

The first, dated in 1646, is addressed to his daughter Bridges:—

“ ‘ Dear daughter,—Your sister Claypole is tormented by some uneasy thoughts (I confide in the mercy of the Lord); she sees her own vanity and the carnal disposition of her soul; she laments it, and seeks that which must satisfy her. Thus to seek is to belong to the most happy sect, after that which finds, as every humble and faithful seeker must do. *Happy seeker! happy finder!* Who has ever tasted how gentle is the Lord, without experiencing some returns of self-love and feebleness? Who has ever enjoyed this kindness of God, and could become less zealous in his desire, and less urgent to obtain the full enjoyment of the Lord. My dear love, always pursue the Lord: let not thy husband nor anything else in the world cool thy affection for Jesus Christ. I hope he will be an occasion of exciting them still more in thee. What is most worthy of love in thy husband is that he bears in him the image of Jesus Christ; fix there thine eyes; behold what must be beloved before all things, and every thing else for that,’ &c.

“ Another letter of Cromwell, to his wife, presents the same character and is not less curious:—

“ ‘ My very dear ——, I am rejoiced at learning that thy soul prospers, and that the Lord augments his favours towards thee more and more: the great good which thy soul can desire is that the Lord should shed upon thee the light of his protection, which is worth more than life,’ &c.

“ I submit to the reader these ascetic letters, which appear more worthy of Madame Guyon than of a conqueror; if he is not resolved to see in them habitual phrases, and an intention to deceive, which is powerful only when adopted every moment, we may conclude from them that Cromwell was sincere. Independently of the different proofs which I have opposed to this opinion, and of the testimony of the enemies of Cromwell, who, whether fanatical or not, all accuse him of hypocrisy, I may cite the authority of an impartial and indifferent witness. Debordeaux, the ambassador of France, wrote respecting Cromwell’s zeal for Protestantism: ‘The reports which are spread respecting the General are not true: he affects great piety; but with a particular communication with the Holy Spirit: he is not so weak as to allow himself to be caught by flattery. I know that he ridiculed it with the ambassador of Portugal.’* ”

“ M. Villemain says in a note of the second book of his *Histoire de Cromwell*:—

“ ‘ We find in a letter written after the death of Cromwell by a man who had been attached to him, some details respecting his character and person which are useful for shewing what he was and what he appeared. The most curious feature of this description is that proneness to compassion often observed in the life of Cromwell, and which makes Whitelock say, in his Memoirs, that the Protector was a very good man; a *kind of sensibility sometimes entirely physical*, which does not reach the soul, and which accords, in some

* “ *Thurlow’s State Papers*, vol. i., p. 256.

men, with the cold meditation of the greatest cruelties. The following are the terms of this letter :—‘ The Protector was of a powerful and robust constitution ; his height was under six feet, (by two inches I believe ;) *his head so preponderating that you would have believed it contained a vast treasure of intellectual faculties* ; his temper excessively inflammable, but this flame subsided spontaneously, or was soon appeased by the moral qualities of the Protector. He was naturally compassionate towards suffering objects, even to an effeminate degree. Although God had given him a heart in which there was little room for the idea of fear, excepting that which He himself inspired, yet he carried to excess his tenderness towards those who suffered. . . . He lived and died in a perfect union with God, as the judicious persons who were near him have observed.’*

“ In truth, the form of this extraordinary man’s head proves, in an irrefutable manner, that his devotion as well as his other qualities are in harmony with his organization. In general, I do not think that sovereigns, especially when they are powerful, take great pains to appear otherwise than as they really are, and we shall never fail to find the explanation of their most singular contrasts, and of their apparent hypocrisy, in a particular combination of organs simultaneously developed to a high degree of activity.”†

People are excited to hypocrisy by the absurdity of too many of the religious world, who praise their neighbour, not for excellence of life, but for all the outward performances and show of religion, so profitable to the performer, and for his profession of particular opinions on matters which would require for due appreciation, or even comprehension, if some can be comprehended, far more intelligence and study than fall to the lot of the bulk of those called the educated, though sound and genuine education has scarcely yet begun among us. Europe is Christian : yet bloody battles are incessantly fought in it : two millions and a half of soldiers with ample instruments of death said to be maintained ; and England to pay annually forty-six million pounds sterling for wars past, present, or to come. Were Christ to revisit earth, whatever profession of Christianity he might find, he would find little conception of the beautiful spirit and little obedience to the precepts which he so simply and in so unpriestly a manner inculcated : he would have to recommence his great and blessed work, and shew that he had been completely misunderstood. Hypocrisy, the mere shadow of virtue, and a false estimate

sort, the instructed, and the teachers of the people, though they think it not.

Rush, though he could talk glibly and was a sharp, active man of business, shewed no force or grasp of intellect. His defence was most loose and rambling; he asked irrelevant questions; sometimes he aimed at what could be of no service to him, and sometimes disgusted every person by his stupid and glaring efforts to establish falsehood. His force of character was great, but it was the force of all the lower feelings. Placed in certain high situations, he might have become in the vulgar sense a great and renowned man—might have destroyed nations most heroically, and, if cursed with arbitrary power, have trodden upon the necks of millions of subjects. But the want of high intelligence and of a high sense of justice and benevolence rendered his strength mere brutality.

In accordance with his qualities, his head is very large.

The circumference of his cast over the eyes is	24½ inches.
A line drawn from ear to ear over the eyes is	12½ ditto.
Ditto ditto backwards	12 ditto.
Ditto ditto over the head	12½ ditto.

But unfortunately the head is large where it had better have been smaller; and small where it had better have been large. The head strikes a person, even unacquainted with phrenology, as one of the most monstrous and ill-shaped ever beheld; quite as hideous as his character: and his face is in exact accordance; his upper lip is frightful. The sides of his head and the lower part of its back are enormous, and there lay the positive, the forcible part, of his character. The organs of *Alimentiveness*,* *sexual impulse*, the *love of property* (Acquisitiveness), the *disposition to violence* (Destructiveness), the *disposition to contend* (Courage, Combativeness), *cunning* (Secretiveness), are ENORMOUS.

The breadth at Disposition to Violence is	6¾ inches.
Ditto ditto Courage	5¾ ditto.
Ditto ditto Love of Property	6½ ditto.
Ditto ditto Cunning	6½ ditto.
Ditto ditto centre of Sexual Impulse	3¾ ditto.
Ditto ditto Alimentiveness	6½ ditto.

The remarkable negative part of his character arose from the SMALLNESS of his organs of Justice† and Caution. In the

* See my note in No. XII., p. 462, upon the discovery of this organ. The unhappy Crook has lately destroyed himself.

† My reasons for regarding it as the organ of justice, and not of conscientiousness, are given in No. XII., p. 466.

situation of these organs the head grows narrow and slopes down in a most singular manner. The contrast with the other organs already mentioned strikes every eye. At Caution the breadth is only $4\frac{1}{2}$ inches.

The organs of *Attachment*, *Love of Offspring*, *Love of Notoriety*, or *Vanity*, as Gall terms it, and of *Self-esteem*, are large. The force of any of them would be very great when one or more of the six very large organs at the lower part of the sides and back of the head,—*Destructiveness*, *Combativeness*, *Cunning*, &c., acted in concert with them; but must have been overpowered when opposed by one or more of these.

The same remark holds with respect to *Benevolence*, *Veneration*, and *Firmness*, which are not quite so large as the four former, but still are full. The organ of *Ideality* is not at all deficient. The organ of *Firmness*, or rather *Perseverance*, is not an overpowering organ in him, but much that is called firmness is really either courage, or the strong action of some other organ: and his organs of perseverance were so supported by the immense power of the very large organs, that I see no reason to doubt from Rush's head that Gall is correct in what he advances upon this faculty and organ. The term firmness in common acceptation signifies sometimes steadiness in a course, sometimes resolution or courage in some particular circumstance. The former is supposed to be the faculty of the organ.

The distance measured by callipers from the orifice		
	of the ear to Firmness is	$6\frac{1}{4}$
Ditto	ditto Veneration	6
Ditto	ditto Benevolence	$6\frac{1}{4}$
Ditto	ditto Self-esteem	$6\frac{1}{8}$
Ditto	ditto Parental Love	$5\frac{1}{2}$
The breadth at the centre of the two organs of		
	Attachment is	4

The development of his intellectual organs is in accordance with what we know of him. The lower range, the perceptive organs, as some term them, were in general large: while the higher or reflecting range were poor.

The organs of *Music*, the *Sense of Persons*, *Form*, *Language*, and *Locality*, were large. His speech in his defence for fourteen hours proved he had words enough at command, and he was known to be very fond of music and to play well upon the flute.*

His organ of observation, of the *Sense of Things*, as Gall

denominates it, divided by Dr. Spurzheim, on what ground I know not, into Individuality and Eventuality, was not quite so large. The length from the orifice of the ear to it is six inches.

The organ of *Order* was small.

The upper row of intellectual organs were among the smallest of his head. His forehead at this part was narrow and did not advance. *Causality* was small, *Wit* small, and *Comparison* was larger. The length from the orifice of the ear to Comparison was $6\frac{1}{4}$ inches. The distance of the centre of each organ of Causality $2\frac{1}{4}$ inches; the breadth at the outer extremity of the orbits being $5\frac{1}{4}$ inches. So that the want of intellectual power exhibited in his defence is fully accounted for.* Such a brain would never have chosen intellectual pursuits, but must always have occupied itself in the gratification of the feelings which the brute department of animals possess, some one, and some another, in equal force with ourselves.†

Why was such a monster, such a monstrous organization, made? But why is the whole world a scene of suffering and wickedness? Why are innocent babies tortured with endless varieties of disease? why are they agonized with the natural process of obtaining their teeth? Why do epidemic poisons devastate nations, the good and the bad equally? Why do agonizing and fatal hereditary diseases attack the virtuous? Why do countless causes of misery assail the just and the unjust? There is little happiness which is not produced with the unhappiness of others, toiling and anxious; or which is not liable to be smashed unexpectedly. As to the miseries occasioned by ourselves, why are we not so made as to wish and be able to act better? Why have we not more intelligent and more virtuous brains? Why is mankind so organized and situated that ignorance, superstition, vice, and suffering, are the prevalent lot of humanity? Whatever the external show of happiness, we may find sorrow actual or impending almost every where, if we go behind the scenes and learn the particulars of every individual; or, if not, we

* The head is farther ill shaped. The posterior portion of the right side and the superior portion of the back are smaller: and the anterior portion of the left side smaller, than their opposites.

† My cast of Rush was taken from the corpse at Norwich by an Italian figure maker resident there, and sold by him to B. Casci, No. 3, Harford Place, Drury Lane, who sells copies for a few shillings, and is a man whom I can recommend for taking casts, both on account of his skill and integrity. Whoever wishes for a cast of a deceased relative will find in him an admirably conducted man.

have only to wait and we find it come. Not only while beholding the glitter and happy excitement of our parks and streets have we merely to turn our heads and see the famishing and diseased beggar, or visit the hospitals or the dirty alleys and back streets and behold want and agonizing and wasting disease: but, while we are enjoying the most glorious landscapes, the dwellings of the destitute and almost houseless are at hand, some victim of disease is never far off, and some suffering birds, fish, beast, or insects, in more or less abundance, are always discoverable.

For the innocent brutes suffer too. Look at the miseries of the toiling horse—that docile and affectionate animal—cruelly forced to excessive labour for our advantage or perhaps taken into bloody battle to be wounded and painfully killed. Look at the miseries of the myriads of animals which are every moment painfully put to death for our own nutriment. Truly, “the whole creation travaileth and groaneth.” The insensible department of nature is no less exposed to injury and destruction. Plants perish from over crowding, from lack of moisture and nourishment, and from the violence committed upon them by the animal department of nature, and by weather. The inanimate department is equally injured; mountains fall, countries are swallowed up; streams obstructed; shores worn away. In the vegetable and inanimate department there is no suffering, and all appears a magnificent circulation of changes: but the *same general laws* which disturb them reign throughout, and disturb the sentient department of nature just as though this part were also insensible. Good comes out of evil every moment. But the question presents itself, Why the evil at all? And next comes the greater question, Why is anything at all? For what end this strange and suffering spectacle of nature?

The head of Rush is no greater mystery than the rest of sentient nature. To give a shadow of a reason is impossible. The purpose of all this is past finding out. We must be content with beholding and submitting in silence, conscious of our own littleness and inability; and not foolishly and presumptuously attempting an explanation. We must be satisfied that it could not be otherwise than it is, and this is my own sole consolation. But while we thus encourage a humble spirit, let us do all the good in our power.

From Rush’s head we must learn charity. Let every man remember that, if he had such a charge of cunning, acquisitiveness, &c., as Rush was burthened with in the possession of such massive organs, and a corresponding deficient charge of higher feeling and intellectual power, he would be

a Rush. Let us detest such organizations as we detest the organizations called wolf, tiger, rattlesnake, scorpion, or vermin; and let us defend ourselves and others from them by all means which are absolutely necessary and as little cruel as possible. But let us pity the individual, for he did not make himself,—no, not a hair of his head.*

MESMERISM IN THE EAST.

COMMUNICATED BY DR. ELLIOTSON.

II. "*Report of the Calcutta Mesmeric Hospital for October.* By JAMES ESDAILE, M.D., Presidency Surgeon." From the *Indian Reporter of Medical Science.*

"I look upon mesmerism as no longer worthy of the serious consideration of the operating surgeon.—*Mr. O'Shaughnessy's Report on the Mesmeric Hospital.*

"It is time to throw away mummery and work above board, now that we have got ether.—*Advice of Dr. Duncan Stewart.*

SIR,—When a man publishes his opinions or the results of his experience, it is with the hope of the one being approved and the other accepted as facts by the public. But a writer must be prepared to have the soundness of his opinions and the reality of his facts well sifted before he can hope them to meet with general acceptance. I have patiently submitted to this painful bolting process, and I hope that the professor of surgery in the Medical College will be equally resigned while I dissect some of his opinions, which appear to me to be both erroneous and dangerous.

"Since my last Report, public attention has been a good

* "Humility and benevolence are two leading duties. If we detect the signs of intellectual deficiency and vice in our own heads, we may learn to think humbly of ourselves; and, being put in possession of true self-knowledge, endeavour to strengthen what is too weak and repress what is too strong. If we detect the signs of great talents and virtues in the heads of others, we may love them the more as superior and highly favoured beings: whereas, if we detect the signs of great virtues and talents in our own heads, we may learn to give no praise to ourselves, but be thankful for the gift; and, if we detect the signs of vice and intellectual deficiency in others, we may learn to pity rather than censure. . . . A vicious man must be restrained, as a wild beast*, for the good of others, though, for aught we know, his faults may, like the acts of the beast of prey, be chargeable rather on his nature; and, while we feel justified in confining, and the culprit is perhaps conscious how richly he deserves his fate, we may pity in our hearts and acknowledge that we ourselves have often been less excusable.

"Teach me to love and to forgive,
Exact my own defects to scan,
What others are to feel, and own myself a man." †

deal directed to an unfortunate case in which death speedily followed the inhalation of chloroform at the Medical College here. The operator, Mr. O'Shaugnessy, has favoured us with some '*Remarks*' upon the case in your last number, and it is to them that I wish to direct the attention of your readers.

"The death of the patient is attributed '*entirely to the insensibility caused by chloroform,*' but yet we are told that this person, and all those who have expired under the influence of chloroform, '*did not die from any poisonous effects of this valuable drug.*' We are hence led to infer, that chloroform does not possess *any poisonous qualities.* As the most fatal mistakes may occur, if this opinion is acted upon, I will take the trouble to prove to those who have not the necessary means of information at hand, that chloroform *is a virulent poison,* requiring '*keen observation, caution, and judgment*' in its administration, as remarked by Dr. M'Kinnon in your last number, and that with every precaution, it occasionally kills with lightning-like rapidity. Every medical periodical, for the last year, abounds with *fatal* experiments upon animals. Dr. Plouviez, for example, stated at a Meeting of the Parisian Academy of Sciences, that he had given a dog, weighing 8lbs., 23 grains of chloroform to inhale, and that the animal died *in a minute and a half.*

"Mr. Bennett, in the *Edinburgh Monthly Journal,* says,— '*The poisonous action of chloroform, as observed in animals, is precisely similar to that of a pure narcotic.*'"

" '*The poison enters at once into the circulation, and penetrates through the whole system, and but a few minutes elapse between apparently perfect health, and the death of the patient. Art is powerless in dealing with the poisonous effects of the vapour.*'—*Medical Gazette, July, 1848.*

"In a paper '*on death from chloroform,*' Mr. Sibson says, that when asphyxia is induced, '*we must regard chloroform as one of the most uncontrollable narcotic poisons.*' But to proceed to its effects upon man.

"If the following people were not *poisoned,* I should like to know what happened to them:—

"A lady at Boulogne, 30 years of age, in good health, was put under the influence of chloroform to have a small abscess in the thigh opened. A handkerchief with *fifteen* or *twenty* drops of chloroform was held under the nostrils. The patient only made a few inspirations, when she cried, '*I'm suffocating,*' and died *on the instant.*

"A dentist in London gave a healthy looking young man chloroform to inhale. After *six inspirations* his head dropped, and he never moved or spoke after.

"A lady at Cincinnati, died at the expiration of *five minutes* after inhaling chloroform. She was in excellent health.

"In the case at Hyderabad, the operating surgeon reports that '*the death was almost instantaneous.*'

"At the hospital Beaujon in Paris, M. Robert had only *made one flap* in a case of amputation when the patient died.

"Mr. Spencer Wells reports, 'I saw a patient die in bed just as M. Malgaine had completed disarticulation at the shoulder joint, and feel convinced that chloroform was the immediate cause of death.'

"A druggist's boy in Aberdeen was found dead, leaning upon the counter with his face in a towel, which he had impregnated with chloroform.

"A girl at Newcastle died in *two minutes* after inhaling chloroform for the removal of a toe-nail.

"Having only one medical periodical at hand, I know not how many more fatal cases may have been reported elsewhere, but enough has been said for my purpose, and it is to be hoped that we shall hear no more of the *innocuous nature of chloroform*. It would fill a whole number of your *Journal* to notice the disagreeable and dangerous after effects of chloroform.

"Mr. O'Shaughnessy was equally confident and oracular in vindicating the suspected *innocence of ether*. We were told, '*The dangers are imaginary. The reported fatal effects attributed to ether, all practical men now laugh at.*' Yet every body knows that within a year from its discovery, *fatal ether cases* had become so numerous that it became absolutely necessary to seek some safer general anæsthetic agent, and hence the birth of chloroform, destined apparently to an equally short *universal empire*. If the Professor of Surgery expects us to respect him as an authority, his opinions will be better considered and his statements more correct in future when writing in a *Medical Journal*, or reporting to Government upon a scientific subject. Such Delphic responses may overawe and impose upon an audience of Hindoo boys, but are only calculated to make '*all practical men laugh.*'

"But no reasonable person objects to the use of chloroform *merely because it is a poison*, but because it is an unmanageable one, and no skill, prudence, and experience can suffice to guard against its occasional fatal effects. Ether and chloroform for surgical purposes are most valuable additions to our armoury, and, I believe, that I was the first individual in this country who tested their powers. But having witnessed their physiological action upon the human system, I felt convinced that their effects would often be dangerous,

and prophesied that their *general* use in surgery would even be frequently fatal. If we had no other resource, this would be a necessary evil, and the danger would have to be carefully weighed with the possible advantage.

“But when we possess another equally powerful, always safe, and generally successful natural agent, as we have in this country, it does appear incomprehensible to me, and the public are equally puzzled, why mesmerism is *never* resorted to in the general hospitals of Calcutta, but the more violent and dangerous method *always* preferred. I have always understood that the most scientific surgeon or physician is he who cures his patient in the simplest and safest manner, and the medical mesmerists acting upon this principle, only have recourse to the inferior and dangerous agent, when the superior and safe power has disappointed their expectations, which happily in this country very seldom happens.

“These exceptional cases seem to me to be the proper and legitimate field for ether and chloroform, and they are so few, that if restricted to them, we might hope never to hear of another fatal case in India—a consummation devoutly to be wished, but impossible to be obtained, while chloroform is *exclusively* used in surgery. There are many cases in which no man who values his reputation and the lives of his patients would venture to administer chloroform for surgical purposes, and I am curious to learn how such cases are disposed of in hospitals where mesmerism is *tabooed*. Cases of extreme debility and chronic organic disease are especially adapted for mesmeric treatment, and *justice cannot be done to the patient by any other means*. Add to this, the total absence of anxiety in the surgeon’s mind, caused by perfect confidence in the safety of his proceedings, and it passes all comprehension how men can reject such a blessed relief to *themselves* as well as their patients. There is not an operator, one would think, who does not envy Dr. Martin and Dr. Webb’s satisfaction while performing the following operations in my hospital:—

“*Removal of a malignant Tumor of the Eye.*

“Sheik Abdoolla, aged 50. One of his eyes has been diseased ever since he was 10 years of age, but it did not burst till two years ago. A tumor then began to form, which now protrudes from the orbit, and covers half the cheek: it is hard, deeply ulcerated, and firmly attached to the surrounding parts. The man was sent to my hospital by Dr. Martin, of the Eye Infirmary, to be mesmerised.

“He was mesmerised on the 8th October, and was fit to be operated upon next day.

“Dr. Martin performed the operation on the 13th, in the presence of a large company, and *not a vestige of muscular irritability even, was seen from first to last.* As the bleeding was very profuse, it was desirable to plug the orbit with lint as soon as possible, and I remarked, that, if any diseased structure was left, the operation might be completed any other day without inconvenience to the patient. He awoke about half an hour after the operation, *totally unconscious that any thing had been done to him, and feeling just as usual.*

“16th. He was entranced to be dressed for the first time to-day, and Dr. Martin, finding some of the diseased mass left, carefully dissected it off the orbit, and, to give further security, *undiluted nitric acid was freely applied all round, and to all this the man was perfectly indifferent, saying, on awaking, that there was no pain in the part.*

“At different dressings, *nitric acid was freely sponged around the orbit with the best effect, and always without the knowledge of the patient, who has never appeared in any way affected by the operation and the subsequent proceedings.*

“*Remarks by Dr. MARTIN, upon a case of malignant Tumor of the Eye extirpated in the mesmeric trance.*

“The chief interest in this case consists in the state of perfect insensibility produced within a few days by the mesmeric processes. At the time of operation, *not the slightest trace of feeling could be perceived* in any part of the body; the breathing remained perfectly regular, and his pulse only became affected in the course of the operation, as it became lowered by loss of blood. This rendered the removal of the tumor from the face and orbit, which under other circumstances would have been very distressing to the patient, and a source of some anxiety to the operator, a matter of comparatively little anxiety to either. This perfect coma not only took place on this occasion, but on others, when he was mesmerised, which was only done when it was absolutely necessary; on these, undiluted nitric acid was applied to the part of the raw surface of the face which showed at one time a disposition to slough, and not only to the face, but to the walls and back part of the orbit, which were in the same condition. *The latter operation, I should imagine, would be, except in a state of insensibility, almost beyond the limits of human endurance.* This case tends to prove, that in a large proportion of cases requiring operation, perfect anæsthesia may be produced by mesmerism, without any material loss of time, with no impairment of the nervous energies, and with perfect safety.

"Hypertrophied Scrotum.

"Ramsounder Doss, aged 48, a writer, has suffered for twenty years from a scrotal tumor. He was mesmerised for the first time on the 9th October, and, on examining him at the end of an hour, his eyes were wide open and natural in appearance, and I thought he was *wide awake*: but, on speaking to him, he did not answer or move when I pricked him. Shortly after he roused himself suddenly and said that he had been asleep.

"10th. On looking at him to-day, his eyes were wide open, rotating naturally, and one would have said, observantly. But no corpse could have been more callous to pinching, pricking, and burning, than he was.

"As I wished to examine his pupils, which were in a bad light, I ordered the bed on which he lay to be turned to front the light, and we found that the iris was contractile, but less so than natural. Dr. Webb and Dr. Martin being present, I ordered him to be demesmerised for their satisfaction, and the man said that he had just now woken; that neither the ants nor mosquitoes had bitten him when asleep, but he added, 'my head was at the other end of the bed when I went to sleep, how has this happened!' Dr. Webb hereupon said, 'How I should like to have the pleasure of operating upon such a patient!' To which I replied, that he was very welcome to operate upon this man, and he gladly accepted the offer.

"12th. Dr. Webb performed the operation to-day, and it was very severe and protracted from the hardness of the mass and the adhesions the testes had contracted to the usual scars made by the actual cautery, which is the favourite, but useless and dangerous treatment of the native doctors. The testes were reserved for subsequent examination, and the enveloping mass removed as fast as possible. We had the mortification to find that both testes were converted into balls of bone, and they were therefore cut off. The man's eyes were wide open all the time, and a casual observer would have said that he was as observant as any person in the room, but *he might as well have been a log for any other sign of life that could be detected in his whole body during, and for half an hour after, the operation, when he awoke as fresh as when he went to sleep.*

"Hypertrophy of Scrotum and Colis.

takes eight grains of bazaar opium daily, and I was doubtful whether this habit might not interfere with the mesmeric influence.

"10th. Mesmerised for the first time to-day; slept naturally, apparently.

"12th. Insensible to fire and steel.

"14th. Operated upon to-day—all the organs saved. He became disturbed in the *upper part* of his body towards the end of the operation, and moaned, but very soon relapsed into *perfect repose, and continued so during the tying of the vessels, and for about half an hour afterwards*. He awoke while I was examining his eyes, and was *quite ignorant that any thing had happened to him, feeling just as usual, he said*.

"Hypertrophy of Scrotum.

"Ramnath Jogee, aged 30, a shop-keeper, mesmerised on the 10th, ready on the 16th, operated upon on the 18th. Both testes were involved in large hydroceles, which were opened, and the diseased sacs leisurely dissected off the cords and testes, the colic was then freed, and the whole mass struck off—all the organs kept. *During all this hacking, the patient was perfectly quiet and motionless, and only began to wince a little at the tying of the vessels. As soon as the bed was re-adjusted, he awoke in a half delirious state, probably caused by the sudden withdrawal of blood from the brain; the loss of blood having been very great. He soon became tranquil, however, and said that a feeling of thirst had awoke him. The mass weighed 40 lbs., and is probably near the limit of safety in attempting to save the testes.*

"Hypertrophied Scrotum.

"Sheik Etwaree, aged 42, a cloth-merchant, and a very powerful handsome man. He was mesmerised on the 18th, was ready on the 20th, and the operation was performed on the 23rd. *No dead body could have been more composed from first to last—all the organs saved; weight of tumor 8 lbs.*

"He awoke three quarters of an hour after all was over, as fresh and lively as if he had never been touched, and without an ache in any part of his body. Baboo Ramchunder Mettre, of the Hindoo College, conversed a good while with him, *without his having the least suspicion that anything had been done to him, and he begged me to cure him soon, as he had a wife and family at Hooghly, and could not afford to be long absent from them. The Baboo at last told him he had been cured in his sleep, but the man fairly laughed in his face, and the idea was so absurd that he did not even condescend*

to make any examination of its truth. But when the Rev. Mr. La Croix, who is a perfect master of Bengalee, stepped forward, and assured him of the fact, telling him that 'he had great reason to thank God for his deliverance,' the man's expression changed from laughing incredulity to profound attention, and being at length satisfied by examination of the truth of what he heard, his eyes filled with tears of gratitude, and he thanked Allah and then me most fervently and eloquently. Allah was above all, and I represented him upon earth. Allah had given him life at first, but I had given him a second life, and he prayed Allah to give me a golden 'topee.'

"Soorooop Moll, aged 40, mesmerised on the 22nd, ready on the 24th, operation performed on the 25th. *No corpse could have been more indifferent.* He awoke in about 20 minutes after the operation. Organs all saved—the mass weighed 8 lbs.

"The reader will perceive that all these men might have been disposed of at much earlier periods, if it had been necessary. But as it was not, it was prudent to take additional security. Readers not practically acquainted with the appearance of people in the mesmeric trance, may possibly be misled by the frequent recurrence of such expressions as,—'*death-like repose,—lay like a corpse, &c.*' in my Reports. But I beg them to understand, that this relates merely to their *passiveness under the knife*, for in every other respect, they resemble healthy sleepers. The pulse is natural, the blood unchanged, the breathing tranquil, the skin warm, and the countenance full and fresh. From all which it is evident, that the brain, the seat of volition and consciousness, is alone affected, and that the organic life remains in full, or even increased, activity. A most convincing proof of this is, that *out of 100 CAPITAL operations performed by me in the mesmeric trance, only two patients died within a month after the operation—one of cholera and one of tetanus.* To those who will refer to the list given in my last report, this will appear very remarkable, considering the severe and dangerous nature of the operations, and can only be accounted for by ascribing it to the *preservative and fortifying power of mesmerism*, which, unlike all other anæsthetic agents, does not diminish the nervous sensibility necessary for reaction and perfect recovery from severe injuries.

"Calcutta, 10th December, 1848."

“*First Half-yearly Report of the Calcutta Mesmeric Hospital, From 1st September, 1848, to 1st March, 1849.*”

“To H. M. ELLIOT, Esq., JAMES HUME, Esq., Dr. MARTIN, Rev. H. FISHER, Rev. Mr. LA CROIX, Rajah KALIKRISHNA, Rajah SUTT CHURN GHOSAL, Rajah PERTAUB CHUNDER SING, Baboo RAMGOPAL GHOSE, Baboo RAMAPERSAUD ROY, Members of the Mesmeric Hospital Committee.

“Gentlemen,—In presenting you with a Report of our proceedings during the last six months, I will not inflict upon you the details of every operation performed. As nearly 200 mesmeric operations have already been minutely described to the public, this would be as wearisome to you as irksome to me. I will therefore only trouble you with a tabular statement of the operations performed, with their results. If the infliction of severe injuries upon the human body without endangering life is a good test of surgical practice, our results are most satisfactory in this respect, as *out of 30 capital operations not a single death has occurred in consequence of the injury sustained by the patient.*”

“Nothing can be more gratifying also than the success we have had in *preventing all pain* to the patients during, and often even *subsequently* to the operations; and I have still the satisfaction to report, that *in no instance have I ever seen a disagreeable local or general effect produced by the use of mesmerism in surgery.* In only one instance did the patient become conscious during the operation, and this arose from the carelessness caused by continued success.

“Since the discovery of ether and chloroform, we have been told as if by authority,—‘*that mesmerism is no longer worthy of the serious attention of the practical surgeon.*’ This was all very well when we knew no better, but it is now quite worn out and used up; only a few imbeciles who are unable to keep pace with the march of intellect now trouble themselves about it. Among the cases now submitted to you, Gentlemen, will be found numerous examples in which mesmerism has succeeded in doing what dare not and cannot be done by chloroform or any other known means.

“Let me ask who would venture to reduce a man to insensibility by chloroform, for 10 days in succession, in order to have a stone broken down in his bladder, or to have the orbit of his eye dressed and sponged with nitric acid as often as was

I would earnestly dissuade any one from attempting it, or suffering it to be done to him. We all know now that chloroform has a tendency to paralyse the heart, lungs, and brain, and it requires no doctor's learning to be convinced that such exhausting operations can only be performed with a chance of success in cases where the vital powers are intact. When these tumors weigh above 40lbs., the loss of blood is so profuse, that the pulse is usually extinguished on the spot, and it takes a considerable time to revive it; the brain is so exhausted by the sudden withdrawal of blood that the patient awakes in a half delirious state, and the stomach sympathising, vomiting also takes place, and hours elapse before the equilibrium of the sanguineous and nervous systems is re-established. In the case of the last tumor of 40lbs., I ordered the solid clots to be gathered, and they weighed 2½lbs.; and, taking into account the serum that covered the floor, with the blood in the mass, I presume that about 5lbs of blood were discharged in a few minutes—half of the blood in the whole body, according to Harvey; and in cases of double this size and upwards, the loss of blood must be much greater.*

"It must be evident to every one of common sense, that persons fainting from this immense hemorrhage (as they usually do) would probably never revive if the vitality of the heart and brain was lowered by any influence whatever. The late fatal case at the Medical College here illustrates this; although there was only *moderate bleeding*, we are told, the patient fainted and never recovered, and Mr. O'Shaughnessy, in reporting the case, very truly said that all narcotic drugs were open to the objection that they prevented the re-acton necessary for recovery from injuries attended with great exhaustion of the system. *Mesmerism is the only known anæsthetic agent to which this does not apply*, for it not only protects but exalts organic life; the best proof of which is, that not one of these monstrous tumor cases has been lost in con-

* The readers of *The Zoist* will be amused with the following extract from the *Lancet* of the 19th of last May.—*John Elliotson*. "Ether and chloroform never had a very extensive hold upon London midwifery practice. . . . Within the past month, three stunning blows have been dealt out against the practice of anæsthesia in natural labour—namely Dr. Collin's historical memoir of Dr. Joseph Clarke; the re-publication of Dr. Montgomery's address to the Dublin Obstetric Society; and, lastly, Mr. Gream's forcible pamphlet. The latter contains the details of a large number of cases of death after operations and after delivery, where anæsthetic agents were employed, and an inquiry into the results to mother and child in cases where serious symptoms followed their exhibition. Mr. Gream has been blamed in no measured terms, for endeavouring to find out, by a rigorous enquiry, the bad effects of chloroform, but really its beauties had been so highly painted by its thick-and-thin friends, that some such warning voice from behind the scene was required, and will be received with thanks by the profession."

sequence of the operation: and yet we are told,—‘*that mesmerism no longer deserves the serious attention of the operating surgeon!*’ The existence of a mesmeric hospital supported by public subscription here is the best rebuke to such rash assertions; and I hope that this standing protest against professional prejudice will be persevered in till this important means of alleviating human suffering is admitted into the public hospitals of Calcutta. The Government and the public have a right to expect this after the interest they have shewn in the subject, and the expense they have been at in prosecuting the experiment to a successful issue. So far from desiring to perpetuate a separate and rival hospital to those already in existence, I will gladly make over my mesmeric corps to any general hospital in Calcutta that will condescend to avail itself of their services. But till this important branch of the healing art is welcomed and cultivated in our public hospitals, I shall endeavour to preserve it in vigour for future and more liberal times; and I trust that you, Gentlemen, and the public will think a little trouble and money well spent in providing an asylum for one of God’s best gifts to man, and which appears to be particularly valuable to the natives of this country.

“I hope that the native gentlemen of the Committee will make their countrymen understand, that, in subscribing to the Hospital, they in no way benefit me, for I have never got a farthing for my labours from first to last.*

“It is also very desirable that the people should be disabused of the absurd notion that mesmerism is most efficient in the treatment of scrotal tumors. The real fact being, that the generality of surgical cases requiring operations are more easily managed from the patients’ nervous system being reduced by long previous suffering.

“We have not been able to prosecute the medical branch of the subject to the desired extent on account of the numerous surgical cases requiring attention, and our want of accommodation. The proper sphere for medical mesmerism is in large general hospitals, where the patients from the severity of their diseases are compelled to remain for a length of time, and are under the command of their medical attendants. As our patients come to the Hospital to be mesmerised, we have no control over them: many disappear before any effect can be

“ We have lately seen the stimulating and sedative properties of ether and chloroform applied with success in the cure of medical diseases, and I cannot understand why the same virtues possessed by mesmerism, with superadded advantages, should not be enlisted by the physician as *auxiliaries* to his other means of combating disease. The refreshment from sleep, often not otherwise to be procured, and the sedative influence of the *trance*, would alone constitute mesmerism a valuable medical agent. But it is from its power of *stimulating the nervous system* that the patient often derives the greatest benefit when all other remedies have failed; and, to produce this effect, neither sleep nor coma is usually necessary. The following cases will illustrate this double action of mesmerism.

“ Gunga, a Hindoo lad, aged 18, came to the Hospital with the wrist of his right arm much enlarged and excessively tender: he cannot bear the least pressure on it. The entire hand, back and palm, is so swollen (œdematous) that the bones cannot be felt, and there is not the *slightest power of motion* in the wrist and joints of the fingers. *He has been leeches, blistered, &c., during the last six weeks at the Native Hospital, and without the least benefit.*

“ The part was ordered to be mesmerised for an hour daily. After 3 or 4 days, the swelling of the hand began to decrease, the wrist became daily less tender, and at the end of *six weeks* he was *dismissed cured, with his hand as fine as the other*, and the motions of all the joints quite free—*no other means having been used*. Many cases of low disorganizing inflammation of joints have been cured by the stimulating power of mesmerism; and acute inflammation even extinguished by the sedative influence of the *trance*.

“ Shaik Dowlut, aged 21, came to the Hospital on the 10th October with a rheumatic affection of the scalp of two months' standing. The contour of the head is very irregular from numerous bumps all over it which are very painful. The swellings soon began to diminish and to shift their place frequently, and *on the 21st he was dismissed cured, with his head smooth and symmetrical.*

“ The following is a striking case of mesmeric susceptibility in the European constitution, and the curative effects upon the system are the more valuable from being accidentally and unexpectedly evolved during the treatment of a surgical case.

“ Capt. —, a seaman, a strongly built muscular man, apparently in good health, was sent to my hospital by Dr. Webb to get mesmerised, if possible. ‘What can you want to be mesmerised for?’ I said, ‘you are more likely to mes-

merise my people, to look at you.' He then explained that he suffered from a *fistula*, which required to be laid open, but the orifice was so tender that an attempt to probe it almost brought on convulsions, and the approach of a probe horrified him; he therefore hoped to have this irritability subdued by mesmerism. I told him that he looked a very unpromising subject, but that I would try if he possessed any natural susceptibility to the influence. I seated him in a chair, and, in a minute or two, his eyelids began to quiver and then closed: after three or four minutes, I called him by name without his paying any attention, and at the end of five minutes, I plucked some hair out of his beard and then stuck a pin into the thick of his thumb without disturbing him in the least. Being alone, I now left the room to get a probe, and, just as I returned, he awoke with a sudden start, throwing his hands up at the same time, when his eye fell upon the pin sticking in his thumb, and he was surprized not a little. He had not heard of or felt anything in his sleep. As this promised to be a very easy case to subdue, I determined to conclude it myself. On the 2nd day, Dr. Webb being present, Capt. — again fell into the mesmeric state in a minute or two, but soon became very much disturbed in his sleep. His scalp moved about in an extraordinary manner, spasms passed over his countenance which soon extended to his whole body, and he bounced up into the sitting posture (he was lying on a couch), with his eyes staring wide open, but evidently sightless. After a moment's reflection apparently, he pounced upon his left wrist with his right hand, and appeared to feel his pulse with intense interest for some time. I continued to mesmerise him, and he soon fell back again as if shot through the head. When he awoke in about an hour after, he had no recollection of having been in any way disturbed during his sleep.

“ ‘What!’ said I, ‘do you not remember getting up and feeling your pulse?’ Hereupon he laughed and answered, ‘That is very curious, for I am confident that if any one was watching me when my sleep was disturbed, he would see me feeling my pulse. You must know that I have a very strange pulse, it sometimes mounts 50 beats in the minute without any apparent cause, and I have fallen into the habit of watching it.’ On board ship, when any one asks ‘Where is —?’ the answer is, ‘Oh! you will find him counting his pulse.’

“ On the 3rd day he yielded as readily as on previous occasions, and as I diffused my influence more generally and gradually, there were no spasms excited.

“ On awaking to-day, he said that he felt his nerves so much

stronger that he could now stand a probing, and it was accordingly done without more than the usual pain. Although the mesmeric sleep was daily induced easily, insensibility of the surface was slower of being developed than I expected, and as Capt. — had quite recovered his *nerve*, the little operation was performed in his waking state, on the 9th day. Besides the general improvement of his nervous system, he observed that his natural sleep was longer and sounder, even when he slept during the day. He never missed waking at midnight and day-break,—his watch times; but, since he has been mesmerised, he has never awoke at either time, and is only disturbed in the morning by the return of his children from their drive.

“On the 1st of February, an old woman brought her son to my hospital on account of his being *dumb*. The man himself intimated by pantomime that he possessed all his faculties but the power of speech: he could not utter a sound of any kind even. He made us understand also, that, after having eaten something, he had become insensible, and, on coming to his senses, he found that he could not speak; and he made signs that his head was constantly *turning*. On being asked if he had been poisoned, he nodded assent. In the hope of stimulating his brain, I ordered him to be mesmerised for an hour daily.

“2nd. When I asked him to-day if he could speak, he, to my great surprise, *answered*, ‘a little;’ and I found that he *could utter single words*, but with much difficulty.

“3rd. *He speaks pretty well to-day.*

“4th. He speaks with fluency and precision to-day, and his voice is only a little weak and hoarse. Ever since he came to his senses, his head has been constantly *turning* and he scarcely ever slept: whenever he went to sleep, he used to start up immediately in a state of great alarm. *After the 2nd day’s mesmerising, the turning of his head left him, and since then he has slept long and comfortably.*

“On recovering his speech, he told me a strange tale of poisoning and robbery, which I sent him to relate to the proper authorities.*

“Now if the derangement of the nervous system in the last two cases had extended to the intellectual organs, is it not reasonable to suppose that they also would probably have responded to the mesmeric stimulus, and their functions been

restored in consequence of the improved condition of the brain? If we possessed the power of rousing the weakened brain, of soothing the irritable nerves, and of giving sleep to the sleepless, without any of the evil consequences attending the use of common stimulants and narcotics, is it not evident that we should be in possession of a sovereign remedy for many cases of *insanity* arising from debility or functional derangements of the organs of intellect? *Nature has mercifully supplied us with such an agent in mesmerism*, and I have long been desirous to try its efficacy in the treatment of *madness*. By the exemplary liberality of Dr. Strong, and your kindness in sanctioning the requisite outlay, I shall soon have an opportunity of experimenting on a large scale in the Lunatic Asylum here, and, even though the results may disappoint the physician, I have little doubt that they will be very interesting to the physiologist and psychologist.

"I might now relate other cases of neuralgic and rheumatic affections cured by mesmeric treatment exclusively; but perhaps enough has now been said to vindicate our belief in the curative powers of mesmerism, and to reconcile people to being sometimes cured by the unaided hand of nature, although they do not exactly know how she acts. If we were equally exacting with regard to *physic*, there would be wonderfully little of it consumed.

"I remain, Gentlemen,
Your obedient Servant,

"JAMES ESDAILE, M.D., *Presy. Surgn.*

"Calcutta, 1st March, 1849.

Mesmeric operations performed during last 6 months	31
Minor Miscellaneous operations	278
Dispensary patients prescribed for.	455

Average Monthly Expenditure. Rs. 285."

Mesmerism is of course not employed in the treatment of insanity in this country, and Dr. Conolly has lately thought it necessary for his character to advertise in the newspaper that he rejects it altogether (No. XXIV., p. 369). But I found the following passage in a late number of the *Register of Medical Science*, published at Calcutta,—

"We have been gratified by the receipt of some 'memo-randa of mesmeric trials' made by Dr. Kean, at Moorshe-dabad, upon the patients in the insane hospital there.

“Dr. Kean informs us, that he was induced in the year 1845, when the wonders of mesmerism were much talked of, to experiment for himself, as the shortest and most satisfactory way of coming to a conclusion regarding the truth of mesmerism, but never having seen the manipulations, he was at a loss how to proceed. A blind person, however, having called upon him for advice, he thought it a good opportunity to make a trial, so, desiring the patient to be seated, passes were made before his face without his knowledge, and somewhat to Dr. Kean’s surprize, he succeeded in inducing sleep in about half an hour. Dr. Kean, being now satisfied that he possessed the power of inducing the mesmeric sleep, proceeded to use it as a remedial agent in cases of epilepsy and insanity.

“The notes of the cases we have been favoured with a sight of, are mere jottings never intended for publication, and therefore would not interest our readers. But Dr. Kean’s summary of his experience will, we think, most certainly do so,—it ought to be premised that the hospital attendants and jail burkundauzes,* strong up-country men, are the mesmerisers.

“Dr. Kean informs us, *that since the employment of mesmerism almost all difficulty in the management of the patients has vanished.* Formerly, there were always a number of noisy and violent patients, and a good many who slept neither day or night, for weeks together, in spite of every remedial measure. *Now the whole are as orderly and quiet as an equal number of persons in any other house, and all enjoy natural rest. So great is the change, that Dr. Kean says, he could with additional burkundauzes, as easily manage 500 as 50 patients!*

“This statement is so extraordinary and important, that we earnestly hope Dr. Kean will be pleased to afford us the necessary data in support of it, as the skeleton notes sent to us are too scanty and disjointed to be satisfactory to any but the writer.

“In the future reports with which we hope to be favoured by Dr. Kean, we would beg him to be particular in giving us the duration of the disease, the frequency of the paroxysms, if there are intermissions; if not, the character of the mania, and the supposed exciting cause. The mesmeric symptoms, bodily or mental, if present, should also be carefully noted in each case.

“Spontaneous somnambulism has hitherto been of rare

* Jail Guards.

occurrence in this country, we believe, and we should like to know if it has happened in Dr. Kean's practice.

"When it does exist, we should expect it to be very efficacious in the treatment of insanity, not only from the extraordinary control that the mesmeriser is said to have over the patient in the somnabulistic state, but also from the alleged possibility of extending the directing influence into the natural state, from impressions received in the state of somnambulism. This, according to the best mesmeric authorities, is not an unfrequent phenomenon. If the somnambulist is requested by his mesmeriser to act in a certain manner when he awakes, and the promise to obey is given, it is usually most faithfully performed, the person feeling an instinctive craving, at which he often himself wonders, to perform certain actions, and adopt habits altogether foreign to his natural disposition and tastes. Supposing this to be attainable, it is clear that it would give us an admirable means of modifying and insensibly improving the bodily and mental health of the insane, though the mere sedative influence will often be highly curative, no doubt. If Dr. Kean has not as yet any experience in somnambulism, we hope, that with his opportunities, he will attempt to enlighten us upon so interesting a subject, and will not be deterred by any extent of adverse theorising or confident dogmatism, from satisfying himself experimentally of the truth of the matter.

"The honor and utility of demolishing a fallacy is often as great as that of discovering a new truth, and we shall be equally grateful to him who destroys or establishes the wonders of mesmeric somnambulism to our satisfaction."

In a letter, dated April 6th, Dr. Esdaile thus writes to me:—

"For a month past I have been at work in the Lunatic Asylum here, and our results have been very encouraging. But a length of time must elapse before we can speak with confidence on the subject."

It is the *solemn duty* of those who treat the insane to give those poor creatures a full trial of mesmerism. For no part of medicine is more defective than the treatment of insanity.

Instances of the very wonderful benefit of mesmerism

III. MESMERISM IN THE WEST.

COMMUNICATED BY DR. ELLIOTSON.

AFTER several times showing itself, mesmerism appears now to have fairly come up, and with the certainty of flourishing perennially, in the western hemisphere. The extraordinary, mysterious, inexplicable epidemic, whose devastating influence upon the Caucasian variety of the medical profession, throughout the earth, has been so unsparing, and will constitute one of the most remarkable incidents in medical and general history,—the epidemic infatuation of weak incredulity and of proud contempt, in regard to the plain evidence of the external senses and to common sense, in all mesmeric facts, must soon expend itself; and, on recovering their senses, the profession will look back upon their wild conduct with wonder. I have received some American newspapers with accounts of the mesmeric success of Mr. Keely, who is not a medical man. But the well-known Dr. Caldwell and other physicians have manfully certified to the good he has done, forming themselves, in conjunction with clergymen and various laymen, into committees to investigate his cures.

“ From the Louisville Journal.

“ MR. KEELY.

“This most distinguished and successful of all the American practitioners of mesmerism is now in the city. He has made a triumphant tour through several of the principal interior towns of Kentucky, and is about to start for St. Louis with the intention of giving a course of twenty lectures, with experiments, in that city.

“Wherever Mr. Keely has been, his experiments, especially in the curing of diseases, have been thoroughly scrutinized, and in every instance a highly favourable report on them has been made by the first citizens of the community. The details of the report made in this city, and the names of the professional and other gentlemen attached to it, are well remembered. The report in Frankfort is signed by G. A. Robertson, Rev. J. S. Braddock, W. T. Hurndon, Esq., Rev. B. Miles, Mr. Craig, keeper of the penitentiary, T. D. Tilford, Esq., J. M. Mills, M.D., and several others. The report in Versailles is signed by Medley Sheldon, Esq., Hugh Turner, Esq., Herman Bowman, Esq., and more than twenty others. The report in Shelbyville is signed by Dr. Bonney, Dr. T. V. Bush, Dr. W. A. Bush, Mr. Rice, Mr. Middleton, editor of the *News*, and others. The report at Lexington is signed by Rev. Mr. Kavanaugh, Rev. Mr. Farnsworth, president of the Memphis University, Rev. S. S. Church, H. C. Pindell, Esq., John Lutz, Esq., and others of equally high character. The report at New Albany, made several months ago, and signed by a large number of the leading citizens of the town, gave detailed accounts of the most surprising cures, and the

same gentlemen have, within the last two or three days, given their testimony to Mr. Keeley that the cures wrought by him have continued up to the present time.

“In the September number of the *American Phrenological Journal*, we find a well-written communication from Dr. Caldwell, giving a truthful and graphic description of Mr. Keely's achievements here. The doctor, after a brief account of the efforts of several other lecturers on mesmerism in this city, says:—

“In this calm and moderate, but not unpromising state, did matters continue until the arrival in Louisville of I. I. Keely, Esq., in the winter of 1847-8, when everything connected with mesmerism was changed. And the change was sudden and great, beyond anything of the sort I had ever witnessed. Better still; it was permanent. I should rather say, that its course was necessarily forward. Like all other gushes of truth and nature, it could never retrograde—because it was itself truth and nature, and had therefore the firmness and endurance of the ‘house not made without hands.’”

“But the following report of a committee of Mr. Keely's private class, the correctness of which I cheerfully avouch, is a document much more creditable to him and his performances, than all I have said, or can say in their behalf. With the addition of that, therefore, I conclude my narrative.

“CH. CALDWELL.

“In offering the following testimonial to the success of Mr. Keely, in his late teaching and public demonstrations of the power of animal magnetism in Louisville, Ky., both of its many singular phenomena, and especially of its efficacy as a curative agent, it is not the wish or the intention of the members of Mr. Keely's class to engage in any discussion as to the agent itself, or the ‘*modus operandi*’ through which its startling and extraordinary results are developed. Their business is with those results alone as facts, and they feel it their duty to state distinctly the grounds on which they are disposed to fix a high estimate upon the exertions of Mr. Keely, and to do him full justice before the world.

“There is not originality in Mr. Keely's manner of inducing the magnetic state, though it was novel to most of us in this city, nor does he make such a claim; on the contrary, he expressly disavows it. Nor again does he advance or advocate any especial theory as to the source or mode of action of animal magnetism. This in his remarks he judiciously avoids, simply pointing out occasionally errors of theory in others, and conclusively demonstrating those errors by the plainest and fairest experiments in proof of his position.

“Mr. Keely's great merit appears to us to lie in the correct judgment that has guided him in the application of animal magnetism as a remedial agent. Of certain singular and anomalous cases of the cure of long-standing disease by the sudden shock of some violent mental emotion, familiar as facts to the well read physician, but whose rationale has never been understood so as to lead to any important practical good, Mr. K., though not a medical man, has,

we think, given a correct explanation. Guided by a fair deduction from this, he has, we think, with a peculiar felicity and success, applied the principle on which he conceived those results to depend to the remedial application of this science. The strong and unquestionable evidences of his success in other places, brought by Mr. K. to this city, together with the number of cases of disease to which he has, under the observation of his class, with greater or less success, applied his mode of treatment, induce us to express our firm conviction that as a system, to render the benefits of animal magnetism easily and generally available in the relief of disease and suffering, that adopted and taught by Mr. Keely is the best that has yet been offered to the public. The proportion of individuals affected by the magnetic influence is much greater than by other modes of induction, and, with very few exceptions, all brought under its agency, who are invalids, are in a greater or less degree benefited, besides a number, to all appearances, entirely relieved from suffering and disease.

“Before closing these brief remarks we may be permitted to make one more statement, which in justice is due to Mr. Keely. The character of the practical magnetizer ought to be unimpeachable on the score of general morals and stern integrity. Mr. K. brings with him, from that part of the country where he has resided, the strongest testimonials on this especial point, and we are bound to say that his entire deportment during his visit to Louisville has been such as fully to confirm them. In establishing the practical benefits of magnetism, he has also manifested correct feeling to the afflicted who were in indigent circumstances, a number of such having received the full benefit of his services with the privilege of constant attendance at his asylum free from all charge.

“Subjoined are given a number of cases operated on and relieved by Mr. Keely, during his visit here, with the signatures of the individuals themselves. Most of them have been known by personal observation to a majority of the class; and every means have been adopted by the committee, appointed by the class for the purpose, to ensure accuracy in the statements thus offered to the public.

“SAM. D. BALDWIN, A.M.

“Preacher, Wesley Chapel Station, M.E. Ch. South.

“T. L. CALDWELL, M.D.

“WM. J. C. BAUM, M.D.

“C. PIRTLE, M.D.

“J. W. BRIGHT, M.D.

“GEO. D. PRENTICE.

“CASE No. 1. I have been for nine weeks so much affected with rheumatic pains that I could not for the whole time raise my right hand to my head, and, for part of the time, in the same condition with both hands. My joints were all stiff, and it was with great pain and much actual misery that I could walk at all. On yesterday evening chance threw me in the company of Mr. Keely, and I consented that he might make an effort to relieve me. He

did so, and here is the result. In twenty minutes I could, without pain, raise and use my arms; in thirty minutes I was freed from all pain, having the perfect control and use of both arms and hands as well as I ever had; and in about the same length of time I found the pain and accompanying stiffness of my knees and ankles wholly gone, and could rise from my seat and walk with the activity of my younger days. It is now 10 o'clock, a. m., January 1, 1848, and there is no return of pain—none of stiffness. I am entirely free from either.

“For a great part of the time I have been unable to put on or pull off my cloak or to help myself at my meals. These difficulties are gone, *certainly gone*, but why or wherefore I cannot tell. I am only certain of being free from them, and that they departed under the touch of Mr. Keely.

“JAMES I. DOZIER.

“Jan. 1, 1848.

“I certify that Mr. Dozier remains perfectly well up to this date; has had no return of rheumatic pains.

“WILLIAM ELLIOTT.

“Louisville, Jan 31, 1846.

“CASE 2. This will certify that I have been partially deaf for four years past. My hearing at times was better than at others. I have been at no time able to hear conversation unless addressed in a loud conversational tone, and giving strict attention to the speaker. I have been magnetically treated by Mr. Keely for the last five days, and am now entirely and perfectly restored. I am the son of Robert Graham, of Rock Haven, Meade county, Ky. My age is nineteen years.

“WILLIAM U. GRAHAM.

“Louisville, Jan. 13, 1848.

“CASE 3. “This will certify that I have been afflicted with rheumatism for three years and three months in every joint in my body, suffering, more or less, continually; unable to attend to business three-fourths of the time. Nine months of the time I was confined to my bed. I was compelled to use a cane at all times. I have been under the care of ‘medical men’ of good standing, and the relief I experienced was but momentary. I called on Mr. Keely on the 1st of January, was magnetically treated for the removal of my rheumatism, and I was at once entirely relieved from pain. I have had no use for my cane since. I have been magnetized four times since. I have not been magnetically treated for the last nine days. I am now well and have been free from pain since the first operation, and I consider myself perfectly and positively cured. My age is twenty-nine years. Occupation miller and buhr maker. I have resided in this city twelve years.

“ROBERT HACKET.

“Louisville, Jan. 18, 1848.

"CASE 4. This will certify that my son James Mc Cory has been afflicted with palsy of the arm and leg for about three years past—so much so that he has been unable to use his arm. His leg has been so badly palsied that he walked with great difficulty touching his toes only to the ground; the sinews so drawn as to throw him in a crooked position. I had him treated by galvanism with scarce a shadow of relief. I was induced to place him under Mr. Keely's treatment on Tuesday, Jan. 18. My boy is now able to use his arm freely, with firmness and strength; he walks erect, steps with firmness, and is almost perfectly and fully restored. I live in Hamburg, Ia. I left him in the care of Rev. M. W. Sellers, who has witnessed the treatment and testifies to the facts as stated above.

"JOHN McCORY.

"Louisville, Ky., Jan. 29, 1848.

"I know the above to be correct,

"M. W. SELLERS, Pastor of Little Flock Church of the Regular Baptists, Sellersburgh, Clark co., Ia.

"CASE 5. William Jackson, deaf since four years of age, is now nineteen; hears ticking of a watch three-fourths of an inch from left ear and two and a half inches from the right;—cause, scarlet fever. Commenced treatment Jan. 10, 1848. He could not hear unless addressed in a very loud and full tone. He has been under Mr. Keely's charge for ten days, and he can now hear the same watch tick sixteen inches from the left ear and twelve inches from the right, and can hear when addressed in a common conversational tone. He is the son of Jane Gwinn, who has been living in this city 18 years.

"JANE GWINN.

"Jan. 21, 1848.

"Subscribed for her { C. Pirtle, M. D.,
Winniferd Hollis.

"CASE 6. This will certify that I have been partially deaf for about six years. When I first called on Mr. Keely I could hear the ticking of his watch with difficulty in contact with my left ear, and at the distance of near a foot from my right. I have been under his treatment for two weeks, having been magnetized three or four times. I now hear the same watch tick with my left ear at about two and a half feet, and the right ear at the distance of six feet distinctly.

"J. W. ATHY,

"Jan. 19th, 1848.

"Second Clerk City of Louisville.

"CASE 7. This is to certify that some ten days since I came to Mr. Keely, afflicted with rheumatism in my neck, shoulders, arms, and hands, and had not been able to move my head without also moving my body. I had suffered in this way for six months. After being magnetically treated twice, I obtained entire relief in my arms and hands; after being magnetized twice more I obtained entire relief, and I have been free from pain ever since.

"MATILDA WEST.

"Jan. 29th, 1848.

"CASE 8. This is to certify that I have suffered from rheumatic affection, chiefly of the knee joints, for about fifteen years. The pain has not been constant, but the attacks frequent. The stiffness in my joints has been such that for fifteen years I have been unable to bend them so as to stoop down and rise up again. I have also been suffering from general nervous debility during the whole time. For some twenty years I have had a sore on my left ankle, occasioned by fever, and attended with much pain continually. I have also suffered much for some years with great soreness of my throat, supposed to be from ulceration. For the last three months, I have not been able to walk without assistance. When I first came to Mr. Keely's asylum, I had great difficulty in getting up the stairs, suffering much pain. I have been under his charge five days, and I now feel as well as I ever did in my life; my nerves are perfectly calm and my general health much improved. I now have the perfect use of my knees. The soreness in my throat is gone. The sore on my ankle is assuming a natural and healthy appearance, and I can now walk on it with ease, and part of the time entirely without pain.

"ELIZABETH GOLEN.

"Subscribed for her by the Rev. S. D. Baldwin.

"Louisville, Jan. 31, 1848.

"CASE 9. This will certify that my daughter Elizabeth, eight years old, had swelling of the knee joint of a scrofulous character, which came on after a severe attack of scarlatina. She suffered severe pain much of the time, and at no time was free from pain. She has been thus afflicted for about three years, and for the last six months unable to walk without a crutch. She has been under Mr. Keely's charge for some ten days. She has been free from pain for the last six days, and walks without her crutch. She now sleeps well: previously she slept but little, crying much of the time. The swelling of the knee has nearly disappeared and all the soreness is gone.

"PETER GEBERLIN.

"Louisville, Jan. 31, 1848.

"CASE 10. This is to certify that I have been afflicted with rheumatism for nearly four weeks, and for two weeks scarcely able to walk about the house; could not dress myself or comb my head; pain and inflammation in my limbs, soreness in my neck, with rigidity. Upon rising to walk, I was compelled to stand for some time before I could walk a step. I was not able to get into the carriage without assistance, and when I came to Mr. Keely's asylum I was assisted up the steps by two ladies.

"Jan. 4. I was magnetized the first sitting, and was greatly relieved of my suffering, and was able to walk without assistance. I rested well and slept soundly the following night; have been frequently magnetized since, and up to this date have continually improved. I am now almost entirely well.

"ELIZABETH ELZY.

"Louisville, Jan. 31, 1848.

"CASE 11. This will certify that my son, John Swank, has been partially deaf for twelve years; so much so that it was with difficulty he could be made to hear conversation when addressed in a loud, full tone. He has been under Mr. Keely's charge several days, and has been magnetically treated, since which he is enabled to hear when addressed in an ordinary conversational tone. Cause of deafness from cold.

"ELIZABETH SWANK.

"Louisville, Jan. 23, 1848.

"CASE 12. This will certify that I have been suffering from general nervous debility, morbid sensitiveness, and great depression of spirits. I cannot describe the continued deep depression under which I have been suffering. I have been under Mr. Keely's charge some fifteen days, and have been gradually recovering my buoyancy of spirits. My general health is rapidly improving; my nerves are materially corrected. I consider myself almost if not entirely cured by Mr. K.'s treatment. My age is 33 years. Occupation, carpenter. Have resided in this city 12 years.

"JULIUS C. JOHNSON.

"Louisville, Jan. 20, 1848.

"CASE 13. This will certify that I have been quite deaf for about three years, supposed to have been caused by too frequent bathing. When I called on Mr. Keely I could hear the tick of a watch three inches from my left ear, and but faintly when pressed against my right. I have been under Mr. Keely's charge occasionally for the last four weeks, and have been magnetically treated several times, and I am now able to hear the same watch tick distinctly nineteen inches from my right ear, and four and a half feet from my left. I can hear conversation in an under tone without giving more attention than others who never had any dullness of hearing. I am satisfied that I am sufficiently restored for all practical purposes.

"JAMES M. McDONALD.

"Louisville, Jan. 31, 1848.

"CASE 14. This is to certify that I have been afflicted at times for the last three years with chronic rheumatism in my shoulders. When I called on Mr. Keely (Jan. 11) the pain was quite severe. I have been magnetically treated by Mr. K. for the last few days, and I am now perfectly well.

"JOHN BARNES.

"Louisville, Jan. 17, 1848.

"CASE 15. This will certify that I have been affected for ten months, the result of paralysis of the entire left side, and have not at any time been able to walk or get up from my seat without assistance. I have also been suffering most excruciating pain in my joints each day and night; I have not at any time been entirely free from pain. I have also been suffering from palpitation of the heart for the last four months. This was my condition, as above stated, when,

by my request, Mr. Keely called to see me, and, strange as it may seem, in less than one hour's application he restored me to the entire and perfect use of my limbs. I would further state that my right arm has been almost entirely useless to me for the last three years from rheumatic affection. To be brief, I am free from pain, have the perfect use of my limbs, can get up from my seat with ease, and use my limbs as freely as I have ever done. I freely further state that I feel an unusual degree of strength, and walk with firmness and ease.

“MARGARET T. DONNE.

“We testify that the above is a truthful statement, being acquainted with all the circumstances of the case.

“JEMIMA OTT.

“JOHN BRADLEY.

“Louisville, Jan. 6, 1848.

“Mrs. Donne reports herself to the committee as being perfectly restored.

“January 30, 1848.

“CASE 16. My nephew, Robert Slaughter, aged 11 years, has been subject to occasional discharges from the ears for the last eighteen months, and dullness of hearing very perceptible within the last six months. He could hear the tick of a watch, when placed under Mr. Keely's charge, eight inches from the right and four inches from the left, has been magnetically treated several times, gradually improving. Can now hear the same watch six feet from either ear.

“JAMES B. SLAUGHTER.

“Louisville, Feb. 3, 1848.

“CASE 17. About 1832, I was first attacked with inflammatory rheumatism, which affected my system throughout. From this attack I recovered. But in 1833 was attacked with the cholera in Lexington, Ky.; since that period, from time to time, I suffered with rheumatic pains in various parts of the body until August, 1842, when I was attacked by paralysis of the right lower limb, with a good deal of pain. At this time I was on crutches, and visited Philadelphia for relief from some of the medical men of that place, but was not at all benefitted. I returned to Kentucky, and this crippled condition lasted with always more or less pain in the limb. Last August I was suddenly attacked with a fit, during which my left shoulder was injured, and I have suffered much pain in it up to the time I saw Mr. Keely, and was magnetized some three weeks since. To-day I have been magnetized for the fourth time. Since I was first magnetized I have suffered no pain. I came to Mr. Keely supported by a crutch and cane, which I have been compelled to use for the last two years; for *four years* previous I used two crutches. After the first time I was magnetized I walked home without the use of my crutch and cane, and have not been obliged to use them since, though I walk generally with a cane, on account of a shortness of the right

limb. I am regaining the use of my left arm, though it can never be perfectly restored; to-day, on examination, a dislocation of the head of the bone being discovered. My general health is much improved. I rest well on either side, and my sleep is good. I can get in and out of bed without assistance, and can dress and undress myself with ease, which it was impossible for me to do before I was magnetically treated by Mr. K., and I feel that I am steadily improving.

“WM. G. PETTIT.

“Louisville, Feb. 2, 1848.

“CASE 18. This will certify that I have been afflicted with *neuralgia* for nearly two years, affecting my whole system. The pain has been changing from one part to another, so that I have not for any time been free from pain. My right arm and left leg have been constantly affected since last March, one year ago, with the exception of three weeks in last October. I have seldom, since the time I have been affected, been able to sleep, unless I had a pillow between my knees. I have been under the treatment of Drs. Gross, Richardson, and Mc Dowell. I think Dr. Mc Dowell benefitted me, the others I am certain did not. On Saturday, Jan. 15, I called on Mr. Keely, at which time I had not been able to sit up for a few hours in each day, and for the last ‘four’ days previous to seeing Mr. K., I was unable to sit up more than one hour each day, and suffering constantly. It was with difficulty I got from my bed, and was not able to get my coat on without help. In this condition I saw Mr. K. for the first time; and at the first sitting (Saturday, January 15) I was magnetized, after which I was entirely free from pain, could walk with ease, and felt strong and vigorous. It is now Monday, 12 o’clock, January 17, and I continue the same, having sat up all day yesterday (Sunday), and also to-day, and still feel no disposition to go to bed. Dr. Pirtle assisted in this operation. I also laboured under nervous irritability, which produced muscular agitation, all of which have left me.

“THOMAS JONES.

“The above statements were given in my hearing, and the improvement came under my own observation.

“Louisville, Jan. 17, 1848.

“C. PIRTLE, M.D.

“I have been continually improving since the first magnetization.

“THOMAS JONES.

“January 28, 1848.

“CASE 19. This will certify that I have been deaf for twelve years previous to being treated magnetically by Mr. Keely. I could hear a watch tick $2\frac{1}{2}$ inches from one ear and in contact with the other. I have been under his care for about four weeks, and can now hear the ticking of the same watch twenty-two inches from each ear. My age is 17 years. Deafness caused by scarlet fever.

“J. B. VARNUM.

“Louisville, Jan. 31, 1848.

"CASE 20. I hereby certify that I have been very deaf for twenty years ; that under Mr. Keely's treatment I have been much improved.

"T. S. LUCKETT.

"Louisville, Jan. 26, 1848.

"CASE 21. Miss Elizabeth Blackburn, thirteen years old. Deafness of four years' standing. Cause not certainly known. Before treatment by Mr. Keely, she could hear the ticking of a watch but two and three-quarter inches from right ear and two from left. She has been magnetically treated eight times, and now hears the same watch tick twenty-four inches from the left and thirty-three from the right, and hears common conversation with ease when addressed in a full conversational tone.

"EDWARD BLACKBURN.

"ELIZABETH BLACKBURN.

"The improvement in the above case came under my observation.

"T. H. CALDWELL, M.D.

"Louisville, Feb. 3, 1848.

"CASE 22. W. H. Sale. Partial deafness. Age fourteen years. Could hear watch tick six and a half inches from one ear and three and a half from the other; has been magnetically treated by Mr. Keely several times. Now hears twenty-two inches from the right ear and thirteen from left.

"CASE 23. Miss Jones. Partially deaf for nineteen years before treatment by Mr. K. Could hear watch tick only in contact with either ear. Now hears same watch tick six inches from one ear and three and a half from the other.

"ANNIE JONES.

"February 1, 1848.

"CASE 24. *To Mr. J. I. Keely* : I conceive my health to be very materially improved by human magnetism under your treatment. For more than eight years I have been an agonizing sufferer from general nervous debility and consequent prostration of all healthful physical activity. Medical science and skill of the most eminent caste have never benefitted me a great deal, though continually and indefatigably employed during most of the time. My condition on application to you was a 'forlorn hope.' I tried magnetism from a sense of duty alone. My confidence in it was such that I was not inspired with even an expectation of good, much less with a full fledged faith. Faith, hope, or fancy have neither accelerated nor retarded my recovery. I have improved to a vigorous, a sudden, and a buoyant strength of body and mind, felt deeply within, and acknowledged with wonder by all my friends. My altered complexion, the disappearance of cutaneous eruptions, my improved vision, all of which have taken place within two weeks, give me indubitable testimony of the sudden, wonderful, and delightful remedial agency

of magnetism. With many thanks for your kindness and prayers for your universal success, I am your most obliged and ever grateful friend,

“SAMUEL D. BALDWIN, Preacher in charge Wesley Chapel Station, M. E. Church, South.

“Louisville, Jan. 28, 1848.

“CASE 25. In 1843 I was attacked with a complication of maladies, such as neuralgia, rheumatism, and an affection of the spine. From that period up to the treatment of Mr. Keely, some three weeks since, I have been either confined to my bed or totally unable to walk without assistance, and unfit for any practical business. I had never experienced any permanent relief from medical skill, though receiving the best. I am now almost entirely well, and, from my first subjection to Mr. K.'s skill, I have been free from pain; my appetite is good; the neuralgia has disappeared; the spinal disease is gone; only a vestige of rheumatism remains; and I can walk the streets with my cane on my shoulder. My age is 48 years: have been a citizen of this place since 1806. Residence on Main-street, between Floyd and Preston.

“L. E. HALL.

“Louisville, Jan. 31, 1848.

“CASE 26. Miss E. Vanvechen became blind two years since through amaurosis, and was subsequently admitted into the Kentucky institute for the blind as a pupil. Two weeks since she returned from Cincinnati, where for six months she has been under the treatment of Dr. Taliafero, in the Hotel for invalids, with slight benefit as to her vision. She has for two weeks been under the care of Mr. Keely, and has been magnetically treated six times. She can now see the hands of a clock and the figures on the face of a watch, which were utterly imperceptible to her two weeks ago. Her general health is also much improved by Mr. K.'s treatment.

“B. M. PATTON.

“Louisville, Jan. 30, 1848.

“CASE 27. This will certify that I have been for eight years labouring under a most afflicting neuralgic affection. It was with difficulty at times that all the exertions of an attentive family could keep life in me. Many nights I have been in spasms, from want of circulation of the blood, with my flesh very cold. Many of the most eminent physicians have attended me, and have exhausted their skill in vain in endeavours to restore me. It affords me pleasure to say, that, to the exertions of Mr. Keely, I am indebted for complete restoration, the misery in my head and spine having entirely disappeared—in short, I feel like a new man.

“T. G. LLOYD.

“Louisville, Jan. 31, 1848.

so perfectly dead that she could not make the slightest voluntary motion, and the fingers clenched. She is improved by a few magnetizations so that she can raise the arm half way up, and bring her hand to her mouth, and can slightly move the fingers in flexion and extension; sensation perfectly restored, together with the natural temperature of the parts.

“Many other cases might be enumerated in which the magnetic treatment of Mr. K. has produced benefit to a greater or less degree, but the improvement has not been such as to render it necessary in the opinion of the committee to particularize them.

“Louisville, Ky., Feb. 3, 1848.

“The undersigned members of the committee appointed by Mr. Keely’s class in Louisville to report on the cases treated by him, and whose report under date of Feb. 3rd, is before the public, take pleasure in stating at this time, that, as far as they have been able to gain information, the improvement in the cases reported has continued to the present time; some cases have continued to improve progressively, others seem stationary at the point at which they were left, and if any have fallen back it has been the combined effects of negligence in exposure and not complying with the injunctions made by Mr. K. to have the treatment occasionally followed up.

“THOMAS L. CALDWELL, M.D.

“WM. J. C. BAUM, M.D.

“GEO. D. PRENTICE.

“Louisville, March 31st, 1848.

“I have not seen any person who was magnetized by Mr. Keely last winter for the cure of diseases, who has relapsed or fallen back from the benefit which they received from him.

“J. W. BRIGHT, M.D.

“March 31st, 1848.

“I fully concur in the above statements, having no knowledge of any cases which have relapsed.

“C. PIRTLE, M.D.”

The equally successful cases from the other cities of America would occupy *twenty pages* of *The Zoist*, and therefore I shall merely present their nature and number.

FRANKFORT.—A cancerous sore of the upper lip and gum with severe constant pain, of two years’ standing, nothing done by regular practitioners had been of use, but mesmerism had already proved of the greatest benefit,—deafness of 11 years’ standing,—debility with great muscular agitation, of 15 years’ standing,—deafness, depression of spirits, &c., many teeth were extracted, and one operation upon the fangs lasted nearly half an hour without any pain except a very slight pain in the extraction of one tooth,—headache and offensive dis-

charge from the ears, with partial deafness,—deafness of 30 years' standing, with giddiness and impaired vision; physicians, clergymen, and others, add their testimony to this wonderful instance of the benefit of mesmerism,—deafness.

VERSAILLES.—Palpitation and debility,—severe pain of ankle after an accident,—neuralgia of 15 years' standing,—tetter of one year's standing,—sore eyes for three months,—palpitation and debility for six years,—scrofulous affections for five years,—deafness for eight years.

SHELBYVILLE.—Deafness in a boy,—deafness in a boy of seventeen for 12 years.

NEW ALBANY, GOITRE.—Spasms,—diseased knee,—deafness partially cured, and sore eyes,—swimming in the head,—partial blindness, and painful affection of the womb, after the failure of all other treatment,—rheumatism of 22 years' standing and weak eyes,—rheumatism of 35 years' standing,—rheumatism with deafness 14 years.

PARIS.—Rheumatism and deafness,—neuralgia and deafness,—neuralgic rheumatism,—aching of the abdomen with rigidity of its muscles, and great debility, of seven years' standing,—intense debility and nervous suffering,—neuralgic rheumatism,—neuralgia and intense sensitiveness, so that the touch of an instrument could not be borne, but under mesmerism the gums were cut and teeth extracted without any suffering or even the twitch of a muscle,—deafness.

St. LOUIS, Mo.—Dreadful neuralgia six years, after the failure of all medical treatment,—the severest indigestion, with vomiting, headaches, and giddiness,—severe general nervous affections four years, after the failure of all medical treatment,—very frequent attacks of spasms for 34 years, after the failure of the medical men in Manchester, England, as well as of those in America,—rheumatic neuralgia,—ophthalmia, and a tooth was extracted in the mesmeric state without any pain,—ophthalmia,—rheumatism and palpitation for 6 years, with depression of spirits, indigestion, and piles,—severe neuralgia of 8 months,—partial deafness 13 years,—partial deafness 10 months,—trembling from tobacco one year, permanently cured by one mesmerisation,—palpitation of 4 years, deafness of 18 years, and neuralgia and depression of spirits, after fruitless medical treatment,—violent neuralgia of many years, attacking for 24 hours at a time,—palsy of one leg and severe spinal pain,—painful abscess in the arm for five years,—

palpitation and sense of suffocation,—severe rheumatism many years, and ophthalmia 16 years, with partial deafness,—opacity of the cornea for one year, after ophthalmia, so that *it and the white were nearly of the same colour, only the extreme of light and darkness could be discerned, and she could not walk without a guide; the woman now reads large print and requires no guide, and her corneæ are almost clear,*—chronic ophthalmia, and such opacity of the cornea that the pupil could scarcely be detected,—palpitation, indigestion, spinal pain of 18 years,—giddiness of 40 years with severe pain of most joints, in a man 81 years of age,—trembling, twitchings, and pains even disturbing sleep, for 20 years, with sudden powerlessness of the hands—partial deafness,—debility of mental and muscular powers, &c., for 3 years,—partial deafness,—great pain and weakness after fractures,—severe spinal pain of a year's standing, confining the man to bed in a horizontal position, and pronounced incurable by many eminent physicians after the most tormenting applications; the patient was a confirmed sceptic, believing all was collusion, but, being carried in a bed to Mr. Keely's asylum, was freed from pain in a few minutes, sat upright for above an hour, then rose and sat down alternately many times, then walked about the room and down stairs to the carriage, and soon walked about every where and threw away his crutches, as several gentlemen testify,—dyspepsia, trembling, giddiness, &c., of 20 years,—scrofula and palpitation,—ill effects of chewing tobacco,—spasms which had occurred almost daily in a boy of thirteen from infancy. There are thirteen cases of similar cures effected by persons who had learnt mesmerism of Mr. Keely.

The Messrs. Keely (for there were two) were taken before a magistrate for thus curing and for teaching to cure.

“The city attorney contended that mesmeric lectures and examples of the effect of the science were in no wise different from feats of legerdemain, sleight of hand, &c., except in the fact that itinerant magicians confessed their tricks to be deceptive, while mesmerisers contended that theirs were truthful and positive effects produced by the agency of this magnetic power on the human system. He stated his belief to be that both were deceptive, that they were exhibitions of the same character, and that they should alike be taxed.

“The recorder decided that Mr. Keely's lectures were not exhibitions within the meaning of the ordinance, and dismissed the defendants.”

The editor of the newspaper from which I have extracted this statement remarks,—

“If the Messrs. Keely had been arraigned for *witchcraft*, we should have considered it an equally sustainable complaint. If teaching how the afflicted may be relieved from many nervous afflictions is an exhibition within the meaning of the ordinance, then every medical school in the city may be arraigned and made to pay for a license.”

JOHN ELLIOTSON.

MESMERISM IN THE WEST OF ENGLAND.

IV. Public Meeting at Bristol to found a Mesmeric Institute.

THE West of England furnished Mr. Wakley to our metropolis. The West of England has since produced a long number of able, honest, and strenuous mesmerists, and has the honour of being the first part of Great Britain in which a public meeting has been held to establish a mesmeric institution. The Earl of Ducie, a Gloucestershire nobleman, manfully took the chair upon the occasion; and, when we consider that he is a Lord-in-waiting to her Majesty, a member of the Rev. Dr. Cummings's Scotch Church, &c., his conduct is really above all praise. Mr. Janson, one of the speakers, has written many long, racy, and fearfully-telling articles in favour of mesmerism in the Exeter papers, and we publicly express to him our regret that we have always had too many cases and facts poured upon us by correspondents to be able to gratify our earnest wish of transferring his compositions to our pages.

Bristol Mesmeric Institute.

“A public meeting was held on Thursday at the Rooms of the Mesmeric Society, Park-street, for the purpose of establishing, or rather of perfecting, the embryo Mesmeric Institute of this city. The chair was taken by the Right Hon. The Earl of Ducie, and there a numerous and respectable company, which comprised several members of the medical profession, clergymen of the Church of England, and Dissenting ministers.

“The Chairman said he had come there to fill the chair at that meeting, not because he believed himself capable of giving much information on the subject, but simply to bear his testimony to the truth of all the facts in mesmerism which had come under his notice; and whether it concerned mesmerism or any other fact or ‘ism’ he should be always ready to bear his testimony to the truth, and that whether it was fashionable or unfashionable, received or not received (cheers). Persons opposed mesmerism on many grounds; some would not believe it at all, while others ascribed its powers to satanic agency (hear). Of the first class he had met with and heard

a great many, but he never had experienced one instance in which the party objecting had ever sat himself down quietly to investigate the subject, and to inquire whether there was truth or no truth in it (hear, hear). With regard to the second class of objectors, he could only say he had always been led to suppose that Satan presided more in our hearts than in the ends of our fingers (hear). At one time he was as great a sceptic as any lady or gentleman in the room could possibly be. He had once laughed at and ridiculed everything connected with the science, but he had been converted (cheers); and he hoped, if there were any ladies or gentlemen in the room who were still sceptics, that before they went out of it they would be converted too.

“With regard to his own conversion he thought it might not be out of place if he briefly narrated the circumstances under which it took place. He had been for years a very great sufferer from rheumatic gout, and one day a clergyman, a friend of his, came to him with a smile on his face and said to him, ‘You can be cured.’ He (Lord Ducie) replied that he was very glad of it, and his friend, who had been a sufferer from illness, then said, ‘I was induced to go and consult a clairvoyant—she told me that all which the doctors had told me was wrong, informed me of what really was the matter, and cured me. I am confident that you may be cured too, and I should very much like for you to go and see the lady.’ He (Lord Ducie) laughed at the suggestion, upon which the clergyman said, ‘You may smile, but I should like you to see her very much, if you are not afraid to go.’ When he was asked if he was afraid, he felt that a challenge was propounded, which he could not resist; and he accordingly went to the lady, who, when he took hold of her hand, told him a great deal about himself which he did not think that anybody knew. However, he thought it possible that those matters might have become known to his reverend friend, and that he might have been instructing her, and therefore he did not take any great account of that matter.

“Sometime afterwards he experienced a very severe attack of rheumatic gout, and as he was lying in bed with a great deal of nervous irritability, and without any power of sleep, he thought he would try mesmerism, and sent for the lady. The very first time he was mesmerised she succeeded, and left the room without his knowing it; he was enabled to get rest, and was much tranquillized. Day after day she produced similar effects, always being able to get out of the room without his knowledge, and he experienced very great relief from the mesmeric treatment. Owing to the benefit he had thus received, he was induced every morning for three months to go to a surgeon in London who practised mesmerism. While attending upon him he saw such a number of cases, so many extraordinary cures, and such a number of instances in which persons were readily relieved of intense pain and suffering, that he really could not very well doubt what he saw (hear). Indeed, where a person saw cases occurring daily, where he watched them attentively for three months, he could not very easily be deceived, and more especially when he went to see them doubtingly, as he did, and

rather with a view to pick holes in his neighbour's practice than with a frame of mind favourable to the reception of the facts (hear). He also saw one or two clairvoyants, and had an opportunity of testing their powers, so that he really was constrained to believe, for he could not disbelieve what he saw.

"In the highest departments or phenomena of mesmerism he for a long time was a disbeliever, and could not bring himself to believe in the power of reading with the eyes bandaged or of mental travelling; at length, however, he was convinced of the truth of those powers, and that, too, in so curious and unexpected a way that there could have been no possibility of deception. It happened that he had to call upon a surgeon on business, and when he was there the surgeon said to him, 'You have never seen my little clairvoyant.' He replied that he never had, and should like to see her very much. He was invited to call the next day, but upon his replying that he should be obliged to leave town that evening, he said, 'Well, you can come in at once; I am obliged to go out, but I will ring the bell for her and put her to sleep, and you can ask her any questions you please.' He (Lord Ducie) accordingly went in; he had never been in the house in his life before, and the girl could have known nothing of him. The bell was rung, the clairvoyant appeared; the surgeon, without a word passing, put her to sleep, and then he put on his hat and left the room. He (Lord Ducie) had before seen something of mesmerism, and he sat by her, took her hand, and asked her if she felt able to travel. She replied, 'Yes;,' and he asked her if she had ever been in Gloucestershire, to which she answered that she had not, but should very much like to go there, as she had not been in the country for six years: she was a girl of about 17 years old. He told her that she should go with him, for he wanted her to see his farm. They travelled (mentally) by the railroad very comfortably together, and then (in his imagination) got into a fly and proceeded to his house. He asked her what she saw; and she replied, 'I see an iron gate and a curious old house.' He asked her, 'How do you get to it?' she replied, 'By this gravel walk:,' which was quite correct. He asked her how they went into it, and she replied, 'I see a porch, a curious old porch.' It was probably known to many that his house, which was a curious old Elizabethan building, was entered by a porch as she had described. He asked her what she saw on the porch, and she replied, truly, that it was covered with flowers. He then said, 'Now we will turn in at our right hand; what do you see in that room?' She answered with great accuracy, 'I see a bookcase and a picture on each side of it.' He told her to turn her back to the bookcase, and say what she saw on the other side; and she said, 'I see something shining like that which soldiers wear. She also described some old muskets and warlike implements which were hanging up in the hall; and upon his asking her how they were fastened up (meaning by what means they were secured), she mistook his question, but replied, 'The muskets are fastened up in threes,' which was the case. He then asked of what substance the floors were built; and she said, 'Of black and white squares;'

which was correct. He then took her to another apartment, and she very minutely described the ascent to it as being by four steps. He (Lord Ducie) told her to enter by the right door, and say what she saw there. She said, 'There is a painting on each side of the fireplace.' Upon his asking her if she saw anything particular in the fireplace, she replied, 'Yes, it is carved up to the ceiling,' which was quite correct, for it was a curious old Elizabethan fireplace. There was at Tortworth-court a singular old chesnut-tree, and he told her that he wished her to see a favourite tree, and asked her to accompany him. He tried to deceive her by saying, 'Let us walk close up to it;' but she replied, 'We cannot, for there are railings round it.' He said, 'Yes, wooden railings;' to which she answered, 'No, they are of iron,' which was the case. He asked, 'What tree is it,' and she replied that she had been so little in the country that she could not tell; but upon his asking her to describe the leaf, she said, 'It is a leaf as dark as the geranium leaf, large, long, and jagged at the edges.' He (Lord Ducie) apprehended that no one could describe more accurately than that the leaf of the Spanish chesnut. He then told her he would take her to see his farm, and desired her to look over a gate into a field which he had in his mind and tell him what she saw growing. She replied that the field was all over green, and asked if it was potatoes, adding that she did not know much about the country. It was not potatoes, but turnips. He then said, 'Now look over this gate to the right, and tell me what is growing there.' She at once replied, 'There is nothing growing there; it is a field of wheat, but it has been cut and carried.' This was correct; but knowing that in a part of the field grain had been sown at a different period, he asked her if she was sure that the whole of it had been cut. She replied, that she could not see the end of the field, as the land rose in the middle, which, in truth, it did. He then said to her, 'Now we are on the brow can you tell me if it is cut?' She answered, 'No, it is still growing here.' He then said to her, 'now, let us come to this gate, tell me where it leads to?' She replied, 'Into a lane.' She then went on and described everything on his farm with the same surprizing accuracy, and upon his subsequently inquiring he found that she was only in error in one trifling matter, for which error any one who had ever travelled (mentally) with a clairvoyant could easily account without conceiving any breach of the truth.

"This case completely put an end to all his doubts, for he could not imagine the possibility of any collusion. If the girl had even known who he was and where his farm was, she could not possibly have known the state of his crops, and that his field of wheat had been cut, for at the time he did not know it himself (hear). Being thus convinced, he felt it to be his duty to come forward and bear his testimony to the truth of mesmerism, both with regard to its higher and its lower powers. Having said thus much of his own belief and conversion he would now briefly state the object of the meeting.

"A number of gentlemen of this city having formed themselves

into a committee for the purpose of investigating mesmerism as a science, and being fully convinced of its truth, of its advantages, of the good which resulted from its use, and the relief it afforded in disease in cases which had not yielded to medical practice, they were desirous of seeing its benefits more widely diffused and extended to the relief of the poor, and being mostly gentlemen in business, and unable to give up their time to the numerous cases which were presented, they now sought to obtain funds so as to enable them to engage paid agents, who should apply themselves, under medical care, to the cure of diseases; and he was glad to find that there were medical gentlemen in this city willing to superintend the operations of the mesmerisers, because he had ever considered mesmerism to be a science, the practice of which ought to be carried out under medical supervision.

“There was one fact he had omitted to state, and which he should like to mention in connexion with the power of clairvoyance. During the time of his attendance on the surgeon in London he saw the clairvoyant under whom he operated, and one day he was surprised to find her rubbing the bandage which hung against the wall with the armature of the magnet. He said to her, ‘Sarah, what are you doing?’ to which she replied, ‘O, this magnetizes as well, and saves my strength.’ He asked her how she knew this, and she said the same as she knew everything else. About two months after this Dr. Gregory’s translation of Reichenbach’s work came out, and early in its pages he stated he had discovered that the mesmeric force did exist in the magnet separate from its magnetic power, because he found that his sensitive patients were affected by the armature of the magnet, the same as by the hand. He thought this wonderful, that an untaught, ignorant woman, as this clairvoyant was, should, by her own clairvoyance—her own innate power—discover that which had engaged the attention of philosophers and men of science for many years.

“Mr. Saunders, having apologized for the absence of Mr. Stone, barrister, who was unavoidably detained, but who would otherwise have attended and given the object of the meeting his fullest support, proceeded to read the report of the committee as follows:—

“The object of the present meeting is to present, in a more public manner, what has been lately doing at Bristol in reference to mesmerism.

“The origin of the Bristol Mesmeric Institute arose from the following circumstances:—

“About two years since a few gentlemen, desirous of thoroughly testing the truths of mesmerism, formed themselves into a society, under the name of the Mesmeric Investigation Society. The committee were limited in number, they held their meetings fortnightly, and on these occasions invited visitors to witness their experiments. The society itself, with the exception of one member who retired after the third meeting, all became satisfied of the existence and truthfulness of mesmeric phenomena, and the same may be truly said of the various visitors.

“The society having thus realized their first intentions, and during their investigations seen a variety of cases in which mesmerism had effected great good as a curative agent, and in many instances, after all other means had failed, they became desirous of seeing its benefits more generally extended, and for this pur-

pose have subscribed their names as willing to carry out, as far as possible, these intentions.

“To give the fullest extent and sanction to these intentions, the committee put themselves in communication with several parties who were ostensibly known to be favourable to the subject, and they have now the proud satisfaction of announcing that their applications for countenance and support have been responded to in the most satisfactory manner. The committee feel the highest pleasure in stating that on application being made to their noble chairman, the president, Earl Ducie, his lordship most readily responded to it, and then announced that his own convictions on the subject were so confirmed, that he should not hesitate to declare them publicly. It is, therefore, owing to his lordship's declarations that we are indebted to our meeting on this occasion, and have the privilege of his present support. The applications to the various other members of the society as vice-presidents were equally satisfactory, and their fullest acquiescence has been shown by their presence, or by the most conclusive reasons for their inability to attend.

“After what has lately transpired in the mesmeric world, an epitome of which will be found in the pages of *The Zoist*, it would be superfluous to enlarge further on mesmerism as a curative agent, except to indicate that there is a large class of diseases for which there does not appear so adequate a remedy as mesmerism—amongst these will be found epileptic and other similar nervous affections; there is also another important feature in its application to surgical operations without pain.

“It is, therefore, with a view to extend these benefits to the poorer classes that the society now appeals to the support of the public, assuring them that there are now many distressing and deserving applicants, who are anxiously waiting to avail themselves of mesmerism in their particular cases. The society are desirous of having properly-qualified mesmerists engaged, who will act under the direction of the medical officers and acting committee. This, however, cannot be accomplished for want of funds.”

“Mr. H. U. Janson, of Pennsylvania-park, Exeter, in moving the adoption of the report, referred to the progress which mesmeric science had made in the city with which he was connected, especially as a therapeutic or curative agent; for that mesmerism did possess an important power in that respect could not be doubted by any one who had looked into the subject. He was requested the other day to attend a meeting at Tiverton, in which town there was a famous mesmeric operator. At that meeting 26 of the best cases were selected, and he (Mr. Janson) should never forget the effect produced on his mind. The cured patients all came forward and told their own stories, which were confirmed by many respectable persons who knew them well. Several of those cases had before been discharged from hospitals as incurable, and one man, who had been afflicted for twenty years, told his tale with so much artless gravity that no one could doubt it. Some time ago, Mr. Parker, a talented surgeon of Exeter, whom he (the speaker) considered one of the lights on the side of mesmerism, had a case of aneurism, the operation for which consisted in cutting down into and through the artery, taking up the ends, and tying them with what were called ligatures. That patient had before been operated upon at the Exeter hospital, and his sufferings were so intense that it took eight men to hold him. Afterwards the aneurism broke out again, and the poor man was terrified almost to death at the thought of the pain. Mr. Parker mesmerised him, and his was a favourable case (all cases,

it was important to bear in mind, were not alike). Mr. Parker operated, divided the artery, and completed the operation, made everything right, and then awakened the man, who, up to the present moment, had not the slightest recollection of the operation having been performed. It was not for him (Mr. Janson) to say much of his own doings, but he might state that he had practiced mesmerism for the period of six years, during which time he had had come under his personal observation every mesmeric phenomenon which he had ever read or heard of—not only the lower phenomena of coma, traction, insensibility to pain, rigidity, &c., but the higher phenomena, community of taste, mental travelling, introvision, and latterly one case of prevision, which he conceived to be the highest power—for what could exceed the power of prophecy? This power was almost too high to be mentioned at a mixed public assembly, for our present state of knowledge was not sufficiently advanced for it. In the case he referred to the patient had, by the power of prevision, foretold every circumstance, even to the most minute—not only the progress of the disease, the period at which she would be affected by particular symptoms, but she had likewise foretold other things, in regard of which there could have been no deception or collusion. For instance the patient once said, ‘I shall have a letter delivered to me next Thursday, at 3 o’clock.’ He had put down the fact in his note-book. The patient had told him what would be the contents of the letter, and had dictated those contents word by word, some of the matters treated of not being mere common-place matters. He had written down the letter from the dictator, and when it afterwards arrived had taken the letter in one hand and the note-book in his other, and had found them correspond in every particular (hear, hear). He scarcely expected this fact to be believed—the power was too much in advance of the present day; but he considered it right to place before the meeting all he knew. Mr. Janson went on to enlarge on the value of mesmerism as a curative agent in sciatica, neuralgia, and other diseases, and cited a case to illustrate its extraordinary power in mitigating the last-named painful disorder; and, after relating the particulars of his own conversion, he concluded by expressing the satisfaction it afforded him to find the truth being rapidly accepted by the class which had at first opposed it with the greatest degree of virulence—the religious community. It would be remembered that a book was published to prove that mesmerism was a satanic agency; this feeling had died away, mesmerism was now being strongly taken up by the very class which had most denounced it, and Dr. Scoresby, a divine well known by his writings, and who was a member of the Royal Society, had recently delivered lectures in favour of it at Torquay.

“Mr. G. Cumberland seconded the resolution, which passed *nem. con.*”

“Mr. Barham proposed, ‘That a mesmeric institution be established in Bristol, to be supported by voluntary contribution.’ After stating the process by which his mind had become convinced of the truth of mesmerism, Mr. B. said, he was once at a party at

Dr. Elliotson's, where a great many literary and scientific men were present, and among the cases was one of a young lady who exhibited a high degree of nervous sensibility. Wishing to try an experiment which should be a complete test as far as his own mind was concerned, he obtained permission to operate, and after making a few passes, he produced all the usual forms of traction, &c. Suspecting that this might, after all, be feigned, he resolved upon trying, by the mere force of mental volition, to raise her eyelids so as to discover the eye. He stood behind her, and placed his hand above without touching her, and with a very few efforts up came the eyelids, exhibiting the eyes in that peculiar state in which they were in the condition of somnambulism, having a glassy glare, and 'no speculation' in them. He then tried if he could by the same power of volition draw the eyes from side to side. He passed his hand behind her quietly, so that she should not by possibility hear any noise or motion through the air, and derive no hint of what effect he wished to produce, but his will prevailed over her visual organs, which followed his hand with rapidity and certainty as he moved it from side to side, till at length it obtained a rapidity of lateral motion which he would defy any one not in a mesmeric state to equal. Her eyes positively vibrated with such celerity that all were astonished, and regarded the case as the most convincing proof they had seen. Another case he would cite was of a poor woman in the neighbourhood of London, who had a severe nervous disease, which had kept her awake for ten or twelve nights, and reduced her to that state of nervous irritability that her mind was becoming affected, and she said, that if she could not get to sleep she should certainly go mad. The medical attendants, three or four in number, did all they could by way of medical treatment, and the strongest narcotics were given to her in vain. At last they resolved to try mesmerism, and after one or two experiments she was put into a sound sleep, which lasted for three hours, and she awoke much better. This was repeated every day, and it was observed that she always slept for three hours unless when a few passes were made just before her time of awaking, in which case she would sleep for three hours longer. On one occasion she was kept sleeping for nine hours, and at length she was completely recovered, grew strong, and expressed great gratitude for having had her life saved. Mr. Barham concluded as follows:—The great majority of those who have carefully investigated this subject have come to a conclusion that there exists in man, as one of his constituent principles, a certain subtle element, known by the names of animal electricity, animal magnetism, galvanism, the nervous energy, the nervous fluid, &c. This element occupies a sort of intermediate position between soul and body, and it is by means of this animal electricity that our mental will acts on our bodily organs. For instance—when I will to move my hand, the mental volition acts immediately on the electricity within me, and that puts the arm in motion. It is moreover proved by experiments that a man's will has not merely the power of circulating electric currents through his own body, but likewise of transmitting

them to other bodies, so as to influence them by its operations in a very remarkable manner. There is every reason to believe that this science of mesmerism or animal magnetism, which treats of the nature and laws of animal electricity, was more or less familiar to the initiated sages of all times who were conversant with the spiritual energies of nature, and that they employed it as an effective medicinal agent, and that by it they wrought many wonders, which were accounted magical and supernatural. Since its revival under the genius of Mesmer, it has been subjected to the most rigid scrutiny of the most distinguished philosophers, and been tested by all imaginable methods. The evident palpable result of this severe scrutiny is its rapid growth in public estimation. By its own sheer truth and merit—by the stern force of facts and experiments—it has made numberless disciples from those who were its bitterest foes. And it is most remarkable that those who have given it the greatest amount of examination have thereby attained most faith in its efficacy, while those who have never given it a fair and full trial are those that are most incredulous. It is very observable that a belief in mesmerism is not confined to any particular clique or party of interested individuals, but that it has gained the assent and patronage of our leading thinkers of all orders and classes. Kings, bishops, noblemen, lawyers, and physicians now openly profess their convictions of its truth and importance. Those who have given it full candid investigation have been generally obliged to believe it whether they liked it or not, by observing that the mesmeric operations produced similar specific effects under all varieties of circumstances, and that no collusion could possibly exist among multitudes of the patients whom it influenced. And thus the wise, the learned, the pious, and philanthropic, have arrived at a belief in mesmerism—yea, and a hearty love of it; for they see that its influences are almost always of a benignant and curative nature. They conscientiously approve of that magnetic power which is the instrument of procuring sleep, mitigating pain, healing disease, and producing a bland insensibility to tortures that can scarcely be sustained without death, or imagined without horror. Let us hear no more, then, of that ungenerous and untenable theory respecting mesmerism, which ascribes it to Satan and denounces it as diabolic. Let us rather devoutly thank heaven for a therapeutic power, whereby we are now enabled to extend human happiness and reduce human misery in those instances wherein all other remedies have failed. And let us in future confine our comminations and exorcisms to those unmitigable specimens of malignity and vice which force true men to weep and bleed. Neither is the objection that mesmerism is no more than a peculiar act of imagination of any practical value; for no imagination is at all sufficient to produce the physical phenomena of mesmerism, or the astonishing facts of clairvoyance. Be this as it will, the British government, and many philosophic individuals, are now establishing in this country and abroad mesmeric institutions and hospitals devoted to the study and practice of mesmeric science, because they believe its efficacy in alleviating many diseases

and infirmities of mind and body. It seems, therefore, to be right that in Bristol, which has often been called the second city in our kingdom, a mesmeric institute should be established for the cultivation of the science and the benefit of persons of all orders whose cases may require mesmeric treatment. There can be little doubt that such an institute will be of practical service, and be found of considerable value among the various benevolent establishments for which this city is justly renowned.

“Dr. Storer seconded the resolution with great pleasure, and could do so with much honesty on account of his experience as a medical man. Previous to his adoption of mesmerism he was extensively engaged in practice in London, and was attached to the medical staff of a hospital where he had an opportunity of seeing a great number of diseases of the nervous system. He was satisfied, and he was sure that every surgeon who would honestly express his opinion must agree with him, that in nervous disease the ordinary means of medical treatment afforded no security. He had become a convert under Dr. Elliotson, at the London University, and had since practised mesmerism extensively; and he most unhesitatingly said that he had been enabled to control nervous disease in cases in which ordinary medical treatment had proved quite unavailing. Nay, he might take higher ground, and state its reference to mental philosophy; also that mesmerism was applicable to cases of insanity; and he was happy to say that there were now many establishments where insanity was treated on the principles of mesmerism and phrenology, without a knowledge of which sciences no man was competent to the treatment of cases of insanity. In almost every disease mesmerism had manifested extraordinary power. In the last number of *The Zoist* there was a case in which the lady of the Archbishop of Dublin had cured a poor woman in her neighbourhood of a blindness of twenty-six years' standing. Deafness and every disease of the nervous system was more or less brought under its influence, and as a medical man, having studied the old school of physic and the new school, he could state that mesmeric provision was absolutely needed for the poorer classes. The number who applied for assistance was extraordinary: the society did all it could, and undertook as many cases as possible; but a few hands were not equal to the work. He should be glad if every hospital had a mesmeric ward, but as such was not the case they must endeavour to supply the want by an independent institution.

“The resolution having been adopted,

“The Rev. H. I. Roper moved the appointment of the following officers of the society—President, the Right Hon. Earl Ducie; vice-presidents, J. A. Gordon, Esq., Naish-house; General White, Bath; H. U. Janson, Esq., Exeter; John Stone, Esq., Clifton; T. W.

read enough, and had seen enough to convince him that it was a very important medical agent granted to us by the mercy of God for the relief of human suffering (applause). The cases that had derived benefit from it were far too many and too well authenticated to leave any doubt upon the mind; and he was, therefore, exceedingly glad that a mesmeric institute was formed in Bristol, for the purpose of diffusing the knowledge of mesmeric science, and giving the poorer classes an opportunity of participating in its advantages. The supporters of mesmeric science need not much disturb themselves on account of the prejudices which still remained in the minds of some. It was the fate of every onward movement to meet at the outset with opposition. It seemed almost essential to every great advance in science that such should be its early history (hear). He did not doubt that in a very few years mesmerism would occupy the position which its friends wished for it, as an important curative means, and that many who now looked at it with shyness, with mistrust, and even with aversion, would be disposed to view it, as he believed it to be—as a most important blessing, emanating from the author of all good.

“Mr. W. Hazard, in seconding the resolution, said he had been a follower of mesmerism for sixteen years, and in bearing testimony to its power as a medical agent, stated a case in which he had cured a case of scrofulous disease of the legs of five years standing, which had been rejected from the hospitals as incurable, and in which the wounds extended from near the ankle to just below the knee. In that case the patient predeclared his cure in nine months, in which time it was actually consummated.

“Mr. Henry C. Howells was then called upon to move the fourth resolution. He said, Mr. Chairman, eleven years ago when residing in Western Pennsylvania, on the banks of the beautiful Ohio, I had lent to me a strange kind of book, and as it then appeared to me, a new thing under the sun. It was a work written by the Rev. Mr. Townshend, on mesmerism. I read it with astonishment, and pondered over every page. It bore the impress of truth, and I felt satisfied that it was the production of an honest man; so that it appeared to me, to require more credulity to believe that the author was imposing a cheat upon his readers, than to admit the truth of all the marvellous accounts he gave. While his reasoning was natural and conclusive, it led me also to consider what analogy did mesmerism bear to any known science: that of mineral magnetism at once presented itself. I then concluded that if one mass of inert matter could convey its properties to another, and that to a third, and so on, if mesmerism were not true, there must be a blank in human science; and man, the noblest work of the Creator, and the epitome of all creation, possessed less power over man and other sentient beings, than one piece of metal does over another. This

have been the impartation of a wise and beneficent Creator; and, finally whatever the Creator does must be for the good and happiness of *His* intelligent creature man; who, even in his fallen state, bears some impress of the deity. I therefore came to the happy conclusion that mesmerism is the gift of God.

"A few months after this, I had an opportunity of witnessing a great variety of mesmeric phenomena which greatly delighted me, as an evidence of the truth of all I had read, but gave me no new idea on the subject. Four years elapsed, when I returned to England, and was surprized to find that mesmerism was less understood and less believed here than in America.

"I felt satisfied that human magnetism (which I think is a better name) was intended and bestowed as a blessing on mankind; that it was the primeval curative agent, known and practised before man's ingenuity discovered any other, either in plants or minerals. The first impulse of nature is now, as it always must have been, on receiving a contusion or feeling a pain, to stroke the hand over the part; this is the *germ* of mesmerism. I found too, that most medical men opposed mesmerism with their strongest arguments; a shrug of the shoulders or a hearty laugh; that religious people and especially the most reputedly religious, had settled it in their minds to be satanic altogether. While I advocated it as a natural science, and therefore, the *gift of God*, some would look at me with a kind of shrinking horror, and a prying gaze, as though my visage was altered for the worse, and some satanic buddings appeared on my head! It was then my turn to laugh, for facts and reason failed. I therefore proposed, to some of my religious friends, a question to solve. After stating that mesmeric somnolency with some was induced without the intervention of a second person, but simply by their looking at an object on the wall, it may be even a potato on the end of a skewer; my problem was, does his satanic majesty take possession of the skewer or the potato, so as to mesmerise the patient.

"My argument that mesmerism is of divine origin, because it removes pain and heals diseases, is gravely met by 'Satan you know sometimes transforms himself (in appearance) as an angel of light.' To this my reply was, did he *ever* do so to relieve suffering humanity, either in body or mind; give me but *one* instance, since the world began, and I give up mesmerism as his work. But as none can be adduced, and you say it is his work, if it be so he certainly must, in these reforming times, have undergone a considerable change for the better, and be impelled by some yearning pity for those whom he formerly sought to destroy. He then is a hopeful character after all!

"But gravely, Mr. Chairman, it is deeply to be regretted, that the ignorant, the superstitious, and the hyper-religious, have always brought forward the Scriptures of truth to oppose and frustrate the truth of natural science; and when they are thus made antagonist to each other, the former must suffer. The laws of nature were by the divine Architect first established; and he is no true friend to religion who quotes its high authority to make void those laws, any

more than they who said, 'He casteth out devils by Beelzebub, the prince of the devils.'

"When blessings come near home, Sir, we know their worth; and when I consider, and can attest, that I have often in twenty minutes relieved the partner of my life of excruciating anguish, I long that every human being, rich or poor, should fully understand and successfully practise mesmerism. Mine is no narrow creed; as a member of the human family, I account every man my brother, and every woman my sister, the wide world over; and I can but half enjoy my blessing, without earnestly desiring that it may be enjoyed by every being that bears the form of man.

"To all *religious* persons, especially who desire to consider the subject of mesmerism, I would respectfully and earnestly recommend the works of the Rev. Mr. Townshend and the Rev. Mr. Sandby, also that invaluable periodical called 'THE ZOIST.'

"I have spoken of medical men. They have generally scoffed at mesmerism, because it is by them considered unprofessional; it is also within the reach of all men of common sense. But their opposition is futile; the light of truth cannot be confined to a pill box; the people will teach them. They must therefore, however, reluctantly come up to the mark, and be content to follow in the wake of the noble Drs. ELLIOTSON, ESDAILE, and others; who for having cheerfully laid upon the altar of truth their professional honours and their pecuniary interests, have been subject to the abuse of vulgar and narrow, though somewhat educated minds. They have been called quacks, because they have told plain truth in plain English. Truly noble minds need no meretricious guises of mystery, hieroglyphics, and dead language. What is beneficial to man, they desire that all men should know. When medical men are right on this subject, we shall see mesmerisers kept in all the hospitals of the kingdom, the same as in India under Dr. Esdaile. With these remarks, Sir, I beg to move the adoption of the following resolution, 'That a subscription be opened for the support of the Bristol Mesmeric Institute.'

"Dr. Stokes seconded the resolution, and said he had found mesmerism in his own practice to be emphatically the medicine of the poor. It had produced wonderful effects among them, and would doubtless continue to do so, either alone or as an adjunct of the recognized medical treatment.

"The resolution having been adopted,

"Lord Ducie apologized for the absence of Mr. J. Adam Gordon, who was a warm supporter of the science, but, having only just returned from Paris, had been prevented from attending. Mr. William Herapath, who was well known to them as a gentleman of high scientific attainments, was likewise prevented being present, although the cause had his kindest wishes.

V. *Various Mesmeric Cures.* By Mr. CAPERN, of Tiverton.

A MEETING was held in the Mayoralty Room of Tiverton, on Thursday, October 5th last, for the purpose of investigating many extraordinary cures effected in various diseases by Mr. Thomas Capern with mesmerism. A hundred and twenty ladies were present, and, besides them, John Heathcote, Esq., M.P., S. Amory, Esq., of London, F. Hole, Esq., George Coles, Esq., John Barne, Esq., H. Dunsford, Esq., A. Brewin, Esq., nearly the whole of the clergy and the dissenting ministers, and the greater part of the members of the medical profession, who had been especially invited to attend.

The Mayor, John Snell, having kindly consented to take the chair, Mr. Capern made some remarks upon various branches of mesmerism, and then introduced successively about thirty individuals, all of whom had received more or less benefit from his manipulations. Each stated in his or her own simple language the nature and extent of the disease, and the amount of improvement, or the duration of perfect cure. Among the diseases removed, and many in a space of time so incredibly short that only the direct evidence of the patients themselves could have sufficed to establish the facts, were tic douloureux, chronic rheumatism, fits, spinal affection, paralysis, and palpitation of the heart; some of the cases having been discharged as incurable from the Devon and Exeter Hospital. At the conclusion of the investigation, which lasted nearly three hours, the Rev. John Spurway moved, and the Rev. Mr. Madgin seconded, a vote of thanks to Mr. Capern, the reverend gentlemen speaking in the highest terms of the able manner in which Mr. C. had treated his subject, and also of the candour and honour of the proceeding, by which every individual case had been thus boldly subjected to the trying ordeal of a hearing in the presence of so large a number of well-informed and professional gentlemen.

The entire company, a considerable portion of which consisted of ladies connected with the principal families in the neighbourhood, expressed their satisfaction by frequent bursts of applause.

We understand that Mr. Capern received a most flattering letter from Lord Palmerston, expressing the deep interest felt by his lordship in the progress of the science, and earnestly requesting a report of the proceedings connected with the meeting. Mr. Capern intends publishing all these cases, with a large number of others.

ELIZABETH POPE, Wellbrook, aged 50 years, stated, "about 27 years since, I had a severe attack of fever, from which I lost the use of my limbs, was troubled much with rheumatics and palpitation of the heart, extreme noise in the head, and deafness in one ear. I have been *under various surgeons, but they done me no good*; and I was in the *Bristol Hospital*, from where I was discharged as *incurable*; I was not able to walk since my first attack, (until I applied to Mr. Capern) without the use of crutches, and then only on tiptoe. After a few applications to him, I lost the deafness, and since then I gradually got better, and am now *able to walk about*, and do all my washing, domestic affairs, &c., and although living a considerable distance from the church, I have been able *to walk there twice a day.*"

JOHN CROOTE, mason, Townsend. "I caught a chill through working in an oven, from which I was ill for near five years, during which time my sufferings were almost unbearable; two years and a quarter of which five years I was patient of the *Exeter Hospital*, and for the last eight weeks of the two years and a quarter I was ordered to drink two quarts of oil per week. On my becoming an out-patient, the doctors gave it as their opinion that I should *never be able to perform a day's labour again*. However I was induced to try the effect of mesmerism, and applied to Mr. Capern. Immediately after the passes had been made, I walked into the house with more ease than I did during the time of my illness—previous to the passes being made I had not slept above an hour at a time for the six preceding weeks. The effect of the passes caused an undisturbed sleep for sixteen hours. The passes were repeated for ten or twelve successive weeks, and the pain was lessened each time. At the expiration of that period I was able *to resume my daily labour, and I am now as strong and as well as ever I was in my life*. It is a year and a half since I was cured.

"My wife had been, *he further stated*, a cripple seventeen years, and confined to her bed for five years from rheumatism. She was unable to do anything. She experienced very considerable relief from the passes being made, so much so, that she was able to use her needle, which she had not done for six years before."

JOHN LEITHBRIDGE, labourer, Westexe. "Whilst at work in a hay field (occupied by Mr. Ford) in the summer, 1847, I felt a sudden attack of inflammation of the knee. The swelling was so rapid that my friends were compelled to

cut my clothes from me. I was confined to my bed and under the surgeon's care for six weeks: from thence I was removed to the Exeter hospital, where I was a patient nine weeks. There was also a contraction of the muscles of the knee. An issue was burnt near the knee, and thirty peas daily were placed in it, for the purpose of opening a wound. This caused me great pain. At the time of my leaving, a consultation of surgeons was held, and the case pronounced *hopeless and incurable, and they stated I should be crippled for life.* And I was compelled to walk with two sticks. I met with Mr. Capern in Westex, and he observing the pain and difficulty I had in walking, offered to make a few passes over me, which he did, and in five minutes I was enabled to walk without the assistance of my stick. Within a few weeks the pain left me, but the stiffness was not removed for 10 or 12 weeks, after which time I was enabled to *resume my daily labour, and am now as well as ever I was in my life.*"

WILLIAM ISAACS, Back Lane, Tiverton. In the employ of Messrs. Heathcoat and Co. "I had an attack of pain in the knee; it was so severe that I was confined to my bed for six weeks. I applied to surgeons, who made *incisions above and below the knee, which afforded me but very little relief,* but after some time I was able to walk with the assistance of crutches. On applying to Mr. Capern he made a few passes over the knee: *immediately after I found myself free from pain.* I then shouldered my crutches and walked to my shopmates, saying I should immediately resume my labour. *This took place on a Friday, and I went to work the Monday following. I have been from that day to this entirely free from pain.*"

ROBERT HOLE, labourer, Harland's Court. "I suffered rheumatic pains in the arm and shoulder for *six weeks,* during which time I was *unable to work, or even use my arm at all. I had surgeon's attendance during that time,* who continually applied *blisters.* On the first time I saw Mr. Capern, I had *four blisters* up, but, after a few passes were made, I felt great relief. *This was on a Friday, and on the following Monday I was able to resume my daily labour. I am now as well as ever I was.*"

WILLIAM MANLEY, mason, Hammett's Lane. "I had paralysis, and, although able to walk, I lost the entire use of my arm. *I felt relief from the first application,* and on each succeeding one I gained strength. I am now able to do my work, and am *quite recovered.*"

JOHN NORRISH, shoemaker, Hammett's Lane, aged 17

years. "Whilst amusing myself with other youths, I was thrown into the river Lowman, from which I took a chill, which brought on severe rheumatism, and prevented me from labour. I was attended by surgeons here, who did not afford any relief. I obtained a recommendation to the *Exeter Hospital*, but such was the nature and severity of the complaint, that they *neither did or attempted to relieve me*; they gave me no medicine, or put me in the baths. After remaining for one month, I came out *pronounced as incurable*. I applied to Mr. Capern on a Friday; when he first made passes I felt relief, and, by their being repeated *the Sunday week following, the pains left me, and I am now quite recovered*. There was a *consultation of six or seven surgeons at Exeter*."

JOHN FERRIS, yeoman, Bolliam. "I had been afflicted with rheumatic pains for upwards of 20 years, so much so that I have been unable to do any work or cut my food at times; *nothing afforded me relief* until I applied to Mr. Capern, who made a few passes over me, and I was *immediately relieved*, and have never felt them since, but slightly on catching cold, when I apply to him, who relieves me immediately."

Mrs. TURNER, wife of Mr. John Turner, schoolmaster, aged 63. "I was troubled with rheumatic pains for *five years*. I could not walk about the house without crutches. After the passes had been made *five times, I was quite recovered*."

ELIZABETH ALLEN, wife of John Allen, Bickleigh. "I was nearly blind through weakness for four years. *For twelve months could not read or thread a needle without spectacles*; the sight of the left eye was *almost gone*. After a few applications to Mr. Capern, I was able to go home and read the smallest print and thread a needle without them, and my *sight is now perfectly restored*."

SUSAN HAWKINS, St. Andrew Street. "Confirmed *tic douloureux* of *seven years' duration*. For twelve months previous to applying to Mr. Capern, I was not able to perform any kind of labour, but after a few passes I was *quite recovered*."

"My son John, aged 14 years, took a chill in the eyes while in Ireland with his father (a soldier). Had the opinion of *several private as well as regimental surgeons* there; also applied to various surgeons here; and he has been in the *Exeter and Bristol Infirmaries*; but the case was pronounced

as *incurable*. A film was formed on both eyes ; at times blind for three months together : such was the inflamed state of his eyes, that I could scarcely bear to look at him. After the repeated application of passes over him by Mr. Capern, he is quite restored ; a little redness of the eye-lashes only appears occasionally."

JOHN ROWDEN, labourer, in the employ of William Talley, Esq. "I have had rheumatic pains for 13 years. On meeting Mr. Capern in the street, he observed me walking in so much pain, and offered to make a few passes over me, which he did. I immediately found relief, and was able to walk with more ease than I had done during the 13 years ; since that a few more applications have been made and I am now *quite recovered*."

Mrs. DRANE, Bampton Street. "I had confirmed *tic douloureux* for upwards of five years so bad that I have been confined to my bed six months at a time with three surgeons attending me at once, and at last they pronounced me *incurable*. I have had a gallon of water, night and morning, thrown over my head, it being so excessively hot. I applied to Mr. Capern, and, after passes frequently made by him on me, I am now *quite recovered*."

Mrs. HOARE, Frog Street. "I had a violent tooth-ache for four years, occasioned by a fever. I could not rest night or day my gums were so painful ; and I was so salivated that, at times, I could almost pull every one of them out. I was *quite restored* by three successive sets of passes being made on me by Mr. Capern."

Mrs. ZELLEY, Westex. "In consequence of a cold, I lost my voice for upwards of five weeks, but after a few passes being made on me I recovered it.

"My son was troubled with palpitation of the heart. He was ordered by the surgeons to be carried up and down the stairs, fearing the exertion might be too much for him. After a few passes the motion subsided and he is now quite recovered."

Mrs. GIBBINGS, St. Andrew Street. "Disease of the side. The surgeons stated it to be a tumor forming. I was in a very weak state for some time. After a few passes had been made I found great relief, and by a succession of them am now quite free from pain."

JOHN, son of the above, aged 3 years. "He being in such an enervated state, I applied to *surgeons both private and regimental at Plymouth, as well as surgeons here, who gave him up as ever being able to walk* : but after continual application of passes on him he is now *quite recovered* and able to walk as well as any other child."

RICHARD THORNE, son of John Thorne, tinman, St. Andrew Street, aged 2½ years. "Confirmed dropsy. Medical gentlemen gave it as their opinion he would *never be restored* ; and the last resource was to try mesmerism, which was accordingly done. After the first time the passes were made he was able to walk (which he never did before), and in five weeks he was *quite restored*."

HARRIETT HARRIS, aged 27 years. "Paralysis brought on from hooping-cough. In extreme enervation and weakness, so much that I was unable to carry a light weight. I felt relief shortly after the passes had been made, and continued to improve, and am now *quite recovered*."

LEALE WOOD, Westex, aged 14 years. "Disease of the brain, supposed to be water. Under medical attendance for some time, and had my head shaved, but found no relief: I had also fits. By continual repetition of the passes, I felt the disease quite different, and the fits are less violent."

Mrs. MARTIN, Frog Street. "I was troubled with rheumatism for *three years* ; almost obliged to use crutches. I felt relief immediately after the passes had been made, and after three sittings I was *quite recovered*."

CHARLES SYDENHAM, Hammett's Lane. "I suffered from rheumatic pains for *several months* ; but after the passes had been made a few times I was *quite recovered*."

WILLIAM PARSONS, mason, Barrington Street. "A cart laden with quarry stones by accident passed over the inside of my foot, and cut the boot through, so that I could not stand. I was obliged to be carried home. Mr. Capern made a few passes over me, and I then felt relief ; but after three times I was quite recovered."

Mrs. QUICK, wife of John Quick, Townsend. "I suffered violent pain in my head and face for *twelve months*. I felt relief after the passes were first made, and after three or four times repeated I was *quite recovered*."

“RICHARD, son of the above, suffered from rheumatic in feet, and subject to fits for three or four months. He could scarcely walk. From repeated application of the passes, in less than a month he was *quite recovered*.”

The following is a copy of a letter received from Mr. Stevens, of Landside Farm, in the parish of Sampford Peverell, and read at the meeting:—

“Gentlemen,—This is to certify, after being a great sufferer upwards of *nine* months in my shoulder from the fall of a horse, I was persuaded to apply to Mr. Capern, Peter Street, Tiverton, to be mesmerised; and so I did, and within a fortnight I was *perfectly sound*.

“I remain, Gentlemen,

“Your most obedient Servant,

“THOMAS STEVENS.

“Sampford Peverell, Oct. 5th, 1848.

J. SNELL, *Chairman.*”

VI. *Great benefit in a Spinal Affection.* By Miss LOVE.
Communicated to Dr. Elliotson.

34, Portland Square, Plymouth,
June 11th, 1849.

SIR,—In fulfilling my promise to send you some account of my experience in mesmerism, it may be necessary to give an outline of the course which had been followed in the earlier stages of my illness, previously to the commencement of that mode of treatment, from which, I believe, so much benefit has resulted.

At first the case was regarded as one of consumption, but was afterward considered to be a form of spinal disease.

Eight years of great suffering were spent in the trial of every available means, but without any relief being gained. At two different times, a rigorous system of cauterizing was resorted to, with no other effect than that of reducing the little remaining strength, while courses of tonics, with liberal diet, proved equally useless. Electricity was tried, with all the advantage that zeal and skill in its application could give, and everything that medical science could suggest seemed not merely to fail, but to leave the symptoms aggravated rather than otherwise. At various times, several of the medical men of our neighbourhood were consulted. They generally took a discouraging view of the case; and our own family surgeon, after the most assiduous efforts to relieve, seemed

to regard it as almost hopeless. Two years had been spent in simple rest, without any attempt except to keep up the general health, when galvanism was proposed, with many encouraging cases to induce a trial of its merits. Accounts too were reaching us, from time to time, of the wonderful effects produced by mesmerism, and several friends kindly interested themselves to procure so much of information on the subject as should enable us to form a judgment of its suitability to my own case.

We felt anxious to make some effort, and at length decided on a trial of galvanism, with the alternative of mesmerism, in case the former should fail. Just at this time some friends, whom I highly esteemed, but who shared the general distrust on the subject, hearing we were seriously thinking of trying mesmerism, sent me Charlotte Elizabeth's *Letters*, and other works written against it, and strongly recommended a consideration of the objections advanced. The charges brought in opposition were of a very serious character, and seeing that, were the alternative laid before me, I should have felt no hesitation in the choice between suffering through life, and restoration by any means that I had reason to believe were not in accordance with the will of God, I felt it to be my duty, so far as I had the means, to examine the evidence on both sides, earnestly desiring to be led to a right decision. Accordingly, I read most of the published works, and corresponded with several friends who had had opportunities for forming an opinion, and the result was that I felt no conscientious objections to its use; but, as many of my friends preferred galvanism, and I was myself very hopeful in reference to it, we determined to give it the first trial. So far from being beneficial, however, its application, although under the most favourable circumstances, appeared to be injurious, and at the end of three months its use was discontinued.

Several weeks were allowed for any excitement of the system, which might have been caused by galvanism, to pass off; and then the friend who had kindly consented to conduct the mesmeric treatment began his operations. He attended daily for a fortnight, with no other visible result than a slight traction of the eyelids; when, being called from home, he kindly procured a person to fill his place. At the end of another fortnight, the eyes closed under the operations, and a general feeling of repose seemed to pervade the whole system; but neither then, nor at any subsequent time, was the effect sufficiently strong to overcome consciousness. During the next few weeks the influence increased, accompanied with a slight degree of rigidity and attraction. The manipulations

were made for an hour daily, and were general rather than local.

After about six or seven weeks, we noticed a change in the complexion, the very palid hue giving place to a somewhat healthful appearance, the appetite and digestion improved, pain was lessened, and natural sleep became more refreshing; and at the end of two months, we observed a yielding of the lateral curvature. All these cheering symptoms continued until the treatment had been carried on for four months, and much progress had been made, when a temporary interruption was caused by the absence of the mesmerist. I felt the discomfort of the sudden cessation not a little at first, but after a short time found that, though I could not digest food so well as when regularly mesmerised, I still retained a large amount of benefit. We were unable to obtain a successful operator for the next three months.

At length a person was found who was able, and kindly willing, to give the necessary time and effort, and, the former mesmerist shortly after returning and wishing to resume the case, we gladly accepted the services of both, considering there was no objection to two operating at different parts of the day. With this double assistance we made good progress; my general health improved greatly, and pain, which had been for so many years my constant companion, now became only occasional; while the voice, which had failed for a long time, was greatly strengthened. The hip soon shewed symptoms of improvement, and the foot, which had been swollen to a very large size, became much smaller. Some of the medical gentlemen who saw me about this time expressed great surprise at the change that had taken place, and they recommended the application of mesmerism locally to the spine, considering it to be the seat of the complaint.

About the end of the year another interruption happened, in consequence of the illness of my kind and indefatigable operator: the first having again left the town.

In this case, however, my appetite and digestion continued good. Shortly after Mr. Hicks came to Plymouth to lecture, and, finding he intended to remain some months, we gladly secured his services. Mr. H. began to make passes down the spine, and soon produced a degree of rigidity which increased and assisted greatly in strengthening the muscles and straightening the spine. The contracted limb became considerably relaxed, and the other began to shew some effect from passes made over it.

As these symptoms advanced, the pain in all the muscles, of the right limb particularly, was intense, although not the

slightest mechanical force was used, nor were the passes even made with contact. By continuing this local mesmerism, rigidity and the power of motion were produced, the left limb always manifesting every change before the contracted one. Soon the spine had become so greatly strengthened as to allow of my raising myself on my elbows for a few moments. When we had reached this point Mr. Hicks left Plymouth, and I was removed into Cornwall in the hope that the change of air might prove a useful auxiliary. We were not at all disappointed in this expectation, and a friend most promptly undertook to continue the mesmeric treatment. In June I began to try a reclining posture for a short time daily, and as soon as my returning strength admitted, I was removed occasionally to a chair so constructed as to admit of the back having any inclination that was desired. Finding I continued rapidly to improve, the chair was placed on wheels and I was taken frequently out of doors.

It was a long time before I was able to sit erect without support, and as it caused pain we were very careful not to try the spine by the attempt. Sensation and the power of motion in the limbs had almost entirely returned, and yet I was now—nearly at the end of the second year of my recovery—quite unable to stand. As the autumn advanced, the air of Cornwall appeared too bleak, and I was advised to return into Devonshire.

After this the use of mesmerism was given up. During the winter the lungs appeared to be very delicate, and my efforts to walk were as much impeded by the difficulty of breathing which followed the smallest exertion, as by remaining muscular weakness.

On the return of warmer weather, I began to sponge daily with cold water, which contributed greatly to the increase of general vigour, and I soon became able to walk unassisted in the house. In July my chair was first dispensed with occasionally, and before the close of the season I had the great pleasure of uniting in several excursions in our neighbourhood. There is still an inequality of two inches or more in the length of the limbs, caused partly by remaining curvature in the spine, and partly by contraction of the right leg or rather displacement of the hip joint; but encouragement is held out that this last difficulty may in time be removed. It is now more than a year since the use of mesmerism was discontinued, and I am thankful to be able to say that I enjoy as good general health as I ever did. On several occasions I have walked as many as five or six miles in the day, not without considerable fatigue certainly, but without permanent inconvenience.

The case affords little or no testimony to the so called *higher* phenomena of mesmerism, but the slight degree in which I ever became affected may account for this, apart from this circumstance that, in accordance with my positive request, they were never sought. That there may be much of truth in them, and that their further investigation may throw light on some of the least ascertained subjects, I have no desire to dispute; but, as neither the satisfying of curiosity nor the determining of doubtful questions was the object in view, and might have considerably interfered with the end aimed at, I felt much obliged by the ready compliance with my wishes in this respect which my friends ever yielded.

To those who so unweariedly interested themselves on my behalf, I feel I owe a large debt of gratitude, but especially to Him from whom proceed alike the healing power and the blessing which alone can make any means effectual.

Hoping that this account is as detailed as you would wish, and expressing my readiness, at any time, to give what further information I may be able,

I remain, Sir, yours, &c.,

AGNES LOVE.

VII. *Mesmeric Cures.* By Mr. WILLIAM HAZARD, 17, Avon Crescent, Hotwells, Bristol.

1. *Ophthalmia.*—May 26th, 1847. Rhoda Aldridge, 24, had been suffering under severe inflammation of the eyes for many years, and had tried almost everything, under several medical men, to obtain relief, with no avail; she came to me on the 20th of May. I began by making local passes, and in a few minutes saw she was susceptible of the mesmeric influence. I then acted upon her by gazing, and in ten minutes she was in the state of conscious coma, but had not the power to open her eyes. Continued the local passes for twenty minutes, awoke her with the transverse action: she said her eyes were less burning. I continued the same process four times a week for one month; and those who knew her before the mesmeric treatment were astonished at her improvement, from the inflamed, sore, and weeping eyes, to those of a healthy appearance. She also suffered from severe headaches, which were cured by the some power.

2. *Quinsey.*—May 28th, 1847. H. Aldridge, aged 26, husband of the last-named patient, a strong healthy man, five feet ten inches in height, broad chest, muscular, and well-proportioned. He had been working in the sun, had

taken off his coat, waistcoat, and neckcloth, and was in a high state of perspiration. Being called from the open air to do some work required in the factory, he went as he was. The transition from the sun to shade and a current of cool air checked the perspiration, and he soon felt his throat become dry and husky; at night he could not sleep, and the usual symptoms followed, high fever, difficulty of respiration, and painful deglutition. The ensuing day he was too ill to work; and in the evening, when he called upon me, he could scarcely speak. I commenced with passes over the part affected, and the effect was such that in twenty minutes he was asleep. I let him remain so, and continued for another twenty minutes making local passes. I then awoke him; he said he felt better and could swallow more easily. Mesmerised him twice a day for three days, and on the morning of the fourth he returned to work, perfectly cured.

3. *Intense Head-ache.*—June 8th. Isabella Ewers, aged 16, suffering from severe head-ache, called on me this day. I mesmerised her locally for twenty minutes, when she said it had entirely left and was quite easy.

4. *Scrofulous Sore Leg of Five Years duration.*—Oct. 6th. Mary Cornish, aged 13, had been afflicted for upwards of five years, with a scrofulous sore leg, of a most severe description. The wound extended from the ankle to within a hand's length of the knee. She had been under medical treatment the whole of the time, both in hospitals and dispensaries; had also tried the cold water system for eighteen months, with little or no relief. She was emaciated and could not walk. The pain arising from the wound at times prevented her sleeping. I mesmerised the diseased part daily, and in a week she felt a soothing sensation in the leg, and it was easier. On the 13th she fell into deep coma for half an hour. 16th, put to sleep by gazing, in five minutes. Through the whole treatment I never neglected mesmerising the leg at least twenty minutes. This evening she told me in her sleep-waking that nothing but what I was doing would cure her, but that it would take nine months. On the 20th, I took her with me from the Hotwells, where she lives, to the Mesmeric Society at Clifton. The leg was so much easier that already she could slowly walk this short distance. Her hand could be closed and opened, the mouth fixed and opened, and sleep induced, by the will; and her arms and legs made rigid by a few passes. Many times have I entered the little dwelling and found her in the greatest agony, the

leg inflamed from the ankle to the knee; but I have as invariably seen that inflammation subside in fifteen minutes with the passes, and the leg assume a healthy appearance. Her expression was, as my hand passed over the leg, "It's going, it's going," alluding to the painful heat and sensations. There has been an exfoliation of the tibia; and I now possess two pieces of the bone, full of dark spots, and perforated like lace work: one piece is two inches long, and five-eighths wide, coming to a point at each end; the other, one inch and a quarter by three-eighths. The wounds gave forth a thick discharge, with small pieces of white substance, like the curd of milk. Three times she had a large swelling in the groin, which her mother said appeared to be full of matter. These were dispersed by local mesmerism. I often had occasion to cleanse the wound and apply caustic; but this was done *without the slightest suffering to the patient, the limb being made insensible to pain by a few passes*, in the waking state. As the summer advanced, the wound rapidly healed; and by the middle of July, the time she had predicted, the cure was complete. Her health improved, her colour returned, and she is now able to be variously employed.

5. *Hypochondriasis*.—Dec. 23rd, 1847. James C., aged 20, a powerful-looking young man, of five feet eight inches, temperament sanguine-lymphatic, had despondency, flatulency, acid eructations, giddiness, palpitations, and dimness of sight, with black spots always floating before the eyes; he became unable to attend to business. I made passes from the top of the head to the epigastrium for half an hour, when he felt a little drowsy. I mesmerised him every evening.

Jan. 1st. Semi-coma was produced in fifteen minutes by gazing. He felt himself better, and the floating spots were less vivid, and his spirits better.

10th. Went to his business, and in the evening he said he felt himself quite a different being, more lively, and free from the giddy sensations. Coma was produced in eight minutes, and he slept half an hour.

25th. Felt himself entirely free from all his former distressing symptoms, in fact, quite cured.

Up to the present period, which is one year and four months, he has not had the slightest return.

6. *Severe Pains in the Hip and Thigh*.—March 14th, 1848. Mr. Wild, of Bower Ashton, near Bristol, had his leg fractured by the kick of a horse about fifteen months ago. The

fracture in due course of time healed, and he could with the aid of a stick resume his employment, but suffered most acutely when he retired to rest at night: not in the fractured limb, but in the hip and thigh. I mesmerised the part for twenty minutes, and did so twice a week for one month, when he said he could sleep well and the pain was gone.

7. *Cure of Dropsy and Nervous Head-aches, with decided Clairvoyance.*—Sept. 29th, 1848. Ann Bateman, aged 25, had been advised to try mesmerism, as from medical aid she found no relief; she had been a long time in the Infirmary, and, when I first saw her, she had no appetite, was inactive, had oppression of chest with cough, and general febrile excitement. I commenced with passes from the head to the epigastrium; in a few minutes she was susceptible. I mesmerised her by look, and in ten minutes she was in deep sleep; I mesmerised her afterwards locally for half an hour. She attended at my house four times a week for seven months, up to last April. She is now quite well.

She was phreno-mesmeric in the highest degree; the expression of the face beautifully coincided with the organ excited. Tune and Time were large, and, when excited, were difficult to subdue. She has an excellent voice, and would often sing spontaneously. Her arms and legs were easily rendered rigid, either by a few passes with the hand or with a magnet, and made flexible by reverse passes or changing the poles. Community of Taste, Touch, and Smell wonderfully acute; by traction, any limb could be acted upon, or her whole person brought in any direction required. I could induce coma by the will, crystals, the magnet, or by electricity. As a clairvoyant she had often given proofs, by describing what was passing in the adjoining room or elsewhere; and one fact above others I must not omit, incredible as it may appear, but which is supported by such an amount of testimony, both as regards time and place, that it cannot be doubted.

She resided next door to a lady whom I was attending for ophthalmia. After mesmerising the lady, I sent for her, and put her to sleep in an easy chair. The lady, Mrs. C., was the wife of the commander of a large ship, which had recently left Bristol with emigrants for New Orleans, on the 9th of November, 1848. Mrs. C. said, "Do ask Ann if she can tell you where Capt. C. is now." I excited Concentrativeness, Ideality, Individuality and Locality,* and then put

* Was all this at all necessary?—*Zoist*.

the questions. She said yes she could, but he was a great way from here; and she would tell me in five minutes. This was in the evening of the 17th of November. At the expiration of the five minutes she spoke. She said, "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 Capt. C.?" "Yes, there he is on a high deck, calling to the men; now there's an Irish woman 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." This and much more was said by her. I let her remain calm after dispelling the influence of the excited organs, for ten minutes. She awoke, was unconscious of having spoken, and said she had had a nice sleep.

The test of the foregoing is as follows. Mr. C. wrote to her husband at New Orleans by the mail packet of the following month, December, wishing to know what kind of passage he had, and particularly requesting him to state the weather and general transactions of the night of the 17th of November, without stating her reason for so doing. Mrs. C. received an answer to this letter on the 6th of February, 1849; Capt. C. observing that the mail for January had unfortunately left before he could write. In this letter, which I have seen, he says, that on the morning of the 17th of December to that on the 18th it was blowing a gale of wind, but quite fair for them; they were to the westward of Madeira; that there was a very heavy sea rolling, and the ship laboured a great deal; the emigrants were very sick and frightened, and the most troublesome person was an itinerant *deaf* preacher, who was constantly exhorting them much to their annoyance; that he was on the poop deck the whole of the night; and never did the ship run such a distance as she did in the twenty-four hours of the 17th and 18th of November, 1848.

Mrs. C. has since seen her husband at Liverpool, and has told me that everything stated by the somnambulist had been fully corroborated by him.

8. *Great Relief and Strength imparted to the Thigh and Leg.*—Dec. 18th, 1848. James Chinnock, one of the Bristol dock men, had taken a chill in the right thigh and leg. His

sufferings were extreme; he was compelled to leave his work, and become an inmate in the Infirmary for eleven weeks. He had blisters applied over the whole surface of the thigh and leg, and went out, after enduring this torture, no better than when he went in. I mesmerised him by gazing, and in ten minutes he was in a calm sleep. He knew not what mesmerism was, and he knew not what nervousness was. He weighs at least thirteen stone. From the first sitting he felt relief, and daily improved in strength, and is now working on the docks, after having been mesmerised twenty-seven times.

9. *Pain in the Leg.*—December 20th, 1848. George Mills, aged 40, was employed in a timber yard; had a compound fracture of the leg by a piece of timber falling on it; was taken to the Infirmary and remained there until cured, but endured excruciating pains from the seat of fracture to the toes for months afterwards, and walked with crutches. He came to me to be mesmerised. I acted upon the limb by passes from the knee to the toes. In three or four days he began to find relief. On the sixth day, while locally mesmerising, I occasionally fixed my eyes on his for some minutes, and a peculiar kind of twinkling began, more marked as the operation proceeded; finally, the orbicular muscle contracted strongly several times, the globe of the eye gave a few rotatory movements, the eyelid fell, and he was in a deep sleep. Being regularly mesmerised he continued to gain strength, the pains gradually decreased, he has thrown away his crutches, and now recently the stick he walked with, and at the present time is following the occupation of a water carrier, free from his sufferings but with a slight limp—the natural effect of a broken leg.

10. *Nervous Headaches.*—January 5th, 1849. Mary Ann Mills, daughter of the last named patient, aged 19, had long been afflicted with this sad complaint; been under medical treatment a long time, and taken a great quantity of medicine. I mesmerised her three times a week. During the first three weeks she had the headache four times, the following three weeks twice, the next fortnight not at all,—two months having elapsed from the first application up to the 2nd of March. She never experienced the slightest sensation, nor was at all drowsy.

March 2nd. This evening I placed her in a chair on my insulated platform, and gave her the chain from the positive conductor of a powerful electrical machine. This was set in

motion, and I directed a brass pointed instrument to her head, forehead, and eyes. In three minutes from the commencement she was in a sound sleep, lost consciousness, and became phreno-mesmeric, and is so still. She is now cured of the nervous headaches, and her health greatly improved.

11. *Severe Headaches and other nervous affections.*—I will give the patient's own words.

"I suffered intensely from severe nervous headaches, and sometimes great mental debility and irritability; I very often felt quite unfit for my duties; my appetite was bad, and my nights most painfully restless. At the solicitation of my friend, I consented to try the effect of mesmerism, though, to be candid, I had very slight hopes of receiving any benefit from it, as medical aid had been tried in vain. At the first sitting my eyes closed and became fixed, as did also my mouth; a delightfully calm and soothing sensation stole over me; I retained consciousness, but was unable to speak until Mr. Hazard had demesmerised my mouth. The next evening I was mesmerised at the same hour, my eyes and mouth became fixed as before; and, Mr. H. continuing to mesmerise me, I soon passed into the state of sleep-waking. When demesmerised, I retained no memory of anything that had transpired, and was perfectly astonished when told I had been talking and giving Mr. H. directions as to what particular kind of passes he was to make in order to relieve a severe headache of which I complained. After a few evenings I was delighted to find that I had lost the feeling of oppression and intense pain at the top of the head, which had so much troubled me. My nights, however, were still sleepless, though not so distressingly restless as before; my appetite also remained bad. My mesmeriser, I was informed, used to make me promise ere I woke that I would eat more next day, and try to sleep better. Strange to say, these promises were always fulfilled; but I knew nothing of the cause of my increased appetite and comfortable rest until I was told.

"I had been mesmerised almost daily for about three weeks, and was altogether much better, when one afternoon I had invited a friend to tea, after which we had agreed to go to Mr. Hazard's in order that I might have my usual mesmerism: about six o'clock, however, I was seized with acute pains under the left breast, which continued till seven, when they became more violent, passing through to the back, and catching the breath, so that I was obliged to cry out with anguish. I was much alarmed and wished to send for a me-

dical man, but my friend, not waiting for my consent, went for Mr. Hazard, and he was speedily with me. Seeing me in great agony, (large drops of perspiration standing on my brow,) he immediately passed me into the magnetic sleep. In an hour I was demesmerised, and awoke *free from pain*; though feeling somewhat weak. During the trance I had been violently sick, but knew nothing about it when awoke, and was much amazed when shewn what I had thrown off my stomach. I had a charming night's rest, and awoke in the morning *quite well*. From this time I began to get stronger, and I am now able to eat heartily, take long walks, and sit alone for hours reading or writing; the nervous headaches have left me, and I hope, and believe, that ere long I shall be quite a different being to what I have recently been.

“Hotwells, May 22, 1849.”

I was forewarned of the attack described; for, on Wednesday, March 21st, while in the mesmeric trance, she said, “I shall not be able to attend next Wednesday, I shall have a very severe attack; a crisis will then take place, and it will require much energy on your part to subdue it. Will you attend me?” I said it was a duty incumbent on me to do so. She said, “I am satisfied.” A short time after I awoke her. She attended as usual every day. The ensuing Tuesday, in her sleep she again said, “I shall be very ill to-morrow night.” I said, “I hope you will be mistaken.” “No,” she replied, “I am sure of it,—very ill.” When I awoke her I asked if I should see her to-morrow (Wednesday); she said, “Certainly, why do you ask?” I made an evasive reply. As the evening of Wednesday the 28th came, I was positively certain all would happen as she had predicted. When her lady friend came for me I was ready, and arrived at the patient's house at a quarter after seven. She was in the state she has described. I asked a few questions, then put her into the mesmeric sleep. I made long passes from the head to the feet, breathed and placed my hand on the head and epigastrium, with passes down the spine, and asked how she felt. She answered, “Easier as regards the shooting pains, but I shall have a fit in a short time, and you must continue breathing and making passes over the region of the heart and at the top of the head.” She soon had the fit, which was rather violent. I acted as had been directed for ten minutes, when, with a scream, the fit left her. She now desired me to give her some mesmerised water, but said that I must be careful not to let the glass touch her teeth, or she was sure she should bite and break it. I mesmerised a glass of water, put my

silk handkerchief round it, and gave her to drink. In less than two minutes violent eructations ensued, she said, "Now I am much easier," told me to give her more of the water as she had on the stomach that which must be thrown off, and the mesmerised water would do it. A basin was brought and the water administered, which instantly had the effect. She threw off a quantity of blood—dark and very thick. Directly afterwards she got up, walked into the next room in the dark and, from her chest of drawers, brought a clean white handkerchief and sat down, wiped her face, and said, "Now that is off my stomach I shall get better every day." I continued making passes with alternate breathings until a quarter past eight, when I demesmerised her. She felt rather weak, but was free from pain and ate her supper.

She displayed almost all the phenomena of mesmerism, viz.,—phreno-mesmerism beautifully displayed, community of taste, touch and smell, rigidity, catalepsy, traction; she was put to sleep by the will, the magnet, crystals, and electricity. The magnet had the same result on her as that mentioned in Case 7. As a clairvoyant few surpass her: she can read and write *in the dark*, with bandages folded four times over her eyes, and cannot bear the light of a fire or candle.

She is still under mesmeric treatment, and continues to gain health and strength.

EXPERIMENTS WITH CRYSTALS, THE MAGNET, AND ELECTRICITY.

Crystals.—In a jar I place and cover with water a large crystal of carbonate of lime, crystallized in double hexatiedral pyramids: a cover is fitted to the top, with a curved piece of brass wire, the size of a stair rod, passing through it, and the bottom touching the crystal. On the main rod, a little below the cover, is adjusted another piece of brass rod turned at right angles, so that three points are immersed in the water. To that part of the main rod above the cover, brass chains are attached, and passed from the apparatus to the patient's hands; cases 7, 9, 10, and 11 were invariably sent to sleep in a few minutes, when put in connection with it. A young gentleman, seeing the action on many of my patients, took one of the brass handles connected with the chain without my knowledge. He called me, and said he could not let it go, and I saw his hand had become perfectly rigid; I blew on it as I would to dispel the mesmeric action, when it became flexible. I have used this in numerous instances with satisfactory results.

The Magnet.—A rather powerful magnet is suspended from

a brass rod, and a small iron chain is attached to the bar; the chain, being held in the patient's hand, produces rigidity and coma. The demesmerising passes dispel these effects.

Electricity.—I place a chair upon an insulated platform, and, a chain from the positive conductor of my powerful electrical machine being held in the hand of many of my patients and of others not under mesmeric treatment, coma is produced. When the chain is held, I set the machine in motion; then with a curved pointed brass instrument I extract the fluid from the head, forehead, and eyes, holding the point about four inches from the person; the effect is a delightful cool soothing sensation. I have tried its effect so often, that in seven cases out of ten I have induced coma, and in many in less than three minutes. A person only a few days ago, who had never seen an apparatus of the kind, was in a deep unconscious coma in four minutes. The air contiguous to an electrified point, being in a similar state of electricity by contact, repels and is repelled by the point; it consequently flies off, when another portion of air immediately fills the vacancy; the constant succession of the repulsion gives rise to the idea of the cool air being blown from the point.

VIII. *Case of Scrofula much alleviated.* By the Rev. E. C. TOPHAM, Combe Down, near Bath. Communicated by Dr. Elliotson.

“Primum, igitur, non artium modo, sed omnium omnino humanarum rerum dignitatem atque præstantiam ex fine, ad quem earum quæque dirigitur, pendit ac spectari arbitror oportere: ut, quanto cujusque finis præstantior ac divinius est, tanto ipsa cæteris excellere judicetur.”—*Muretus.*

FRANCIS BARROW was the son of John and Susannah Barrow of the village of Monkton Combe, near Bath. He had enjoyed very good health up to the beginning of April, 1845, when he was seized with a pain in his knee accompanied with general debility. In consequence of this, he became for a short time an in-door patient of the Bath Casualty Hospital. His parents attributed his illness to bathing in the previous summer when in a state of profuse perspiration. In addition to his other ailments, a swelling in the groin made its appearance and ultimately burst, discharging upwards of a pint of thick, unctuous, cream-like matter, but which afterwards changed to a thin, watery flux. In the following June, he became again an in-door patient of the same hospital for three months. His knee, during this period, was punctured, and a copious discharge of a bloody flux or corruption followed.

After this he was attended by the surgeon of the Union, and continued to be so to the day of his death. In May, 1847, his foot was affected in the same manner as the groin, and there was a similar discharge. His case—one of decided scrofula—was considered to be perfectly hopeless, and the only medicines he took were an aperient, or tonic, when necessary. His appearance was that of one worn down to the brink of the grave by disease: his only mode of locomotion was shoving himself along the floor of the room.

Such was the condition of the poor sufferer when I first saw him, in the early part of October, 1847. In the latter part of the previous September, I had undertaken the spiritual charge of a portion of the parish of Monkton Combe, and, although I had almost made up my mind not to undertake a case of mesmerism myself—in consequence of the strong prejudice which still exists to a great extent against it, and for fear such prejudice might injure me as a minister amongst my little flock, yet, when I beheld this poor fellow in the deplorable condition I have described, I could not bear the idea of visiting him ministerially only, whilst conscious of my power to relieve his temporal wants, and therefore, without hesitation, commenced the mesmeric process.

Although I have witnessed numerous cases of mesmerism—and especially the highly interesting one of Horner reported in *The Zoist*, Vol. V., p. 123, and indeed have had two or three other cases of my own, yet the experienced practitioner will doubtless detect some ignorance of the subject displayed in the following recital. At the very outset, a case of such long standing must be acknowledged, on all hands, to be a most difficult one to deal with. However, I determined so to husband my time as to devote *one hour* each day to my patient, notwithstanding he was living at a distance of two tedious miles from my own abode.

At the end of a week, although there were no apparent approaches towards mesmeric sleep, still he acknowledged that he felt himself stronger and occasionally drowsy, especially for some time after I had left him. It is a striking fact that, from the first day of my attempting to mesmerise him, his hands were *cold, clammy, and wet* when I commenced the *passes*; but always *warm, dry, and of the same temperature* as my own long before the hour had expired. This was equally the case even when I had not come into actual contact with him. In a few days more his spirits revived wonderfully, and he was enabled to sit upon a chair with his foot resting upon a stool, chatting with all the vivacity and cheerfulness of an invalid conscious of returning health. These symptoms

were highly encouraging ; but I had taxed my powers beyond my strength, and was obliged to desist from sheer exhaustion. For two days his sister supplied my place, but without his experiencing the after drowsiness, &c. After this short intermission I resumed my labours, restricting them to about half an hour at each *séance*. In a day or two I found, from a sort of nodding of the head and gentle starting of the frame, that I was gradually gaining power over him. Moreover, he himself became conscious of the influence, and always told me when he felt it the most,—his account invariably coinciding with my own feelings and strength at the time. A change also took place in the effusion from his body. That which had hitherto been a thin, limpid running, now became a thick, yellow, unctuous matter,—a change which his medical adviser pronounced to be for the better. The drowsiness, I have already mentioned, was no longer confined to a few hours after my exertions, but continued throughout the day and the whole of the following morning. His sleep during the night, before my seeing him, had never exceeded *two* or *three* hours. His father, who had often anxiously watched his restless nights, now told me, with tears of gratitude and joy, that his son's sleep during the night was sound, deep, and unbroken.

About three weeks from the time of my first visit, his eyelids slowly closed with a tremulous, quivering motion, and he dropped into a quiet sleep in 25 minutes. His sleep was not very profound, since he was conscious of all that passed and could recall the conversation which had occurred during his sleep. It will be seen in the sequel that this consciousness never forsook him. He described the sensation as most soothing, delightful, and refreshing ; but loud conversation broke in upon his pleasing slumber, and his otherwise placid and happy countenance contracted into a frown. He could always hear me or any other person speaking to him, but could not return an answer, his eyes and his tongue being spell-bound and hermetically sealed. The first time he slept an hour and a quarter, and awoke with a smile playing upon his countenance. Three days from this time he went off into coma in five minutes, and in ten days the time was gradually diminished to one minute and sometimes even less than that. Finding his strength increase wonderfully, he was allowed, with the approval of his medical man, two glasses of port wine one day, a pint of porter the next, and so on in rotation. His sleep varied from one hour to two, and was always most pleasant ; so much so that he awoke sometimes whilst attempting to sing.

He had now been about a month under my treatment,

and my success had exceeded my most sanguine expectations. The whole family were astonished at the change wrought in him, and all thought him gradually advancing towards a recovery. He could go up and down the stairs with little or no fatigue, slept soundly during the night and sometimes in the day in addition to the mesmeric sleep, his wounds also assumed a more healthy appearance. Ignorant of the nature of the disease under which he laboured, I cannot say whether the profuse perspiration which he now experienced during the night was a favourable symptom or not; but, during the day, his skin wore a more natural hue and was not so moist on the surface, cold, nor clammy as heretofore: in fact, his countenance wore a much more healthy and congenial aspect, and had in a great measure lost that sunk and careworn look and livid hue which was so striking when first I saw him. All this, too, when, from other engagements, I could sometimes only devote a quarter of an hour to him each day,—my general practice being to continue the process a full half hour each day after sleep had been induced.

A protuberance in the neck, caused, he said, by taking cold whilst watching the hay-making from his window in the summer, burst a fortnight ago; and, *contrary to all his previous experience*, the wound had healed up again in a few days.

His sisters who resided at some little distance, and consequently had not seen him since mesmerism had been tried, were astonished at his improved condition. As they had seen nothing of the powers of that wonderful agent, I tried one or two experiments for the first time,—his restoration to health being my only motive for devoting so much of my time to him. He was insensible to pain, so far as could be ascertained by violent pinching, &c. I put sugar in my mouth without the possibility of his seeing me had he been awake, and, as soon as I tasted the sweet, there was a movement of his mouth and action of the salivary glands, followed by deglutition corresponding with my own,—his face gradually brightening up into a smile as if really enjoying the sweet. I then sipped a little vinegar. Gradually his brows contracted, until at length his visage assumed that form which is usual after something extremely nauseous or disagreeable has come across the palate. This was followed by a laugh, as if at the idea of a trick having been played him; a little more sugar, however, taken for my own sake as well as his, gradually restored him to a happy smile.

At this period his medical attendant expressed his astonishment at the improved condition of Barrow, and pronounced

“ a change to have latterly taken place in him very much for the better ; that his wounds were somewhat improved, but that changes of that kind would take place in various stages of the disease when there was indeed no hope for an ultimate recovery ; that the complaint was too deeply rooted in his system to hope for that.” He ordered him acid tonics, as I understood from Mrs. Barrow.

On the 19th of November, a clerical friend accompanied me, and as usual, upon such occasions, I proceeded to show him a few experiments. I mesmerised two sovereigns for a minute or so, and placed one in each of my patient's hands, desiring him to hold them. In two minutes he was asleep, and then clutched the gold most firmly so that no one could rescue them from his rigidly clenched hands. Silver, I found afterwards, produced the same effect. I opened his mouth, and by passes partly fixed his lower jaw. I drank water, &c., and, as before stated, there was a corresponding deglutition on his part. At this time his sleep was deeper, so that he could not hear the carts as they rumbled close past the house. His countenance had become much altered—especially the lips. At the outset, they were *extremely thick and swollen* as well as drawn in, differently from those of any person I had ever seen : for some time past, they have become more natural and *much thinner*. This change struck me very forcibly. His hands are not so cold by far as heretofore ; his eyelids have lost that tremulous motion which existed in the first stage of the mesmeric sleep.

Some friends, who had no faith in the mesmeric power, accompanied me on the 24th of November, when I rendered his arm rigid as a bar of iron ; at their request I awoke him, and put him to sleep again immediately : they were perfectly convinced of the truth of mesmerism. I found afterwards that I could produce rigidity in the limbs whilst he was awake. On the 27th of Nov., before proceeding to mesmerise him, his hands were of a natural warmth and dryness, although he had, contrary to his usual custom, been sitting up stairs in the cold without a fire.

On the 2nd of Dec., I had put him to sleep as usual in a minute or two, and deepened the sleep about a quarter of an hour, when suddenly his countenance changed ; there was a heaving of the chest and contortion of the features, as if in violent agony. I instantly redoubled my efforts, making passes over the region of the heart and head with all the energy I could muster. In half a minute he lay as calm and placid as usual ; but not before he had with difficulty given utterance to some few words : the *only time he ever spoke*

when in the mesmeric sleep. I heard a door open and shut down below, immediately before his convulsive movements commenced, but nothing more. He slept an hour and a quarter, and when he awoke, said that he had not slept so well in consequence of his sisters crying, and that he was afraid his brother-in-law (then in the hospital at Bath) was dead. This was really the case; his mother and sister having, at the moment he was so violently agitated, returned from Bath.

On the 6th of Dec., he was very much troubled with sickness and a head-ache, which the mesmeric sleep *entirely removed*. On the 8th, I could not conveniently attend him; consequently the ensuing night he lay awake three hours, and slept ill: this occurred more than once.

His sister, at my request, mesmerised a sovereign, and during her brother's sleep placed it in one of his hands, whilst he held in the other hand another sovereign which had been mesmerised by me. I could not by manual force, or breathing upon the hand which held the sovereign she had mesmerised, obtain it; neither could she, by similar means, obtain that which I had mesmerised: but the latter opened almost immediately when I breathed upon it, as well as the former when she did the like. Unknown to him, I desired his sister to pinch me, which *he* evidently felt very acutely.

I urged him in strong terms to speak to me during the mesmeric sleep; but he could not do so, though conscious of my wish, and anxious to gratify it. When he awoke, he said the exertion he had made to comply with my request disturbed his sleep very much. The communication of taste I found had now ceased, and he had also become sensible to pain; a change I could not comprehend, since he was still as much as ever under my power, so far as rigidity, &c., were concerned.

On the 19th of Dec., I sat by him, and, without contact, willed him to sleep in the usual time. The following day, I sat down in the corner of his bed-room, and again used simple volition. He laughed at me the while, but slept in four minutes, more than double the usual time.

It should be observed, that I could not affect him in the least when his mind was kept upon the *qui vive* in close conversation with me. I now tried, by simple volition, to put him to sleep from Bath; but his sister told me that the conversation was kept up more than usual about the time I had fixed, and no effects were produced.

On the ensuing evening, his sister contrived to get him into his bed-room about 8 o'clock,—the time I had named,—and at quarter past he fell asleep, and slept half an hour.

The same course was pursued the following evening, accompanied by a similar result. He described the sleep to me as different from natural sleep, and precisely the same as that which he experienced when I was present.

On the 24th of Dec., I was confined to the house with a violent attack of influenza. The effect upon my poor patient was very extraordinary. He nearly fainted, and became weak and exhausted; much more than he would have done had he been suddenly deprived of some strong and nourishing food. His parents in great distress sent to me to know what was to be done; I advised his sister, who had some little experience in the art,* to mesmerise him twice a day, until I was strong enough to resume my labours. She did so until the 29th of Jan., 1848; the sleep after each *séance* averaging during that period from half to three-quarters of an hour.

On the 6th of Jan., 1848, I was enabled to see my patient, when his father said to me, "It's answered very well, Sir; Frank has gone to sleep every night at 8 o'clock!" This surprised me, as I had not tried to affect him. Upon questioning him, I found that, under the impression I was about to mesmerise him from Bath, he had retired to his room every night a little about 8 o'clock with a candle, which he kept burning. That he invariably fixed his eyes upon some one object, and gradually a mist appeared to fill the room, until all objects became indistinct: at last he could not even see the candle, and he then dropped into a gentle sleep—I suppose a sort of Braidism or hypnotism.†

On the 29th of Jan., I thought myself strong enough to take my patient under my own charge again, and consequently mesmerised him about half an hour each day for a week; although he slept in two or three minutes, it was very exhausting to me, and not attended with my former success, as he never slept longer than three-quarters of an hour, and rarely

* On the 13th Nov., 1847, her husband, James Griffin, returned from a visit to his friends to my parish in a most deplorable condition. He was in the last stage of consumption, dropsical,—in fact, the victim of a complication of diseases. I never saw a more likely subject for mesmerism, and requested his wife to try if she could affect him. Under my superintendance, she mesmerised him *twice* a day for ten days, and he slept upon an average *two* hours after each *séance*! His sleep during the night, before confined to two or three hours, became sound, and his appetite increased wonderfully. On the eleventh day he was removed into the hospital in Bath by order of his surgeon, and died the following day. His widow is fully convinced that the process prolonged her husband's life some few days, that his pain was much alleviated, and his last days rendered much more comfortable than any he had experienced for months before.

† From my candidly stating to an experienced physician this fact, so detrimental to what would have been the most astonishing feature in the case, he could not but acknowledge his full and implicit credence to the whole narrative.*

* Mere imagination explains this. See No. IX., p. 47.—*Zoist*.

less than that period. Upon one of these days, when I had just completed my allotted time, and left him in a deep sleep, his medical adviser called. Not wishing to disturb his slumbers, nor to renew my exertions, I determined not to awake him. The surgeon requested to see him: he did so; felt my patient's pulse, and entered into a description of the hopeless condition of the poor boy, stating that there was no chance whatever of his recovery; that latterly he had become much worse, and that ultimately, in all probability, he would go off in a decline. Had the sleep been natural, he would not have heard this statement, but he distinctly remembered the whole of the conversation when he awoke.

At the end of the week, I felt that I had resumed my labours too soon, and a second attack of the influenza followed, which hung upon me for some weeks. My patient's brother-in-law tried to mesmerise him, but with little or no effect; moreover, the disease had even, when I last mesmerised him, preyed upon the bone, and the effluvia in consequence became quite overpowering; occasionally afterwards I relieved him from pain and weariness, by putting him to sleep for twenty minutes or half an hour during his now fast sinking state. He lingered until the 29th of March following, when he quietly turned upon his pillow, and died without a struggle.

I cannot close this statement without bearing testimony to the amiable disposition and fervent piety of my highly interesting patient. The solemn admonitions and warnings which he gave to his parents and friends around him, will never be forgotten. Upon one occasion, during the time I was unwell, his father observed to him, "We all think, Frank, if Mr. Topham had not been ill, you would have recovered." He replied, "I think I should, father, but it is God's will; had He intended me to be well, He would not have made Mr. Topham ill."

We beg to add our united testimony to the correctness of the foregoing statement; Monkton Combe, Jan. 24th, 1849.

John Barrow.
Susanna Barrow.

The foregoing statement would be a very unsatisfactory one to adduce as a *proof* of the wonderful powers of mesmerism, as there is much in it which one disposed to carp and cavil might attribute to natural causes. It is for no such object I have consented to its being brought before the public; but simply because there are features in the case

somewhat unusual, and which, therefore, will be interesting to those for whom it is intended; viz., the readers of *The Zoist*.

EDWARD C. TOPHAM.

Prior-Park Buildings, Bath.

MESMERISM IN THE REST OF ENGLAND.

IX. *The removal of Dreadful Pain of long standing from the Eyes of a Parishioner.* By the Rev. JOS. CAUTLEY, Curate of Thorney, Cambridgeshire. Communicated to Dr. Elliotson.

June 11, 1849.

MY DEAR SIR,—I beg to send you the following case of immediate and permanent relief by the employment of mesmerism. I had been attending, ministerially a man and his wife, named Harrison; both were very ill. The subject of this note is the husband, the wife is since dead. Harrison is a labouring man, of good character, aged about 58. He has been for the last two or three years subject to almost incessant pain in his eyes. So great was his suffering, his wife has told me, that, when he returned from his work, he would throw his hat across the house, and rush to the table to place his arms upon it for the support of his head. When I began to visit the house he was complaining very much of his eyes. His wife said neither of them could get any sleep, he was so restless from the pain. Though I have used mesmerism with almost unfailing success amongst my friends and acquaintances for the relief of pain, I have been very cautious in introducing it amongst the cottagers, lest they should regard it superstitiously—to the injury of my ministerial usefulness. However, one day in March, on entering Harrison's cottage, I saw the poor man stretched upon chairs, covered over with a shawl, and his wife told me he was nearly mad with pain. I asked him to sit up. He did so. His suffering was at once apparent; he could not bear the light, nor open his eyes, and described the pain as piercing through to the brain. I saw it was useless to read to him whilst his attention was absorbed by his own agony; at the same time a strong feeling came across my mind, that, if mesmerism possessed the wonderful power I had been led to suppose, and which I had to some extent experienced, I was not justified in letting the poor man suffer without attempting to relieve him. I would not, however, tell the man or his family what I proposed to

do, but told the man I would hold my hand to one of his eyes, and see whether the warmth of my hand would ease the pain. I did so; occasionally drawing my hand down the face to the chin and throwing off the pass. I also made tractive passes from the eye. *In ten minutes* he told me the pain was nearly gone from that eye, but seemed to have gone more to the head. This shewed me the cause of the pain was influenced by the passes. Thus encouraged, I commenced with both hands, one to each eye, just as I had been doing to the one eye. In little more than ten minutes he told me all his pain was gone from his eyes, but he had considerable pain in the head. I then commenced upon the head: in less than half an hour from the commencement of the passes to the eye, he was free from pain both in his eyes and head. The next day when I called, before I could utter my anxious enquiry, whether the pain kept off, his wife exclaimed, "Oh, what a blessing it is, Sir, to have such a kind friend as you. Why, Sir, we slept for five hours last night, the first time we have had a good night for months." As Harrison complained of pain in his head, I put him into the mesmeric sleep, and he woke refreshed and free from pain. I saw him a few days ago—and though he is a worn out man, and cannot live, I should think, many months, as he has no appetite and is daily becoming weaker, yet he has continued free from that dreadful agony in his eyes, which there is every probability would have attended him to his grave. He has had no *return of the pain*, and it is now nearly three months since it was removed. It was your noble and courageous advocacy of mesmerism, dear Dr. Elliotson, which induced me to examine it for myself; and being convinced of its truth and of its great power as a curative agent, I dare to advocate it and to employ it. I have not met with one opponent to mesmerism who has examined into it. I meet with hundreds who vent their childish censures, which have no other basis than their own imaginations.

I instruct any body in the employment of this natural power, who I believe to be well disposed and earnest to use it for good. I discourage every other employment of a power so great, and in improper hands fraught with possible evil.

I send this as my first contribution to *The Zoist*, and will only add that, in all directions around me, prejudices are giving way and opponents are becoming advocates.

I am, my dear Sir,

Yours sincerely and gratefully,

JOS. CAUTLEY.

X. *Cure of Palpitation of the Heart.* By a beneficed Clergyman of the Church of England. Communicated to Dr. Elliotson.

— Vicarage, Surrey, 12th June, 1849.

My dear Sir,—I have long laboured under the sense of a heavy obligation due to those who, with yourself, seek to establish a truth much assailed, and shall feel relieved of a great weight, if you will permit a humble individual like myself to be heard in favour of that mighty fact—vital or zoistic magnetism. It is with deep shame that I call to mind the (for a time) unsuccessful attempt of one of the brightest ornaments of the profession to which I belong, to induce me to lay aside the prejudice of intense ignorance, and seek to become enlightened upon a subject which has been investigated by minds of the highest order, and pronounced to be one of the greatest blessings which a God of mercy and love has bestowed upon his suffering people. I have, indeed, reason to be thankful that at last the scales fell from my eyes, and that the result of a painstaking enquiry was the establishment of that truth of which you have always shewn yourself the undaunted and consistent champion.

Having been once satisfied of a *fact* which for years I had ridiculed as a miserable *fiction*, it will hardly surprise you to be told that I sought to benefit my fellow creatures by carrying it out. I will not weary you with my alternations of success and failure. Many are the cases in which I have succeeded beyond my fondest hopes, and in many, I am bound to state, I have met with failure and disappointment.

Amongst the former is the following case of *palpitation of the heart*. I have suppressed the names by desire of the parties concerned; but permission has been given me to afford every information in my power, in private, to those who may desire it.

On the 14th of last December, I received a letter of which the following is a copy,—

“ — Parsonage.

Dear Sir,—You will, I trust, pardon the liberty that I—a stranger—take in addressing you, but the circumstances of the case will, I trust, excuse me.

“As you are, I believe, aware, my beloved father—the Rev. —, has been suffering for some months past. We were, however, rejoicing in perceiving such a decided amendment in him last week, as to give us every assurance of his restoration; but this happiness was but transitory, for on Saturday night last he was attacked far more violently and

alarming than before. Medical advice has done but little in alleviating his excruciating agony, and he himself appears to think that the only hope of giving him temporary relief is in the skill the Almighty has bestowed upon you. Will it then be asking too much, to beg that you will come to us and use it for a Christian brother? We shall indeed esteem it a peculiar and never-to-be-forgotten favour, your doing so *at your earliest convenience*, as each moment is precious.

“Pray pardon us, dear Sir, this unreasonable request, and allow me to subscribe myself,

“Yours truly,

“ * * *

“To the Rev. ———,

“——— Vicarage.”

The afternoon of the same day saw me at the bed-side of my patient. His pulse, tested by a medical gentlemen present, was 120, and I found him unable to move in his bed without *intense suffering*; his breathing was short and rapid, and I must confess that, for the moment, I looked upon the case as hopeless,—so indeed did his medical attendants. As, however, the Rev. Mr. ——— earnestly desired to be mesmerised, I lost no time, and he fell into the sleep-waking state in a very few minutes; his pulse rapidly fell to 80, and his breathing became regular. By the usual tractive passes I drew him to an upright position in his bed, and you will easily imagine the intense astonishment of his family and friends, when they saw the body of the patient follow the hand of the mesmeriser with as much readiness as the needle follows the magnet; and further, his countenance, which had hitherto been agonized, became perfectly calm and tranquil. To the question, “Do you suffer any pain?” he replied instantly, “None whatever; it is quite gone.”

That night I slept at the house of my patient, and the following morning, shortly after breakfast, was hastily summoned to his bed-side, as he had announced to his friends his conviction that he had but a very short time to live.

Under the impression that some great change was taking place in him, which was mistaken for the approach of death, and yet not willing to urge hastily a repetition of the preceding evening's treatment, I proceeded (you will, I doubt not, remember the occasion) to obtain your valuable opinion and advice. On this I acted, and the result was, that the manipulations were again resorted to, and with the same or even more beneficial effects. The patient supposed to be almost at his last gasp, fell as before into a most refreshing sleep.

I was satisfied, upon his awaking, that we had good cause to hope that mesmerism would be blessed as the instrument of his restoration to health; *and so it proved.* His amendment was steady and visible to his friends, and on the 28th of the same month I received the following most gratifying and welcome intelligence:—

“My dear Sir,—You will I fear consider me very remiss in not fulfilling my promise of writing to you ere this, but when I assure you that my apparent negligence arose from a servant’s carelessness in omitting to post a letter I despatched to you on Saturday, you will, I trust, excuse me. I am, however, happy in having the additional favourable intelligence of some days to give you. As regards my dear father’s progression, he appears to be gaining ground steadily, although he has exerted himself much in seeing several of his poor people. We do indeed owe you a large and lasting debt of gratitude, for we can distinctly trace his amendment to the time when you first operated upon him, when indeed he appeared to us as past reasonable hope.

“Yours most truly,

“* * *

“To the Rev. ———,
“—— Vicarage.”

Thus in little more than a fortnight, having been mesmerised six times in all, was this great sufferer permitted to derive a cure from that much-reviled “therapeutic agent,” mesmerism.

It has been my privilege within these few days to receive and welcome my dear friend and fellow-labourer in the Lord’s vineyard at my own residence, and to hear this faithful and devoted servant of God put forth with his usual power and energy from my own pulpit the truth in all its fulness.

I am, my dear Sir, with much respect,

Yours very faithfully,

A benefited Clergyman of the Church of England.
To J. Elliotson, Esq., M.D., &c., &c.

XI. *Cure of Blindness.* By Miss WALLACE.

ALEXANDER MASON, aged 8, was brought to me Dec. 5, 1846, by his mother—Mrs. Child, the wife of a tailor residing in Curtain Road. She stated that his eyes did not, according to her nurse, appear at all diseased at his birth, but that

some hours after, observing he did not open them, she raised the lids. Inflammation ensued, followed by a discharge of matter.

Three weeks after her confinement, she took the child to Mr. Alexander, the oculist in Cork Street. After examination, father and son agreed that the sight of the right eye was *entirely lost*, but that the other might be materially improved, and that this was the utmost that could be expected; adding, that even of this Mrs. C. should feel very thankful. A course of treatment under the Messrs. Alexander was then commenced, and it was ascertained that the child could distinguish colours, &c., when held *quite close* to the left eye. Finding the improvement not progressive, Mrs. C. took her son to various hospitals and medical practitioners without any great results, and *all* were of opinion that one eye was gone beyond redemption. The child was finally received into the Ophthalmic Hospital, King William Street, Strand, where he underwent the most horrible torments termed surgical operations, and the gentlemen by whom they were performed were doubtless of the opinion of that portion of medical practitioners who, like Dr. Copland, consider pain a wise provision of nature and beneficial accompaniment of their practice, for no means were taken to render the unhappy child insensible to the horrors of being strapped down to a table surrounded by a number of students, and where he felt as if his eyes were turned out on his cheeks and a burning liquid poured into the sockets. This operation was repeated different times: he was then put to bed, his eyes bandaged up, the nostrils being open for respiration. After the lapse, I think, of three months, one of the nurses told his mother that she believed the sight was totally destroyed, but if it was not it would be, and cautioned her to remove him without compromising her, as she gave the advice from motives of humanity at the risk of losing her place. The child was removed and found to be "stone blind." After a time, partial sight of the left eye was recovered, so that if a bright object was held *close* it could be dimly distinguished and one colour known from another.

Mrs. Child having heard from her brother-in-law, who lived servant with us, of the various cures he had seen me perform on blind persons, brought her over to me on the 5th of December, 1846. He was led into the room, the front of his cap being broken as he had knocked his head against a lamp-post or tree.

After my mesmerising him a few minutes he went into the mesmeric sleep, and was found to be insensible to the usual

tests of pricking with a pin, tickling, &c. I rendered his arm rigid, and it remained extended during about an hour and a half. At the end of that time I roused him, when he exclaimed that he saw! I desired him to describe what he saw. He said he saw his uncle with his hands in his pockets, described the dress of a lady present, said her mitts were the colour of her hands (they were flesh coloured). Several things were shewn him, of which he did not know the names. A silver fork he called a spoon, &c. A large bible lay on the table, and to the astonishment of all he named most of the letters in the holy bible.

I found from his mother that at the infant school at Shore-ditch he had learned some of the letters by feeling, as the blind are taught.

A sensation of awe and wonder pervaded all present: his mother burst into tears, and expressed the most heartfelt thankfulness to God for this apparent miracle.

The next morning I took the child to Dr. Elliotson. During the drive, I asked if he could distinguish any objects in the shop windows, but he could see nothing but what he called a white board in a well, (it was a round tin bathing tub.) I think that Dr. Elliotson said there was a cataract of one eye and opacity of the cornea in the other.

Before I mesmerised him at Dr. Elliotson's house, he could not distinguish distant objects, and only saw those held close to his eyes. When roused, he described Dr. E.'s large dog without knowing at first what it was, and on returning to Kensington I found he could distinguish everything in the shop windows, describe all the carriages that passed, whether there were figures on them, colour of the horses, &c., &c. From this time forward his sight continued gradually to improve, and in a few days he described the impression on a seal as a head, but not a head like ours—a stag's head, and saw the letters on the inside of a watch.

He exhibited many curious mesmeric phenomena,—pre-*vi-*sion as to the periods at which he would be able to see certain things—attacks of illness to which he would be subject, &c. One very singular *fact* I cannot avoid mentioning. He and Mary Bower, the girl whose cure of a scalded arm and bad fall are mentioned among my cases in *The Zoist* of January, 1847, would both tell me either *sleeping or waking, together or separate*, the card out of three that I mesmerised by *thought only*, and this experiment they often repeated successfully without one failure through the whole pack of cards. With the usual uncertainty of clairvoyance some days they could not succeed at all.

Being anxious to know what Mr. Alexander would say to the cure effected, I took the boy to his house, and found he recollected him. On my telling him his sight was restored, he looked at his eyes, and said he could not see much with the right eye,—the one with which he did see and which others pronounced incurably blind. Alick abruptly declared he saw much better with that eye than the other; which fact he announced very soon after his sight was restored. Mr. A. then enquired by what means sight had been restored. When I replied by mesmerism, he immediately denounced *The Zoist* as an atheistical* publication which he never read, and said mesmerism was a d——d humbug, and if it was anything it came from the devil; pronounced all the reports of Dr. Esdaile's cases as imposition, &c. &c. When I enquired by what agency he supposed Alick's sight had been restored after only an hour and half's mesmeric sleep, he replied "by an effort of nature."

I have not heard anything of Alick since about six months after the cure was effected. I then heard his sight continued to improve, and that he was to learn the watch-making business from an uncle.

This is the case referred to in the *Family Herald*, in the same article in which the cure by the lady of the Archbishop of Dublin is noticed, in which case I took a special interest, having heard the commencement of the cure three years ago in a letter addressed by Mrs. Whately to a friend in Cheltenham. The editor of the *Family Herald*, who is equally distinguished for his high, moral, and intellectual attainments, and by whose talents that most useful and entertaining periodical has attained the enormous circulation of 130,000 weekly, has attested the reality of the cure in his editorial capacity. The case is attested by the following witnesses.

M. Child, Curtain Road,
William Child, Tailor, Curtain Road,

* The best have been called Atheists by their foes. In the *Dictionnaire des Athées* are the following names so stigmatized:—"The Anglican divines, Berkeley, Clarke, Cudworth, Hall, Sherlock, and Whitby;—the foreign protestant theologians, Pierre Dumoulin, Jurieu, Basnage, and Beausobre;—the religious reformers, Wickliffe, Luther, Melancthon, Beza, and Osiander;—the religious philosophers, Grotius, Locke, Newton, Leibnitz, and Lambert; and Descartes, Malebranche, and Pascal;—the intolerant Justus Lipsius;—the pre-adamitical La Peyrère; the half-witted Postel;—the popish theologians, Cardinals Baronius, and Bellarminus, the intolerant Bossuet, the mystic Fenelon, the pious sceptics Hirnhaym and Huet, the cabalistical Gaffarel, the turn-coat Pelisson, and a host of other zealots, Garasse, Mersenne, Jansenius, Arnauld, Houteville, &c., &c. We have even most of the fathers of the church; Augustinus, Chrysostomus, Athanasius, Gregorius Nazianzenus, Lactantius, Dionysius Areopagita, Cyprianus, Minucius Felix, Tertullianus, and Justinus!; nay, St. Paul of Tarsus, and the evangelist St. John!!; and, to crown all, the venerated name of Jesus!!!"—*Zoist*.

Ellen Wallace,
 Mary Baner,
 Samuel Baker,
 Clarissa Caporn, } 16, Gloucester Terrace, Kensington.
 Martha Cole, }

I hope to send for the next number of *The Zoist* another cure of blindness, effected three years ago, on a girl of 11 years old, whom I also cured of fits, and who lost the sight of one eye from small pox when a year old.

ELIZA WALLACE.

48, Regent Street,
 June 21st.

P.S. I regret to say that in the frequent changes of residence that have occurred to me for the last two years, that portion of my mesmeric journal relating to the cure of Alexander Mason's blindness has been lost or mislaid, and I am consequently obliged to limit myself to such details as memory will supply.

For the last two years I have been engaged in maturing and bringing out the various inventions embodied in my patent. These pursuits brought me into contact with several practical men of science, and among these I have made some valuable converts. First on the list I feel proud of placing the name of Mr. Robertson, the highly talented editor of the *Mechanics' Magazine*—a work which Lord Brougham compliments as having spread scientific knowledge throughout the land by means within the reach of all. I cannot recall to memory several other high authorities who bear testimony to the utility of this widely circulating scientific journal so ably edited by Mr. Robertson for 25 years.

I commenced Mr. Robertson's conversion by directing his attention to the cases of Dr. Esdaile and others contained in *The Zoist*; and Mr. Sandby's valuable book, *Mesmerism and its Opponents*, completed the work I had begun. This book, he observed, contained such a body of evidence as must bring conviction to any reasoning mind unbiassed by prejudices. He lent the volume to his friend, Mr. Hudson, a highly distinguished mathematician, who was convinced by its forcible reasonings, commenced experimenting for himself, and succeeded in perceiving some highly satisfactory mesmeric phenomena, and Mr. Robertson expects soon to rank mesmerism among the *physical sciences*, and thus enable it to assume a place in the *Mechanics' Magazine*!

Mr. Robertson says he "is spreading mesmerism right and left among his mathematical friends," and requests his name may be added to the list of subscribers to the Mesmeric Hospital.

I cannot conclude without congratulating Dr. Elliotson, as the head of our great cause, on the powerful allies who are daily flocking to our standard. The editor of the *Family Herald* assures me that,

since the publication of the cure of cancer and Mrs. Whately's cure of blindness, he is inundated with letters on mesmerism; but his notices of the subject must necessarily be limited from the character of the paper.

In his editorial capacity he will satisfy any correspondents as to the reality of Alexander Mason's cure, as he witnessed the gradual improvement of his sight; and this is the case he mentions in the article relating to Mrs. Whately's cure. What a happiness it is for the world at large that a publication like the *Family Herald* spreads the knowledge of such an astonishing science as mesmerism over the length and breadth of the land, while what are termed the leading journals of the day dignify themselves by advertizing quack medicines, and devote whole columns to the balls of Lady A., and the dinners of Lord B.!

Time will show whether the prophecy of some of my Cheltenham friends (?) will prove correct; they, I understand, having predicted that my "patent, like mesmerism, will end in smoke!"

I have just learned, through the medium of a highly respectable medical man in T— Street, who saw "the great Dr. Elliotson's" carriage at my house, and was employed at St. Thomas's Hospital when Dr. Elliotson was physician to it, that his popularity among the patients was so great that the Irish considered him next to God in the cure of disease and felt disposed to invoke him as a saint!

XII. *Ultimate Success of Mesmerism in Mr. Parsons's Case of Cataleptic Insanity.* Communicated by Dr. Elliotson.

I AM delighted to forward the following conclusion of Mr. Parsons's case. Let our adversaries bear witness that we are anxious for truth only, and that all our difficulties and failures are faithfully detailed. Mr. Parsons's candour was shewn forth in the last number, and now he meets with the reward of his truthfulness, benevolence, and perseverance.

J. ELLIOTSON.

Royal Marine Library,
June 12th, 1849.

My dear Sir,—It is time that I should report to you that the case of Frank Walker, which was stated as concluded in No. XXV., page 1, of *The Zoist*, but which there appears to have an unfavourable termination, has since been committed to my care again, and I can pronounce him cured.

My last notice of him was dated March 7th, page 21: a few lines will suffice to conclude the case.

March 22nd. The mother sent a beseeching message to me to come to her boy, as he was dreadfully ill and had been insensible for some hours.

This was occasioned by a shock from a distressing family matter, which was of a nature to wound him in his weak point—pride; and, on hearing of it he was so shocked that he immediately went raving mad, and then fell into a rigid fit of insensibility, in which condition he had remained for four hours when I arrived.

I mesmerised him, and soon obtained complete control over him. He directed in his sleep-waking that he should be “mesmerised again to-morrow, but no more to-day.”

March 23rd. He was raving mad all day yesterday after I left him, but has been quite sane to-day; at his request he was mesmerised a quarter of an hour. His description of his state is, that the *top* of his head (Veneration) was most *hurt* this time, and only a little darkness at Self-esteem; but that all was fast passing off, and he would be quite well to-morrow.

March 24th. He has had no return of his fits, and says that he will not want mesmerising after to-day: he was only kept asleep 10 minutes. I left him now, and he continued well.

On the 12th of April he came to see me, and was looking very well, and had had no relapse. He told me that he had abstained from coming because he felt that he should not be able to keep awake; but now feeling within himself that the susceptibility was abated, if not vanished, he ventured to call on me. He took the precaution of putting copper into his pockets, but he did not go to sleep when it was removed at my request.

I saw him again during the first week of this month (June), and he continues in his usual health, or as *he* says, better than he was before his attack.

You, my dear Sir, and every other helper in the cause, will, I know, rejoice with me that mesmerism has not been deprived of its fair honours in this interesting case. I feel assured that time will consolidate the cure, and the longer he remains without a shock calculated to bring on a relapse, the less power such matters will have to disturb his health; and, if at any time a relapse should be untowardly occasioned, the remedy is well known and simple, and we can predict, as confidently as it is possible in human affairs, that it will be speedily effectual.

I am, dear Sir,
Yours very sincerely,
W. H. PARSONS.

To Dr. Elliotson.

XIII. *Review of Mr. G. Cornewall Lewis's Strictures on Mesmerism and Phrenology.* By the Rev. GEORGE SANDBY, M.A., Vicar of Flixton, Suffolk.

"In the study of nature and its laws, we ought at once to make up our minds to dismiss as idle prejudices, or at least suspend as premature, any preconceived notion of what might, or what *ought*, to be the order of nature in any proposed case, and content ourselves with observing as a plain matter of fact, *what is.*"—*Herschell's Preliminary Discourse*, p. 79.

TO THE EDITOR OF THE ZOIST.

Flixton, Suffolk, June 5, 1849.

SIR,—Dugald Stewart, in his *Outlines of Moral Philosophy*, among the "causes," that he offers, "for the slow progress of human knowledge," specifies "a disposition to grasp at general principles, without *submitting to the previous study of particular facts,*" p. 10. Perhaps no subject has suffered more from this tendency, or would more sustain the truthfulness of the philosopher's remark, than that of mesmerism. In writing upon mesmerism, an author finds it far easier to dispose of the question by a "*reverence for great names, and under the influence of local institutions,*" (to quote Dugald Stewart's causes again;) than to exercise an independent self-relying judgment, and to pass through this "*previous study of particular facts.*" Inquiry demands time, industry, patience; a little off-hand speculation, from his easy chair, uncorrected by the troublesome revision of practical experience, answers the immediate purpose of many a writer, and enables him to assume all the importance of close investigation, especially if his pages be well packed with copious citations from works of authority. A solemn sentence is thus pronounced, with all the pomposity of a pedant, but at the same time with all the haste of a school-boy, "full of sound, but signifying nothing;" and the only truth to be learned is, that the author himself presents an additional illustration of the justice of his own remarks, should he have aimed at enlightening the public with explanatory views on the "slow progress of human knowledge."

I have been led into these observations by the perusal of a clever, pleasant, and not uninteresting book, written too in an agreeable vein, but exhibiting a scholastic parade of various reading, and much philosophic *pretension*. It is a thick octavo, calling itself, *An Essay on the Influence of Authority in Matters of Opinion*. The writer, Mr. G. Cornewall Lewis, is a well-known character in the *bureau-cratic* world; he has before appeared as an author with some effect; for a few years was one of that formidable triumvirate at Somerset

House, whose dicta decided such momentous questions on pauper diet and discipline; and he is now comfortably established at Whitehall, as Under-Secretary of State for the Home Department, and is, moreover, a Member of Parliament for the county of Hereford. Our readers, therefore, can see at a glance, that he is a man of might,—one who expects to be listened to,—one, too, who has been for some time in the habit of “laying down the law,” *with or without* a reason. Perhaps, too, they would think that, with his official and parliamentary duties our ex-dictator (as *The Times* would call him) had enough on his hands: but no, he finds time to indite this goodly volume, containing allusions to almost every subject under the sun,—and amongst the topics on which he condescends to assist us in our judgment, are the interesting questions of mesmerism and phrenology.

These our author with grave authority pronounces to be “mock sciences,” “pseudo-sciences,” “spurious sciences,” (p. 51, &c.,) and fortunately gives us his reasons for so describing them. I shall confine my remarks to the subject of mesmerism, and analyse those reasons in succession; the reader will not find them very formidable or conclusive, and will probably think that Mr. Lewis has shewn more haste than knowledge in thus propounding them.

I. He says,

“Mesmerism and phrenology have now been before the world a sufficient time to be fully and fairly examined by competent judges; and as they have not stood the test of impartial scientific investigation, and therefore have not established themselves in professional opinion, they may be safely, on this ground alone, set down under the head of *mock sciences*; though, as in the case of alchemy, the researches to which they give rise, and the new hypotheses which they promulgate, may assist in promoting genuine science.” p. 51.

I quite agree with Mr. Lewis, that mesmerism “has now been before the world a sufficient time to be fully and fairly examined by competent judges;” but if these refuse so to examine it, is “time” the test? and query, what time? Twenty years? fifty years? or a century? “Time” is a dangerous doctrine, and may be pushed much farther than our author now purposes; nay, he himself shall presently furnish the best reply to his own statement. But, in the first place, is mesmerism proved *not to be a fact in nature*? and, secondly, *how long* has it, as a study, really been before the world? To date from the days of Mesmer himself, rather more than sixty years: (a strong argument one would rather think to prove its reality;) but if we calculate from the period in which it has really been brought forward in a philosophical

way, scarcely thirty: and what is this "time" in the history of a science, against which the strongest prepossessions and the most powerful influences showed themselves from the very first? Have not the same tedious lapse of time and the same slow growth of opinion been manifested over and over again, on numerous other subjects, which are now firmly established?

Take electricity. Dr. Lardner, in his history, tells us that *centuries* elapsed from the first indication or discovery of that principle, before it grew into anything like an admitted fact. In truth, it has been only within comparatively recent times, that any close attention has been paid to the subject by the scientific world: and now how vast is its empire!

Look at certain of the Newtonian discoveries, and see their early history! Mr. Lewis is too well read in science not to be familiar with that chapter: to some of our readers, however, the following curious passage may be new.

Professor Playfair, in the Third Dissertation, *Encyclopædia Britannica*, (section, Astronomy,) speaking of "the splendour of Newton's discoveries, and the beauty and grandeur of the system they unfolded," particularly as they refer to his views on the motion of comets in preference to the older theory of Descartes, says, "One would hardly doubt that to be received, it required only to be known, and that the establishment of the Newtonian philosophy all over Europe would very quickly have followed the publication of it." But he adds, "that for more than *thirty years* after the publication, the system of vortices kept its ground;" and it is now known that the views of Newton were only introduced into the University of Cambridge by a curious literary stratagem, viz., the publication of a Cartesian work, with notes opposing and refuting the text, and explaining the opinions of Newton (p. 566).

Professor Playfair adds, after Voltaire, that though "the author of the *Principia* survived the publication of that great work *nearly forty years*, he had not, at the time of his death, twenty followers out of England." (p. 567.)

It is needless, however, to pursue this line of argument, and produce other instances: Mr. Lewis, at the expense unluckily of his consistency, shall furnish the best answer to his own doctrine of "time;" and if we be asked, why it is that mesmerism has not "yet established itself in professional opinion?" we can reply with our author, that

"Men are influenced by the prevailing fashion. They fear singularity more than error; they accept numbers as the index of truth, and they follow the crowd. The dislike of labour, the fear of unpo-

pularity, the danger even of setting up individual opinion against established convictions, and the voice of the multitude contribute to strengthen this inclination." (p. 15.)

Again, he says,

"There may be an excessive reverence for scientific doctrines handed down from a former age, and received among existing philosophers, which may check the due force of investigations, perpetuate error, prevent originality of thought and the discovery of new truths, and maintain science in a stationary and unimproving state."

How true this is! and how well expressed!—and if we wanted further argument, we should find it in his own notes to this very passage, in his extracts from Bacon, Cicero, &c., &c., (p. 367.)

Mr. Lewis writes so well, and answers his own arguments so completely, that he must not think it tedious to be quoted again.

"Opinions are propagated at a slower rate of velocity. . . . When the general agreement of competent judges has accredited a new opinion, it is not diffused instantaneously by their authority. . . . Being addressed to the understanding, and being founded on *an induction of facts, often numerous, dissimilar and complex*, the examination and verification of the reasons, &c., is a tedious process." (p. 392.)*

The above extracts adequately meet the assertion of Mr. Lewis, that mesmerism has now had "a sufficiency of time;" and to these may be added the constant persevering refusal of our leading medical and scientific men even to *witness* the effects of mesmerism. Not content with broaching a *priori* arguments against the possibility of its existence, they actually decline all personal examination of the subject: and then mesmerism is set down by Mr. Lewis "under the head of a mock-science," because it is not yet "established in professional opinion." With the pertinacity that men have hitherto displayed in avoiding the study as an inconvenient truth, it would be difficult to say, how it could be yet established.

But Mr. Lewis adds, that mesmerism "has not stood the test of impartial scientific investigation." Indeed? *Who tells him so?* Who is his "authority in the matter of *this* opinion?" and does he speak after *competent*, and *honest* testimony? "*Well-placed confidence*," he tells us at the conclusion of his book, is "one of the main elements of civilization," and to teach us where to place it, is the purport of his whole volume: I think, therefore, that I may very naturally

* Mr. Lewis here gives us a note on the slow diffusion of knowledge, with reference to Professor Whewell respecting the reception of the Newtonian theory, of the Linnæan system, of Harvey's discovery, &c.

ask him, who is *his* authority for this somewhat bold assertion? Is it his medical man? and does he (to use a homely but expressive phrase) make a *pope of his apothecary*—of one, who perhaps has reasons of his own for decrying this very study, and pours into the ear of his literary familiar the prejudiced feelings of uninquiring pride? or does Mr. Lewis rely on his own judgment and experience? Surely, not! Our learned under-secretary himself admits, that “no man is a competent judge on *all* subjects;” (p. 165) and that “every subject has in its turn its own peculiar set of competent judges which vary for each;” (p. 167,) and he must, therefore, allow me to tell him in reply, that when mesmerism *has been* examined by “impartial and scientific” men, *who have not been afraid of following it up*, it has not been found wanting, (unless, perhaps, we make an exception for clairvoyance;) and that great names could be mentioned, as believers in its truth. But as I suspect that Mr. Lewis is sadly ignorant, for an author, of the present *status* and prospects of mesmerism, and of the vast progress which it has recently made in public opinion,—he must allow me to ask him one or two questions.

For instance, does he know of the “gigantic surgical operations” that have taken place in India, under the management of Dr. Esdaile, more than a hundred in number?

Does he know that many more than 200 operations have also taken place in England and France, during the mesmeric state,—for, thanks to chloroform, insensibility to pain is no longer regarded as an incredible fact in physiological annals?

Does Mr. Lewis know of the numerous cures that have occurred and are now occurring under mesmeric treatment, cures of blindness, epilepsy, tic douloureux, insanity, rheumatism, &c.?

Does he know *who* and *what* are the class of persons, who superintend or carry on this treatment, numerous medical, philosophical and scientific men, whose adhesion would do honor to any study?

Does he know that a quarterly journal (*The Zoist*) exists for the purpose of recording mesmeric facts as they arise, and that this journal is now in the *seventh* year of its publication?

Does he know the altered language of medical journals on this subject? and that *the British and Foreign Medical Review*, an old opponent, lately said, that the “evidence respecting mesmerism is *now of such a character* that it can no longer be philosophically disregarded?”

Of all this, and sundry other essential points, our busy

ex-commissioner probably knows little; but being assured that mesmerism is merely advocated by a few eccentric parties, he rushes to a general assertion "without submitting to the previous study of particular facts," unmindful of a golden observation made by Sir John Herschell: viz., that by "Prejudices of opinion, we mean opinions hastily taken up, either from the *assertions of others*, from our own *superficial views*, or from vulgar observation." (P. D. 80.)

II. Mr. Lewis next observes, that,

"True sciences connect themselves with other true sciences: analogies and points of contact between the new truth, and truths formerly known are perceived. Pseudo-sciences, on the other hand, remain in an equivocal state. No analogies or affiliations with genuine sciences are discovered; . . . if any connexion is attempted to be proved, it is with another spurious science, as in the case of phreno-mesmerism, where one delusion is supported by another."

It might have been thought, that when two such studies as phrenology and mesmerism, perfectly independent the one of the other, presented an unexpected harmony and "point of contact," that a doubt might arise with even the most sceptical, as to whether *both* might not be *true*: but as it appears according to this new school of "authority," that that is an argument why *both are false*, we must pass onwards from the extraordinary phenomena developed by phreno-mesmerism, and see if we cannot discover some more orthodox "affiliation" with "true science."

And is Mr. Lewis unaware of the close analogy that observers have detected over and over again between sundry phenomena of mesmerism, and certain effects educed in electricity, galvanism, and magnetism,—so close, indeed, that the terms "animal" or "vital magnetism" are regarded by many as the more appropriate appellations for our science, and that the Germans have invented the name "electro-physiology" for its title? Has Mr. Lewis read Reichenbach's *Treatise on a Supposed New Imponderable*, with Professor Gregory's comments? Has he read Mr. Chauncy Townsend's work on Mesmerism, with the chapter on the "Mesmeric Medium," M. Charpignon's *Etudes Physiques sur le Magnétisme Animal*, M. Petétin's *Electricité Animale*, &c., and sundry other French and English works, all pointing to an analogy so striking, that our author would have shewn a judicious caution in not rejecting them?

Of course, in experiments upon the living human frame, we cannot predict the same accuracy of result as the philosopher obtains in dead matter. Our infinite diversity of constitutions, our changes in health, strength, and suscepti-

bility, &c., all render a close approximation between the truths of the exact sciences and the truths of mesmerism uncertain, if not unattainable. But on this point, I prefer quoting the judicious views of our author himself.

“There are departments of physics, in which observation is more difficult, and in which many of the phenomena elude our powers of investigation. . . . Such, for example, is physiology. The functions of the living body are in great part, withdrawn from the observation of the senses, &c. . . . There is uncertainty as to the influence of medicines, regimen,” &c. (p. 136.)

Here, in his own words, is the cause why “a point of contact between our new truth and truths formerly known is not more closely perceived :” the nature of things forbids it : still an approximation is being discovered every day ; and yet Mr. Lewis, in ignorance of this fact, and in forgetfulness of his own reasonings, calls mesmerism a “mock and spurious science.”

III. Our author next says,

“Another means of distinguishing real from unreal sciences may be found in the *character and objects* of the persons by whom they are respectively engaged. The professors of genuine sciences, for the most part, make the investigation of truth their primary object. . . . The charlatan is actuated by the love of gain. His purpose is to dupe the world, and to extract money, &c. Of this, Mesmer affords an example on a large scale. Occasionally, there may be a love of attracting attention, but gain is the leading motive.”

A more unfortunate reason, perhaps, never escaped from any writer. To pass over this hit at Mesmer, on a point in which there is considerable doubt, I would admit, that there are mercenaries in the camp of magnetism, as among every other body of inquirers. Astronomy and geology have their itinerant lecturers, who are “actuated by a love of gain,” and a necessity of living : chemistry has its votaries who have to feed upon something else beside “truth ;” and we have yet to learn that “*professors* even of the genuine science” of anatomy are the most disinterested and pure minded of mortals : but to tax mesmerism with being a pseudo-science, in consequence of the “*character and objects*” of the parties by whom it is pursued, shews an absence of information that ought to be mortifying to an honourable mind. To test mesmerism by this rule, would bring it out of the fire the truest and most exact of sciences. We could desire no better ordeal. Perhaps no single study, in the history of the world, has ever, within a given period, brought out more gratuitous, unbought, unpurchasable labour for the benefit of man, than the practice of this art. Perhaps, in no single subject, has an unadulterated

love of truth, for its own sake and in spite of ridicule and injury, been more strikingly or more frequently exhibited. It is notorious, that numerous mesmerists go from house to house amongst their poorest and humblest neighbours, through weeks and weeks of unremitting toil and anxiety, seeking to assuage the cruelest and most tedious maladies, without a wish, or a prospect, or a thought of remuneration! I name no names, or what a list of Christian philanthropists—male and female—might be placed before our author! “Gain their leading motive, and a love of attracting attention!” Mr. Lewis, in his snug and well paid quarters, and surrounded by those tomes of learning with which he would appear to be solely conversant, has no belief in that retiring but practical benevolence, which renders mesmerism one of the greatest boons to the afflicted, or he would have spared observations that are at once unfounded in fact and no more applicable to a mesmerist than they are to himself.

IV. “Genuine science,” says Mr. L. in conclusion, “is simple, precise, devoid of ornament, free from all undue contrivances for exciting applause. Charlatanism is tricky, obtrusive, full of display, &c., &c.”

It cannot be denied that many a mesmeric exhibitor, both in private and in public, occasionally merits the term of Charlatan, by promising more than he can fulfil, and by building general conclusions upon isolated facts: but what of that? Mr. Lewis would not surely have a *law condemned from the blunders of its administrator*: and why should a science be thus denounced through the faults or follies of its followers? If Mr. Lewis were ever present with those, whose practice of the art might entitle them to be regarded as leaders in the study, he would learn that mesmerism could be as simple and as free from adventitious matter, as the sternest of the sciences; he would see the magnetist with calmness and patience conducting his work, following nature where she leads him, sitting at her feet as a learner rather than a teacher, recording facts and not expounding theories, and, with all humility, pleading ignorance and doubt where such confessions are the mark of a sound and lofty wisdom. Real practical philosophy is as much to be found in the sick room of a mesmerised patient, as at the lectures of Faraday, or in the hall of the Royal Institution.

Our readers by this time may be enabled to judge how far Mr. Lewis is entitled to guide public opinion to the extent to which the ambitious character of his book clearly shews that he deems himself competent. They will have seen that he is not *constans sibi*,—that he is contradictory and often super-

ficial, and too much under the influence of ill-formed, raw prepossessions: at the same time it would be absurd to deny that this *Essay* contains a large amount of valuable matter, and shews the writer, on some subjects, to be a deep and judicious thinker. Still I suspect, that if a manipulator took the gauge of Mr. Lewis's forehead, and examined the higher regions of his brain on those principles which he himself regards as spurious and fantastic, the *mock science* of phrenology would be found to tell too true a tale, for that his organization would denote a clever, acute, thinking man, gifted with a strong memory and the talent of arranging his ideas in a clear and agreeable order, but at the same time deficient in that strength and power of mind which qualifies a writer to take one uniform, masterful view of a large and comprehensive subject, and that with all his abilities and all his reading the author of this volume could never be accepted as a safe and final "authority in matters of opinion."

I remain, Mr. Editor,

Your humble servant,

GEORGE SANDBY.

BOOKS RECEIVED.

Curative results of Medical Somnambulism, consisting of several authenticated cases, including the Somnambule's own case and cure. By Madame Baumann.

This is but an eighteenpenny pamphlet, and contains accounts of several very satisfactory cures. We have reason to believe that dependence may be placed upon the narratives. The lady herself was cured with mesmerism, and became so clairvoyant as successfully to direct her own cure of chronic rheumatism to which her physicians had condemned her for life, and of incipient blindness. She acquired the same kind of clairvoyance respecting the diseases of others. The other cures related were of threatening consumption (three cases),—vomiting of four years' standing,—chronic inflammation of the uterus (three cases),—indigestion,—a general bad state of body—more or less blindness (three cases),—chronic rheumatism—probably ovarian dropsy,—scrofulous swellings and ulcers—spinal affection,—affection of the heart,—convulsions,—chronic inflammation of the eyes, after the failure of Mr. Alexander and the surgeon of the Ophthalmic Hospital,—deafness,—tic douloureux,—palsy of the legs,—sleeplessness and vomiting,—a remarkable case of cure of fistula in a military officer,—and one no less remarkable of a tumor of the uterus, reminding us of Miss Martineau's case, and well deserving the perusal of Dr. Forbes and Miss Martineau's medical attendant and relative, Mr. Greenhow, who both spoke so shockingly of the latter lady's case.

Letters on the Truths contained in Popular Superstitions. By Herbert Mayo, M.D. Frankfort.

The original letters appeared in *Blackwood's Magazine* in 1847. The author is not Dr. Mayo whose name appeared in our two last numbers, but the surgeon of physiological note who was professor of surgery at King's College and surgeon to the Middlesex Hospital. A crippling rheumatism compelled him to relinquish practice, and he now directs a water-cure establishment on the Rhine and announces himself as Dr. Herbert Mayo.

He fearlessly declared his conviction of the truth of mesmerism eleven years ago, and published a succession of reports in Longman's *Medical Gazette* of the

experiments which he saw Dr. Elliotson make in University College Hospital that will repay the trouble of perusal. The popular superstitions of which he attempts to explain the fundamental truths relate to the *divining rod*, the popular statements respecting which we consider well established,—*vampirism*—*unreal ghosts*—*real ghosts*, (both which we are satisfied are the same, though Dr. H. Mayo writes what appears to us “perilous stuff” upon the latter,—*trance*, in the chapter on which and in a few other places much that appears to us gross nonsense is written,—*somnambulism*,—*cataplexy*,—*religious delusion*,—*mesmerism*. There are not only groundless and illogical opinions here and there, but errors; still the work is very interesting and we admire the following passage:—

“A new truth has to encounter three normal stages of opposition. In the first, it is denounced as an imposture. In the second, that is, when it is beginning to force itself into notice, it is cursorily examined and plausibly explained away. In the third, or ‘*cui bono*’ stage, it is decried as useless, and hostile to religion. And when it is finally admitted, it passes only under a protest that it has been perfectly known for ages—a proceeding intended to make the new truth ashamed of itself, and wish it had never been born.

“I congratulate the sea-serpent on having arrived at the second stage of belief. Since Professor Owen (no disrespect to his genuine ability and eminent knowledge) has explained it into a sea—elephant, its chance of being itself is much improved; and as it will skip the third stage, for who will venture to question the good of a sea-serpent, it is liable now any morning ‘to wake and find itself famous;’ and to be received even at Lincoln’s-inn-fields, where its remains may commemoratively be ticketed the Ex-Great-Seal.” p. 21.

And again:—“Many do not dream how barbarous and backward the vaunted nineteenth century will appear to posterity!” p. 40.

Bristol Mesmeric Institute. Report of the First Public Meeting: The Right Hon. The Earl of Ducie in the Chair.

Outlines of a New System of Physiognomy, illustrated by numerous engravings, indicating the signs of the different mental faculties. By J. W. Redfield, M.D. Fourth Thousand. New York.

The Ethnological Journal for April.

Hospital Reports and other official documents relative to the trials of Warburg’s Fever Tincture (*Tinctura Warburgi*) in cases of Intermittent and other Fevers, instituted by order of the Austrian Government. Translated from the German. London.

Railways, Past, Present, and Prospective. By R. M. Martin, Esq., author of the Taxation of the British Empire, &c., &c. London, Second Edition, with additions.

NOTICES TO CORRESPONDENTS.

We much regret that want of space compels us to postpone several very interesting articles—Capital Punishment, or Murder according to law, by L. E. G. E.—on the Magic Crystal by Mr. Hockley,—on the Will by Mr. H. S. Thompson,—on Cross-Mesmerism by Mr. Cattell,—on Thought-reading and Clairvoyance by W. F. S.,—Cases from Miss Aglionby and two other ladies, Mr. Armour, Mr. Barth, Capt. Bagnold, Mr. Davey, Mr. Elliot, Mr. J. Hands, Mr. Harley, Lieut. Hare, Mr. Jacob, Dr. Storer, Mr. Saunders, Mr. H. S. Thompson, and Mr. Tubbs.

ERRATA IN NO. XXIV., VOL. VI.

- p. 385, l. 9, for “E. M.,” read “E. H.”
 p. 385, l. 36, for “but I left her drowsy, and, though she afterwards tried to shake off the drowsiness, she passed another sleepy night,” read “but I left her drowsy, the influence of which (after I left) she resisted, and thus passed another sleepless night.”
 p. 388, l. 8, for “better,” read “hotter.”
 n. 380, l. 14, for “William Farmer,” read “William Forman.”

THE ZOIST.

No. XXVII.

OCTOBER, 1849.

I. *Dr. Esdaile's Testimony to the Reality of Clairvoyance.* In a letter to Dr. Elliotson.

My dear Dr. Elliotson.—I now fulfil my promise to send you an account of a case of clairvoyance with transference of the senses to the epigastrium, upon which I stumbled in the most unexpected manner lately. You, in common with others, may be surprized at my having hitherto had so little to say regarding the higher mental mesmeric phenomena, considering the extensive field of observation I have enjoyed. The truth is, that I have not prosecuted the subject in this direction, partly because its practical application to surgery and medicine sufficiently occupied me, but chiefly because, on getting acquainted with the history of mesmerism, I found that the innumerable experiments and observations of the last 60 years had nearly exhausted the subject of its phenomena, and that it would be a waste of time to go over the ground again that had been so often carefully beaten.

When in absolute ignorance (never having seen a person mesmerised or read a mesmeric book) I began to investigate the matter for myself, it was very agreeable to imagine that I was daily making original discoveries and observations; and this happy state of delusion lasted for several months—as I had to send to England and France for books on mesmerism, none being obtainable here. But alas! with the works of Puysegur, Deleuze, Bertrand, Dupotet, Teste, Colquhoun, Newnham, Sandby, Townshend, *The Zoist*, &c., came the mortifying conviction that I had only been repeating for the most part what had been equally well done long ago in different parts of the world.

When I found that the mesmeric literature of France, Germany, and Holland would each require a moderate sized

library to hold it, I was filled with astonishment at *our insular ignorance, and felt indignant at our pretended teachers for having kept us so long in the dark regarding the most wonderful and interesting discovery ever made in human physiology*. I had experimented so extensively with the new power, that, on the receipt of my mesmeric authorities, I found that they had scarcely anything new to tell me regarding the physical phenomena of mesmerism, which were perfectly identical whether they had been observed on the banks of the Thames, the Seine, the Rhine, the Neva, or the Hooghly. It was something, however, to have made mesmeric surgery a daily matter of course, and to have reduced it to a system sufficient for the general wants of the people of this country.

I found, also, that the persons whose accuracy in the description of the physical effects of mesmerism I had been unconsciously testing were equally consistent and harmonious in their independent evidence regarding the higher mental phenomena, and it appeared *monstrous to me to suppose that they had all suddenly broken out into fools, knaves, or madmen at the same stage of the examination*. On the contrary, having found them right hitherto in all that I knew, I saw no reason to withhold my confidence from them in what remained to be learned. It was still simply a matter of fact supported by the evidence of their senses, and they had not yet been deceived. But you must not suppose that, while waiting for evidence to enable me to form a satisfactory opinion upon the transcendental mesmeric phenomena, I was unconsciously nourishing a spirit of credulity, and a love of the marvellous, and thereby preparing an easy reception for the most monstrous and incredible fictions. On the contrary, in a pamphlet published here before having had access to mesmeric books, I expressed my distrust and suspicion regarding the higher mental phenomena of mesmerism; and my opinions were only changed by the force of *overwhelming and irresistible* evidence subsequently. It was thus that I wrote in my ignorance—"It seems to me that the '*mens sana in corpore sano*;' a well constituted mind that has been cultivated by education, experience, and reflection, is the true medium for rational clairvoyance. For how our senses and instinctive or reasoning powers can reach and understand in the mesmeric condition bodies whose existence we are not aware of in our natural state, and the ignorant acquire not only the wisdom of the wise, but the prescience of God, is altogether incomprehensible, and seems to me to be stepping at one gigantic stride from matter and common sense into the regions of infinite space and supernatural power, and to be a passing of that

‘bourne whence no traveller returns.’” So much for reasoning without a knowledge of facts! I was very soon after compelled to admit these mesmeric wonders as realities, however incomprehensible, and very soon also learned that they were only imitations of what nature had often spontaneously performed in certain derangements of the nervous system, and, in fact, that *mesmerism has done nothing that nature had not done before*. But how are men to acquire new ideas, if they will neither read, act for themselves, nor believe others?

Seeing that the mental phenomena were established by a cloud of witnesses in whom I have perfect confidence, I returned to the daily and endless pleasure of saving pain and curing disease by the mesmeric influence, being convinced that, sooner or later, nature would spontaneously evolve some of the wonders which I only believed on testimony, and which, being unsought, would therefore be the more satisfactory. This expectation was not disappointed, though I had to wait long for its realization.

In the meantime I received letters from different parts of the world, congratulating me on my mesmeric successes, and detailing the unknown writers’ personal experience in the higher branches of mesmerism. If these people did not tell the truth, you have the incomprehensible phenomenon of men lying across oceans and continents to please me! Monsieur Liénard, a merchant at Mauritius, wrote to me thus:— “I have long interested myself in mesmerism, and it is with the greatest satisfaction that I have read in many numbers of the *Englishman* the reports of your marvellous operations performed in the mesmeric sleep; you are, in my opinion, Monsieur, destined to remove the bandage of incredulity from the eyes of mankind, and you have my sincere wishes that your efforts may be crowned with success. The day is not distant, I hope, when the advantages of your system will be recognized; then there will be no more suffering for the unfortunates who have to submit to operations, and fewer accidents to fear after being operated upon. . . . I need not relate to you all the wonders I have observed in somnambulism; I have had the good fortune to encounter several very lucid patients, and, if this is interesting to you, I shall be happy to relate to you my labours, hoping in return to be benefitted by your experience, being sure that this will be a certain means of promoting the progress of mesmerism in the Mauritius.”

The following is an extract from a letter received from Mons. Gracher, at the Isle of Bourbon. “Baron Dupotet, of Paris, has sent me a book on mesmerism, which he desires

me to forward to you at Calcutta, and I seize the occasion to send it by my friend, Capt. Cazentre. Although I only know you by reputation, permit me, as a mesmeriser, to speak to you about mesmerism and somnambulism, of the progress they are making at Bourbon, and the services they are destined to render to suffering humanity, even *in spite of the doctors, who do all they can to extinguish this divine science. But these gentry may do as they please, the time is come for this great truth, so long kept in obscurity by calculating self-interest, to appear in the face of day; to contest it, is to deny the light of heaven.* Being at this moment much occupied with mesmerism and somnambulism, I have been so happy as to encounter a somnambulist of prodigious lucidity and clairvoyance, and by the aid of this extraordinary person, we have had the happiness to make many wonderful cures."

Mr. Rees, a teacher in the Martinière at Lucknow, lately wrote to me as follows:—

"A few months ago, I made a tour to Benares, and there learned the manner of mesmerising. I perfectly succeeded in making two young boys successively perfectly insensible; but, what surprized me more was, that they were in a manner clairvoyants. My success exceeded my expectations, and I was surprized at the effect that steadfast looking into the eyes and making a few passes over the head produced. One of my patients, a sickly boy of 10, who formerly suffered from pain in the spine, could mention the time of day and answer questions which no other person could have answered; as for example, what I had been doing during the day, what I held up behind his back, and several other similar questions.

"He was quite insensible to pain in his own body, but seemed to feel pain in the corresponding part of his body when I was pricked; he followed me in his sleep, and seemed to be attracted as by some magnetic influence, for he went on his very tip-toe to catch my hand. I had never seen the boy before, and therefore could not believe that he was deceiving me; and yet I had my doubts about it, especially as they told me that Dr. Esdaile did not believe in clairvoyance himself; this I wish to have contradicted by yourself."

You may be sure that I encouraged Mr. Rees to prosecute his experiments, and not to permit himself to be laughed out of his senses and understanding. When asked by people,—*"Do you believe in clairvoyance?"* I generally give them a Scotch answer, as *it is usually meant as an "experimentum crucis" of my sanity by persons totally ignorant of the subject.* But to genuine enquirers after knowledge, I have never scrupled to declare my belief in clairvoyance, long before I

had seen it in the most perfect and unexceptionable form, which happened thus.*

On the 29th Feb., 1848, I called to see my patient Mr. McKenzie, and while speaking to him, a person hurriedly entered the room, and requested me to go and see Mrs. McKenzie, who had just then fallen into a fit. As I entered the house, I had seen her apparently quite well. On going into the next room, I saw Mrs. McKenzie lying stretched out upon the bed, her eyes staring wide open, the pupils dilated and insensible to the light, her breathing stertorous, and her jaws locked; in fact, in a state of intense coma. Her friends told me that she was subject to such fits, and sometimes remained for hours in them.

Without saying a word to any one, (her father, mother, husband, brothers, and relations were present,) I placed my hand upon her head and breathed on her eyes. In about a minute her breathing became perfectly tranquil, and but for her open eyes, she might have been supposed in a natural sleep. The change in the breathing was so sudden, that it arrested my attention, and led me to suspect that I had substituted *mesmeric* for *natural* coma. I expressed this suspicion to the relatives, and, after observing for a quarter of an hour, I said that I would now test the accuracy of my opinion by attempting to awake her by mesmeric means. I accordingly suddenly demesmerised her, and she immediately awoke in the full possession of her senses.

To leave no room for doubt, I approached her while conversing with her friends around, and again mesmerised her unawares. Her eyes almost immediately became fixed, and she fell back into profound coma. I now showed her friends that she was deaf, blind, insensible to pain, and that she had become cataleptic in addition. She was put into the most disagreeable attitudes, to which she was as indifferent as a waxen image, and she was insensible to pricking all over her body. As the senseless unwinking stare of her eyes alarmed her friends, I closed the eyelids, laid her back on the bed, let her sleep for half an hour, and then again awoke her instantaneously by demesmerising her. She said that she remembered nothing since seeing me arrive, that she now saw me for the first time in her room, and had no recollection of having awoke and conversed with her friends—a phenomenon of which I have given many striking examples before.†

My command over this lady's system was established from this moment, and I could entrance her at any time in five minutes. As her nervous system was debilitated, and she

* See also Dr. Elliotson's gradual admissions, No. VIII., p. 477.—*Zoist*.

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

suffered from palpitations of the heart, I thought throwing her into the trance daily would probably do her good. For five days in succession I entranced her in a few minutes sitting upon a couch : her eyes always remained wide open with the pupils dilated, and she was intensely cataleptic. Having reduced her to this state, I was in the habit of bending her down into the recumbent posture, and of leaving her to sleep off her dose of mesmerism ; this she usually did in two hours, and always awoke stronger and better. I never thought of seeking for abnormal mental manifestations in such a case, for there was no way of reaching her interior apparently.

But on the sixth day, while in the act of laying her down on the couch with my hands under her armpits and my mouth close to her stomach, it suddenly occurred to me to speak to her in this position. This I was induced to do from having been reading lately Dr. Pététin's,* of Lyons, account of several *natural cataleptics*, in whom clairvoyance and transference of the senses to different parts of the body had been strikingly developed. For the sake of comparison, I will quote Pététin's account of his first cataleptic patient, and it should be borne in mind that he detested mesmerism. In raising one of the arms of the patient, Pététin observed that it retained the position he left it in, and the same happened to the other members ; in a word, she was cataleptic. She soon began to sing, at first with a feeble voice, but afterwards louder, an air of difficult execution, and with great taste. Her parents made attempts to be heard by her, but she remained insensible to all sounds, and even to pricking. Her song lasted an hour and a half, and the fit gradually passed off. But in the evening she relapsed into catalepsy, and began to sing as in the morning, although to prevent her they had placed her in the most painful positions, the arms raised and extended, the body bent forward with the head resting on the knees.

This being all useless, and the patient appearing to suffer much, Pététin thought of turning her on her face, but in stooping to do this he stumbled, and fell forwards on the bed, exclaiming, "'Tis very unfortunate that I cannot stop this woman's singing !" "Oh, doctor, do not vex yourself, I will sing no more," she replied. Nevertheless, after a few minutes, she took up the air at the point she had left off at, without being interrupted by the loudest cries in her ears.

* Dr. Pététin's work is entitled, *Mémoire sur la Découverte des Phenomenes que présentent la Catalepsie et la Somnambulisme*, 1787 ; and *Electricité Animale, prouvée par la Découverte des Phenomenes Physiques et Moraux de la Catalepsie Hysterique et de ses variétés*, 1800. Copies are scarce, but an ac-

It appeared certain that the patient had heard ; but, as she no longer did so, Pététin thought of placing himself in his former position : he removed the bed-clothes, placed his mouth over her stomach, crying with a loud voice : "Madam ! will you sing for ever?" "Ah ! how you hurt me," she replied : "I beseech you to speak lower." At the same time she placed her hands upon her stomach. He lowered his voice, and asked her how she had heard. "Like other people."—"And yet I am speaking to you through your stomach." "Is it possible!" She begged him to question her by the ear, but she made no reply, even when he spoke through a funnel to increase his voice. He returned to the stomach, and asked with a low voice, if she had heard him. "No," said she, "I am very unfortunate." . . . The patient being in bed, Pététin raised the coverlet cautiously, and placed a card on the epigastrium. Her countenance soon changed its expression, and she expressed at the same moment attention, amazement and pain. "What a complaint is this of mine ! I see the queen of spades." Pététin, withdrawing the card soon, left her to the curiosity of the spectators. A second card was introduced with the same precaution. "It is," said she, "the ten of hearts." He asked the patient where she saw these cards. "In my stomach." "Have you distinguished the colours?" "Certainly : they were shining, and appeared to me larger than usual. But I beg you to give me some respite ; this manner of seeing fatigues me greatly." The husband of the lady could not refrain ; he pulled out his watch and placed it on her stomach : after a few seconds of attention, she said, "It is my husband's watch, it is ten minutes past seven." It was exactly so, &c., &c. All the most wonderful mesmeric mental phenomena were witnessed in perfection in this *natural cataleptic*, and in several others.

But to return to my *mesmeric cataleptic*. Finding myself in Pététin's position, I called her gently by name ; she answered,—“Umph !” Again I said, “Mrs. McKenzie ;” and got “What ?” in reply. I drew myself back and addressed her ears, but got no reply. Returning to my first position, she immediately heard me, and answered readily a variety of questions about herself and family with great accuracy. Occasionally the conversation was interrupted by my addressing myself to her ears, but always in vain. She spoke in a very slow, measured, monotonous tone, pausing between every word, in this fashion :—

“What is your name ?

Sophia—Gertrude—McKenzie.

Is there anything the matter with you ?

I—have—got—palpitations.

Now?

No.

Will it return to-day?

No.

Are you sure?

Yes.

Have you got any other complaint?

Yes.

What is it?

A pain in my stomach.

Will mesmerism cure it?

You know best.

Are you asleep?

Yes.

How long will you sleep?

One hour."

Here the house clock struck one, and I seized the occasion to ask her what o'clock it was, expecting that she would time herself by it, if she heard in the usual way,—but mark her reply.

"What o'clock is it?

Near one.

How near?

It wants four minutes.

By what watch do you know?

By yours."

I pulled out my watch, and it wanted *exactly four minutes to one o'clock.*

"Do you hear with your ears?

No.

How?

With my stomach."

She had never seen my watch, and I placed it on her stomach.

"What kind of a watch is mine?

A gold watch.

Do you see with your eyes?

No.

Are they open?

Yes; shut them."

It was far more satisfactory to see the open, unwinking, dilated eyes, than to smother her in bandages.

I did as she desired, however, and bandaged her eyes carefully besides. Returning to the epigastrium, I asked:

"Do you see me?

Yes.

How?

With my stomach.

Is there anything on your stomach now?

Yes.

What?

A locket.

Is it open?

No.

What is in it?

Your wife's hair,—it is like my locket.

When will you awake?

I told you—in an hour; it then wanted four minutes to one o'clock, and I shall sleep an hour from that time.

How many persons are in the room?"

She named them all correctly, although some had entered the room after she had been entranced, and pointed out where they stood. I waved my hand to them to change their places; she followed them and indicated their new positions in the room.

I now left the room, and, beckoning her mother to join me, I asked her if she could get me the locket that had been mentioned. Having found it, we returned, and I placed the locket on her stomach.

"Do you see anything on your stomach?

Yes.

What?

My locket."

As I was leaning forward, my right hand was behind my back, and I felt somebody put a watch into it. I closed my hand where it was and asked:

"Have I anything in my hand?

Yes.

What?

A watch.

Whose?

My husband's watch.

What o'clock is it?

Ten minutes past one."

This was the first mistake she had made,—it wanted a quarter to one by this watch. Could she still have been taking time by my watch? Unfortunately, I did not ascertain this at the time. I now put a patent leather inkstand on her stomach.

"What do you see on your stomach?

Nothing.

Try again."

After a considerable pause, she said :

"I see something.

What ?

A locket.

No.

It is a snuff box.

No.

Then I can't tell.

What colour is it ?

Dark green."

It was very like a snuff box and blue or dark green.

"Are you tired ?

Yes.

What has tired you ?

Speaking.

Does it fatigue you to see with your stomach ?

Yes.

Would you like to lie down ?

Yes.

Then do so.

I can't.

Shall I help you ?

Yes."

I accordingly laid her down with some difficulty, the whole body being very stiff. After a few minutes I again addressed her through the epigastrium, and all over her body, but could get no answer: the power was exhausted, and could not be revived.

Five o'clock p.m. Mrs. McKenzie has no recollection of having dreamed even in her sleep to-day, and was surprized to find herself weak and exhausted on waking, instead of being refreshed as formerly. I took out my watch on pretence of feeling her pulse and asked if she had ever seen it before. She said never.

Her husband told me that she awoke at five minutes to two o'clock, being within a minute of the time she had indicated. It was evident that her new mode of perception required a strong effort of the system and that this had greatly exhausted her, and she expressed a strong dislike to be mesmerised again. I think that a little reflection will enable us to account for her refreshment on former occasions and her extreme exhaustion this last time. Voluntary or cerebral life may be considered as consuming, and involuntary or organic life as restoring, the loss of nervous fluid. In natural sleep, the exhausted brain is recruited by the ever active ganglionic

system, and the sleeper on waking finds his brain re-invigorated by a fresh supply of nervous fluid placed at its disposal for the purposes of animal and intellectual existence. But suppose the nervous energy to be carried off as fast as it is generated during sleep, would not the sleeper awake weakened and exhausted and incapable of active bodily or mental exertion? * This is exactly what happened to my patient; instead of the brain being supplied with fresh nervous fluid for consumption on waking, it had been consumed by the calls made upon the ganglionic nervous system by this new mode of perception, which was too unnatural and exhausting to be borne for any length of time. If this is a reasonable view of the case, such experiments can never have a *curative* effect upon debilitated nervous constitutions, and I therefore refrained from experimenting farther upon this lady. Not having been such a mere animal as to demand the evidence of my senses when my curiosity and understanding had been fully satisfied by the testimony of others, I hardly felt disappointed at not being at liberty to prosecute transcendental mesmerism further in this case.

After having witnessed the mesmeric coma for the first time, I wrote thus:—"Although I should never succeed again, I will in future think, speak, and write of mesmerism as being as much a reality as the principle of gravitation, or the properties of opium,"—and so I now say of clairvoyance and transference of the senses. Mere experimenting, without reflection, is a waste of time that would be better employed in curing diseases or preventing pain, and it is high time for philosophers to begin to think what can be the cause of these wonderful effects. Hoping that you will soon be able to enlighten us,

I am very truly yours,

Calcutta, 1st July, 1849.

JAMES ESDAILE.

* Yet we must remember Dr. Elliotson's remarks in his narrative of Miss Abbott's case, No. IX., p. 61.—"She was always much stronger after being mesmerised, as is common (No. V. 60—62), and she was always the stronger the more I made her talk in her sleep-waking: so that, after having learnt that she talked, she could always tell on waking, by the degree of strength she felt, whether I had made her talk much or not. 'A great perturbation in nature,' as Shakespeare felt, 'to receive at once the benefit of sleep and the effects of watching:' but most of the phenomena of mesmerism, though true and all possible to occur without mesmerism, seem equally great perturbations in nature."

"Many patients have told me in their sleep that, although quiet might seem better for them than talking, it really was not, though I believe that in some it is. The rigid patients mentioned in No. V., were not the weaker for being kept in invariable rigidity and strong muscular exertion for hours—but refreshed (pp. 61—76); nor the young lady mentioned in No. VI.,—though I often kept their muscles above an hour in the most forcible action, they actually were greatly refreshed and strengthened by what had passed." See also Miss Collins's case, No. XI., p. 357.—*Zoist*.

“ Calcutta, 16, Elliot Road,

“ June 11th, 1849.

“ To Dr. Esdaile, Presidency Surgeon.

“ My dear Sir,—I beg to return you your letter to Dr. Elliotson which you left at my place yesterday for my perusal, I have much pleasure in saying that all the particulars which you have mentioned there relative to the case of clairvoyance exhibited by my wife are perfectly correct.

“ You are at liberty to make any use you please of this letter.

“ I remain yours very faithfully,

“ J. MCKENZIE.

“ Second Teacher, Seal’s Free College, Calcutta.”

II. *Cases of Cross-mesmerism, with some Remarks upon the Magnetic or Mesmeric Fluid.* By Mr. W. CATTELL.

THE phenomena resulting from two or more mesmeric influences acting at one time upon the same patient, usually denominated cross-mesmerism, have been so little noticed,—and their appearance is so apt to create unnecessary apprehension where no real danger exists,—that the following cases, which have occurred in my practice during last year, may be found instructive. At all events, I trust they will be the means of directing attention to a class of phenomena which, perhaps, have been too much neglected, though I have reason to believe the note books of many mesmerists could furnish cases much more interesting and difficult to manage. My attention was first directed to this subject, by observing the dislike which all my somnambules exhibited to the presence of my friend Mr. Nottage. At one time his entrance struck the patient dumb during the remainder of the *séance*; at another, destroyed the lucidity. Anything touched by him conveyed the same distress to them, and they never voluntarily allowed it to come in contact with them. A series of half-crowns placed upon a book,—one of which he had marked, were offered by me to the patients, who accepted all except that one which Mr. N. had touched. I found the same symptoms attend the presence of other individuals, though all believers in mesmerism; and that invariably, so that a person whom one patient disliked, was sure, ever afterwards, to excite the same feelings in all the rest; and *vice versa* if he were liked.

“ On the 30th of last June, during some phrenomesmeric experiments upon Master Tims, æt 15, who was being mes-

merised for swelling of the glandulæ concatenatæ of the neck, (whose case I hope some day to furnish to *The Zoist*), some street music interrupted us by throwing the somnambulist into an ecstasy. The music—now solemn, now gay,—excited varying rigid attitudes, (the rigidity being much greater at one moment than another,) and as he exhibited no uneasiness, he was handled at various times by several persons present, to some of whom he had previously shewn dislike, and among them by Mr. Nottage. After the music finally ceased, I found that the rigidity it had induced could not, as usually, be removed. As I approached he retreated; when I addressed him he shewed impatient displeasure, and, removing from me as far as possible, became perfectly cataleptic.

On a previous occasion, upon touching the organ of *Firmness* in this youth, I was astonished to find that I had induced a rigidity which, by the ordinary processes, could not be removed. But, on breathing over that portion of *Firmness* which I had excited, the limbs immediately relaxed. The patient then told me that if I placed my finger in that locality (touching the sides of *Firmness*), I should always produce such a result; and I found this to be perfectly correct. I have had but one other opportunity of testing this phenomenon upon another head with the same result: it may be that there exists an organ of *Rigidity* in the brain; if so, that is probably the spot where it will be found. I recollected this, and at once tried to remove the excitement from the supposed organ of *Rigidity*, but without producing any result. I then placed him in a chair, the rundles of which he convulsively grasped with his hands, and in a low tone of voice commanded every one to be silent and to sit still. He was evidently very excited and confused, and said that all had influenced him, and he did not think he should ever wake again. I made passes over him for more than half an hour, and after remaining some time in the deep sleep he was much less confused, and presently was sufficiently recovered to converse in his usual manner with me, and prescribe for his release from the voluntary imprisonment he had effected by grasping the chair, for no efforts of mine had been able even to move a single finger, so firmly was the contact sustained. He proceeded to give me the following rationale of his state.

“Mr. N.,” he said, “touched my arm when the music ceased for a moment; had it been playing, I should not have felt any pain. He must take your hand, and, with the other, you must slowly make one pass up each of my arms from the finger tips to the shoulders and they will relax, for I cannot remove them myself and you have no power alone. I shall

not, now, be clairvoyant to-morrow, and I cannot see when I shall be; this cross-mesmerism will delay it for a long time." His clairvoyance he had predicted to commence on the day succeeding this on which he was cross-mesmerised. He was to be perfectly lucid after a series of four sleeps, of which this was the last, and before being cross-mesmerised this evening, as I was very anxious about it, he had told me that if he were awake and repassed into the sleep this evening he should not be clairvoyant, for each of the four sleeps must be on a different day. However, from his first becoming somnambulant, he had always accurately predicted and prescribed things relating solely to himself; and, a few evenings before, when asked to examine a person's lungs, he said he could next week, but for the present he could only tell him that I could put him to sleep in exactly eight minutes. The consulting party had been put to sleep by me several times, and the time occupied in producing sleep was exactly eight minutes. As I had put the question to our somnambulist myself, at the same time causing him with the finger to touch the brow of the other person, he had no means of discovering who he was, and, indeed, when asked, he could not give the name, nor did he know whether he had ever been mesmerised. The few in whom I have induced somnambulism have invariably been lucid. I followed our patient's directions with complete success; his arms relaxed as my hand passed along, and I considered it prudent to awaken him. In this, however, I was again unsuccessful, and he said that he could not awake until Mr. Nottage had made an upward pass over each eye without touching him, as, otherwise, when he awoke he should not be able to raise the lids. Looking steadily at him, I desired him to awake, whereupon his eyes slowly opened, and he complained of languor and fatigue—a feeling he had never before experienced after the mesmeric sleep. Circumstances prevented my mesmerising him again until 19th July, when he was no more lucid than before, in consequence, as he said, of the cross-mesmerism, and was unable to predict when he should become clairvoyant.

Not long after this, he was subjected to cross-mesmerism a second time, under somewhat different circumstances. This case is perhaps more interesting than the former, as it illustrates what may be called cross-mesmerism by catalysis, or mere presence. It was on the 7th of August that I induced sleep-waking in Master Tims by a single pass, so susceptible had he become from his having been almost daily mesmerised, in accordance with his own instructions delivered in sleep-waking, to overcome the retarding influence of his last cross-

mesmerism. On that day and at almost every *séance* afterwards, Mr. Davis, being greatly interested in mesmerism, was present. On this occasion, he was on the patient's left, and one or two other gentlemen were also in the room. No uneasiness was exhibited by the somnambule in passing into the sleep, but to my preliminary questions as to his health, he was scarcely able to reply from, apparently, some obstruction in his throat, and he appeared to hear Mr. Davis equally as well as myself and us alone. I then questioned him as to the cause of this—in his case—unusual phenomenon, when he stretched out his arm, which remained straight and rigid, towards that part of the room where Mr. D. was standing. I had some difficulty in relaxing his arm, but was still unsuspecting of cross-mesmerism, as no one had touched our somnambule. I therefore proceeded to excite the organ of *Language* to afford him some relief; but this not answering, I touched several others with equal non-success. Beyond a very slight alteration in his features none even of his more prominent organs could be excited into action. A similar effect of cross-mesmerism is recorded in the Phrenomagnet. Mr. Pembroke having placed his daughter in the sleepwaking, she was accidentally touched by a gentleman in the room, when both arms became rigid, so that he could not reduce them until he awoke her. Presently, she was again passed into sleep-waking, "when she fell," he says, "into the deepest sleep I ever witnessed; the arms could not be catalepted, the organs ceased to act, and I have not been able to produce catalepsy since neither asleep nor awake, although I could do so previously with a single pass. I have magnetised her but once since, and *though some of the organs can be excited as usual, though much feebler, others come out in parts foreign to their proper situations.* The head falls frequently to the front or back; the arms fall from the lap and hang loose as those of a corpse; answers are *given to questions in a dreamy sort of whisper*; there is no energy,—no starting up and swelling with pride when *Self-esteem* is touched; in fact, some extraordinary change has taken place in the nervous system."

Our somnambule having been apparently in the deep sleep, awoke in the same state as before, and when I again asked him to give me some directions to relieve him, he gave no answer, but pointed with his left arm—which also remained stretched and rigid—directly towards Mr. D., so that there could now be no doubt that his presence was exercising some unpleasant but important influence over the patient, who presently fell over towards the right and became contracted and rigid. One or two slight attacks of a similar nature had oc-

cured at different times since the 3rd of August, but they had passed off so rapidly that I had neglected seeking any explanation of them. However, on referring to my note-book, I found that Mr. D. had always been present when they took place. This contraction I removed; but almost immediately afterwards a similar one occurred towards the left, from which *he could not be recovered, although every means were tried, and our united force could not unbend his body.* No alternative remained but to awaken him; but, after using the usual processes for nearly ten minutes, no effect was produced. I therefore desired Mr. D. *to stand behind me and to place his hands upon my shoulders,* while I again endeavoured to awaken him. This method succeeded; in about half a minute the rigidity gave way all over his body, the arms relaxed and the fingers seemed to twitch into consciousness, while the deathly pale countenance became once more animated and happy.

He complained of general numbness, and by a movement of my hand he was again passed into sleep-waking; but this time we were alone. He spoke with great difficulty, but contrived to make me understand that I must blow into his mouth. This I did, and his voice, though greatly relieved, was *still hoarse and weak.*

He now gave me the following explanation of what had occurred: "Mr. D. ought not to have been with me so frequently when I was asleep, for he *unintentionally* established a sympathy between us, which to me is injurious, because his *influence* is different from yours. Each time he was present it gradually increased, till every motion he made affected me; and, when he came near, I was stiffened for the moment; and, when I was contracted to-day, each time Mr. D. leant his body towards me. When I went to sleep to-day, you did not speak to me for some minutes; and, because Mr. D. was silent and *his tongue quiet, mine became stiffened.* I could scarcely speak, and in all my sleep-wakings, while his influence remains upon me, it will continue to be very stiff. If Mr. D. were to put me to sleep now, it would relieve my voice at once, *but that would injure me.* You must not let him be present while I am asleep, for some time to come. *The effects of this cross-mesmerism will continue upon me for 18 days, and it will be over on the 21st.*

"You had better wake me up now, and ask Mr. D. to fan my limbs with a silk handkerchief; that will take away the stiffness, which you will not be able to remove."

Accordingly I awoke him, and having failed in relieving the numbness, Mr. D. effected it as he had directed.

On each of the following days he was contracted and

stiffened as before, first by Mr. D. looking into the room, and again by his accidental presence in the adjoining one. This last was on the 9th. The next day I had an interview with Ellen Dawson, (whose clairvoyance has so frequently been noticed in *The Zoist*,) during her sleep-waking. After relating various circumstances which had happened to me during the past few weeks, she especially dwelt with precision on my mesmeric cases. Looking at Master Tims, she exclaimed: "I see him; he has been cross-mesmerised; why don't you place your gold ring upon the patients' finger while they sleep? that would prevent all accidents, and no one could cross-mesmerise them. You *should place it on the fourth finger*, because there is a nerve whose influence runs from that direct to the head."

I presume she meant the ulnar nerve, which some say was the cause of the fourth being chosen by the ancients as the marriage finger.

"But why a gold ring, Ellen?"

"Because," she replied, "gold is a good conductor of the mesmeric fluid, and holds it longer than most other things; but anything from your person would do, though not so well."

"In case I should forget the ring, and paralysis ensues, at any time, what then?"

"If," she said, "*you touch the patient's hand with a piece of steel, it will relax it.*"

On the 18th I again magnetized Master Tims; when, having placed my ring upon the fourth finger of his right hand, as Ellen had directed, I asked him what effect that would produce?

"Oh, how delightful!" he exclaimed; "no one can cross-mesmerise me now."

"Well then, may Mr. Davis come in?"

"Yes," he replied, "he cannot hurt me now."

Mr. Davis now came in, and the somnambulist, without any symptoms of uneasiness, *advanced and shook him warmly by the hand*, and declared he felt no effect from his touch. However, he invariably presented the right hand, and, when I removed the ring to the left, he presented this; but no sooner had it left the finger than *paralysis took place, which was only removed by my touching his hand with my latch-key*. He said he did not like touching Mr. Davis with his left hand (the ring was upon his right), because it caused a painful sensation in the fingers.

A few hours after the above, he was standing at a short distance behind another patient, whom I was mesmerising for general debility, and fell asleep, with his pocket-knife unclasped in his hand. As neither he nor I could open it, and

remove the knife, he directed me to awake him, as then, by gently opening my corresponding hand, his would also open by sympathy. I desired him to take a message for me at a certain time in the afternoon; awoke him, unconscious of what he had promised to do, and released the knife as he had directed.

My sleep-waking command was literally obeyed, at the moment I had desired. He took the message to some distance, and passed several persons on his way, to whom he appeared perfectly awake, though his eye had a vacant gaze; but, on his return, he denied most firmly having done any such thing, or having even left the room. He never remembered it except in sleep-waking. Such were the facts presented to me in this case at that particular time.

Derangement or inaction of the cerebral organs occurred frequently during the interval of these eighteen days. On one occasion, as he did not speak, I touched the organ of Language without producing any result. On touching over Benevolence he became very violent. Presently he drew out his clasp knife, and was apparently about to stab me, when I sprang behind, and, by a sudden effort, stiffened and awoke him. In a subsequent sleep-waking he was exceedingly sorry and vexed at what he had done, saying his cerebral organs were deranged by cross-mesmerism, and, though perfectly conscious of what he was doing, he felt irresistibly impelled to act as he had done; "My brain will be right again *on the 21st, that is the eighteenth day since Mr. Davis first stiffened me;*" (viz., on the 3rd.)

Another somnambulist whom I questioned on this case, after giving a similar explanation to what I have recorded above, predicted that the effect would terminate in 12 days from the time he was last cross-mesmerised. "I cannot tell you," he said, "why I say so, but I feel that Master Tims will be well on Monday next (the 21st.)" On the 3rd he had been first cross-mesmerised, and for the last time on the 9th. On the 21st August, our somnambulist spoke as fluently as ever in sleep-waking, but was unable to state when he should become more lucid. His cerebral organs were also capable of excitement by touch, just as I had always found them to be before he was cross-mesmerised.

From the phenomena of cross-mesmerism, we may infer the existence of a difference in the mesmeric fluid of various persons. And this doctrine is perfectly consistent with experience, and might have been expected from analogy. For as

no two individuals possess exactly the same temperaments and cerebral organizations, so the emanations from their brains must be—however slightly—different. And this is important, as the reception of a foreign influence by the patient, weak, diseased, and nervously susceptible, might be exceedingly injurious. I have quoted above, in my second case, the warning of the somnambule, that he must not be mesmerised by a person whose influence differed from that to which he had for some time been subjected. The same opinion is frequently uttered by many clairvoyants. Hence a patient should *not suddenly* submit to the influence of a second mesmerist, except a change seems to be imperatively called for, as when the usual good effect ceases or cannot be produced; and then the transfer should be made with caution.

This difference in the mesmeric fluid of various individuals is further evident from the general character of the results usually obtained by each. One person can invariably produce a certain class of phenomena, which seldom or never occur in the practice of another. There are mesmerists who produce clairvoyance in every case of somnambulism; others only meet with it at times for the patient's health, or in certain cases, according possibly to some peculiarity in his cerebral organization and temperament; while many mesmerisers never induce any degree of lucidity. One person is endowed with a will that knows no obstacles, and another appears to be without this power; a third individual by his will compels patients, sleeping and waking, to see through (to us) opaque bodies.

Dr. Ashburner relates that when Mr. H. S. Thompson by his will compelled obedience in the waking-state, he by this means, in the same patients, produced deep sleep. The one influence was felt to be clear, light, and very agreeable; the other dull, harsh, heavy, and overpowering.*

Upon this subject I have heard the following remarks by many clairvoyants. From the *active brain*, there emanates a fluid which rests over the head and brow like a halo or cloud of light; varying in intensity in different persons, according to their respective mesmeric powers. Its colour is blue, like the electric spark, of every shade, from the lightest presented by the prism, to a deep violet; it extends, more or less, all over the body, but is most visible at the extremities, being emitted from the tips of the fingers in mesmerising, like brilliant stars or spangles. When this blue fluid is clear, the patient becomes clairvoyant, and is lucid in proportion to its

* *Zoist*, No. XIII.

brilliance and intensity. The deep violet is very intense, powerful, and compulsory in its operation, and particularly effective in organic disease, paralysis, contractions, and the like. It is a curious fact, that it is the blue ray of the spectrum that is magnetic, and this is most intense in its violet hue. The pale blue fluid is quiet, soothing, and exceedingly beneficial, where great power is neither necessary nor advisable, in nervous and internal disorders.

The fluid of the majority of mankind is more or less thick, heavy and dull; and the presence of intense thinkers is likely to disturb or cloud the lucidity of a susceptible patient. Occasionally, the mesmeric halo is thickly studded with stars: here there exists a powerful will combined, according to the clearness of the fluid, with the capability of producing great lucidity. Sometimes the mesmeriser's brow appears clothed with this halo to the patient before the sleep takes place; and in the case of Miss Martineau it surrounded everything in the room. One of my patients usually saw it after being mesmerised for a few minutes, and described it as being like the flame that appears round the head of a newly ignited lucifer—but clearer and softer, about three inches in breadth and resting over my head and shoulders. It was much more brilliant in the dark, but never occurred except the patient held my hands. Clairvoyants state that this fluid is matter, and the mesmeriser should, as he values his own health and that of other patients, carefully shake and wash his hands after each operation.

Nor is this luminousness confined to the human species. To a clairvoyant the feline tribe appears vividly luminous, especially the domestic cat and the tiger; the dog presents it in dull, lambent patches, and the magnetic emanations from the horse are of a more intense character than those from the cow.

The luminousness may be observed in a warm evening emanating in minute points of light from the extremities of various plants—particularly the Indian pink, nasturtium, marygold, and from the lichens like pale moonbeams. But the animal creation exhibits it in the greatest brilliance and profusion, being in all cases most distinct about the head and extremities, which may correspond with the poles of a magnet round which the same phenomenon was observed by Baron Reichenbach's patients. The lambent illumination of the lampryis or glow-worm is well known; it is of a greenish colour, emanating from a yellow surface so that the light itself may be blue. "The light-emitting segments preserve their peculiar property for some time after being separated from the rest of the

*body, and manifest it even in vacuo, or when immersed in gases which are not supporters of combustion.**

The luminosity of the infusoria and other aquatic animals is described as being produced by a fluid diffused over the whole or an especial portion of their body, which in the *acalephæ* has the property of stinging the person who touches them, which has given their name. An odour has also been perceived from these luminous animals similar to that which surrounds a highly charged electrical machine; and after gazing for a few moments upon the sea when full of them, the eyes become pained, headache and giddiness succeed, and the effect has been compared to that produced by smoking too much tobacco.† To the best of our knowledge, all these animals can, *at will*, increase or suspend their light; in the familiar case of the *lampyris* that fact is established. This luminosity cannot, therefore, be ascribed to combustion, especially as it suffers no diminution when the animal is placed *in vacuo* or in gases which do not support combustion. Hence it appears to be the emanation of a fluid, analogous to that which is produced by the human brain, and whose effects are so commonly alluded to in the common cat, the tiger, and the rattle-snake. All these animals are mesmerisers, and employ their powers in hunting for food by what is generally termed fascination. The earth itself is a great magnet, causing all other things to become so by induction; and it is probable that future investigators will discover that this magnetic fluid is universally diffused throughout the animal and vegetable kingdoms, but existing in every degree of intensity and quantity in different beings. This is a subject still very obscure, from the want of proper observations and facts; but it is one which will some day demonstrate the universal existence of magnetism.

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NOTE BY DR. ELLIOTSON, ON THE DISTURBANCES OF
MESMERIC SLEEP-WAKING.

Numerous examples of these facts are recorded in *The Zoist*, and I quote them as the earlier numbers of this journal are becoming very scarce. In Vol. I., p. 177, in my remarks upon a very striking cure of the insanity of a youth with mesmerism by Mr. Chandler, I said:—

“In many cases, a relation is established between the mesmeriser

* *Brande's Dictionary of Arts and Sciences.*

† *Encycl. Ana. and Phys. Art., Animal Luminousness.*

and the patient, so that no other person can awake him, or another person interfering produces great disturbance to the system. This happened here on one occasion. 'I was called away,' says Mr. Chandler, 'after having mesmerised him for some time, and, not thinking it quite right to awake him, I requested his mother to do so in about ten minutes after I left. In a short time, I was sent for again in great haste, and found him on my arrival in a most horrible state; he had tetanus of the whole body—not a limb could be moved. He remained in this state about half an hour. I was alarmed and puzzled, but thought the best plan would be to mesmerise him again, and then awake him myself. Accordingly I commenced manipulating, and to my surprise *in about two minutes* the body became relaxed, and he sunk into a quiet and mesmeric sleep, out of which, after a few minutes, I aroused him in the ordinary way; and he woke as usual quite well: but he remarked that we had been playing tricks with him, and begged they might not be repeated lest he should be killed.' Such disturbance of the system had the interference of another still left.

"This relation between the mesmeriser and the patient is one of the most remarkable occurrences of mesmerism. It frequently does not exist. It did not occur in the Okeys. Any one might touch them; any one woke them, whoever had sent them to sleep. But in some instances, the contact of any other person than the mesmeriser, nay, the proximity of any person, produces the greatest distress, and sometimes the most violent disturbance.

"They generally shudder and complain of cold. Hundreds of persons have seen my patient Rosina. Her case so beautiful in many points, so exquisitely beautiful while she sings in her sleep or converses facetiously, is overpoweringly confirmatory of the truth of Gall's location of certain organs of the brain, by the excitement on only one side or the other of the brain, by merely pointing the finger to them, behind her back, her eyes being closed or bandaged and the operator and all others looking away, so that it is not known to him or others where he is pointing till the cerebral effects come, or a person pointing where he pleases, without knowing why or to what he is pointing, and every one looking the other way till the effects come. She also becomes miserable if her mesmeriser leaves her, and generally if others stand very near her, and especially if they touch her; though her eyes be shut, she immediately says that something cold, a wet towel, for example, is put in her hand, if another than the mesmeriser touches her. If her shut eyes are blindfolded, and the mesmeriser and a score of others touch her hand with the point of their finger, she distinguishes his finger and grasps it, but repels the fingers of another. Not being aware of this relation, I at first sometimes left her asleep, and the effect was always violent fits. I mesmerised a young gentleman, about her age—about seventeen years old, who, though his eyes were shut and his sleep was sound, instantly distinguished the point of another person's finger, on the back of his neck, from my own, though every precaution was taken so as to render it absolutely impossible for him to learn,—impossible

for him by ordinary means of sense to know, who was touching him. He allowed others to be near him, but entreated me not to leave him, and remained close at my side, following and pulling me back if I attempted to go away. He was not agitated by the contact of others, but annoyed and distressed; and said, how cold that is. I have another young patient who will not allow any other, not those whom she most affectionately loves, to be within two yards of her in the mesmeric state. The most noiseless approach of others towards her makes her shudder from head to foot, and she cries out, 'cold, cold, cruel, cruel.' Even if two persons are at the distance at which she will bear one without noticing it, she begins to shiver. Though she will bear one or more at a certain distance at first, it often happens that their disagreeable influence is gradually felt; so that after a time, she says, 'I feel cold:' and then complains more and more, till it is absolutely necessary for the parties to retire further.

"I have another case, in which the patient is very rigid, and the eyes and mouth firmly closed. Wherever I am she bends very slowly (this is all she can do, for she cannot move a foot) in that direction; and she slowly recedes as invariably from the person, nay, from the hand, of any one else. What her sensations are I have no means of knowing, from the locked state of her jaw, her complete deafness and rigidity in the mesmeric state, and her total oblivion afterwards of all that has passed.

"I have known it impossible for any one but the mesmeriser to awake the patient; and I have known it impossible for any one but the habitual mesmeriser to mesmerise him.

"Mr. Chandler adopted the proper course. He went himself to his patient, mesmerised him afresh, and then awoke him. It will be remembered that the father once awoke him without difficulty or inconvenience; but then Mr. Chandler was present, and that no doubt preserved his tranquillity. One of my patients, before the period of spontaneous waking has nearly arrived, cannot allow me to leave her without distress, and goes into fits if I do so for any time, and on my return to her is not calmed for a long while; but is calmed the sooner by my touching her kindly, or making passes so as to shew she is again the object of my attention. Mr. Chandler, by mesmerising him, calmed him I have no doubt much sooner than if he had merely remained with him; though taking his hand might possibly have had the same result, because he never, on other occasions when his absence had not caused the disturbance, found mesmerism of any avail in the fit."

In Vol. II., p. 51, I said of Miss Critchly:—

"She could distinguish the mesmeriser from others: she moved towards him, and withdrew from the proximity of others."

"The sensation given her by the proximity, without contact, of the mesmeriser and of others, was independent of all the common forms of sensibility. It took place when her eyes were carefully covered, and the proximity was behind her, as well as when the parties were before her and her eyes left to themselves. Patients, in whom the phenomena takes place and who can talk, describe the

sensation from the mesmeriser as exceedingly pleasant, and that from others as exceedingly unpleasant. Generally the former is described as warm, and the latter as cold. One of my patients, however, describes the sensation from others than the mesmeriser as a sort of roughness: "very disagreeable,—she can hardly tell what: not cold, but a sort of roughness." The distress occasioned by the contact of others, in cases where this attraction and repulsion happen, is often extreme: and, for want of ascertaining whether the attraction and repulsion exists, great temporary disturbance, convulsions and even delirium, have often been produced by strangers touching the patient."

"It sometimes happens that the patient, though capable of being mesmerised by another, may not feel comfortable on going into the mesmeric state at finding his original mesmeriser not present with him: and the same disagreeable results have ensued from this cause. In general, perhaps, in this kind of cases, the new mesmeriser contents the patient at last by perseverance in the mesmeric process, or even without it.

"The youth of whom I have just spoken distinguishes not only the touch of the point of the finger of the mesmeriser from that of any other person, but, if, while he is grasping the hand of his mesmeriser, another person touches not him but the mesmeriser, he instantly drops his mesmeriser's hand, becoming perfectly indifferent to his mesmeriser, though his closed eyes be effectually covered or the stranger's touch be made behind him. I only yesterday (March 17th) made decisive experiments of this kind upon him. I stood behind his high chair, while he was asleep with his eyes perfectly closed, and laid my forefingers carefully and closely all along the edge of his eyelids, so that ordinary vision was *absolutely impossible*. Before he was mesmerised he had gone up and taken the hand of a patient asleep, who has an attraction to me and an aversion to strangers, but who occasionally had no aversion to some particular individual, male or female; and, instead of repelling his hand, she took it. Whether this was the reason or not, I cannot say: but when she, being now restored to her natural state, took his hand, he was not annoyed,—shewed no repulsion to her. She stood with three other ladies and his brother close to him; and each in all varieties of succession in perfect silence touched with the end of a finger only the back of his hand as it lay in his lap. Invariably, in not less than thirty trials, when any of the others touched him thus he withdrew his hand, and, when she touched him, he made no signs of uneasiness, but kept his hand perfectly still as if I had touched him. I then put my right hand into his right hand, and he grasped it firmly: I drew up my hand with his to the back of his high easy chair, and continued standing behind him. His brother stood at my side also behind the chair. The youth was sunk low in the chair, so that had his eyes been open he could not by any possibility have seen our hands. Whenever I touched the brother's right hand with my left, the youth relaxed his grasp of my right hand: and when I ceased to touch the brother's hand, grasped my right

hand again. This was repeated so often and with such variations as to duration and succession of touching and not touching, that fallacy was impossible."

At p. 213, in reference to Rosina I farther stated:—

"If others stood close to her, she began to shudder; and the proximity of several was distressingly cold to her. All this was constant at the beginning of her state; but, after she had been in it some time, her face generally became flushed, and she would allow persons to be near her, and frowned but little, at last not at all, on my leaving her. She would bear them much better behind her high-backed chair and at her side than in front. What was very striking, a stranger could draw her almost as well as I could. Tractive passes by a stranger could draw her arms or her feet up or sideways, and draw her head and whole body over the side of the chair, she frowning all the time most angrily at the proximity of the stranger or his power to make her obey, but compelled to follow his movements. When I drew her there was no frown. When a stranger had drawn her foot outwards, she frowning all the time it followed his tractive movements, she would retract it very angrily the moment he desisted from drawing it. Any one could draw her eyelids open, and draw her eyes from side to side and up and down. Nay, a stranger could draw her more powerfully than myself, if his efforts were on her right side, and mine upon the left; even if he stood at some distance from her and I close to her. If he and I began drawing at the same time, he would draw her over the right side of the chair, while I was attempting to the utmost to draw her to the left. He would effect his purpose more slowly for my efforts in the opposite direction; but he invariably beat me. Every phenomenon, stiffening, contraction, &c., was more ready and more powerful upon her right side than upon her left; even the excitement of her cerebral organs is more ready in the right half of the brain."

In Vol. III., p. 49, I said in reference to Miss Abbot:—

"Most persons can be mesmerised and awakened by others no less than by their ordinary mesmeriser. Nearly all my patients have been affected by others as well as by myself: but in the far greater number of instances the process has required to be continued longer by others before sleep began. I conceive that much depends upon the patient's feelings. If a great dislike to the process by all other persons, or by a particular person, exists, all others, or the particular person, may find success difficult or impossible, with the patient's knowledge of the attempt. The patient may endeavour to overcome this dislike, and actually wish to be mesmerised by another while still unconsciously possessed with a reluctance, and success still be prevented. Even when this reluctance does not prevent success, it may occasion the mesmerism to be less beneficial than usual or to produce discomfort and perhaps great irritation.

"I have known this reluctance completely removed, and then others succeed who had previously failed; and in the present instance success at length ceased to others, probably from a reluctance being

generated which had not before existed. When her betrothed had mesmerised her at home, I presume that the pleasure caused the process by all others than myself, to whom she looked for her cure, to be more or less a cold contrast. When susceptibility exists, I have generally been able to refer the exclusive or superior power of one person to produce the effect to a disinclination, conscious or unconscious, of the patient to be mesmerised by another. The susceptibility of the party and the power of his feelings may be in various relative proportions; so that a great susceptibility may prevent a great reluctance from hindering the effect, and a small susceptibility cause a slight reluctance to prevent it. Sometimes insensibility or severe attacks of convulsions have ensued upon a new mesmeriser operating: or upon another person touching the patient, or attempting to make passes, or otherwise interfere, in the mesmeric state. I suspect that all this is in general ascribable to the feelings: the person being annoyed in the mesmeric state at finding himself with another than his habitual mesmeriser. He may have willingly consented to be mesmerised by the stranger, but felt annoyed in the mesmeric state: for in it many feelings are often more acute than in the natural state, and the power of restraining them much lessened. I have heard of such results in M. Dupotet's patient Sophy, an excellent girl at Tottenham, cured by mesmerism of severe fits, when she once mesmerised herself, which her great susceptibility rendered possible. I imagine the mischief arose from her finding herself alone on passing into the sleep-waking state.

"There may be an occult unsuitableness of one person to mesmerise another. It has sometimes happened that a particular person has always failed, and another has succeeded, perhaps the first time, and the first has succeeded ever afterwards."

So strong was the mesmeric attachment in one of my patients that she

"Was displeased, when even apparently in a very deep sleep, if I spoke to others; appeared to hear nothing said by others, though what was said might be calculated to render her unable to restrain herself from showing that she heard it; appeared not to hear any noise, however loud, sudden, or disagreeable, made by others, unless she mistook it for a noise made by me; would allow nobody but myself to be at a short distance from her, nor more than two, sometimes not more than one, besides myself, to be in the room; nor allow any other animal, even a bird, to be near her; nor allow me to *mention* any other person, nor even a living brute. She was angry if I mentioned her father or sister, both whom she dearly loved when awake; if I mentioned a dog, bird, fish, a fly, or even the mites of cheese, as alive: but if I spoke of birds or fish as dishes, and therefore no longer alive, she experienced no annoyance. Jealousy could not be carried to a higher pitch. The usual happiness of the mesmeric state frequently creates a disinclination to be awakened; but, when this affection to the mesmeriser occurs, the disinclination is much heightened, and the patient often entreats you not to wake him."

“If there is any dislike to an individual in the waking state when the mesmeric attachment to the mesmeriser occurs, he is far more repulsive than others in the mesmeric state, and gives a far greater sensation of coldness. But the dearest friends of the waking state become repulsive. An amusing circumstance lately occurred. The patient whose remarkable case I related in No. V., p. 42, has since married, and after a few weeks was greatly indisposed and not relieved by the ordinary means. Her medical attendant begged me to see her, and consult on the propriety of mesmerism. I held my fingers towards her eyes, and for an instant only, and instantly, as by magic, though she had not been mesmerised for the greater part of a year, her eyelids were fixed, sleep and rigidity began and, without my doing any more, pervaded her, and in a few minutes her whole frame was rigid and buried in deep sleep. I advised that her widowed sister should thus mesmerise her daily. This was done, though the pointing required to be continued a short time by the sister to produce effect. This patient always was attached to her mesmeriser and withdrew from others; but was contented to be left alone. Her sister left her; and soon her husband went to bed. She moved from him, and, on his toe happening to touch her foot, she instantly moved from him still more, so that he could not help feeling hurt; her sister ran up stairs, and, between her repulsion from her husband and her attraction towards her sister, she moved nearly over the side of the bed upon the floor before her sister could awake her. On her being awakened, the attraction to the sister and repulsion from her husband were at an end, and he was happy again.”

The effects of cross-mesmerism may sometimes be prevented. At p. 357, I stated, in regard to Miss Collins, that:—

“Fearing, therefore, that I should not cure her soon if she slept no longer than I could remain with her, I endeavoured to overcome this inordinate attachment to her mesmeriser, by representing to her, within the first two or three days, the disadvantage of her not allowing me to leave her in the mesmeric state, and by assuring her that she could overcome it. She having excellent sense and feeling, as well as strong resolution, presently overcame it, and allowed me to leave both the room and the house for any length of time, though she was always delighted at my return. I should recommend all mesmerisers to look to this point at once in every case: for, if the attachment is not governed early, it may become irresistible, and then the patient may have far less chance of an early cure or a cure at all; or the mesmeriser, if he consents to persevere with the case, may be compelled to most serious sacrifices of time. In some patients it may be irresistible from the first; but I am persuaded that where there is good sense, principle, and resolution, it may often be governed, especially if taken in hand early. I have observed in the two wonderful cases of general rigidity, with perfect closure of the eyes and deafness, in which the patients incline anxiously to the mesmeriser and recede from others, distinguishing them by some occult sense, that if I go out of the room and shut the door, or

remain in the room and throw something over them so as to intercept any influence, they become contented and remain unmoved in their chair. I mentioned the strongest example of mesmeric attachment with which I am acquainted; and, in that young lady, the sincerity of the regard remains the same, but the intensity has so lessened that she will allow me to move a yard or two from her for a short time, to speak of others and even to others, and some of her dearest relatives to touch her: yet, and notwithstanding her most earnest desire to be able to allow of my absence in her mesmeric state, that she may obtain a cure, of which there seems no chance while she cannot support my absence in her sleep-waking,—and I cannot devote more than half an hour daily to her,—she cannot permit me to leave her asleep. In another instance there was no mesmeric attachment to the mesmeriser for many months; and then it became irresistible, till a serious indisposition, in which she feared she should die, took place, when she was able to govern it greatly and allow the contact of her relatives.

“In the mesmeric state, induced by her father, Miss C. informed him that, when hypnotized, she ‘felt no regard for an individual merely because he was the hypnotizer: and cared not who went near her:’ and on his particularly inquiring whether she cared about any other person approaching her when mesmerised, replied very emphatically, ‘Indeed I do care.’

“As usual when there is attraction to the mesmeriser and repulsion of others, the sensation given by my hand or breath was agreeable, and by the hand or breath of others disagreeable.

“*My hand was ‘very smooth and nice,’* though really my palm is by hereditary organization rough; and, however cold it might in reality be, it was ‘warm’ or ‘not cold.’ Her aunt, to whom she is deservedly much attached, she could not bear to touch her, and found ‘rough and cold.’ One patient with a cancer was, *though in mesmeric sleep, ever ‘rough.’* Dr. Engledue, whom she likes very much, and whom she could hear when she heard no one else but myself, and who could at length mesmerise her as readily as I myself, was ‘rough.’ A youth, in both his ordinary and *sleep-waking state*, and his mother, were ‘cold and rough.’ In short she said they felt all ‘very nasty.’ The touch of one female patient in sleep-waking was ‘very nice.’ This patient has the peculiarity of dropping senseless and powerless if in her mesmeric state she mesmerises another, or remains a short time in contact with a mesmerised person or mesmerised gold, and of remaining long in this condition, coming to with great distress, and remaining very weak and melancholy, and without appetite, for many hours or a couple of days. By her holding Miss C.’s hand this happened, and then the feeling which she gave was no longer ‘very nice,’ but ‘very unpleasant.’

“Generally sleep-waking patients like the touch of all others in the same state, and some passionately; others dislike it, but less than if the party was in his ordinary state.

“*My breath upon her hand was agreeable,* but that of her aunt and Dr. Engledue was rough and cold.

"If an individual is disliked, the unpleasant sensation is much greater.

"She had no occult power of distinguishing the touch or breath of myself from those of others; nor of persons in the mesmeric state from those of persons who were in their ordinary state, as certain patients have.

"The sensation was probably the result of mesmeric dislike of all others in contact but myself. I have no doubt that the reason of the touch of the patient with the cancer being disagreeable, was her knowledge of the disease; and of that of the youth, her sense of propriety and her command over herself, which were both very strong, and prevented her from ever once exhibiting those childish marks of affection which are sometimes seen in mesmeric patients."

In Vol. IV., Mr. H. S. Thompson relates some very interesting facts. He cured a young lady of severe neuralgia of the leg after the failure and worse than failure of a great London Surgeon-Baronet.

"Her father asked me if I thought mesmerism could at all relieve her. I proposed a trial. She was suffering at the time acutely from spasm. There were seven or eight persons in the room, and amongst them a gentleman (a cousin) who was sceptical as to mesmerism. I made passes over the foot and down the leg for about ten minutes, when she declared that she neither felt pain nor ache. The foot seemed attracted by my hand, and the gentleman whom I have mentioned wished to try whether he could produce a similar effect. He tried and succeeded: but in a few minutes the most violent convulsive action took place in the limbs, nor could I by any effort allay it for a considerable time, nor before all the parties who were standing round her had removed to some distance."

"Subsequently,"

Mr. T. continues,

"I found that when I had continued the passes long enough to overcome the convulsive action and induce sleep, the patient became so highly sensitive that the approach of almost every one produced unpleasant sensations in her; and even some hours afterwards, if she sat near any persons, or was touched by them, or by *any animal*, very unpleasant involuntary twitchings were the result. Again, I have occasionally found if she had been walking arm in arm with any person previously to my mesmerising her, that, as soon as I commenced, the same convulsive action would occur; and also that she has been differently affected by my mesmerising different persons previously to mesmerising her. At one time when the pain was obstinate, and I was in the constant and daily practice of mesmerising her, I had also two gentlemen patients, both suffering from asthma; they each took me from a quarter of an hour to twenty minutes to mesmerise, and I invariably found that if I mesmerised her immediately after one gentleman, she was quiet and composed, and seemed very comfortable; but if after the other, she always expressed her-

self as feeling cold and uncomfortable, and the involuntary action was produced. I have tried this experiment repeatedly with the same result, and there has been a similar though generally a less effect produced, when even some hours had elapsed from my mesmerising either of these gentlemen. I was not at all aware of any different or peculiar sensation from either of them myself."

At p. 388 is detailed a case of violent phrensy in a lad mesmerised into sleep-waking at Bridgwater by another, and then tickled by his brothers and sisters and variously irritated by them and his mesmeriser to awake him, while the organ of Self-esteem was in a state of high excitement from the application of the fingers.

At p. 401, is another which happened at Plymouth from the flurry of the operator and interference of the company because the patient did not awake immediately that this was desired. The poor girl remained eighteen months in a deplorable state from the suitable mesmeric treatment being forbidden by a sadly ignorant physician opposed to mesmerism.

At p. 404 a third case is given in which a physician of St. Thomas's Hospital would approach, aye and accompanied by two colleagues, a young lady in sleep-waking, who beforehand had shrunk from the interview with even him alone, and said it would do her harm.

In Vol. V., p. 23, is the much talked of case of James Cook, of Deptford, who was unexpectedly thrown, while standing, into sleep-waking by a novice, and became furious and delirious on the approach of a third person, who took hold of him while the operator, frightened at the sleep he had produced, went for a chair. He might have been soothed in a few minutes if all but his mesmeriser had left him, and the latter had taken his hand and sat quietly at his side. But every thing calculated to make him furious was done; for every person went to him and made some foolish effort to awake him, and thus the disturbance was aggravated, and he could not be awakened at all: and a report of the matter appeared in *The Times*, with a letter completely misrepresenting the affair, and, after the lad had spontaneously awakened, and information of this was transmitted by the operator, together with a correct account of the whole, *The Times* refused to insert the communication, and allowed the public to suppose that the boy never woke again.* This single circumstance of misconduct in *The Times* it is to which a very

* Mr. Smith, the operator, says (p. 28), "Not only the editor of *The Times*, but the editor of the *Examiner*, treated my communications in the most contemptuous manner—never noticed them: they published untruth, and denied me an opportunity of replying. So much for the liberty of the press."—*Zoist*.

extended belief in this country is owing, that persons sometimes never awake again from the mesmeric state; and which has prevented thousands from being mesmerised who might have been cured or benefitted beyond measure. We are all daily tormented by persons, to whom mesmerism is recommended, objecting ignorantly that they should never wake again, and alleging that they read such a case in the papers.

Disturbances of this kind are produced not merely by cross-mesmerism, that is by the influence of others than the mesmeriser, but by any circumstance calculated to annoy the patient or even to disturb his system, mesmerically or not, independently of his feelings. Cross-mesmerism is the production of this disturbance by the influence of others, and is but a variety of a general affection, or rather one mode of the production of a general affection: and, even when the state is thus produced by others, it may not have resulted from any untoward mesmeric influence, but from mere annoyance by them. Fright from a sudden noise; vexation; grief, &c., felt even previously to the mesmeric state and continuing during it; pain and other indisposition; too many mesmeric experiments upon distinct cerebral organs, at least certain organs, or too much mesmerism of any kind; too many experiments with mesmerised water, even applied externally; or with metals (see Vol. III., p. 473); even the least contact of certain metals or crystals, &c., in certain patients, at least at certain times, may cause delirium and violence, or fatuity, and at the same time difficulty in restoring the patient into his natural waking condition (see above, pp. 233-43). He may open his eyes, permanently or occasionally, without any attempt at waking him; and may spontaneously become apparently quite awake but wild. It may be impossible for a time to wake him at all; or to wake him into any other than this condition. Even if we succeed, he may relapse again; and this repeatedly.

When the disturbance arises from other persons, the mode of operation may be perfectly identical with the operation of noise, pain, &c. The patient may feel comfortable with the mesmeriser and uncomfortable with others, or he may have so strong a mesmeric attachment to the mesmeriser as to hate all others,* and be agonized by their proximity (see above, pp. 234-5); and then the effects may occur even from jealousy (see above, p. 238), as shewn by their production from the mesmeriser talking much to others: sometimes, the prox-

* I imagine that the case is precisely the same where patients cannot be awakened or sent to sleep by certain persons or by any one but the habitual mesmeriser.

imity of no one, but the temporary absence of the mesmeriser is sufficient to do harm (see above, p. 234); sometimes the ill effect of some others is not from exclusive attachment to the mesmeriser, but from their being only disliked in the waking state. The ill effect is generally attended by coldness (see above, pp. 234, 240). Sometimes, though I believe less frequently, there may be an occult unfavourable influence exerted by another (see above, p. 238); because certain patients feel very uncomfortable when certain persons apparently not disliked are attempting to mesmerise them. I think, however, that there is more usually dislike in even these latter cases than occult difference of mesmeric influence (see above, p. 50).

It may be difficult to determine this point in different cases. The share that mere feeling has in the matter is shewn by a patient ceasing to suffer from another when he makes efforts to subdue the unpleasant effect, or the other parties strive to be kind and remove all dislike* (see above, pp. 237-9). I have a patient, an excellent young Jewess, who laboured under sleeplessness, pains of the head and side, and of one arm which was also sometimes powerless; frequent long attacks of nervous diarrhœa—a complaint peculiarly characterized, but, as far I know, not recognized by the profession; debility, &c. For two years I did her but little good, and proposed mesmerism, from the idea of which she shrunk with terror. I made a pass one day, and she instantly went off for a short time, but apparently in great distress, and she was ill for days afterwards. I repeated the attempt when I saw her again, and with the same result. Yet she had no dislike to me: and I believe the effect was from fear. Her sister, who was out of health, mesmerised her at my request, and succeeded and did her great good. A lady made a pass to her and with the same effect as myself, so that she was ill for days. At length her sister did her no good: and I tried again and with no ill effect; but I did her great good. My mesmerism is now the only one which agrees with her, and is both very powerful and renders her the greatest benefit; though the distance at which she lives prevents her coming to me except at intervals, or she would have been cured long ago. The presence of others in the room while she is in sleep-waking, makes her feel cold and very faint, and fall into a stupor from which I cannot rouse her while they

* The incident mentioned above, p. 236, bears upon this. A youth who withdrew from the touch of all but me, his mesmeriser, allowed a person to take his hand, with whom just before I had sent him into sleep-waking he had shaken hands.

remain, as the effects increase till they retire. In her natural state, nothing of this kind occurs; nor if the others in the room are in the mesmeric state, whoever they may be. And it is a remarkable fact that many patients have even an attraction to others, whoever they may be, when they are in the mesmeric state: will sometimes go up to them and sit at their sides, be they men or women, and tell by some unknown sensation that they are in the mesmeric state, and manifest, by the degree in which they preserve contact with their hands, the precise intensity of their mesmeric state. I covered her head with thick cloths and brought her hand in contact with the hands of a series of persons, some not mesmerised, some in full sleep-waking, some slightly affected, and let her take the hand of a person while I was mesmerising him and was producing no effect, a slight, or a strong, effect: and she has told the condition and its degree to a nicety, and always. I have never once known her wrong. Her sensation is as if an adhesive substance was upon the patient's hand: and she invariably says there is much, or little or no, "sticky stuff."

In Vol. II., p. 217, I remarked that—

"If her hand is brought upon the hand of any one who is in the mesmeric state, it invariably has a tendency to adhere to this, and in exact proportion to the intensity of the other's mesmeric state; if the state is deep, I cannot tear her hand away without the greatest difficulty, and she fancies that some strong adhesive matter binds her to the other, and the sensation to her is agreeable in exact proportion to the intensity of the adhesion. Even before persons are perfectly sent off she feels this sensation and this adhesive propensity, and for some time after they are awake." "In all the experiments of this kind vision was absolutely impossible."

By some occult sensibility they likewise may recognize their mesmeriser. See above, p. 234, and pp. 234, 236. This occult sensibility is astounding; for the patient referred to at p. 236,

"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 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."

The proper way to remove disturbances from the absence of the mesmeriser or the proximity of others is for all but the mesmeriser to withdraw, and the mesmeriser to approach the patient, take his hand, and continue to hold it and soothe him by every mark of kindness. If attempts to mesmerise do not irritate, they may be made: but frequently whether the state be marked by delirium, violent or not or merry, or by fatuity or stupor, the patient is for a time apparently quite insusceptible of true mesmeric influence. From time to time attempts to mesmerise him may be made by his mesmeriser. If sleep is induced, and maintained by the mesmeriser's contact or continued gazing, passing, &c., the patient may wake up in his natural state: but frequently relapses occur for a time. The deeper the sleep the better: and any means known to deepen it in the particular patient should be employed. I have seen some of these mishaps, and they have all been soon removed, though I can conceive that if a person is strongly predisposed to insanity, or idiocy, or fits, terror thus induced may give rise to any of them more or less permanently, just as terror from other causes is known to produce them. There is occasionally so much depression, paleness, faintness, and feebleness of pulse in these cases, that, during the occurrence and afterwards, wine is required and borne in quantities which could not be borne at other times. It in general aggravates the symptoms if another person attempt to assist, unless he has mesmerised the patient on other occasions, or is liked by the patient in the natural state: and it often aggravates even then. Decidedly nothing can be worse in a case of mesmeric dislike than for others to go up to the patient and try to soothe him: and yet all generally surround the patient and try all sorts of means; and probably a medical man, ignorant of mesmerism, proposes bleeding, cupping, purging, &c., when the mesmeriser has only to keep all at a distance, take the patient's hand, and above all to *breathe* (not blow) *very softly* upon the patient, especially on his face and bosom, to speak kindly, and he will at last see all come right. Public exhibitions must in many cases derange mesmeric phenomena, especially if strangers approach and behave ill.

We may generally prevent the ill effects of the absence of the mesmeriser or the proximity of others by kindly accustoming the patient to both at the very beginning;* and we ought to avoid all things which can excite whims and fancies

* See No. XVIII., p. 116.

in patients, and therefore say nothing in their presence that can lead to cross-mesmerism. So strong is the power of imagination in sleep-waking that cross-mesmerism and endless annoyances may result in the majority of patients from carelessness. See above, p. 239

Phenomena of the same class as those of cross-mesmerism and dependant upon all the same circumstances in different cases are those of one or more persons only being able to mesmerise an individual, or one or more only being able to awake him. And these difficulties arise so generally from fancy, that generally they may be at length prevented or overcome. The young lady, whose mesmeric jealousy was so extraordinary (see above, p. 238), could be mesmerised by no one but myself, and declared in her sleep-waking that no other person would ever be able, and that attempts would be most injurious to her. Every attempt did fail and irritate her. But, when it was positively out of my power to mesmerise her any longer, her sister mesmerised her successfully and advantageously; and, when her sister married, her maid succeeded.

To the same class belongs the difficulty or impossibility of sending a patient off when others or certain others are present or at least very near. This difficulty also may be gradually overcome in almost every instance. The same equally holds of the difficulty or impossibility for others or certain others to wake a patient. When the person who produced the sleep-waking is absent and another cannot wake the patient, a good plan is for the other to mesmerise the patient, if this is borne; and thus bring him under his own influence, and then attempt to wake him. I have recorded some curious facts of this kind.

“On the 6th of May, I could not wake Miss Collins, so drowsy was she, and she answered questions faintly. This probably arose from there having been several persons all the morning in the little room: for very susceptible persons feel the influence of all around them. I have had several patients who went to sleep without any mesmeric process if several others were near them and all was quiet: some, as Rosina, it was very difficult to wake if others were near them, and her I was obliged always to remove to a part of the room away from every body, if I wished her to wake soon after my experiments had been made upon her,—and the more that were made the better Rosina always was. Miss C. had arrived as usual at ten, and I was obliged to leave her and her aunt between one and two o'clock. Dr. Engledue attempted to wake her at a quarter past six, but she went into a modification of the state which I have just described. She wandered about with her eyes open, perfectly lost, and could not be roused. This all arose from one attempting to wake her who had not sent her to sleep; for I had sent her to sleep in the morning. I returned home at about seven, made a few passes before her, so as

to send her to sleep and bring her under *my* influence, and then woke her into her natural state with perfect ease. On another occasion Dr. Engledue had sent her to sleep by one pass after she had awakened spontaneously in my absence. I had not sent her to sleep in the morning by less than several; and it was usual for a second sleep to be induced by fewer passes than the first. I did not know that he had sent her to sleep, and I attempted to wake her, but brought on the half-waking delirious state, and had to send her to sleep again, and wake her again, twice, before I could wake her into the natural state. When patients wake imperfectly and in this derangement, the proper plan is to send them to sleep again, and then wake them. Occasionally it is difficult for a time to send them asleep, and we have to wait before the attempt can be renewed successfully. Sometimes they are half awakened again and again, and it is necessary to send them to sleep frequently, or allow them to sleep a long while, before waking measures wake them into their natural state. After this long sleep of eight hours, she slept better at night than usual:—a common fact, but very convincing of the truth and composing powers of mesmerism. The diminution of excitability by the mesmeric sleep appears to render subsequent natural sleep more easy, and she was always the better the longer her mesmeric sleep, as well as the more she chattered. The same occurrence took place the next day spontaneously; and in all probability from the disturbance it had produced in her the day before. She passed spontaneously from her sleep into this state, and I had to make passes for five minutes before her eyes closed, and even then the state continued, and she protested, as they generally do in this condition, that she was not asleep; but by continuing passes I soon sent her into her ordinary mesmeric sleep, and in two hours attempted to wake her and succeeded. In her mesmeric sleep she remembered all that had transpired in the delirious state. Frequently there is no remembrance of it.

“On another occasion, some time after I had sent her to sleep, she awoke spontaneously, and Dr. Engledue sent her to sleep again, and she passed into a deep coma, from which neither he nor I could wake her. At five in the afternoon I returned, and again tried in vain, as I found he had been doing. About six o'clock she became restless, spoke, said she wished to be awakened, told Dr. Engledue that she had a headache, which would be removed by passes made over her head with both hands, then breathing on her eyelids and around her head, and then blowing in her face. All this did remove her headache, but produced the half-waking delirious state; so that she said she was awake and must go home, put her shawl over her cap, omitting to put on her bonnet, and remembered both writing a letter to her father in the mesmeric state, and its contents, though in her ordinary waking condition she is ignorant of the whole. I now made downward passes before her, and at once sent her to sleep; and immediately awoke her by blowing in her face,—the whole not occupying a minute.

“One day I made her mesmerise herself with my hand. This

brought on the same half-waking cross state; from which I could extricate her only by making downward passes before her, and bringing her into a mesmeric state in relation with myself.

"If, after one of us had sent her to sleep, the other half-awoke her into this state, and this other called to her, she went to him; but the moment the first called her, she left the other and went to the first: shewing the greater attraction to the party whose mesmeric influence had been most exerted. But if the other now made passes and sent her off, and the first half-woke her and called her, she went to him, but left him as soon as the other called.

"The disturbance of this state was one day such, that she told me afterwards she had seen each of us green. I recollect in a case of pain of the head in a young lady, objects frequently looked of a blue color. In this state Miss C, would not allow any other than the one who had sent her to sleep or half-wakened her to touch her; and, on being fully awakened one day, was astonished at hearing a lady say, 'Why she's let me touch her.' In her half-wakened state she had not permitted it, but was ignorant of this when awake. Just so was she astonished, like the patient at Nottingham who stared when awakened after the amputation of his leg, if she was awakened in one room into which she had been led in her sleep from another. In the simple dreamy state, she would take the hand of any one whom she mistook for the person she was dreaming of, and who was always one she was fond of,—one of her brothers, or a female friend."*

The last sentence shews how much depends upon the mere feelings. When Rosina (Vol. II., pp. 219—224), in her dreamy sleep-waking mistook a person for any one she loved, she felt him warm and was happy; if she mistook him,—even me, her mesmeriser, as she did if I excited Pride or Destructiveness,—for one she disliked, she felt him cold and was angrily disturbed. Fancy worked all. The deafness to all but the voice of the mesmeriser is merely the result of mesmeric attachment and abstraction; and may sometimes be removed by resolution.†

In regard to an organ of rigidity (see p. 225), this is very unlikely. Some sleepwakers are very angry if their head is touched anywhere: and this probably is the explanation of the excitement when the finger was applied over Benevolence. When the fingers were applied in the region of Self-esteem or Firmness, and rigidity ensued, the effect might be the greater. Sleepwakers often grow rigid if displeased: and I have seen this effect when Self-esteem, and heard of it when Firmness, was excited. The expression of each was immobility, so that we call a proud person stiff, and a determined person firm.

The existence of a mesmeric fluid is pure hypothesis.

* See Vol. III., p. 473, &c.

† See Vol III., p. 329, and 360—362, &c.

The phenomena may depend upon a peculiar matter, or upon a peculiar state of some matter which is the source of other phenomena of nature. I think it best always to speak of phenomena only, and to say power, property, or force, which gives rise to them. We have no proof of a nervous fluid, an electric fluid, a soul, &c. The respective phenomena of mesmerism, electricity, heat, life common to vegetables and animals, and the mental phenomena of intellect, feeling, and will of the animal kingdom, may result from properties of ordinary matter peculiarly circumstanced, and, in the case of living beings, peculiarly composed, organized, and circumstanced, in regard to external circumstances, or may depend upon a peculiar matter in ordinary matter; but we see them only as phenomena of ordinary matter, and the peculiar matter is imaginary only. As to what clairvoyants say, they may say what they like on matters where there is no means of ascertaining whether they are right or wrong. The phenomena of light seem to depend upon the vibrations of some matter: but what this is, and whether the same holds good of the other phenomena of heat, electricity, gravitation, life, mind, in various circumstances, we know not. We have no right to speak of these but as the result of conditions of common matter.

I know no reason for believing that particular persons are disposed to bring out particular phenomena in patients. This affair, as far as I have observed, depends upon the patient: and I have looked rigorously into the subject. Inferences are too often drawn in mesmerism, as in medicine, from imperfectly investigating and from too few occurrences. The declarations of mesmerised patients thought to be clairvoyant upon these matters is not worth a moment's consideration. I am satisfied of the truth of clairvoyance—of an occult power of foreknowing changes in the patient's own health that are not cognizable to others; of knowing things distant and things past; and sometimes, though rarely, events to come. But I am sure that most clairvoyants imagine much, speak the impressions of their natural state or of those about them, and may be led to any fancy. Some talk Swedenborgianism: some Roman Catholicism: some Calvinism: some Deism: some Atheism: some prescribe homœopathy, some allopathy. Cerebral sympathy—a fact totally unknown to the medical world, is continually mistaken for clairvoyance, and the opinions of patients may thus be sympathetically those of their mesmerisers. They will deceive from vanity or love of money or even of fun. Many patients pretend to the power who have it not at all, and those really possessed of it in some

degree or other pretend to it when it is not in action. I first noticed this in 1838, and have seen it every month from that to the present time.

III. On the Ancient Magic Crystal, and its Connexion with Mesmerism. By Mr. HOCKLEY.

“My brethren, there are men who, whether designedly or not, are in league with the fallen spirits—*wizards* and *necromancers*, using *enchantment* and *divination*, and producing divers effects beyond the power of man—real and natural effects, by the *help of the devil*, upon both the minds and bodies of their fellow-creatures. I shall endeavour this evening, by God’s help, to follow that branch of the subject, and to shew you what I conceive to be the connexion between the agency of those fallen spirits and the *lying wonders* performed in these later times, amongst which I have no hesitation in reckoning this *mesmerism*, which is now performing its real effects—real, supernatural, but *diabolical*.”—Rev. HUGH M’NEIL, Liverpool, April, 1842.

“Were we to believe nothing but what we could perfectly comprehend, not only our stock of knowledge in all the branches of learning would be shrunk up to nothing, but even the affairs of common life could not be carried on.”—TUCKER.

TO THE EDITORS OF THE ZOIST.

THE surprizing coincidence of the phenomena elicited by the ancient practice of invocation by the crystal with the later discoveries of animal magnetism has for some years attracted the attention of the curious, and I have long been desirous of seeing the subject investigated by some of your able contributors with the attention which it eminently deserves: and, although there may be cause to fear that those opponents of mesmerism who, like the Rev. Mr. M’Neil, are already too prone to attribute to satanic agency every thing connected with animal magnetism which is beyond their limited comprehension might, by its apparent alliance to the art of divination by the crystal, find an additional reason for denouncing it; yet, considering that the very surprizing revelations made by clairvoyants under magnetic influence, whether attributable “to the agency of spiritual beings” or to “the divinity that stirs within us and points out an hereafter,” have opened a wide field of enquiry into some of the hitherto least understood arcana of psychology, and that many of your readers, whether rationalists or spiritualists, notwithstanding the rhapsodies of the above learned and reverend gentleman, may feel desirous of investigating those occult laws of nature which, in spite of the poet, yet “lie hid in night,” I have been induced, upon a perusal of Gamma’s article in the last number but one of *The Zoist*, to offer the following notes upon the subject, trusting they may prove the germ of a more full and able essay by one of your learned correspondents.

It would trespass too much upon your space to attempt to elucidate the origin and various modes of divination by the crystal, of the antiquity and wide-spread belief in which there exist innumerable testimonies, sacred and profane; from the divine responses by the Urim and Thummim, mentioned in the Old Testament,* to Josephus, who in his history declares it to be more than 200 years since the stones of the ephod had given an answer by their extraordinary lustre; and from Porphyry, Iamblichus, and Psellus, to the magicians of Cairo and the peepers and speculators in England at the present day. With respect to the "superstitious rites, the long fastings, the mystical words, the concentric circles, the perfumes,"† which "I" deems only worthy of the knaves who employed them, it is to be regretted that many mesmerists, who justly deprecate their favourite science being deemed a deception and its professors impostors, yet so readily bestow the same abusive epithets indiscriminately upon the advocates of any doctrine which may be opposed to their own preconceived opinions. It is to be remembered that divination by the crystal is, more than any other species of modern magic, derived immediately from the Jews—a people whose numerous ceremonies of the same kind were enjoined, we are taught to believe, by divine command; and their followers, the Cabalists, though not perhaps strictly speaking the utili-

* It would seem from the observations of Sir Gardner Wilkinson that this form of divination was employed by the Egyptians before the time of Moses. Not only the form, but the symbols, and even titles, connected with it, are all related to those of Egypt. The Urim and Thummim, connected with, if not part of the breast-plate of judgment of the High Priest (Exodus xxviii., 30), and interpreted as Light and Truth, or Revelation and Truth, correspond most remarkably with the figure of Re (the Sun) and Thmei (Truth) in the breast-plate of the Egyptian priest: and Ælian and Diodorus Sicidus are quoted as authorities for the custom of the Egyptian priest when acting as arch-judge, hanging around his neck a sapphire stone which was called Truth. (*Manners and Customs of the Ancient Egyptians*, ii., 22, v. 28.)

Good accounts of the Urim and Thummim, or rather of what is understood concerning them, may be found in Winer's *Biblisches Realverterbuch*. In the Rev. D. Kitto's *Cyclopædia of Biblical Literature*, are extracted the observations and wood-cuts of Sir Gardner Wilkinson, before whose researches ultra-theologians endeavoured to make the world believe that the immense and ancient Egyptian nation had only copied the Jews, whose Urim and Thummim they had learnt after Solomon had married a daughter of Pharaoh! Dr. Kitto, though we dare say quite orthodox, is not among these, but cheerfully admits the force of Sir G. Wilkinson's observations: just as other orthodox divines cheerfully allow us to admit the fact of the existence of the countless worlds for millions of years, and of the sun not going round the earth but the earth round the sun, and to agree with the Chevalier Bunsen and others that the current views of history derived from the Old Testament are untepeable.—*Zoist*.

† "I" is rather unfortunate in his "most approved modern author." Barrett was a mere book-maker, and his *Magus* (the original MS. of which was for years in my possession) is a transcript from Agrippa and a MS. of Rabbi Solomon, and the conjurations therein given were never intended for crystal work.

tarians of their day, yet remembering "how much better it is to get wisdom than gold, and understanding rather than fine silver,"* were diligent investigators of the occult properties of nature, and the efficacy of their "concentric circles" we must leave undecided until it can be explained how an invisible line drawn across the path of a somnambulist instantaneously arrests his progress—a fact which, although of daily occurrence, as yet remains equally inexplicable. Of the use of strict previous fasting we have continued examples from Exodus xxxiv., 28, where Moses "did neither eat bread nor drink water," to Matthew iv., where Jesus "led up of the spirit into the wilderness fasted forty days and forty nights." Now as Jesus was "harmless, undefiled, and separate from sinners,"—had no fleshly lust to mortify—no sluggishness of spirit to overcome, why then did he fast? Fasting was also enjoined to the candidates previously to their admission to the ancient mysteries; thus proving how old is the belief that the rude health, so needful for the laborious struggles of every-day life, is incompatible (as mesmerists also experience) with a high degree of spiritual perception and clairvoyance, but that by such fasting, prayer, and other purifications, it is possible to attain an insight into physical causes, which by constant contemplation becomes at length an intuitive perception. And passing over for the present the esoteric doctrine of the vestments and pentacles, it must be observed that the extraordinary, though little known and appreciated, properties of perfumes derived from the animal, vegetable, and mineral kingdoms, has long been known to students in the occult sciences, and amongst others the following remarkable relation is to be found in Eckhartshausen's *Key to Magic*, p. 57; Munich, 1791; and is thus related by Jung-Stilling in his admirable theory of Pneumatology.†

"Eckhartshausen became acquainted with a Scotsman, who, though he meddled not with the conjuration of spirits, and such like charlatanry, had learned however a remarkable piece of art from a Jew, which he communicated also to Eckhartshausen, and made the experiment with him, which is surprising and worthy of perusal. He that wishes to raise, and see any particular spirit, must prepare himself for it, for some days together, both spiritually and physically. There are also particular and remarkable requisites and relations necessary betwixt such a spirit and the person who wishes to see it; relations which cannot be otherwise explained than on the ground of the intervention of some secret influence from

* Proverbs xvi., 16.

† Longman, 12mo., p. 200; 1834.

the invisible world. After all these preparations, a vapour is produced in a room, from certain materials, which Eckhartshausen with propriety does not divulge on account of the dangerous abuse which might be made of it, which visibly forms itself into a figure which bears a resemblance to that which the person wishes to see. In this there is no question of any magic-lantern or optical artifice, but the vapour really forms a human figure, similar to that which the individual desires to behold. I will now insert the conclusion of the story in Eckhartshausen's own words.

“Some time after the departure of the Scotsman, I made the experiment for one of my friends. He saw as I did, and had the same sensations.

“The observations that we made were these; as soon as the ingredients were thrown into the chafing dish, a whitish body forms itself, that seems to hover above the chafing dish as large as life.

“It possesses the likeness of the person whom it is wished to see, only the visage is of an ashy paleness.

“On approaching the figure, one is conscious of a resistance similar to what is felt when going against a strong wind, which drives one back.

“If one speaks with it one remembers no more distinctly what is spoken; and when the appearance vanishes, one feels as if awaking from a dream; the head is stupified, and a contraction is felt in the abdomen. It is also very singular that the same appearance presents itself when one is in the dark, or when looking upon dark objects.

“The unpleasantness of this sensation was the reason why I was unwilling to repeat the experiment, although often urged to do so by many persons.

“A young gentleman once came to me, and would *par force* see this phenomenon. As he was a person of tender nerves and lively imagination, I was the more reluctant to comply with his request, and asked the advice of a very experienced physician, to whom I revealed the whole mystery. He maintained that the narcotic ingredients, which formed the figure, must of necessity violently affect the imagination, and might be very injurious according to circumstances; he also believed that the preparation which was prescribed contributed much to excite the imagination, and told me to make the trial for myself with a very small quantity and without any preparation whatever. I did so one day after dinner,*

* It is surprizing that Eckhartshausen should have thus violated the rules expressly laid down for his guidance, and then complain of the unpleasant sensations he experienced.

when the physician had been dining with me; but scarcely had I cast the quantum of ingredients into the chafing dish, when a figure presented itself. I was however seized with such a horror, that I was obliged to leave the room. I was very ill during three hours, and thought I saw the figure always before me. Towards evening, after inhaling the fumes of vinegar, and drinking it with water, I was better again, but for three weeks after I felt a debility; and the strangest part of the matter is, that when I remember the circumstance, and look for some time upon any dark object, this ashy pale figure presents itself very vividly to my sight. After this I no longer dared to make any experiments with it.'*"

And in support of this singular development of the hidden properties of nature, the following curious receipt, "*How to make a Ghost*," is extracted from the *Monthly Magazine* for June, 1848:—"If chloride of barium is put upon a plate in a dark cellar, and the hand placed beneath it, so soon as the warmth of the hand has penetrated the plate, the form of the hand is delineated in phosphoric delineations on the upper surface of the plate." Thus the heat communicated by the hand to the chloride of barium gives rise to certain luminous emanations, which have the extraordinary property of seizing at the same time the form of that which gave them birth, and proves that the minutest atom of creation possesses elementary powers which it would be far wiser to attempt to explain than to deny.†

In this mode of divination, crystal has not solely been

* See also a very singular narrative by John Howison, Esq., of the East India Company's Service, in his *Foreign Scenes and Travelling Reminiscences*. London, 1825.

† Of the desirableness of investigating the physiological influence of perfumes, gases, and exhalations, there can be no doubt: and, in the history of witchcraft and of ancient divination, we find these influences so closely connected with quasi-mesmeric phenomena, that the recent discoveries of anæsthetic agents—"weak masters though they be,"—that took so many by surprize, only came as instalments of the expectations and partial fulfilment of the predictions of observers of mesmeric nature and students of its antiquities. At the same time, there is nothing in the anecdote of Eckharthausen as related with its unspecified drugs and uncertified results, that enables us to say that it is more than a case of intoxication by narcotics. It is very unsafe to say positively what influences and incidents will not produce the mesmeric states: but caution is always required in judging of matters so liable to mistake; above all, we have a right to demand the best evidence in the best form so far as obtainable.

If the illustration said to be gained from the experiment with the plate of *barium* goes for anything, it goes to prove that the image in the vapour was that of the experimenter himself: and "ashy paleness" and "stupified head," not to say alarm, may account for the non-recognition of it. If the warmth of the hand gave rise to emanations, these must, we suppose, take place at the portions warmed by the hand, and therefore represent its figure.—*Zoist*.

used; its scarcity and the difficulty of cutting having caused it, from the earliest ages, to be superseded by olive-oil, black liquids, glass, and particularly by bottles and basins of water. Porphyry, under the heads of Hydro-and Lecano-mancy, says that demons were compelled by invocatory songs to enter a vessel filled with water, and give answers to the questions propounded, or represent therein the issue of any required event. Pællus also states that the Assyrians were much addicted to prophesying in a basin of water. And Dr. Kerner relates* that the Seeress of Prevorst appeared to him to have had her inner or spiritual eye excited by soap-bubbles, glass mirrors, &c. Dr. K. relates that, "a child happening to blow soap-bubbles, she exclaimed, 'Ah, my God! I behold in the bubbles every thing I think of, although it be distant, not in little, but as large as life; but it frightens me.' I then made a soap-bubble, and bade her look for her child that was far away. She said she saw him in bed, and it gave her much pleasure. At another time she saw my wife, who was in another house, and described precisely the situation she was in at the moment—a point I took care immediately to ascertain. She was however with difficulty induced to look into these soap-bubbles. She seemed to shudder, and she was afraid that she might see something that would alarm her. In one of these she once saw a small coffin standing before a neighbouring house. At that time there was no child sick; but shortly after the lady who lived there was confined; the child lived but a few months, and Mrs. K. saw it carried from the house in a coffin. If we wished her to recall dreams which she had forgotten, it was only necessary to make her look at a soap-bubble, and her memory of them immediately returned. She often saw persons that were about to arrive at the house, in a glass of water; but when she was invited to this sort of divination, and did it unwillingly, *she was sometimes mistaken.*"

Aubrey, in his *Miscellanies*,† gives the form of the crystals as commonly used in his time. Dr. Dee used several stones, one of which is now in Case No. 20, of the Mineral Room, at the British Museum; it belonged, with his MSS., to the collection of Sir R. Cotton; another, composed apparently of a flat circular and highly-polished piece of Cannel coal, about six inches in diameter, came to the hands of Lord Peterborough, and from thence passed into the possession of Horace

* *Seeress of Prevorst*, p. 74. London, 1845.

† *Miscellanies by J. Aubrey, Esq.*, 8vo., 1696, p. 128.

Walpole, and was sold at the Strawberry-hill Sale, in 1842, and most probably was the one alluded to by Butler.*

Upon referring to that very remarkable and scarce work, entitled "A true and faithful Relation of what passed between Dr. John Dee and some Spirits,"† edited by the learned Dr. Merie Casaubon, which although a goodly folio of 500 pages, formed but a small portion of Dr. Dee's Experiments, or as he termed them, "Actions;" yet sufficiently attest that both Dee and Kelly (his seer) were *firm believers* in the truth of their researches; and the very singular coincidences arising from a perusal of this work with the revelations made to Dr. Kerner by the Seeress of Prevorst, and by the somnambulist described in Dr. Henry Werner's work, entitled, "Guardian Spirits; or, Remarkable Cases of Vision by two Seeresses into the Spiritual World,"‡ will well repay an attentive perusal, although, unfortunately, it would occupy too much of your valuable space to allow of parallel passages from such voluminous works.§

Dr. Collyer, the able lecturer on mesmerism, appears to see the subject only in a rationalist point of view, and in support of his theory, gives, in his Psychography, or the embodiment of thought, the following account of a modern magical experiment performed at the instance of Lord Prudhoe and Major Felix, a British officer, when travelling in Egypt, who were among the first persons who astonished the European world with their report of the magic mirror experiment; being men of high character and sense, their statement created a considerable sensation, (although a matter of almost daily occurrence in many parts of England, especially in Lancashire), and was first reported by the interlocutors in the Noctes Ambrosianæ of *Blackwood's Magazine*, for August, 1831.||

"Lord Prudhoe and Major Felix, being at Cairo last

* *Hudibras*, Canto III., line 631.

"Kelly did all his feats upon
The devil's looking-glass a stone,
Where, playing with him at bo-peep,
He solved all question ne'er so deep."

† London. Folio: 1659.

‡ Stuttgart, 1839. New York, 1847. Translated by A. E. Ford.

§ Dr. Dee relates in his Diary, published by the Camden Society in 1842: "16th March, 1575. Her Majestie (Elizabeth) willed me to fetch my glass so famous, and to show unto her some of the properties of it, which I did; her Majestie, being taken down from her horse by the Earle of Leicester, did see some of the properties of that glass, to her Majestie's great contentment and delight."

|| See also an article in No. 356 of *Chambers's Edinburgh Journal*, which contains an account of some of the Egyptian magicians' failures.

autumn, on their return from Abyssinia, where they picked up much of that information which has been worked up so well by Captain Bond Head, in his life of Bruce, found the town in a state of extraordinary excitement, in consequence of the recent arrival in those parts of a celebrated magician, from the centre of Africa, somewhere in the neighbourhood of the mountains of the moon. It was universally said, and generally believed, that this character possessed and exercised the power of shewing to any visitor who chose to comply with his terms, any person, dead or living, whom the same visitor pleased to name. The English travellers, after abundant enquiries and some scruples, repaired to his residence, paid their fees, and were admitted to his *sanctum*. They found themselves in the presence of a very handsome young Moor, with a very long black beard, a crimson caftan, a snow-white turban, blue trousers, and yellow slippers, sitting cross-legged on a Turkey carpet three feet square, with a cherry stalk in his mouth, a cup of coffee at his left elbow, a diamond-hafted dagger in his girdle, and in his right hand a large volume clasped with brazen clasps. On hearing their errand, he arose and kindled some spices on a sort of small altar in the middle of the room; he then walked round the altar for half an hour or so, muttering words, to them unintelligible; and having at length drawn three lines of chalk about the altar, and placed himself upright beside the flame, desired them to seek a *seer*, and he was ready to gratify them in all their desires. There were in the olden days whole schools of magicians here in Europe, who could do nothing in this line without the intervention of a *pure seer*, to wit, a *maiden's eye*. This African belongs to the same fraternity. He made them understand that nothing could be done until a virgin's eye was placed at his disposal; he bade them go out in the streets of Cairo, and fetch any child they fancied under ten years of age. They did so; and after walking about for half an hour, selected an Arab boy, not apparently above eight, whom they found playing at marbles; they bribed him with a few halfpence, and took him with them to the studio of the African Roger Bacon; the child was much frightened at the smoke, and the smell, and the chatter, but by and by he sucked his sugar candy, and recovered his tranquillity; and the magician made him seat himself under a window, *the only one that had not been darkened*, and poured out a table-spoonful of *some black liquid into the boy's right hand*, and bade him hold the hand steady, and keep his eye fixed upon the surface of the liquid; ('here,' the doctor says, as with the magic mirrors of old, 'is the medium used to embody the idea, which has been conveyed

by the operator to persons in correspondence; the angle of direction from the boy's mind, must be in accordance with the angle from the person in correspondence;') and then resuming his old station by the brazier, sung out for several minutes on end, 'What do you see? Allah bismillah—what do you see?' All the while the smoke curled up faster and faster; presently the lad said, 'Bismillah, I see a horse—a horseman—I see two horsemen—I see three—I see four—five—six—I see seven horsemen, and the seventh is a sultan!' 'Has he a flag?' cried the magician. 'He has three,' answered the boy. 'Tis well,' says the other; 'now halt.' And with that he laid the stick right across the fire, and standing up, addressed the travellers in these words: 'Name your name; be it of those that are upon the earth, or of those that are beneath it; be it Frank, Moor, Turk, or Indian, prince or beggar, living and breathing, or solved into the dust of Adam, three thousand years ago; speak, and this boy shall behold and describe.'

"The first name was *William Shakespear*. The magician made three reverences towards the window, waved his wand nine times, sang out something beyond their interpretation, and at length called out, 'Boy, what do you behold?' 'The sultan alone remains,' said the child; 'and beside him I see a pale-faced Frank—but not dressed like these Franks—with *large eyes*, a pointed beard, a tall hat, roses on his shoes, and a short mantle! The other asked for *Francis Arouet de Voltaire*, and the boy immediately described a lean, old, yellow-faced Frank, with a huge brown wig, a nutmeg-grater profile, spindle shanks, buckled shoes, and a gold snuff box. Lord Prudhoe now named *Archdeacon Wrangham*, and the Arab boy made answer and said, 'I perceive a tall grey-haired Frank, with a black-silk petticoat, walking in a garden with a book in his hand,—he is reading in the book; his eyes are bright and gleaming, his teeth are white; he is the happiest looking Frank I ever beheld!' Major Felix now named a brother of his, who is in the cavalry of the East India Company, in the presidency of Madras; the magician signed, and the boy again answered, 'I see a red-haired Frank, with a short red jacket and white trousers; he is standing by the sea-shore, and behind him there is a black man in a turban holding a beautiful horse richly caparisoned!' 'God in heaven!' cried Major Felix. 'Nay,' the boy resumed, 'this is an old Frank; he has turned round while you are speaking, and by Allah he has but one arm!' Major Felix's brother lost his arm in the campaign of Ava."

"It is here evident," says Dr. Collyer, "that he did not

see any real spirit or apparition, but merely the *embodied idea* of the travellers, who depicted in their minds the image of Shakespear as he is *generally* represented, &c., &c.

Dr. Collyer then proceeds to state that he has proved the "possibility of mental transfer" beyond the remotest chance of doubt: he relates several experiments in which the recipients exactly described what the spectators wished them to perceive, it being necessary that the latter should form clear and vivid images, in their own minds, of what was to be seen by the patients. One of these experiments is described as follows:—

"New York, Feb. 1841.

"Magnetized Miss———; found her condition one of the most exalted. At the request of her father, who is one of the most eminent artists in the country, I brought before her *spiritual* vision the shade of Napoleon, whom she recognized at once, then Byron and Alexander the Great; the experiment was performed with much care, so that she could not have previously known our intention. I repeated the experiment on a series of persons with a like success. I was obliged to embody the image of those personages in my own mind, before they could be recognized by the recipients; whose brain during the congestive state was so sentient, that the impression was conveyed to the mind, similar to the photographic process of Daguerre."

In the *Albany Argus*, Dr. Collyer says, "I have always advocated the philosophy, that the nervous fluid was governed by the same code of laws which governed heat, light, &c., as radiation and reflection actually made a lady perform the same class of phenomena which is the wonder of travellers in the East. She was desired to look into a cup of molasses (any other dark liquid will answer the same purpose) and when the angle of incidence from my brain was equal to the angle of reflection from her brain, she distinctly saw the image of my thoughts at the point of coincidence, and gave minute descriptions of many persons whom she could have no idea of; she saw the persons and things in the fluid, only when the angles of thought converged."

With due deference to Dr. Collyer, is it not most probable that these ladies were influenced by the well known mental control which magnetizers possess over their patients, and which has been aptly termed "suggestive dreaming?" Upon considering the relations just made it cannot for a moment be supposed that Lord Prudhoe and Major Felix could have heard the persons and costumes thus described, in the same sequence in which they were formed in their own minds,

without remarking the coincidence; still less could Major Felix have felt such astonishment at the description of his brother, with the accessories of the red-haired Frank, &c., when, according to Dr. Collyer's theory, it was merely the reflex of his own imagination.

Mr. Salt, the late British Consul, a gentleman intimately acquainted with the language, people, and country, and less liable to be deceived than a passing traveller, found himself completely puzzled on many occasions by the results of the magic mirror experiment. Having once, for example, private reasons for believing that some one of his servants had stolen various articles of property; Mr. Salt sent for a celebrated Mugh'-reb'-ee magician, with the view of intimidating the suspected person, and causing him voluntarily to confess if he were really guilty: the magician came, and at once declared that he would cause the exact image of the guilty person to appear to any boy not above the age of puberty. A boy was taken incidentally from a band of several of them at work in Mr. Salt's garden, the forms were gone through and the magic mirror properly formed; after seeing various images, the boy finally described from the mirror the guilty person, stature, dress, and countenance; said that he knew him, and ran down into the garden, where he apprehended one of the labourers, who, when brought before his master, immediately confessed that he was the thief.

Mr. Lane, the eminent Orientalist, who lived for several years in Egypt, and witnessed personally the operations of the Egyptian magicians, of which he has published many curious relations: states, that on one occasion the magicians' performances were ridiculed by an Englishman present, who said that nothing would satisfy him but a correct description of his own father, of whom he was sure no one of the company had any knowledge. The sceptic was a little staggered when the boy described the man in a frank dress, with his hand placed to his head, wearing spectacles, and with one foot on the ground, and the other raised behind him, as if he were stepping down from a seat.

The description was exactly true in every respect, the peculiar position of the hand was caused by an almost continual head-ache, and that of the foot by a stiff knee caused by a fall from a horse in hunting.

I am assured, continues Mr. Lane, that on this occasion, the boy described accurately each person and thing that was called for, and I might add several other cases in which the same magician has excited astonishment in the sober minds of Englishmen of my acquaintance. Mr. Lane candidly con-

fesses that there is a mystery in the matter to which he cannot discover any clue. How then are such phenomena, so perfectly coincident with the higher order of mesmeric clairvoyance as developed by Alexis Didier, and by Mr. Hands's patient, as recorded in No. XXV. of *The Zoist*? Dr. Collyer would certainly confess that it is utterly improbable, that these gentlemen should have been in that peculiar position in respect to the boy-seer, that the angle of incidence in all these cases equalled the angle of reflexion, and a very slight perusal of Dr. Dee's work, will convince the reader, that Dr. Dee could not have been so besotted during more than twenty years experiments (with different seers) not to have discovered that the visions and *responses* given by the crystal were but the embodiment of his own thoughts.

That the phenomena thus elicited has a closer connexion with the spiritual world than the rationalists of the present day are disposed to allow: the following extracts are given from that remarkable piece of autobiography, *William Lilly's History of his Life and Times, from the year 1602 to 1681*.

"All the ancient astrologers of England were much startled and confounded at my manner of writing, especially old Mr. Wm. Hodges, who lived near Wolverhampton, he swore I did more by astrology than he could do by the crystal and use thereof, which indeed he understood as well as any one in England. His angels were Raphael, Gabriel, and Uriel. John Scott, my partner, having occasions into Staffordshire, addressed himself for a month or six weeks to Hodges, assisted him to dress his patients, let blood, &c., being to return to London, he desired Hodges to shew him the person and features of the woman he should marry. Hodges carries him into a field not far from his house, pulls out his crystal, bids Scott set his foot to his, and after a while wishes him to inspect the crystal, and observe what he saw there. 'I see,' said Scott, 'a ruddy complexioned wench in a red waistcoat, drawing a can of beer.' 'She must be your wife,' said Hodges. 'You are mistaken, Sir,' said Scott, 'I am, so soon as I come to London, to marry a tall gentlewoman in the Old Bailey.' 'You must marry the red-waistcoat,' said Hodges. Scott leaves the country, comes up to London, finds his gentlewoman married. Two years after, going unto Dover, on his return, he refreshed himself at an inn in Canterbury; as he came into the hall or first room thereof, he mistook the room, and went into the buttery, where he espied a maid, described by Hodges as aforesaid, drawing a can of beer, &c. He then more narrowly viewed her person and habit, found her in all parts to be the same as Hodges had

described ; after which he became a suitor unto her, and was married unto her, which woman I have often seen ; this Scott related unto me several times, being a very honest person, and made great conscience of what he spoke. Another story of Hodges is as followeth, which I had related from a person who well knew the truth of it.

“ A neighbour gentleman of Hodges lost his horse ; who having Hodges’ advice for recovering of him, did again obtain him. Some years after, in a frolic, he thought to abuse him ; acquainting a neighbour therewith, viz., that he had formerly lost a horse, went to Hodges, recovered him again, but saith it was by chance, ‘ I might have had him without going unto him. I will leave some boy or other at the town’s-end with my horse, and then go to Hodges’ and enquire for him.’ He did so, gave his horse to a youth, with orders to walk him till he returned ; away he goes with his friend, salutes Hodges, thanks him for his former courtesy, and now desires the like, having lost a horse lately. Hodges, after some time passing, said, ‘ Sir, your horse is lost, and never to be recovered.’ ‘ I thought what skill you had,’ replies the gallant, ‘ my horse is in a lane at the town’s-end.’ With that Hodges swore, (as he was too much given into that vice,) ‘ Your horse is gone, and you will never have him again.’ The gentleman departed in great derision of Hodges, and went where he left his horse ; when he came there he found the boy fast asleep upon the ground, the boy’s arm in the bridle. He returns again to Hodges, desiring his aid, being sorry for his former abuse. Old Will swore, ‘ Begone, begone, go look for your horse.’ This business ended not so, for the malicious man brought Hodges into the Star Chamber for sorcery, bound him over to the assizes, put Hodges to great expence ; but by means of the Lord Dudley, if I remember aright, or some other person thereabouts, he overcame the gentleman and was acquitted.”

And again Lilly says, “ I was very familiar with one Sarah Skelhornē, who had been speculatrix unto one Arthur Gauntlett, about Gray’s Inn, a very lewd fellow, professing physick ; this Sarah had a perfect sight, *and indeed the best eyes for that purpose I ever yet did see.* This Sarah lived for a long time, even until her death, with one Mrs. Stockman, in the Isle of Purbeck, and died about sixteen years since. Her mistress one time being desirous to accompany her mother, the Lady Beaconsfield, unto London, who lived twelve miles from her habitation, caused Sarah to inspect her crystal, to see if she, viz., her mother was gone, yea or not ; the angels appeared and shewed her mother opening a

trunk and taking out a red waistcoat, whereby she perceived she was not gone. Next day she went to her mother's, and there, as she entered the chamber, she was opening a trunk, and had a red waistcoat in her hand."

Lilly wrote the account of his life to and by the request of Elias Ashmole, (the founder of the Ashmolean Museum, Oxford,) and in reference to these and similar relations, says, "I may seem to some to write *incredibilia*, be it so, but knowing unto whom, and for whose only sake I do write them, I am much comforted therewith, well knowing you are the most knowing man in these curiosities of any man now living in England."

So far as my own experience extends, I feel convinced that nothing approaching a transmission of thought takes place between the caller and the seer, in fact, the vision in the glass is often quite unconnected with what is passing in the minds of either. In this country the seer generally inspects the crystal for himself, and the object he perceives is known only to himself, and concerns alone his own private affairs. Upon referring to a diary I formerly kept, I find the following entry.*

"4 die, Oct. 9, 1834. This evening I charged my crystal (a glass sphere), and J—— N—— inspected it, she wished to see her mother who lived at Worcester. Upon commencing the call a second time, she perceived a straight streak of light, which appeared to open like a pair of compasses, and she then saw the head, and gradually the whole person of her mother, shoulders, waist, &c., but she could not see any feet. She described her mother as dressed in a green gown with yellow spots, and a purple silk handkerchief with blue spots over her shoulders, her dark hair parted over her forehead. She said her mother appeared to be well.

"M. inspected the crystal, but had no vision."

This J. N. was a young woman, about twenty years of age, and although I knew the purpose for which she inspected, yet having no knowledge of the absent party, it certainly could not be a transmission of my thought. But, says the rationalist, it was the embodiment of her own. Granted—

* Nothing is more likely than that John Lilly may have encountered and even have produced many genuine phenomena of the class now known as clairvoyance: but he is a confirmed charlatan, in whose hands truth itself,—to parody Burke,—loses half its goodness in losing all its purity. His autobiography is, nevertheless, capital; it reads like a foretaste of Defoe, and, as it is difficult to think that Defoe, as he wrote fiction, did not sometimes come to believe that what he related was fact, so Lilly, it is not at all impossible, was once or twice so far carried away by fervour and habit of invention as to feel as if he was telling the truth.—*Zoist*.

still the following experiment will shew even that might not have been the case.

“*© die*, Nov. 9, 1834. I charged the crystal for E. T. She wished to see a gentleman of her acquaintance (but a perfect stranger to myself), and who then resided a short distance from London. Upon my first charging the glass, she perceived only an eye looking at her; but upon repeating the charge, the whole face and body to the waist formed gradually. So distinctly did the vision appear, that she perceived even a scar he had on his right cheek, he was dressed in black, with *white* neckerchief and *white* shirt studs.

“I afterwards charged for another person, but they had no vision.”

In this case the speculatrix had never seen the party in question in any other than a black silk neckerchief and jet studs, but it afterwards appeared that the gentleman, being then in mourning for his deceased wife, he on Sundays wore a white neckcloth and diamond studs, a circumstance she was at the time perfectly unconscious of, and consequently the vision could not be the embodiment of her own thoughts. I will just add one more relation to prove the fallacy of Dr. C.'s opinion.

In 1842, an old and worthy friend, of whose strict veracity I have no possible reason to doubt, came from Burnham with a relative to transact some business in London, and during the time of my absence from home with his relation, he took up from sheer curiosity a small oval mounted crystal, which I had been using (without effect) shortly before, and then stood upon the table; and after examining it and trying to guess its use, he observed it to become clouded, this at first he attributed to his breath, but upon further observing it, the cloud, as he expressed it, appeared to open like a pair of ostrich's legs, which gradually resolved itself into the form of a skeleton. He has since told me that at the same time he felt so great an oppression of giddiness and alarm, that he immediately replaced the crystal, and was a considerable time before he could throw off the unpleasant sensations it had produced. It was not until nearly two years after this that he ventured to tell me the circumstance; but I could never by any means induce him to inspect it again. It is remarkable that a few months after this happened his relative, with whom I was absent, *died*.

In this case there was no embodiment of thought, no angle of incidence equalling the angle of reflexion, and it would be difficult to persuade my friend, a hale and hearty farmer of fifty, that at noon-day he was dreaming.

“Γ,” in p. 69 of *The Zoist*, considers this mode of divination as precisely analogous to one of Mr. Braid’s methods of inducing sleep; but in that he is most certainly in error; there is not the slightest analogy between Mr. Braid’s process of producing sleep by fatiguing the rectus and levator muscle of the eye, and the method of inspecting the crystal. Mr. Braid’s method is to fix a small but conspicuous object above the level of the eye, (the stopper of a bottle was the first object he employed,) and then desiring his subjects to fix their gaze steadfastly upon its outer extremity, their eyelids generally closed in sleep in a few minutes, often a few seconds, thus causing congestion by a rapid exhaustion of the natural sensibility of the retina and motive nerves of the eye and eyelids; or, in Mr. Braid’s own words, “My phenomena, I consider, arise entirely from the patient keeping his eyes fixed in one position, *and the greater the strain on them the better, and the mind rivetted to one idea.*”

On the contrary, when inspecting the crystal, it is held in the party’s hand, in the position most easy to himself, and he retains the full possession of his faculties and conversational powers. But if “Γ” is still wedded to his hypnotic theory, perhaps he will try a few experiments by squinting, say at a decanter stopper, and then favour us in the next *Zoist* with his revelations. As for the visions in the crystal being as “Γ” supposes, the result of merely “the earnest gaze and concentration of the mind to one idea;” as well might he assert that Sir John Herschell, Adams, or Gasparis, when scrutinizing every point of the starry heavens with telescopic eye, were self-hypnotized, and their resplendent discoveries, which have placed them foremost in the ranks of science, were but the revelations of a neuro-hypnotic trance.

For myself I am content to believe that the faith of our forefathers were not such “wretched superstitious absurdities;” and that “there are really things in nature of which our modern philosophy does not permit us to dream.”

London.

FRED. HOCKLEY.

IV. *Mesmerism and Chloroform in India.* By Dr. ELLIOTSON.

I EXTRACT the following from the *Calcutta Star*, of the 6th of last June:—

“MESMERISM.

“*To the Editor of the Madras Spectator.*

“Dear Sir,—Encouraged by the ready insertion which you gave to my last letter, detailing a successful case of pain-

less operation,* I now do myself the pleasure of recording in your columns a few remarks upon mesmerism, as a medical agent for the cure of chronic diseases.

"In the last report of the Calcutta Mesmeric Hospital,† that *enlightened physician*, Dr. Esdaile, mentions the successful application of this mysterious agent, in the case of a young man who had been dumb for a very considerable period: and, if my memory is correct, the aphonia was brought on from the administration to the youth of some poisonous drug, and hence the dumbness was very probably attributable to paralysis of the muscles of the larynx and tongue. Therefore I am induced to call the attention of the profession to the following case, which will make evident the value of mesmerism in other forms of paralysis.

"A fine healthy Sepoy (a native of Hindostan) was admitted into hospital, with complete loss of motion and sensibility in the right leg, from the hip downwards: he stated that he was quite well at roll-call the previous evening, but had slept during the night in the open air, and awoke towards morning feeling very chilly, and, to his great horror, found himself unable to walk. This man was *under my care for about three months, during which period all the usual remedies suited to his case were used, without any relief*. After some trouble, I threw the man into a mesmeric sleep, and subsequently had the limb mesmerised every day (by which I mean confining the passes to the affected limb, from the hip downwards to the heel), and, except upon the first day, this man was never entranced. I regret that I have not kept notes of this case, but I think that in about *six weeks* after the mesmeric treatment was commenced, he was enabled to return to his military duties, *quite restored to health and activity*.

"The first symptoms of returning sensibility were frequent cramps in the affected limb, and subsequently the man said, that he felt as if some person was beating him severely along the back of the leg. This complaint was reiterated every time the mesmeriser's hand had passed over the limb.

"In tic douloureux, sciatica, chronic rheumatism, and neuralgic pains of all kinds, I have found mesmerism a remedy of *priceless value*. In traumatic tetanus I have tried it only once, but, though not successfully, it most certainly diminished the sufferings of my patient, by visibly prolonging the interval between the spasms.

"I was lately called in to see a European lady, suffering under the most violent spasms I have ever beheld. On former

* I shall be happy to forward this case if favoured with an account of it.—J. E.

† I have not yet received Dr. Esdaile's last report.—J. E.

occasions, large doses of morphia always arrested them ; but in this attack, her *usual remedy appeared powerless*, and at the urgent request of my patient I proceeded to mesmerise her, and in about *five minutes she was free from agony, and has had no return of her sufferings.*

“This lady was not thrown into *deep* mesmeric sleeps, but merely dozed off for some minutes, though, from the twinkling of the eyelids and other symptoms, there would have been (in my opinion) no difficulty in completely mesmerising her, had such been required for her relief.

“Believe me, my dear Sir,

“Your’s faithfully,

“G. MORROGH, M.D.

“Asst. Surgeon Madras Army, and
attached to H. H. the Nizam’s Service.

“Worrungal, May 19th, 1849.”

Dr. Esdaile has one more rational, benevolent, and liberal contemporary—Dr. Morrogh.

I have recorded Indian painless operations in the mesmeric state by Dr. Johnstone (No. XVIII., p. 192), Dr. Martin (No. XXVI., p. 124), Dr. Webb (No. XXVI., p. 126), and,—observe this, ye flourishing English and metropolitan surgeons, who have not humanity, not high intelligence, not nobleness of mind, not moral courage, enough to do the same,—and by a *native surgeon*, named, not Liston, Brodie, Lawrence, Green, or Key, but, to your shame, BABOO BUDDENCHUNDER CHOWDRY, with a dark skin, and not a Christian (No. XXII., p. 144). Note this, ye four worthy young natives,

Dwarikanoth Bose,

Bholanath Bose,

Gopalchunder Seal,

and S. G. Chuckenbuty,

who were educated in University College, London, and never instructed in mesmerism, as you ought to have been ; but, on the other hand, cruelly taught to despise it. Take Dr. Esdaile for your example : not your late professors at University College—not Dr. Mouat, Mr. O’Shaughnessy, and the other medical opponents of Dr. Esdaile in India, who are stereotyped in *The Zoist* for the history of medicine : nor your late guardian, Dr. Goodeve, who, with you, saw the great truth of mesmerism at my house, and lost his patient when he removed a scrotal tumor in India (No. XV., pp. 316-19), and who, in his recent introductory lecture at the opening of the session of the Calcutta Medical College, expatiated upon the beauties of ether and chloroform, and had the child-

ishness not to allude to mesmerism or Dr. Esdaile. Dr. Goodeve has been further weak enough to print his lecture at Calcutta. He believes his patient died from the shock of the operation: and this the mesmerism which he despises prevents.*

I extract the following from the *Calcutta Star* of the 3rd of last July:—

“Fatal Surgical Operation—Chloroform the Anæsthetic Agent.—An operation was performed, on Saturday afternoon, by Mr. Joseph, the Surgeon, in the presence of Drs. Peet, Burn, Bremner, Yuill, and other gentlemen of the medical profession, for the removal of an enormous scrotal tumor, between sixty and seventy pounds in weight, from the body of a Mahomedan, about 40 years of age, following the calling of a boatman. The patient having been reduced to insensibility by the use of chloroform, the operation was commenced, and performed with skill and expedition—no return to consciousness taking place during its progress. After all was over, the man revived, said he felt relieved, and was put to bed. Much exhaustion and ‘sinking’ were however, apparent, *and in about half an hour, we believe, he breathed his last.*

“In this case no blame was due to the operator, who performed his task in a most masterly manner; nor was the fatal result owing to any immediate effect produced by the chloroform, the influence of which went off long before the man’s death ensued. We cannot help being reminded, however, that Dr. Esdaile, of the Calcutta Mesmeric Hospital, has put on record his distinct and emphatic opinion that in all operations of a severe nature, or attended by considerable hæmorrhage, it is highly dangerous to exhibit narcotics with the view of suspending sensation. We quote the following observations from the last report of this gentleman:—

“‘Let me ask, who would venture to reduce a man to insensibility by chloroform, for ten days in succession, to have a stone broken down in his bladder, or to have the orbit of his eye dressed and sponged with nitric acid as often as was desirable, or *who would dare to remove scrotal tumors weighing 50, 60, 70, 80, 90, 100 lbs. and upwards, under the influence of any narcotic drug whatever? Not I certainly, and I would earnestly dissuade any one from attempting it, or suffering it to be done to him.* We all know now that chloroform has a tendency to paralyze the heart, lungs, and brain, and it requires no doctor’s learning to be convinced that such exhausting operations can only be performed with a chance of success in cases where the vital powers are intact. When these tumors weigh above 40lbs., the loss of blood is so profuse, that the pulse is usually

* See Dr. Esdaile’s remarks in No. XV., p. 319.

extinguished on the spot, and it takes a considerable time to revive it. The brain is so exhausted by the sudden withdrawal of blood that the patient awakes in a half delirious state, and, the stomach sympathizing, vomiting also takes place, and hours elapse before the equilibrium of the sanguineous and nervous systems is re-established. In the last tumor of 40lbs., I ordered the solid clots to be gathered, and they weighed $2\frac{1}{2}$ lbs., and, taking into account the serum that covered the floor, with the blood in the mass, I presume that about 5lbs. of blood were discharged in a few minutes—half of the blood in the whole body, according to Harvey, and in cases of double this size, and upwards, the loss of blood must be much greater.

“It must be evident to every one of common sense, that persons fainting from this immense hæmorrhage (as they usually do) would probably never revive if the vitality of the heart and brain was lowered by any influence whatever. The late fatal case at the Medical College here illustrates this; although there was only moderate bleeding, we are told the patient fainted and never recovered, and Mr. O’Shaughnessy, in reporting the case, very truly said, that all narcotic drugs were open to the objection that they prevented the re-action necessary for recovery from injuries, attended with great exhaustion of the system. Mesmerism is the only known anæsthetic agent to which this does not apply, for it not only protects but exalts organic life; *the best proof of which is, that not one of these monstrous tumor cases has been lost in consequence of the operation.*”*

“The above, it will be said, are the opinions of a professor of mesmerism—a man who may naturally be supposed to be anything but favourable to the use of artificial agents for the production of insensibility. Dr. Esdaile, however, though a mesmerist, is no *bigot*; and the fact cannot be gainsayed, that while an immense number of tumors, some as much as 100lbs. in weight, have been removed by him, with the aid of mesmerism, without a single fatal result; more than one instance (*for this is not the first*) of the use of chloroform in Bombay, in the removal of tumors, have terminated in the death of the patients. The fact is one which should excite attention and induce philosophical enquiry; and the expectation that it *will* do so, is not, we hope, destined to be disappointed.

“Since writing the above we have been favoured with the following account of Mr. Joseph’s operation, which we have been assured may be depended on as strictly accurate. It will be seen that the escape of blood, at the time the tumor was removed, was *very small indeed*; but of course an immense deal of the vital fluid must have been withdrawn *in the huge excrescence itself*.

“On the afternoon of Saturday last, Mr. J. M. Joseph, Member

* See No. XXVI., p. 129, *Zoist*.

of the Royal College of Surgeons, London, and a private practitioner in Bombay, performed the above named operation on a Mahomedan, by name Shaw Mahomed, aged 38 years. The tumor, measured in circumference round the body, four feet, round the neck twenty-two inches, and in length two feet, five inches.—On the patient standing erect, it almost reached to his ancles; and when removed, weighed sixty-seven pounds, fourteen ounces Avoirdupois! The man had been bed-ridden upwards of five years, and had repeatedly and urgently solicited Mr. Joseph to perform the operation, saying he preferred death, to living in such affliction.—Previous to administering the chloroform, Mr. Joseph clearly explained to him, the great risk attendant on the operation, and to this, the man reiterated his urgent solicitations to have the tumor removed. The operation was performed in the presence of Dr. Burn, Professor Peet, Doctors Bremner, Reynolds, and Yuill. This latter gentleman, and Professor Peet, assisted in the operation. Chloroform was administered, and four minutes elapsed before it took effect. The time of operating, from the first incision to the separation of the tumor from the body, occupied only thirteen minutes and a half, and including the ligaturing of the vessels (only four ligatures were applied), twenty-five minutes. The patient, on being carried from the operating table spoke to several of his relatives near him, and on being offered some brandy and water, expressed a wish to have wine, which was immediately given him. Throughout the operation his pulse was good, and his appearance, generally, gave hopes to every one that he would survive. After he had been placed on his bed, about 40 minutes, he swooned off, and although every attention was paid to restore him, and every precautionary measure adopted by Mr. Joseph and others, he never rallied.

“ Mr. Joseph expressed his decided opinion that the death of the patient was occasioned by the excessive shock the system must necessarily have received from so sudden removal of so large a mass from the body, and the loss of so large a quantity of blood as the tumor must have contained, although very little blood was lost during the operation.

“ A somewhat similar operation was performed some years back, (9th April 1831) by Mr. Aston Key, surgeon to Guy's Hospital, except that, in the above case, the tumor weighed eleven pounds, six ounces more, and Mr. Key's patient died on the operating table, after being there one hour and three quarters. As it is analogous to that under notice, for an account of the same, we refer the reader to 2nd Vol., p. 806, of Dr. Chelius's *System of Surgery*.”*—*Telegraph and Courier*, April 23.

The editor of the *Star* makes these reflections:—

“ We give elsewhere the particulars of a fatal operation

* The account of Mr. Key's unfortunate operation will be found in the *Lancet*, No. 398, and of a similar unfortunate operation by Dr. Goodeve in No. 781. I referred to Mr. Key in No. XV., pp. 316, 317, 327, and the laughable absurdity of his opposition is recorded at p. 328. He declared himself too sagacious to be deceived into a belief of mesmerism.—J. E.

for the removal of a scrotal tumor of between sixty and seventy pounds weight, in which chloroform was the anæsthetic agent employed, at Bombay. The patient was a man of about forty years of age, and survived the conclusion of the operation some forty minutes. Our Bombay contemporary says: 'In this case no blame was due to the operator, who performed his task in a most masterly manner; nor was the fatal result owing to any immediate effect produced by the chloroform; the influence of which went off long before the man's death ensued.' We rather surmise that the *Telegraph* has accidentally omitted the word *active* before *influence*. Dr. Esdaile long ago asked, 'who would dare to remove scrotal tumors weighing 50, 60, 70, 80, 90, 100 lbs. and upwards, under the influence of any narcotic drug whatever?' Dr. Joseph has ventured to attempt the removal of one of the medium size quoted, the weight being 67 lbs. 14 oz. avoirdupois, and the result has been (we do not say unhappily, for the patient himself thought death preferable to living on under the affliction with which he was afflicted)* precisely that foretold by Dr. Esdaile, who said, 'We all know that chloroform has a tendency to paralyze the heart, lungs and brain, and it requires no doctor's learning to be convinced that such exhausting operations can only be performed with a chance of success in cases where the vital powers are intact.' Again the doctor said, 'It must be evident to every one of common sense, that persons fainting from this immense hæmorrhage (as they usually do) would probably never recover if the vitality of the heart and brain was lowered by any influence whatever.' Here we have a case exactly in point,—the use of chloroform, as an anæsthetic agent, having been attended with precisely the results to the operation foretold, while *no like effect can be pointed to as having awaited the use of mesmerism for similar operations of even a severer nature*. We leave the anti-mesmerism and pro-chloroform party to crack and digest this nut as best they may."

The Bengal Hurkaru and India Gazette of the same date gives the case also, with the same extracts from Dr. Esdaile's writings: and thus remarks upon the matter:—

"Dr. Esdaile estimated the prudence of his professional brethren too highly. It has not been so difficult as he sup-

* If Dr. Joseph had possessed the intelligence and humanity of Dr. Esdaile, and been high-minded enough to employ mesmerism instead of chloroform, the poor patient might have had no reason to prefer death to life, but have been liberated from his affliction without pain, and lived on happily, like the multitude of Dr. Esdaile's patients who have been painlessly liberated from their immense tumors. But Dr. Joseph cannot rise above routine and the fear of his brethren.

posed, to find men willing to use chloroform in their practice at any risk whatever; there are dozens of doctors in India now, who would run any risk short of the certainty of death, rather than employ mesmerism. But though perhaps a little too charitable to the members of his fraternity, Dr. Esdaile is a good prophet. Alluding to the great flow of blood that accompanies the peculiar operations which have formed the ground-work of so many of the triumphs of mesmerism in India, he says: 'It must be evident to every one of common sense that persons fainting from this immense hæmorrhage (as they usually do) would probably never revive if the vitality of the heart and brain was lowered by any influence whatever.' He then quotes Mr. O'Shaughnessy's just remark, that 'all narcotic drugs are open to the objection, that they prevent the reaction necessary for recovery from injuries attended with great exhaustion of the system.'

"We may be mistaken, but we think that this is the first instance in which chloroform has been used in the removal of these tumors, and no one will deny that it is a very bad beginning. Of course chloroform had nothing to do with the man's death, for 'Mr. Joseph expressed his decided opinion that the death of the patient was caused by the excessive shock the system must necessarily have received from the sudden removal of so large a mass from the body, and the loss of so large a quantity of blood as the tumor must have contained, though very little was lost during the operation.' The only drawback to our confidence in this opinion is the fact afforded by Dr. Esdaile, that '*not one of his monstrous tumor cases has been lost in consequence of the operation;*' and if we remember rightly, the only death that has happened out of some *fifty* cases, occurred from a fever that followed the extirpation of the tumor. We beg to tell Mr. Joseph that *his opinion is good for nothing* when tried by this test. It is charitable to hope that this gentleman has never heard of Dr. Esdaile's mesmeric facts, but we are afraid we shall not be allowed to stretch our charity so far. To exhibit on certain occasions a sort of *consecrated stupidity, is the peculiar privilege of the opposers of truth all the world over.* Whatever be the degree of a man's intelligence, only set him to work defending an old system, and he will expect to be permitted to pass for a fool or a blind man now and then; and his exercise of the privilege will keep pace with his bigotry and ingenuity. No other theory will account for the dullness of Mr. D'Israeli when he attempts to defend Protection by argument instead of the clever rhetoric which he understands so well; and no other theory will enable us to understand the *ingenious thick-*

headedness which so many members of the medical profession affect when they are asked for a plain opinion about any question that has the remotest connection with mesmerism. Mesmeric facts are stubborn things, but they are not much more stubborn than those people who do not like to admit them, and who feel injured if you deny them that imaginary right of closing their eyes when it is convenient to do so."

If Dr. Esdaile and the Government authorities and civilian Natives and English of India have set a fine example to the medical profession and to society here at home, the newspapers of India shine in glorious contrast with the English daily and weekly press—which on the whole did great harm to the subject, and, when supplied with *The Zoist* and urged to publish our facts, absolutely refused, some papers despising the subject, and others saying that the medical journals were the proper channels, notwithstanding they were told that the medical journals refused to admit a single fact from *The Zoist* or even to mention its name, and though the newspapers were continually printing accounts of the operations under chloroform and reviewing the medical writings of persons who made interest with them and wished to catch patients. Still the *Sun* was always open to our truths: the *Morning Chronicle*, the *Morning Herald*, and *Examiner* inserted statements from *The Zoist* two or three times in the course of six years, and the *Morning Post* has just acted most nobly, and the *Examiner* has kindly not declined to extract its liberal remarks. The *Morning Post* eleven years ago published numerous long reports of the phenomena of the Okeys and others as observed by a gentleman in the establishment, named Stevens, and who had once been in the medical profession.

But the India newspapers were once against Dr. Esdaile, though now, one and all are energetically in his favour.

In a letter to me, on the 16th of last April, Dr. Esdaile wrote,—

"I have sent you, by this mail, 20 copies of my first half-year's report from the new hospital. It has been printed in all the newspapers, and therefore has had a thousand times the circulation it would have had in the *Medical Journal*. Our enemies (they are toothless vipers now) thought the death of the Journal a crowning mercy, but, as usual, they have outwitted themselves and made me much more formidable than before. The newspapers are the only means of revolutionizing public opinion rapidly when powerful class-interests and prejudices are opposed to the enlightenment of the public. All open opposition has been put down here, and my long excited Combativeness begins to be troublesome for want of occupa-

tion. Having conquered India, like Alexander, I sigh for other worlds to subdue. If you can get my Reports into the principal English papers, John Bull would soon become indignant at the impudent attempt to hoodwink him, and keep him in perpetual ignorance regarding mesmerism. You have no professional Levite who dare address the public through the daily press on this subject, for fear of compromising *his dignity* and of being called an *advertising quack*. I am quite insensible to such terrors, and having nothing to fear or hope from the public, I will persist in telling them the truth till it is universally received and valued. I removed an 80 pounder from a man upwards of 50, a few days ago."

The conduct of the *Weekly Dispatch*, while written in by a man named Williams, was shocking! and the snarling Mr. Rintoul, the editor of the *Spectator*, so far forgot himself as to say of Dr. Esdaile, August 1, 1846,—

"No *military* surgeon should be permitted to subject *soldiery* to a practice *repudiated by the bulk of the profession*, whether mesmerism or anything else, for the sufficient reason we have stated."

Also, July 26, he had said,

"These mesmeric miracles the doctor worked at Hooghly, in Bengal; he has now departed for the banks of the Sutlej, and there he intends to work more. But will he be permitted by the higher military and medical authorities? If private hospital patients choose to submit themselves to experiments, they are free agents; but soldier patients are under martial law, must obey the surgeons' orders, and should not be submitted to the irregular experiments of any body who chooses to practise upon them at his will and pleasure.' Can Mr. Rintoul have the common feelings of a man? Or is he in his senses? He also forgets that GOVERNMENT provides Dr. Esdaile with a mesmeric corps."—J. ELLIOTSON, *Zoist*, No. XV., p. 255.

Mr. Rintoul ought to blush; and so ought Mr. Dilke, the editor of the *Athenæum*.

V. *Great Benefit, with remarkable Phenomena, in a severe and long-standing Case of St. Vitus's Dance.* By Mr. BARTH.

Miss Sarah Newman, aged 10 years, was brought to me last August by her father, who is a highly respectable builder at Camden Town. I immediately saw that it was a very bad case of *St. Vitus's dance*. The child's head was, every three or four minutes, drawn round until the chin nearly touched the shoulder; the head was constantly shaking; the eyes turning up and the eyelids twitching; the left shoulder was frequently drawn up and forward; and the muscles of the neck, chest, back, and abdomen on the left side were continually acting involuntarily. She was of an average size for her age, but had an unhealthy sallow complexion; her head

was well formed as a whole, though the organs at the posterior part were largely developed. She is of an affectionate disposition, and by no means deficient in capacity. The disease had existed upwards of *three* years, and was supposed to have been caused by her being one day knocked down and ridden over, when she was both hurt and frightened. No means had been neglected by her parents to obtain a cure for her. She had been treated by eight medical men,—physicians and general practitioners; and nothing left untried which their skill could suggest. Blisters and stimulating ointments had been applied to the spine until it was raw and covered with sores; she had been galvanized (or rather, I imagine electro-magnetized); she had taken iron for many months, and much other medicine, but very little benefit had resulted from the treatment. Mr. Newman knew nothing of mesmerism, but was willing that it should be tried, on the recommendation of a friend who had proved its utility in his own person; and like a sensible man he came at once to consult a mesmeriser, instead, as many do, of first taking the opinion of their medical attendant who probably knows nothing about mesmerism and denounces it.

I commenced mesmerising her on Aug. 22, by looking at her eyes and making quiet long passes down the face to the knees or feet, for an hour; she seemed quieted but did not close her eyes or sleep.

I again tried the same process next day with no better effect, though I continued for nearly an hour: I therefore changed my mode of operating. I desired her, whilst lying on a sofa, to turn on her side and face the wall, and made passes over the cerebellum and down the whole spinal column for twenty minutes. I then left her alone for ten minutes, and on returning found her asleep. I allowed her to sleep undisturbed to ascertain the character or intensity of the sleep: she awoke spontaneously in twenty minutes. Next day I mesmerised as before down the spine for twenty minutes, previously requiring her to remain on the sofa until told to rise up; left her alone ten minutes, then found her asleep. I enquired if she was asleep: she replied in the affirmative. After allowing her to sleep for half an hour whilst I made long, quiet passes before her, I awakened her easily by transverse passes.

Aug. 25. Slept as before on being mesmerised down the back, and began talking in her sleep spontaneously. I ascertained by listening and occasionally questioning her that she fancied she was taking her tea at a friend's house, and afterwards was dancing.

Aug. 27. Was in her mesmeric state two hours and a half. Fancied she was at home playing with her dolls, rose off the sofa, and began running about the room, took books off the table fancying they were her dolls; talked to them and put them to sleep on the sofa; she seemed to require some material object to handle, to satisfy her sense of touch; her imagination then clothed these objects with the accessories of dress and appearance. To her the books became real dolls. She nevertheless saw clearly when her imagination did not deceive her. I sent down to my children for a real doll. They sent me a dirty, shabby one. I gave it her, but she instantly perceived its state, beat it, and scolded it for having a dirty face and such a dirty, torn frock. She then took her pocket handkerchief and tried to wipe the face clean; but, not succeeding in renewing the demolished paint, she opened the door and threw it down stairs, desiring that it might not again come to her until it was fit to be seen. She then returned to her books, caressed them, and evidently believed them to be dolls. She eventually discovered that her eyelids were closed; tried to open them with her fingers, and became much excited and angry because she could not succeed. I immediately put an end to this by demesmerising. She awoke quite unconscious of all that had passed in her sleep. I awoke her on the same sofa on which I had mesmerised her: she was not aware that she had left it.

From this time until the 7th of September she was daily, for two hours, in sleep-waking. I could not, by any means, induce the deep sleep, which I knew would be more beneficial to her than the sleep-waking. In her sleep-waking she generally romped until she was tired, taking most extraordinary leaps from sofas to chairs and back, such, in point of distance as I could not have accomplished, nor could she in her waking normal state. When tired she would lie on the carpet and sing songs and hymns,—10 or 12 in succession. If interrupted, she was violent and quarrelsome; I always, therefore, waited until she became quiet and kind, and then awakened her. During these sleeps, she was not aware of being in a mesmeric state; she declared that she was at her own home, and mistook the persons she saw for the different members of her own family: she always called me her sister "Nancy." And this delusion remained for some time, even after she became quite clairvoyant.

On the 7th of September, in sleep-waking, she went to the pianoforte, opened a music book, and began playing from the notes quite as well as she could do if awake. I observed that her eyes were turned up in their orbits and the lids closed.

Sept. 8th. In sleep-waking, she went into the garden, saw and named different flowers : then read a book ; returned to the piano and played from a book wherever I opened it, or, if a piece was difficult, she said "it was too hard." I tried to make her understand who I was, where she was, and that she was asleep. She remembered, after reflecting, that she had been mesmerised, and that she was in Mr. Barth's house, but said I was "Nancy," that "Mr. Barth had gone away." She declared she could not be asleep because people shut their eyes and cannot see when asleep, that she could see and her eyes must, therefore, be open. I ultimately convinced her that her eyes were shut by taking her to a looking glass and making her look at her closed eyelids. She wondered much how she could see, and said she saw with her eyes. I tested her in various ways and was satisfied, as I had often been in previous cases, that if light acted on the retina in the ordinary mode it must have passed through the frontal bone. She could not, or would not attempt to read through an opaque substance : if I interposed such betwixt her face and book, she immediately pushed it away as a waking person might, asking if I could read through it, and how could she be expected to do so if I could not. Every time she was mesmerised she passed into this sleep-waking state, clairvoyant to the extent of seeing with her eyelids closed, until September 12, when she manifested the power of seeing through two floors and two brick walls. Whilst romping about, she stopped suddenly, turned her face intently to the floor, exclaimed, "Oh, there's a pretty thing, I must have that," and ran down stairs : I followed. She ran directly through the kitchen into the front area, opened the door of a cellar, and took from a basket a kitten, of whose existence I was not previously aware. She carried it up stairs in her frock and nursed it. She had no knowledge of this kitten when awake, but in her sleep-waking it could not be concealed from her. My cook, who has a penchant for the feline tribe, endeavoured daily to secrete the little animal, but in vain ; wherever she hid it Sarah Newman, when asleep, saw it, went straight to the place and took it away, returning it when tired of playing with it.

She was mesmerised until the middle of October, before she became subject to any other phenomena than the above, excepting that she evinced the power, when in sleep-waking, of preventing my awakening her without her consent. This proved a source of great trouble to me. She took a dislike to some of my patients, and, when they entered the house, would by all means in her power seek to annoy them and to

prevent my putting them asleep. When excluded from the room they were in, she would knock at the door; when confined in a distant apartment, she would ring the bell until I had the clapper muffled; foiled in this, she would scream and shriek. I used to put an end to the first indication of this state by awakening her: but one day, when peculiarly noisy and troublesome, she declared she would not be awakened, and all my endeavours were useless until she consented to awake. From that time I never could bring her out of sleep-waking until she consented.

When I commenced mesmerising her, noticing that she instinctively put forth her hands to protect a portion of her chest whenever my hands approached, I discovered that she had a small place—not larger than a shilling—on the right side of the sternum, which was exquisitely sensitive, and always in pain: the most gentle touch on this place caused her great agony. On examination, I saw no perceptible cause for this. My friend, Dr. Thompson of Charlotte Street, examined her carefully, but could detect nothing which would account for the existence of the fixed pain here localized. This pain she had felt from the time of being ridden over. I took her to Dr. Elliotson, who kindly saw her as a friend, and most minutely examined her. He could not perceive any sign of injury or morbid formation which would indicate a cause for the pain; but said he had seen in other cases of chorea points of acute sensibility developed without apparent cause, and, on percussing the bust and back, discovered two more sensitive spots—though sensitive in a far less degree, and not painful unless touched. I endeavoured by local mesmerising to remove this pain and sensibility, but in vain, until the end of September, when one day, during her sleep-waking, she started up from her seat, seized my right hand with both of hers, and commenced making local passes with my hand over the painful spot. I, of course, abandoned my hand to her directions. In about five minutes she relinquished it and returned to her seat, saying, "Now I am satisfied." "Why are you satisfied?" I enquired; but she refused to tell me. When awakened, she knew nothing of this, but the pain and sensitiveness *were gone and never returned.*

During the month of October, I frequently stiffened her arms whilst she was in sleep-waking; and, after a few attempts, succeeded in making them rigid by a few passes whilst she was awake. One day, Dr. Elliotson stiffened one of her arms while I stiffened the other; he then tried to relax the arm which I had stiffened, but could not succeed; nor

could I relax the arm which he had stiffened. Each had to remove the effect of his own operation.

During this time there had been very little diminution of the disease; but her general health and appearance improved. One of her acquaintances expressed this by saying "the mesmerist had taken the tallow out of her face." Her attendance was not quite so punctual as I thought necessary, and I therefore had her to reside in my house until cured, and then I obtained a much greater influence over her. I was able soon, not only to stiffen her arms by short passes, but to stiffen her all over, so that locomotion was impossible: I could also lock her jaws at pleasure, and cause her hands or feet to stick *apparently* to the table or chairs, footstool or floor, or any object or substance excepting leather. I cannot tell why she could not be affixed to leather: I content myself with mentioning the fact, which was curious, as I could attach her to wood, books, metals, or cotton or woollen fabrics without difficulty. I could make her arms rigid or lock her jaws by my mere will when she had no knowledge that I willed it. When she wished to leave the room I could, at any time, prevent her by willing that she should stay; and this silently. I could not arrest her progress whilst she was actually in motion, but, if she stood for a moment and I mentally said, "stand," directing my thoughts to her, she stood, unable to move from the spot until I presented my own feet to hers and then relaxed the muscles of my own ankles and legs. If she placed her hand on the table I could affix it by my will alone, and unfix it by will. I could never unfix her feet by will though I could fix them by will to the floor or a stool easily. If she held a ruler or paper knife, or similar article, in her closed hand, I could compel her by will alone to uncloset her hand and drop the article; or I could compel her to keep her hand closed and thus retain the article, however much she might try to put it away from her. My volition at this time was more potent to control her voluntary acts than her own volition; nor was it necessary for her to know by any movement, or external sign, that I was willing or exercising my influence upon her. Frequently, when she has been at the tea table and I quite behind and out of her sight, have I locked her jaws or arrested her hand with her bread and butter in it, when half way betwixt her plate and mouth. I often stiffened her with the intention of benefiting her. When she was twitching her shoulders and shaking her head, I used to make her recline upon a sofa and stiffen her neck, trunk, and legs, sticking them also (appa-

rently) to the sofa, and her elbows to her sides, and leaving her just sufficient liberty with her hands to hold a book and turn the leaves or to knit. I did this without putting her to sleep, and, for the time, it effectually put an end to any symptom of her disease, as motion was of course impossible to her at the time; and the tendency to motion was abated for a short period after she was demesmerised and restored to liberty. Dr. Elliotson recommended that she should be stiffened all over and kept stiffened the greater part of the day, or the whole day if possible. This could not be easily accomplished, as after she was a short time stiffened her skin became so irritated that she could not bear the itching. Every attempt to put her to sleep induced sleep-waking, and in this state she felt the itching as acutely as when she was awake; and when she was kept long in this state, the itching became a positive torture which it was not prudent to prolong.

On the 16th of November she became an interesting clairvoyant. Mrs. Barth and I were seated in an apartment on the first floor; and Miss Newman was in sleep-waking and more kindly disposed and tractable than usual. I requested her to look into a back parlour, which was not under us but built out into the garden, and tell me who were in it and what they were doing. She said she would go down stairs and ascertain and come and tell me. I requested her to look from the place where she was sitting and tell me; assuring her it was quite possible; that if she wished to oblige me she had only to try to do it as much as she could, hoping to succeed, and that the power would come. She seemed absorbed in the endeavour for a few minutes, and her face turned in the direction of the room. She then described who were in the room, how they were seated, and what they were doing. I asked if she saw into the room. She replied, "She did not like positively to say she saw into the room; but it seemed to her as if she saw into the room." I instantly visited the room and verified her statement. As she had been playing in that room with the children who were in it a short time before, her imagination, I thought, might have pictured to her the manner in which I found them engaged. Therefore in about an hour after this I tried her again, she not having left me during the interval. I asked her to look into that room and tell me what the children were doing, and how seated, if sitting. She appeared to look, and replied, "Miss Groom (a little play-fellow) is sitting next the window; Katie is sitting next to Miss Groom; Charlotte is sitting with her back to the fire, and George by Charlotte." "What are they doing?" I enquired. "They are playing at school; Miss

Groom is the governess; Charlotte is pretending to jabber French, and Miss Groom is pretending to scold her for it." I immediately went down stairs and found the children seated as described; I said to Charlotte, "Have you been pretending to jabber French?" Answer: "Yes, Father." "Have you been pretending to scold her for it, Miss Groom?" Answer: "Yes, Sir; I hope I have not been doing wrong." In this instance my little patient evinced not only clear-seeing, but also clear-hearing. This faculty now became constant to her when in sleep-waking, as far as seeing.* I used to desire her to look at home, a mile distant, and tell me what her sisters were doing; or what was cooking for dinner; or send her to a friend's house to see what he was doing. Her details were verified on enquiry. At my house whenever I wished to know in what part of the house any of the family were; what the servants were doing; if dinner was ready; or any information on such like matters; I had only to put her to sleep and ask her to look and tell me; and I was as correctly informed as if I sent her to obtain the information in her waking state. This exercise of her clairvoyance I soon discontinued, in consequence of a more useful form of the faculty developing itself; that of seeing persons' diseases and directing how they ought to be mesmerised to cure or relieve. One day she was seated in her sleep-waking state, working a mat with Berlin wool; I passed into the next room, closing the door, to mesmerise a child who had a diseased knee.† When taking my little patient's hands to put him to sleep (he slept deeply from the first time, though only two years of age), I found a penny-piece in his hand and took it from him, observing to his nurse that it was not well to have copper in his hand whilst being mesmerised. He cried at the loss of his money, and his nurse to quiet him put a shilling in his hand. After I had made a few passes over him, the door opened, and in rushed Miss Newman, and snatched the silver out of the child's hand, saying, "Mr. Barth, never let any one have metal in the hand when you are mesmerising them to sleep; even this needle which I have in my hand would do me harm if you were making passes over me. You do not mesmerise that child in the best manner; I will go into the next room, I like that room best; if you let the door be open

* I had a few instances of her hearing distant persons speak, which were corroborated by the parties.

† This little patient has been quite cured by mesmerism after all the customary medical and surgical treatment pursued by several practitioners, some of high standing, had totally failed. His parents believe he would have been a cripple for life but for mesmerism: they arrive at this conclusion from experience of the non-success of one system and perfect success of the other.

I will look on and tell you how to do it." She said she only wished the door open that I might hear her speak. She went back to her seat in an easy chair, from which vision was only possible through the wall; continued her Berlin work, and at intervals directed me, by speaking loudly, how she wished the passes made. If I deviated (which I did several times purposely) from her instructions, she instantly detected it, and called to me "that is not what I told you to do; mind and do as I tell you."

She seemed to take great delight in this new occupation whilst her faculty lasted. Daily used she to be put into sleep-waking, and, looking at my patients, describe the appearance of their insides, and tell me how to mesmerise. At first she said, "They looked so nasty; it made her feel sick;" but she soon became used to it.

Such ailments as tooth-ache, head-ache, side-ache, and sore throat, I often cured in eight or ten minutes, acting by her directions, after failing to remove by mesmerising to the best of my own judgment. Structural diseases which I knew to exist, though not perceptible to ordinary vision, she has correctly described when not in the room with the person she was viewing.

She described the mesmeric influence as being bright like light: that there were two sorts in every body, the "*silver*" and the "*blue stuff*:" that "the silver was all over the body, but most of it over the brain; the blue only over the brain, outside or beyond the silver: that sometimes my "*blue stuff*" seemed like a cloud three or four feet above my head: that, when I made passes the silver came out of my hands and fingers and fell like stars; and she always called it "*the silver stars*:" that it was the silver which cured people, and the blue seldom did good and was generally hurtful: that when I fixed her to the floor, or her hand to the table, the blue came out of me and did it: that all people had the silver and the blue, and when they lost their stars they became ill: that every body has some stars, and when all their stars are gone they die: that blue and silver came from my eyes when I mesmerised, as well as from my fingers: that if I had mesmerised much she always knew it by observing that I had not my customary quantity of silver. She could see the blue and silver in all persons; and the stars fall from them if they mesmerised, but the shade of the influence in different persons differed. Some had a paler blue than I had, and some person's stars looked red or dirty. She did not like to see any one whose stars were dull or dirty make passes over me, lest I might receive harm from them. She also saw another kind

of emanation when drawing-off passes were made over persons who were not in health. She first perceived it as proceeding from herself when I was drawing away some pain from her by making passes to the feet and throwing my hands off right and left towards the carpet. She said, "When you do that I see stuff fall off your hands on the carpet like mud." She always called it "dirty stuff" or "dirt:" "The dirt you are taking out of Mr. — is not like my dirt; his is of a drab colour, mine looks more like mud:" "I know that it is not real dirt; but it looks exactly like it. When you throw it on the carpet, it spreads about and goes away, Dirt would do some people harm if you throw it on them."

There is not anything in these declarations inconsistent with reason. She neither had nor needed prompting: the statements were spontaneously made in the first instance, and, whenever questioned in her sleep-waking respecting the subject, she was always consistent in confirming her first statement by her present perceptions and declarations. I am now in the habit of mesmerising two clairvoyants who see similar emanations; excepting that one can only see the influence which proceeds from me. I also am acquainted with a lady who has a subject that is occasionally clairvoyant and gives a similar description of the influence to that furnished by Miss Newman, seeing *silver* and *blue*, and describing the silver as being the healing and curative influence. Nearly all mesmerisers concur in the main facts of a luminous emanation proceeding from their fingers being seen by their sleep-wakers; and of some persons who can in a darkened chamber see this emanation even in their normal state; also that the luminosity contains two or more colours, and that the colour and intensity differ in different individuals.

On the 29th of November, whilst Miss Newman was in her sleep-waking, she had a very severe pain near the heart. I placed a folded handkerchief over the part and breathed strongly upon it, and in four or five minutes the pain subsided. She soon afterwards had a similar pain in the back under the left blade-bone, which was also breathed upon until the pain was gone. These pains seemed to have exhausted her; and she passed into deep unconscious sleep for ten minutes. She aroused from this state into sleep-waking, and addressed me seriously and earnestly. She said she could see what I must do in order to cure her: that she could not be cured without having a great many of these pains: that she must have eight of these pains given to her every evening in one sleep-waking: that I was to put her to sleep and press upon her head to give her the pain, and that I was to breathe

over the pained place until the pain was gone: that her disease was not caused by any hurt, but by the fright when she was ridden over: that the fright made a part of her brain seem as if there were knots in it. She indicated the spot with her fingers externally; it was on the left hemisphere, where the organs of Adhesiveness, Love of Approbation, and Self-esteem, as marked on the ordinary busts, approach or touch. External pressure on this spot gave pain when she was not in a mesmeric state: she then felt as if she had received a blow upon it. She directed me to allow her to sleep half an hour after having these pains: and to put her to sleep any time to-morrow, when she would tell me more if she saw it.

Nov. 30. On being put into sleep-waking she repeated the statement of the previous night, and said she saw that she must have the pains: that she could not have them without feeling: that it would not be good for her if this were possible: and that when they came near her heart they might kill her if she could not tell me where to breathe. In the evening I put her into sleep-waking and gave the eight pains as directed: some lasted three or four minutes, some ten minutes. They commenced just under the neck; each successive pain was lower down; the last near the left abdominal region. They were exceedingly severe, insomuch that I should not have been induced to repeat them but for the little patient's earnest declaration that it was the only way to cure her, and my firm opinion that, when patients prescribe for themselves, and do this rationally, it is our duty to comply with their instructions, unless we have good and sufficient reason for not doing so. The poor child's shrieks during the paroxysms of pain were most distressing, and when the pain subsided she was quite exhausted. I have seen severe capital operations; I have seen the agony of parturition; I have seen punishment administered with the cat; but I never saw more severe suffering. After enduring a few pains, she became afraid of them, and it required much persuasion to induce her to recline on the sofa and allow me to press her head. The slightest touch was sufficient to bring on the pain; the harder I pressed the more severe the pains. When she consented to let me give her the pain, she begged I would not press hard and make it too severe. Dr. Elliotson was so kind as to visit me and see her have a few of these pains. He thought the pains he saw as bad as ordinary labour pains; but she had some paroxysms very far more severe than those which he saw. On several occasions I found pulsation and respiration cease for a period, I think for some minutes, but I did not note the time by my watch. However much afraid, she still insisted on the ne-

cessity of them, "Oh! pray don't give me any more pains; I am so afraid; they hurt me so; but I ought to have them; I must have them if I am to get cured." The paroxysms commenced about the neck or shoulder; and travelled downwards, along the thigh and foot and out at the toes. In four days one set of pains would commence and pass out; then another set commence, and run the same course. During this period she had extraordinary clairvoyance and prevision as related to herself. She told me always where the next pain would be, and how much lower down my breathing had brought it. She felt the spot where one ceased and the next commenced. She said it seemed to her that every time I pressed her head one of the knots gave way, and that caused the pain to come. I enquired one day how long these pains would last. She replied, she had been looking and that they would not last longer than three weeks, if I pressed hard enough to make them bad pains. *They lasted 20 days.*

On the 17th December she had her customary eight pains; she then had half an hour's sound sleep; awoke into sleep-waking, and told me her pains would be all got out the next night; and that I should not be able to give her the full number, eight.

On Dec. 18th I gave her four paroxysms, the last passing out at the toes; but I could not cause another. Thus her predictions were verified.

I acquainted her father with the circumstance of her having these violent pains produced by her own instruction; and put her into the sleep-waking state that he might hear her own declaration of their being necessary to her cure. I did not like to incur the responsibility without his approval. Some of her paroxysms towards the end of the assigned period were so severe and endured so long (one was 20 minutes), and were succeeded by such profound syncope, that I feared lest there might not be reaction, and that thus all might end wrong. She always insisted on the necessity of the pains; often, when questioned, declaring that she did not like pain better than I did, and would rather not feel it, but she saw that she must have it. She repeated this most positively to her father, and stated that she also saw the time of her cure; and, if all was done as she directed, she should be well three weeks after Christmas: that in order to cure her she must have, after the pains were done, one long deep sleep, and not be awakened: that she should sleep, perhaps, two days and a night: and that, if I could not put her into this long deep sleep, it would take a much longer time to cure her. Whenever I enquired how she learnt all this, she always insisted

that she knew it and saw it, but would not tell how or where. When I enquired and wished her to tell me how I could get her into this deep sleep, she usually replied, "I can't find the place." This was her customary reply when asked respecting any matter to which her prevision did not extend: but I could not ascertain what she meant by it, or if any meaning was attached to it, until the evening when the pains ceased. She always declared that she was perfectly aware how she knew that which ought to be done or would happen; that she felt quite certain she was right about what she said; but "how I know it I must not tell to anybody; not to my own father and mother; no! not even to Mr. Barth." This evening, after a short deep sleep, she passed into her customary sleep-waking, and was exceedingly kind and amiable, seeming very happy that the pains were done with. Just as I told her I was going to open her eyes and had made two or three demesmerising passes, she said suddenly, not being yet aroused, "Oh dear! I wish you had not disturbed me; I was looking at something very important for you to know about curing me; now I have forgotten it, and can't see it again." I urged her to look well; she repeatedly tried; we waited and tried again without success. I awoke her, put her to sleep, and she tried again, but in vain; she could only remember it was important I should know it, but could not tell what it was; she "could not find the place," I asked how this was and what she meant by the place. After a little hesitation she came and sat down beside me and said, "I ought not to tell any body, not even you; I will tell you, but you must never tell again; every thing that ought to be done, or that is going to happen, I see in a great book;* where that book is I may not tell now, nor at any other time; I must never tell that. I cannot see the book any more to-night." The next evening I put her into sleep-waking again as usual, but she *had lost her clairvoyance*. She had a faint remembrance about having seen a great book; this she totally lost in another sleep. She never regained her powers of prevision or her clairvoyance with respect to diseases and the means of curing.

From this time improvement in the disease became manifest. The involuntary action of the muscles of the whole left side ceased, the eyelids twitched less, and the frequency of the shaking of the head gradually decreased. When mesmerised, she very often had severe pains in the spine: but they were always drawn away by the hand or dispelled by breathing. She now began the deep mesmeric sleep for a short time daily:

* See No. XXIV., pp. 337, 372-6, for remarks on this subject.—Zoist.

so deep was this that she could neither feel nor hear. I often rigorously tested her as to hearing; and am satisfied she did not hear.* She always passed, when mesmerised, into sleep-waking; my hand placed on the abdomen, outside the clothes, in a few seconds induced the deep sleep; from which she again passed in twenty or thirty minutes into sleep-waking. Placing my hand on her head, or pointing at her eyes, had no effect in deepening the sleep. I could not by any means get her into the long deep sleep which she had prescribed for herself. I frequently put her into sleep-waking with the intention of allowing the state to exhaust or expend itself, hoping a long deep sleep might come spontaneously: but it did not. I have put her into this state on Tuesday morning, and it has lasted until Friday night, when, seeing her in a state half normal waking, half customary sleep-waking, I deepened this and awoke her at once. To leave her two days and nights in the mesmeric state was quite common. During the day she would read, write, learn lessons, eat her meals, play with her dolls, or join my children and companions in their amusements, just as if she were awake and had vision with her eyes; at night she would curl her hair, undress, go to bed and pass into the deep mesmeric sleep; from this the next morning she would awake into sleep-waking, get up, wash, comb, and dress, come down to breakfast, and pass the day as before. In her sleep-waking her reasoning and all other faculties were as active as or more active than in her normal state. When restored to her natural state, she knew not anything which had passed in her sleep-waking, and we had always difficulty to make her believe the day of the week. If put asleep on Monday, and awakened on Wednesday, she thought the day was still Monday. When first this state was induced, and for nearly three months afterwards, she always addressed me as "Nancy," considering me her sister. She was capable of conducting herself rationally; she read tales and poems with as much interest as if awake; and yet was under delusion as to my personality.

It was very interesting to observe how she reasoned on this delusion, and maintained it by other delusions whenever we attempted to make her understand that I was "Mr. Barth." If her attention was directed to my clothing, she explained it by saying that "Nancy had got cousin Thomas's

* When hearing is lost, I always consider the deepest state of mesmeric sleep to be induced. I have had plenty of patients so deeply mesmerised as neither to feel nor be capable of speech; but whose facial muscles were yet capable of giving slight expression to the countenance. On purposely saying things in their presence which were calculated to wound or to gratify their feelings, I have had ample evidence by watching the face that they heard and understood me.

clothes on;" if I made her look at my whiskers and feel them, telling her that only men had whiskers, she said, "You have got the tail off John's wooden horse, and fastened it round your cheeks." To her my face was her sister's face; and, whilst this delusion existed in her mind as a reality, no persuasion could make her view it in any other light. No doubt but some particular impression made on her brain, when first the mesmeric state was induced, caused this delusion; and, whenever the state was again induced, habit reproduced the hallucination. I could make her know me as "Mr. Barth," in the early portion of any one sleep-waking, by getting her to promise *whilst awake* that when asleep she would know that I was "Mr. Barth," and would keep this promise in her thoughts whilst she was going to sleep.

She could not conceive why I made her promise this; but the impression left was sufficiently distinct to prevent the habitual delusion until the active state of her brain in sleep-waking, which was ever engaged in receiving new impressions, withdrew her attention from, or obliterated the impression of the promise; and then again she only knew me as "Nancy." Whilst insisting that I was her sister Nancy, she still behaved in many respects as if she was quite aware who I really was. I believe she would have blushed at the thought of undressing before me; and in many little delicate matters she invariably manifested the modest reserve which propriety would enforce in the presence of a gentleman, instead of the unconstrained freedom of intercourse which exists amongst sisters. Probably, the excitement, whatever its nature, which caused the delusion, affected only one-half the brain, and thus she had a divided or double consciousness. Towards the middle of December she, on several occasions in her sleep-waking, expressed her opinion that, "I had a look like Mr. Barth;" she then seemed puzzled about my identity; and on Dec. 15th decided as to who I really was, though "you still look very much like Nancy; but I believe you are Mr. Barth from your clothes; the face looks like yours and yet it seems to be my sister's." This delusion now passed away altogether.

About this time she always passed into sleep-waking spontaneously if she went into a back parlour, where we were in the habit of dining. When once in sleep-waking, as before stated, she could not be awakened until she consented to awake. This habit was a source of much annoyance to us, as she was often very unruly and violent in her sleep-waking, though an exceedingly good little girl while awake. The sleep never came on under any other circumstances or in any

other place, unless I mesmerised her designedly. I could not discover what it was in or about this room which instantly put her to sleep. This effect invariably came if she ran into it but for two or three seconds. I, therefore, tried a plan which I had found successful in other cases. I gave her a gold locket to wear in her bosom; I mesmerised it, and ordered that neither person nor thing should be able to mesmerise her whilst it was round her neck. So effectual was this, that not only could she remain in the room with impunity, but I could not even (by persevering efforts) mesmerise her whilst she wore it, *if it were kept duly mesmerised*. It always felt cold when any of my mesmeric influence was attached to it: it lost this in about two days, feeling warm to her, and *then lost its protective power* until again mesmerised. This was somewhat curious, and not anticipated.

I had considered it a matter of indifference whether the locket were kept mesmerised, or even mesmerised at all, provided the intended cerebral impression was made on her brain. I have often mesmerised some article to be worn or kept about the person to prevent the return of a periodical pain; to prevent subjects from being mesmerised by any other person than myself, or to enable them to bear association, when mesmerised, with others; and for various purposes. These experiments have generally been successful: but I have attributed their efficacy to the belief of the patient that they would succeed, rather than to any talismanic effect communicated by the mesmerisation. In the present instance it seemed due to the imparted mesmeric power of the article, or to such a sensibility on her part as enabled her to perceive when the communicated influence was exhausted; the protection being only associated in her mind with a feeling of the influence. When the locket had nearly lost its charge, if she sat in the room she became very sleepy, but did not quite go off. "Oh! Mr. Barth," she would say, "do put me to sleep, or else mesmerise my locket—I am so uncomfortable—I want to go to sleep and I can't."

Towards the approach of Christmas her disease was greatly mitigated. She now seldom shook her head or twitched her eye-lids. We could rarely detect either of these symptoms more than three or four times in a day. We were in hopes, notwithstanding she had not slept the long sleep prescribed for herself, that her cure might be accomplished as predicted. About the beginning of the present year she had a severe hurt, from a fall, on the back of her head, exactly on the place which she had, when clairvoyant, described as the seat of her disease. This immediately threw her back,

and she commenced shaking her head frequently. A lump on the skull, as large as half a small walnut, and acutely tender to the touch, was distinctly perceptible. It was nearly a month before this was removed and the part ceased to be painful on pressure. She now improved again as to her disease; sometimes she would not shake her head more than once in an afternoon; and then it was but a little shake, very different to the continuous shakes prior to her being mesmerised. Strangers sitting beside her were not aware that she had ever been subject to chorea unless told; so slight was the evidence which remained of her disease. The tendency to shake her head a few times daily (though perhaps not more frequently than three or four) was very tiresome, as whilst it existed I could not pronounce the case cured.

Any violent mental excitement always increased the tendency to shake; but this soon became subject to the child's controul. If she asked for permission to go home and spend the day with her parents, I granted it conditionally; exacting a promise that she would not shake her head,—and requesting that she might be watched, to observe if she kept her promise. She rarely was seen to shake when she had promised that she would not. This was not a promise made in the mesmeric, but in her waking state. In March of the present year she had discontinued the shaking altogether; and, her parents being anxious for her return, I sent her home, with instructions that she should come daily for a short mesmeric doze to prevent relapse. Her susceptibility to the influence so greatly decreased, that sometimes for days in succession I tried and could not put her asleep.* When she slept she passed at once into the deep sleep, instead of sleep-waking, as formerly, and awoke spontaneously in ten or fifteen minutes. She remained well for some time after her return, and resumed her attendance at school; but the mesmerising was very irregularly performed, and her parents thought it no longer necessary to send her to me. She was corrected one morning at school for some offence or mistake, became very much excited, and a return of the shaking took place. The movement of the head now occurs frequently during the day, and is always increased by any kind of mental excitement; but seems still under her controul. She can

* As the symptoms of her disease decreased, so did her susceptibility to the mesmeric influence. During the past autumn and up to January of the present year she could be put to sleep by a look in one second, or drawn any where by tractive passes, or her hands or feet be made to adhere to anything (excepting leather), or her jaws be locked, tongue paralyzed, &c., whilst awake, by my merely willing it strongly.

stop it if she chooses; and is conscious of a desire to stop it, unless her attention is strongly diverted by any play or occupation.

I now regret much that I did not keep her under my own roof a few weeks longer, until her case was past the danger of relapse. Mesmerism is commenced again, and, if it is punctually attended to, I have no doubt of a successful result. The result, whether successful or not, I will, if permitted, communicate for some future number of *The Zoist*; as also an account of some other very beautiful and curious phenomena which occurred during the treatment.

7, Eversholt Street, Camden Town.

May 21, 1849.

Miss Newman is still under mesmeric treatment, as symptoms of the original disease remain. There is much which is unusual about the case; she is sometimes mesmerised several days in succession without any effect, and on other occasions she immediately passes into deep sleep, or sleep-waking. I have strong hopes of making a perfect cure by perseverance.

B.

Sept 15.

VI. *Medical and Mesmeric Cure of Erysipelas contrasted; and Cure of a Chronic Inflammation of the Gums.* By Mr. BARTH.

HAVING furnished a case of chronic disease, treated for seven months, and not yet quite cured, I will relate, in the words of the patient's dictation, a case of severe acute disease cured in seven hours. Dr. Elliotson subsequently saw this patient, and heard her account, which can be confirmed by most respectable testimony.

ERYSIPELAS TREATED MEDICALLY.

"About the latter end of November, 1847, I went into the University Hospital, having got a letter from Mr. Alford, of Camden Town, to Dr. Croft, who admitted me the same day. Dr. A. T. Thompson and the other doctors said it was erysipelas. I was put to bed, and had hot fomentations that night and next day. I had not been well for some time, and had been severely ill for two days,—too ill to do any work: had pain in my head, and my face was swelled. After the fomentations they did my face and neck with nitrate of silver, which made me quite black and gave me great pain. They

did that twice and then put me in a hot bath, and gave me physic continually, and three ounces of port wine for three days and nights. In three weeks the erysipelas got better: then I had inflammation in my side and they put leeches on and gave me more physic. After being in six weeks I was discharged cured. They were very kind to me there, and I feel very thankful to them for it. This is the truth. Nov. 6, 1848."

ERYSIPELAS TREATED MESMERICALLY.

"About the 22nd or 23rd of June last, I was again taken ill with the erysipelas; my head was much worse than before with the pain, and my face was worse swelled. On Monday, the 26th of June, I was going to the hospital again to seek medicine or medical assistance, but a friend of my mistress, Mr. Barth, came in and saw me, and said he could do me some good he thought, if I came to him at his house, and if he did not he would do me no harm. He said he would mesmerise me. I went to him about 2 o'clock in the day, and in a very short time I went to sleep; I suppose so, for I don't know, only I have been told so; and my fellow servant said it thundered very much but I never heard it. When I came to myself, I found myself lying on the sofa where I was sitting when I went to sleep, and Mr. Barth's daughter sitting watching me. Mr. Barth had gone out. It was then about half-past 9 at night. The pain was gone that was in my head, and the swelling of my face was quite gone away, and I felt very well. I had a slight return of the pain the next day, but Mr. Barth mesmerised me on the Wednesday and on the Friday after, and I have been quite well ever since and have got much thinner than I used to be.

"SARAH PLUMB."

I affirm the statement of *the case* to be strictly the truth as relates to the mesmeric cure, and see no reason to dispute or doubt the young woman's statement of her treatment while in University College Hospital. The case is open to enquiry if any doubter will take the trouble to enquire. The medical sceptic who will say the thing is impossible speaks absurdly, unless he can shew why it is impossible; he will do better to enquire if the statement *is* or *is not true*. I saw the patient's tumefied face, eyelids, and brow; the eyes half closed, the cheeks puffed and hanging down; so did her mistress and other members of the family. An impostor might sham a pain; could a swelled face of this character be assumed, even supposing any object could be attained by practising imposi-

tion? I also saw this swelling gradually disappearing during the sleep after the expiry of the third hour. Mrs. Norman and others, who saw the girl's swelled face when she left home, also saw her *return home without it.*

"Sarah Plumb was cook in my service, and has but recently left me. I can testify to the accuracy of the above statement, as regards her illness and miraculous cure by mesmerism (for so it seems to me). It can also be vouched for by other members of my family if necessary.

"C. NORMAN.

"Mornington House, Mornington Crescent,
"December 8th, 1848."

Cure of Chronic Inflammation of the Gums.

I have cured hundreds of cases of tooth-ache by merely local mesmerising. The subjoined is a good specimen of the class, and Mrs. Hunt can be personally referred to.

Mrs. Mary Hunt, wife of Henry Hunt, watchmaker, 23A, Guildford Street East, Clerkenwell, had been for six months suffering severely, with little or no intermission, from face and tooth-ache. *The teeth got loose* in the upper jaw on each side. She could scarcely eat, and slept but little. About the middle of May last year, she was casually at my house, and, seeing her suffering from pain, I mesmerised her face locally for *six or eight minutes, and removed the pain.* The teeth in a few days *were fast in the jaw again,* and she has never had *any return of pain* of the kind since, up to the present time, May 30th, 1849.

"I cheerfully confirm the above statement which is strictly true, and am truly thankful to Mr. Barth for his great kindness in curing me.

"MARY HUNT."

VII. *Cure of a case of supposed Consumption, and of one of Chronic Intermittent Intestinal Hemorrhage.* By Mr. JOSEPH HANDS. Communicated by Dr. Elliotson.

To Dr. Elliotson.

DEAR SIR.—I transmit to you two cases of disease cured through the agency of animal magnetism, and, if you think them appropriate for the pages of *The Zoist*, perhaps you will forward them to the Editor. The fact that people are now beginning to cast off old prejudices and think and act for themselves is the gladdening conviction that forms itself upon my mind, as I mark the steady progress of mesmerism; and I cannot think the day so far distant as you deem it, when men will accord you the palm for having so gallantly defended a science, which talents like your own could alone have saved from the overflow of public opinion. On you, Sir, this palm can bestow no lustre

equal to that which the world's obloquy has already thrown on the generosity of your character. Nevertheless, your benevolence will rejoice in the day when that world will be able to appreciate a man like yourself—a man, who in return for all its injuries, takes the noble revenge of laying it under an everlasting obligation to him.

I remain, dear Sir,

Yours, &c., &c.,

J. HANDS.

I. *Case of supposed Consumption.*

As consumption is a disease so justly to be dreaded from the chilling influence of our ever changeful climate, the cure of this supposed case I am about to relate is one on which I dwell with the deepest satisfaction. The perusal of it will afford a prospect of salvation to many sufferers who may finally sink under the reality of this complaint, and will also soothe the dread of fearful minds—minds to whom anticipation brings woe worse than the event.

The circumstances of this most interesting case are as follows.

In 1846, May 16th, Mr. J. N., barrister, of the Temple, visited me for the purpose of introducing his friend Captain D., who had come from India and was then on leave of absence from his regiment for ill health. This gentleman had been residing at C—— with his mother, Lady D., and he had first taken advice there for the malady under which he laboured; but, receiving no benefit, he came up to town and tried medical treatment with equal non-success. It was in this dispiriting state of things that he met my friend Mr. N., who advised him to try mesmerism, and for this purpose the Captain presented himself to me. As he wished to see one of my clairvoyants on the subject before I examined him, E. Dawson (whose case will be found in *The Zoist*, No. X., p. 226,) was desired to attend at my house. Ellen, on her introduction, was requested to seat herself on the side of the room opposite to that on which we were situated. On observing that she was prepared, I gazed at her *intently* for a few seconds, and the result of that intent gaze was to throw her into the deep magnetic sleep. After remaining in this state for some minutes, she heaved a deep sigh and passed into the sleep-waking condition, in the same manner as somnambules who, from their natural repose, change into sleep-walkers. She now left her chair and approached our locality to seek me, and I took that opportunity of asking her if she thought she could discern the nature of the disorder of the gentleman in whose presence she was. Instead of replying to my question, she observed that the blood in the superior part of his

head was very black, and she added, "that if I would blow over it the blackness would pass away and be replaced by a fresh supply of reddened fluid." I blew as she directed over his head; and after a time she exclaimed, "that will do, it is now of a beautiful scarlet."

I then repeated my question as to his capability of effecting the purpose for which she was summoned, and her answer was "I will try." Here I must observe, that during her sleep Ellen always takes me for her mother, and, addressing me as such at this juncture, she asked me for "Mr. Hands's ring," which she always desires to wear, saying that it protects her from the *positive* influence of others (or cross-mesmerism), and that it also heightens her powers of perception and sympathy. I desired her to take Captain D.'s hand, and she then resumed her favourite position, that of kneeling at the feet of the person with whom she is in this apparent mysterious communion.

She described to him then various scenes and various circumstances that occurred to him whilst residing in India, and on one locality she dwelt particularly, which the Captain recognized "right well;" she spoke of the extreme heat of the weather, and said she saw him leave his tent one night to seek repose upon the ground under the cooler canopy of the sky; on that night she stated his malady to have commenced, and added, "it is not the effect of your first cold, but from the effect of colds repeated, that your present condition has been induced."

She now ran over his feelings and sufferings with the greatest nicety and accuracy, and then went on to state that the blood was stopped in its course through the fine or capillary vessels of the left lung, and that nature had not since been able to throw it off or get rid of the engorgement, and that now this viscus looked more like liver than lights and was of a bluish or purple hue in patches; she further stated that this condition of the organ prevented the blood and air from passing, or that it obstructed the usual pulmonary circulation and respiration through that portion of the breathing apparatus which was spotted or mottled with kernels here and there. After this description of his disease, Captain D. asked if she knew of any remedy for it. She told him nothing would cure him but mesmerism, and that mesmerism would cure it rapidly. Ellen then gave him certain directions relative to his diet, beverage, &c., and thus ended this interesting colloquy.

After Ellen's departure, I proceeded to examine the Captain myself and found him labouring under hepatization of

the left lung (or that state where this organ assumes the hardness and the appearance of liver). He had been expectorating for some time, nature trying by these means to get rid of the injury. His cough had robbed him of his voice; his colliquative perspirations used to wet and permeate the bed-clothes; the pulse was 120 in the minute; skin pale, and muscular fibre lax. The lips and cheeks were sometimes of a leaden hue; the respiration was more frequent than usual and often laborious; the air taken in and given out was in smaller quantities than usual; and there was a purring wheezing noise to be distinguished on applying the ear or the stethoscope to the chest, and the sound produced from the left lung by percussion by the fingers was dull. On striking the two lungs alternately they threw back different sounds; the left returning that similar to the noise produced by tapping the solid wall, and the right giving out that exhibited by repeating the same experiment on the door of the room. When I had finished my manipulations, it was agreed that I should visit the Captain at his hotel, and on the following morning I went there. During our conversation, I perceived him smile at clairvoyance, although at the time he was travelling with Ellen he had been astonished that the child could relate so accurately some of the events of his life, *with their relative contingencies*—a species of vision like that with which HEINRICH ZSCHOKKE was gifted naturally—the Hellsehen, or clear-seeing, as related in his auto-biography.

But to proceed. Having desired Captain D. to be seated, after two or three passes his eyelids closed, and in a few minutes he exclaimed, "How strange! my eyes are shut yet I can see your coat, and now I can discern you. But I cannot open my eyes," &c., &c. Now here was clairvoyance without the subject of it passing into the deep magnetic sleep; for no change came over him, except that he could never raise his eyelids until I touched and made outward passes over them with my thumbs. This is the second gentleman upon whom I have produced this singular effect: in both cases, the usual succession of phenomena did not ensue, the phenomena which generally precede clairvoyance. This was like the *second sight* of the Celts, but with this difference,—that, in the subjects of second sight, the eyes are generally described as open, while in these cases they were closed.

Both the men upon whom I produced this wonderful effect (wonderful because to us new) were men of large brains, fine proportions, athletic, and dark-haired, and all in fact that the eye contemplates with pleasure for masculine strength and manly beauty.

After magnetizing Capt. D. for half an hour, I opened his eyes and left him. On repeating my visit the next morning, he told me he had slept well during the whole night, without experiencing those horrid perspirations.

I daily repeated the application of my magnetic fluid, and on the fourth visit I found the Captain had recovered his voice, the *chordæ vocales* answering to their accustomed stimulus, and the next day he told me with great glee that he could sing again; and, having examined his chest, I discovered the left lung getting clear of its obstruction.

He progressed, and on the fourteenth day I pronounced him *well*; and so equal was he to any exertion, that he proposed going to the races, and actually went, without feeling any inconvenience from the effort of going through the journey, or from the excitement of the day. I believe he has remained perfectly well up to the present period.*

II. *Cure of Chronic Intermittent Intestinal Hæmorrhage.*

The following case I deem worthy of notice, not less from the length of its duration than from the urgency of the symptoms when I first treated it mesmerically.

For some months I had been in attendance on Mrs. —, a lady about 55 years of age, residing at Kensington, and upon whom all my medicaments had been tried in vain, that is to say, had only palliated the symptoms. All the medical practitioners by whom she had been treated for many years, had failed to effect more than the same result. The predisposition remained and only waited the exciting agent to be again renewed in a more aggravated form. This lady's daughter had often observed these features in her mother's case, and latterly having heard and seen something of animal magnetism, she wished it to be tried, and suggested to me its application to Mrs. —.

I felt happy to be thus allowed to exercise a power which appears capable of influencing all disorders and diseases favourably—a power which only succumbs to time, whose effect on the human frame it can neither control nor arrest. What is here predicated of mesmerism is true only in the cases of appropriate magnetizers being found for each individual ailment. For the congenial mesmeriser would effect a cure upon that person alone to whom he is cognate, and injure perhaps in the next case where another would be found to succeed. This lady had experienced hæmorrhage from the bowels every

* See Mr. Parsons's perfect cure of a similarly diseased lung, supposed to be consumption and condemned by Dr. Todd, No. XIV., p. 249.—*Zoist*.

three or four weeks, for the last fifteen years, each attack being preceded by excessive pain and tenderness of the left side over the descending colon, accompanied by sickness. In latter years the breathing had become difficult, and the difficulty was increased on lying down and especially on attempting to walk or ascend the stairs. There would be sudden starting from sleep, with a sensation of choking; the respiratory murmur was deficient, and the sound on percussion was dull, &c., and I concluded that fluid was thrown out in the chest. I have often observed large losses of blood to be followed by dropsy early or late. In this case I considered that observation verified by hydro-thorax (or water in the chest) taking place.

It would appear that this state ensues upon the veins losing their usual contractility and irritability by reason of the blood having lost some of its stimulating properties either in constituent qualities, or decarbonizing power. Thus the free circulation of the vital fluid is obstructed in them, and consequently the serum escapes by exosmose into the cavities or elsewhere.

But to resume. I commenced magnetizing my patient on May 27, 1846, and at the end of a few days the bleeding was arrested, and she was capable of passing the night undisturbed. She felt quite refreshed every morning after her nocturnal repose. In three weeks she was able to go up stairs or take a walk without feeling any inconvenience; in fact, forgetting her malady altogether. During the application of the magnetic fluid, this lady became obviously less obese, or much thinner—a result which has always taken place in every patient I ever mesmerised*—in consequence of the serum or water, with the adipose or fatty substances, being taken up by the absorbents, whilst the muscles became enlarged, the strength renewed, and finally the old flesh replaced by a new or healthy deposition of animal matter.

Thus progressing, my patient perfectly recovered, and at the end of the summer she was able to walk miles, and actually ascended Richmond Hill with greater impunity than any of her companions, with whom she had formed a party to visit that pleasant spot.

This simple relation of facts affords phenomena too striking to require any comment of my own upon them. Yet I cannot lay them before the world without expressing my earnest desire that all who *read* may practically illustrate them among their families and in their homes, and that all who *think* may enquire into them, in a spirit of impartial investigation, eager to discover, and ready to acknowledge, TRUTH!!

* Does this accord with general observation?—*Zoist*.

. We regard the first of these two cases, so remarkably cured, as one not of consumption, but of inflammatory consolidation of the lung; and the condition of the chest in the second case as depending entirely on the hæmorrhage, and we do not believe that a cure of such a hæmorrhage was ever effected by ordinary medical art.—*Zoist*.

VIII. *Cure of a case of Scalded and Stiff Arm, and of one of Scrofulous Sores.* By the Wife of a distinguished Mathematical Philosopher.

DEAR Dr. Elliotson.—I am happy to send you an account of the two children's cases which you wished to have in writing.

The little boy, T. F., a delicate child of five years old, had been frightfully scalded, by a pan of boiling water, on the side of his face, the right arm, side, and neck. I did not hear of the accident until five weeks after its occurrence; but, so far from the scald being healed, it was for the most part in a suppurating state. The poor little sufferer could neither bear his clothes to be put on, nor could he stand without support. His appetite was gone; he dozed during the day, and was restless and feverish at night. From his frequent cough, flushed cheek, and brilliant looking eye, with the night fever and perspirations, I feared that he was in danger of becoming consumptive, and learnt from his mother that his medical attendant expressed the same apprehension.

He was put into a slight sleep in twenty minutes; coughed less afterwards, and slept better at night. For a few days I went to his father's, putting him into a sound sleep in half or three quarters of an hour, and finding him every day in a better state. On the fourth day I was pleased to find that he could walk a little without help. As from the extent of the sores they could not be dressed without causing most severe pain to the child, his mother was really afraid to remove the dressings, which had become stiff and adhered to the wound. I determined to take these away, and found to my great gratification that the little boy's insensibility to pain in his mesmeric sleep enabled me to remove the stiffened rags, and to wash and cover the whole surface of the wound with gold-beaters' skin; during which process my little patient neither moved nor uttered a sound.* In a week's time he was able to bear his clothes on; and in ten days (there was then a very small portion of the wound unhealed) he walked to my house,

* See how mesmerism enabled Mrs. Salmon to dress her son's head without pain, No. III., p. 325.—*Zoist*.

rather more than half a mile, to be mesmerised. At this time the cough was much less frequent, and the flush in his cheek and brilliancy of eye were greatly diminished. He had lost his fretfulness, and gained an appetite. I perceived that there was danger of the scalded arm contracting, as he held it always bent, and, from the tenderness of the scalded skin, could not bear it to be straightened at all. In a fortnight more, the wounds were skinned over and the child's general health improved.* Owing to my being a good deal occupied at this time he did not come to me for three weeks, when I was told by his mother that the poor child had become languid and feverish again. He, therefore, came again to be mesmerised. The arm was now rigidly contracted, and had a wasted, unhealthy appearance. I therefore applied myself, during the little patient's sleep, to the cure of the contracted arm. Its rigidity relaxed during mesmerism, and, by gradually stretching it out, breathing on it, and mesmerising over it, the elbow joint at length recovered its flexibility, and the arm was straightened and restored to use and strength. This occurred in five weeks after his return to be mesmerised. He was, at the time I ceased to mesmerise him, in perfect health, and stronger and more active than he had ever been before in his life. I have this day seen the little boy's mother, and been pleased to find that his scalded arm is as strong as the other, and that he continued in perfect health,—as she expresses it, "quite a different child to what he was before the accident." I also learnt that the surgeon who had prescribed for the child said that there was no cure whatever for the contraction.†

The foregoing case occurred last autumn; the other of which I told you took place in January. A little girl, six years old, had been for some weeks under the care of an excellent and skilful surgeon here. His note to me states, that "the case was scrofulous, presenting sores of that character, and having the puffy lymphatic appearance met with in the early development of that disease." This gentleman, in the kindest and most liberal manner, permitted me to try mesmerism on his little patient, whose mother, a poor woman, was very anxious that I should do so. He assured me that he should congratulate me if he found any improvement from my treatment.

* See Miss Wallace's cures of scalded patients, No. XVI., pp. 462, 464, and Mr. Barth's, No. XIX., p. 297.

† Such a case of contraction is ordinarily treated with a severe and uncertain operation, followed, even should it be performed under chloroform, by long subsequent suffering before the wound is healed. See cures of contractions in No. XI., pp. 318, 339; XIX., p. 288; XX., p. 370; XXI., p. 39; XXIII., p. 283.

This little girl was usually put to sleep in about half an hour, during a part of which time I made passes over the sores and glandular swellings. In a week the sores were healed; in another week the cough which had been incessant was so diminished as to be a very slight inconvenience, and at the end of three weeks I sent the little girl to her former kind doctor, and received from him the assurance that he could see nothing the matter with her. By your advice I continued mesmerising the child for a short time after you had kindly seen and pronounced her well.*

My friend, the medical gentleman above referred to, had felt some doubt as to the probability of being able to benefit *children* by mesmerism. I can truly say that many of my patients have been young children, and that, *whether they have slept or not*, I always have been successful, at least in doing them good. The treatment of a child by mesmerism has never, in my case at least, been attended with exhaustion, an assertion which I could not make in the case of grown persons labouring under severe illness.

Among all the interesting cases of cures recorded in *The Zoist*, I find a comparatively small proportion of those details which, though they may seem too insignificant to record, yet throw much light on one part of the subject,—I mean the healing of scalds, sores, and wounds. Numerous instances have no doubt occurred to all mesmerisers, in which a painful suppurating wound has been healed in an incredibly short time. An instance of this happened to me lately. A poor woman had a wound made by a nail or splinter, in the outer side of the foot. She had been under medical treatment for several days, and told me she was certainly much better than she had been. Still, when she came to me the sore was larger than a shilling, and she could not, without great pain, set her foot to the ground, or bear the lightest touch on the skin about the wound.

I mesmerised the foot for three quarters of an hour, drawing, as she called it, the pain to the end of the toes, and afterwards holding the points of my fingers steadily to the injured part. When my fingers tingled, as they almost immediately began to do, she called out that a sharp pain pierced the centre of the wound, and we could, in a very few minutes, see a marked change in its appearance. *Action* had evidently begun. Round the edge of the wound was a red line, as if the small blood vessels were filling, and a healing or granulating appearance was presented. In the centre, drops of

* See cures of obstinate ulcers, No. XI., p. 316; XII., pp. 519, 520; XXII., p. 199.

clear serum successively collected and dried up. By the end of the time, she left me with a *small scabbed* wound not larger than a fourpenny-piece, and with no uneasiness in the foot except that caused by its *stiffness* and tingling.

I hope that what appears to me the galvanic action of the fingers will be much observed. Is it not worth enquiry, whether there may not be two operations in mesmerism? One, the *healing* or supposed galvanic action above referred to; the other, that mysterious process by which sleep is induced. As it seems that this latter state may sometimes be produced without the active operation of the mesmeriser, and be not necessarily attended with the healing process, there appears to be a difference between the two modes of action. One fact seems certain, that the healing process takes place more effectually during the mesmeric sleep.

It is impossible not to perceive the connection between the results of Professor Matteucci's experiments, the more recent ones of Mr. Alfred Smee, and the healing action of the hand in mesmerism. I hope that mesmerisers, who have been the first to observe and record the more wonderful phenomena, will not neglect this first step in a discovery that in all truth belongs to them.

I am, dear Dr. Elliotson,

Yours very truly

* * * *

IX. *Cure of long-standing Epilepsy; with Clairvoyance and other phenomena.* By Miss AGLIONBY. Communicated by Dr. Elliotson.

Wigton Hall, Wigton, Cumberland,

May 11, 1849.

DEAR Sir,—Your so kindly saying in your last note, that you would not object to receive any further communication from me, induces me to send you an account of the first and best mesmeric patient I ever had. She was a rare specimen, and her case was a very interesting one; but she is now, alas! no more. I need not add that you are at liberty to make any use you please of the papers that I send, though the incidents, having occurred a few years ago, may perhaps make it even less valuable than they would otherwise have been. It would be a great gratification to me if I could hear an improved account of your health, which was not, I fear, some time ago as good as the friends of truth and science could wish it to be. Sincerely hoping that it may now be better,

I remain, dear Sir,

Yours, with profound esteem,

E. A. AGLIONBY.

Nunnery, March, 1849.

Ann Pattinson, a very poor woman, about 34, living at Knecroft, a village nearly a mile from here, had for many years been afflicted with epileptic fits to such a degree, that she could not be safely left alone, and her speech was rendered thick and hesitating. Besides this, she was in general bad health, and so weak and lame in one side that she could hardly walk across a room without a stick. We had sent her for several summers to Shap Wells, and she had also consulted different doctors, and been for some weeks in the Carlisle Infirmary, but all without receiving any real benefit. In August, 1844, I attended a lecture of Spencer Hall's on mesmerism at Carlisle, and saw and heard much of his cures. As Ann Pattinson was then in a most pitiable and apparently incurable state, it occurred to me that mesmerism could do her no harm and might do her good. At that time I knew nothing of this great "gift of God," and was besides going to Ireland for two or three months, and so could not attend to her myself; I therefore spoke to Mr. Castle, a most intelligent chemist in Carlisle,* who had much experience in mesmerism, and who most kindly took her under his care for some weeks during my absence, and, I believe, produced many of the phenomena which were afterwards so beautifully developed when she was under my treatment. At any rate when I returned to Nunnery in November, I found her at Knecroft in much improved health, her lameness rather better, and her fits quite gone; all the result of her *séances* with Mr. Castle. Thinking that still further good might be done, I determined to continue the process myself. On 21st November I mesmerised her for the first time, and did so daily, with very few omissions, until the beginning of April, 1845, when I ceased, her cure being then perfected. She had good general health, distinct speech, no fits and no lameness, and was capable of walking nine or ten miles and working out in the fields—a wonderful change from her former feebleness and infirmity. Her health continued good, but unfortunately not so her conduct, and she was obliged to go into the Penrith workhouse in the winter of 1845. She bore a child there, and did not come home till the autumn of 1846. Her health soon after her return declined, and in the summer of 1847 she died of a dropsical complaint; but never experienced any more fits. So ends Ann's life and history, and I must return to her mesmeric characteristics.

* Very many chemists and druggists have disinterestedly declared their conviction of the truth of mesmerism and practised it, while all the medical men around of all denominations have scorned to examine it and have reviled it.—*ibid.*

She displayed beautiful examples of phreno-mesmerism, answering to pressure of almost all the organs, and she was also a clairvoyant of no mean order. Her limbs were capable of the highest degree of cataleptic rigidity. I have mesmerised her outstretched arm and hung on the tips of her fingers a 15 lb. weight, which she sustained for a considerable time without bending a joint. By passes I have fixed her hand to the back of a chair so firmly that by no efforts of her own or others could it be disengaged, until I demesmerised it. On both these occasions the mesmerism was but local, she herself not being in the trance. She was very easily affected, a single pass or look throwing her into the coma. By pressing my hand upon her lips, and gazing stedfastly at her, I could lock her jaw so completely that I have occasionally had difficulty in demesmerising it. When in the trance, she would converse freely with others, as well as with me. She had community of feeling with her mesmeriser, but had no dislike to the approach of strangers. At times she appeared to be able to read my thoughts; but her lucidity was uncertain, being much greater on some days than others. Wonderful as she was, had I known as much of mesmerism then as I do now, I have no doubt I could have elicited still stranger phenomena. She expressed the different feelings, excited by the pressure of the cerebral organs, in a most striking manner both by speech and actions. She would also imitate my gestures in a most ludicrous manner. She would frequently tell me what persons I had spoken to on my road to her cottage, and what I had said to them. I once put a letter in its envelope into her hand, and asked her who it was from, and what was its subject. She replied it was from a very pretty lady with long fair ringlets, and it was all about mesmerism. This answer both as to the matter of the note and its writer, was quite correct. I asked her if I should ever visit Italy. "Oh yes!" quoth Ann. "When?" "Very soon; next summer; but you will only be there for a week." I smiled at her answer, and thought to myself that a clairvoyant is not always a prophetess; for at that time I had no prospect of going abroad. The following summer, however, I went on the continent, crossed the Alps, and passed one week of beauty and delight on the shores of the Italian lakes. This was I think Ann's only attempt to read the future, and it was certainly a successful one.

These are the principal particulars which at this distance of time I can recollect, and I regret that I kept no regular journal of our *séances*. The few notes which I did take I will copy out of my pocket-book for that year. They are as follows.

Asked Ann Pattinson, when in her trance, what hypnotism meant; to which she replied, "Mesmerism." I then asked her what is mesmerism. She answered, "An overcoming of the body and a curing it."

I left Ann asleep and went on to Ainstable to see Nanny Pelter, not naming my intention to any one. When I returned, I asked Ann where I had been. She said at Ainstable in Pelter's house, and that I had seen Nanny and the children, but not Pelter himself, and that Nanny was up and dressed, but sitting on the bed; which was all true. She has correctly explained the words lucidity, magnetism, and animal magnetism, and she is also able to repeat after me sentences in different foreign languages.

Asked Ann who had been at Nunnery the day before. She said, "Mr. Castle (her first mesmeriser), who had come in a gig with a light horse;" which was true; and she also told me exactly what he had said of two mesmeric patients of his, in whom I was interested. I asked how she knew this; she said she saw things, but they did not always come, and then she could not tell things. She distinguished between Latin and Italian which was repeated to her, and she added they were much the same languages, only Latin was older. It must be remembered that in her normal state she was a very ignorant person, able to read very little and not to write at all.

She can now tell what o'clock it is by a watch being held to the back of her neck. She also told me who was to dine at Nunnery to-day, and that Mr. Graham was asked, but could not come; which was the fact.

To-day I mesmerised some water and gave to Ann in her trance. She said it tasted very rough, and that it was mesmerised. I then made her daughter (a child of five or six) drink it, and she fell directly into a state of coma. I came up to-day to Ann's cottage partly on a pony, and partly on foot, and she told me exactly all the circumstances, where I had mounted and dismounted, &c., which she could have no common means of knowing.

I was much distressed to-day in my mind about the death of my poor dog Nero, and was thinking of him whilst I mesmerised Ann, and consequently she appeared very uncomfortable during the whole *séance*. The tears rolled down her cheeks, and she kept moaning and muttering about Nero. I placed a watch behind her neck, without myself observing the hour, and asked her what o'clock it was; but she could not tell. I then ascertained the time, and on asking her again, she told me correctly. I gave her some mesmerised

water when awake: she said it tasted very rough, and then fell into a sort of half trance, shutting her eyes, and complaining of being giddy.

To-day Mr. Aglionby mesmerised her, and, besides the usual phenomena, she displayed community of feeling, shrinking when his hand was pricked or his hair pulled, and rubbing her own hand or head. She also imitated him most ludicrously in all his motions.

I desired Ann to open her eyes; but she said the more she opened them the less she saw. She then, upon my asking what heaven was like, fell into a sort of ecstatic vision. She said there was an angel standing before her like a *child*, and clothed in shining white robes, and another near her with white wings. She exclaimed, she heard beautiful music, and saw golden gates with large pillars and a great light within the gates, and the shades of many people. She described all this so beautifully and vividly, that I could almost have thought that I too stood among angels. After she awoke, she said she thought there had been some music, which was the only time I ever knew her retain a trace of her mesmeric visions on awaking.

When I put some mesmerised water on my own hand, she drew back hers, and exclaimed that something hurt her. She says she sees things from the side of her head.

I desired Ann to go to Beaulieu, a place where I had been staying in the autumn, and to look for a dear friend of mine, and to tell me what she was like. She said she was old and walked on crutches, and had white hair and blue eyes, and wore a black gown, and often talked of me; which was all a most correct description of my valued old friend. Ann added that there were two other ladies at Beaulieu—*young and dark*, and three gentlemen—one of whom was old. She then described the furniture in the hall very minutely, saying, there was a glass door, a horse, but not a live one, and a long necked brass thing, which she did not know the name of. By this she meant a long slender shaped old canon, which stood in the hall, and the horse was a large child's rocking horse, which I had forgotten till she reminded me of it. She then of her own accord went to the drawing room and said the windows looked through beautiful trees towards something like the sea where there were many ships and boats; and, in truth, those windows do look over a wooded lawn to the mouth of the Boyne, where large vessels pass to and from the harbour at Drogheda. This was the only effort at mental travelling I ever heard Ann make, but it was correct in all particulars. I ought to remark that my sister and I had no

maid with us at Beaulieu, so that Ann could not, in her normal state, have come to any knowledge of the place or family.

These, I am sorry to say, are the only notes that I took of Ann's case, which was a most singular one, and displaying every day some new and beautiful phenomenon. Whilst attending her I had also two other women under mesmeric treatment. One was Mary Dixon, a blind woman of 70. The passes had no visible effect, but she always declared that after a *séance* she could, for a short time, distinguish the dim outline of objects, which she could not do at any other time. It is impossible to determine whether she would ever have received any ultimate benefit from mesmerism, as I was unable to pursue my treatment of her for any length of time, and she is now dead. My other patient was Nanny Pelter, an elderly woman of very broken constitution. When I began to mesmerise her, she was pronounced by the parish doctor to be dying. Her symptoms were exceeding feebleness, want of appetite, constant diarrhœa, tendency to erysipelatous inflammation in the head and eyes, spitting of blood, and violent rheumatic pain in one elbow. After being under my mesmeric treatment for six weeks, I left her in comparatively good health, all the symptoms I have named having left her one by one. This is four years since, and she is now at this present time living and well, and able to do her work, so that I think it is hardly unfair to attribute her cure, and indeed her life, through God's blessing, to mesmerism. Before I took her under my care the doctor had given up both physicking and visiting her, as he said "she was done and it was of no use." She exhibited no phenomena except partial rigidity of the limbs, but was very easily thrown into the coma, which usually lasted about two or three hours, and from which she awoke voluntarily. When I had had her for two or three weeks under my hands, I was absent for a few days; and when I returned I found her in bed and in a sad state. She had presumed on her newly acquired strength, and had gone out and got cold, which confined her to her bed with violent inflammation of the head and eyes. I mesmerised her lying and suffering as she was, and threw her into a deep sleep which lasted for four hours. She awoke from it in a violent perspiration, but free from pain and illness, and a few more *séances* soon regained for her the ground she had lost by her own imprudence and my absence.

· E. A. AGLIONBY.

. We rejoice that Miss Aglionby has not been at all intimidated by Dr. Thomas Mayo. See No. XXIV., p. 378; No. XXV., p. 49.—*Zoist*.

X. *The unscrupulous conduct of the London Medical Gazette exposed by the Morning Post.*

“Dr. F.* need be under no apprehension of an attack in the mesmeric magazine affecting him in the opinion of the profession. *The journal only finds circulation among the class of impostors who record their doings in it.*”—LONDON MEDICAL GAZETTE, April 12, 1845. *Notices to Correspondents.*

“It is with surprise and regret we learn that Dr. Elliotson has been appointed to deliver the Harveian Oration at the Royal College of Physicians on the 27th inst. Considering the notoriety which the orator elect has acquired as a patron of mesmerism, we should have supposed that a more appropriate selection might have been made. We cannot bring ourselves to believe that the majority of the Fellows concur in the step which has been taken by the College, and we feel confident that it will create great dissatisfaction in the profession.”—*Ibid.*, June 19, 1846.

IN our last number, p. 153, it appeared that Lord Ducie at the formation of the Bristol Mesmeric Institute had publicly said that

“He experienced a very severe attack of rheumatic gout, and as he was lying in bed with a great deal of nervous irritability, and without any power of sleep, he thought he would try mesmerism, and sent for the lady. The very first time he was mesmerised she succeeded, and left the room without his knowing it; he was enabled to get rest, and was much tranquillized. Day after day she produced similar effects, always being able to get out of the room without his knowledge, and he experienced very great relief from the mesmeric treatment. Owing to the benefit he had thus received, he was induced every morning for three months to go to a surgeon in London who practised mesmerism. While attending upon him he saw such a number of cases, so many extraordinary cures, and such a number of instances in which persons were readily relieved of intense pain and suffering, that he really could not very well doubt what he saw.”

Upon this the *Medical Gazette* of July 8, or, in plain language, Dr. Alfred Taylor, wrote,

“We are inclined to think that the affair is a hoax from beginning to end, and that the concoctor of the so called report has been guilty of a species of ‘mental travelling,’ by no means uncommon among enthusiastic advocates of particular doctrines. From what we can learn, the facts are these. About two years since, Lord Ducie, after having undergone a fair trial for the treatment of gout

* Dr. Fluder, the medical attendant of the Hon. Mrs. Hare whose wonderful mesmeric cure by Mr. Kiste is recorded in No. IX., p. 96, with a merited reproof for his sad conduct in the matter, when stung by the success of mesmerism after his own useless attendance upon the case for years. The *Gazette* does not name *The Zoist*:—a rule as religiously observed by it, the *Lancet*, and other medical journals, as that of not laying any of our cases before their readers. This is as senseless an infatuation as the conduct of Charles X., Louis Philippe, and M. Guizot, up to the very moment that the storm rattled about their ears and put them to an ignominious flight.—*Zoist*.

by mesmerism, in the hands of various lay and medical mesmeric practitioners, became so much worse that he consulted Dr. Robert Fergusson respecting his condition. By the advice of this physician, he went to the Mediterranean for a change of climate. While abroad and since his return, he has been under the care of Mr. Spencer Wells, who has never practised mesmerism; and we are credibly informed, that while under his care, Lord Ducie has not submitted to mesmeric practices from others. His lordship, notwithstanding the boasted results of mesmeric treatment, is not yet cured of gout.

“We notice this subject, because any statement alleged to have been made on Lord Ducie’s authority, is calculated to meet with attention from the public; and this statement of the cure of gout by mesmerism, which has been falsely attributed to him, reflects undeservedly upon the non-mesmeric portion of the medical profession. In one report it is alleged that he has been cured; in another that he has experienced very great relief: but that neither report is worthy of credit, is proved by the fact that after so much mesmeric treatment his Lordship was compelled to go abroad for the benefit of his health. Like a reasonable man he discontinued these mesmeric absurdities, which had actually brought him to a worse condition, and thenceforth took regular advice under an experienced medical practitioner. We put it to our readers whether it is at all probable that a nobleman of Lord Ducie’s standing, who has thus practically shown his entire disbelief of the alleged benefits of mesmerism, should have given utterance to the fulsome laudation of this species of quackery which the mesmerists wish the public to believe.”

This article occasioned letters to be addressed to the Editor, as appears in the following article of his number for July the 27th:—

“THE BRISTOL MESMERISTS AND THEIR DELUSIONS. THE CASE OF LORD DUCIE.

“We insert the following correspondence in reference to an article which recently appeared in this journal, on the Bristol Mesmeric Institute and the case of Lord Ducie.

(Copy.)

“‘Sir,—Having had my attention drawn to your leading article in the *Medical Gazette* of July 6th, in which you designate the published report of the public meeting held at Bristol, for the purpose of establishing a Mesmeric Institute, ‘a hoax from beginning to end’—and that ‘the concoctor of the so-called report has been guilty of a species of mental travelling,’ &c.,—in answer to this unfounded assertion, I beg to hand you a copy of a letter just received from Mr. G. F. Powell, which will effectually eradicate from your mind the mental delusion under which you appear to have been labouring.’

“‘Quay, Ilfracombe, July 16, 1849.

“‘To Dr. Storer.

“‘Sir,—I can have no hesitation in assuring you that the report

of the meeting of the Bristol Mesmeric Institute, Earl Ducie in the Chair, which appeared in the *Bristol Mercury*, was a faithful report of proceedings which took place upon that occasion. It was not the 'concoction' of any person, but a fair and tolerably ample transcript of notes taken by me, in the usual mode, of the observations which fell from the different speakers. There were among the audience, clergymen, medical practitioners, and other persons fully qualified to judge of the fidelity of the report; and I think that I may venture to rest my professional reputation, as well as that of the paper I represent, upon their decision.—I have the honour to be, sir,

“ ‘Your obedient servant,
“ ‘GEORGE F. POWELL.’

“ ‘With regard to your statement respecting Earl Ducie, that ‘he has, like a reasonable man, discontinued these mesmeric absurdities.’ I beg to call your attention to the following letter, which I have had the honour of receiving from his lordship, after having sent him your Gazette in question.

“ ‘Sir,—I am much obliged to you for sending me the *Medical Gazette*. The editor is perfectly correct in saying that I have consulted Dr. Fergusson, and that I have been benefited (beyond my most sanguine hopes) by the kind attention paid to me by my friend Mr. Spencer Wells, to whom I would earnestly recommend every sufferer from rheumatic gout to apply at 24, Belgrave Square. Nevertheless, what I stated at Bristol is equally correct—viz., that I had been relieved from inflammatory pain by the action of mesmerism, and that in the state of nervous weakness produced by my attacks, I had been tranquillized, and rest had been produced by the same means.

“ ‘And believe, &c.,
“ ‘DUCIE.

“ ‘To S. D. Saunders, Esq.’

“ ‘The originals of the two foregoing letters are in my possession, and I should feel much pleasure in submitting them for the perusal of any parties that you may appoint.

“ ‘Believing that you take a pride in following out an honourable line of conduct, I have no doubt that this communication will be placed fairly before your readers in your next impression.

“ ‘I remain, Sir,
“ ‘Yours obediently,
“ ‘S. D. SAUNDERS,

“ ‘Hon. Sec. to the Bristol Mesmeric Institute.’

“ ‘Under the above title in your leading article of the week before last, you have assumed the late proceedings of the Bristol Mesmeric Institute to be a hoax, and you state that the concoctor must have been labouring under that species of hallucination known as mental travelling. You also assert that Earl Ducie stated that he had been cured of gout by mesmerism. Now, if you will take the trouble to read the report which was sent to you, I do not think

even by implication that this construction can be drawn. That Earl Ducie is desirous of doing justice to all parties in the case is sufficiently proved by the accompanying note from his lordship (see *suprá*) addressed to the Secretary. I also enclose you another from the reporter of the proceedings in the *Bristol Mercury*.

“‘ If necessary, I could forward you the attestations of the various speakers on the occasion—also of a large number of auditors—who would willingly bear witness to the truthfulness of the meeting, and to the fidelity of the report.

“‘ Your insertion of this in your next *Gazette*, with the accompanying notes, will, I trust, be felt as a necessity in justice to all parties.

“‘ I am, Sir,

“‘ Yours obediently,

“‘ HENRY STORER, M.D.

“‘ *Physician to the Bristol Mesmeric Institute.*

“‘ Bristol, July 17th, 1849.’

* * * “‘ It therefore appears that the meeting was *not* a hoax, and that there is really a Mesmeric Institute in Bristol, provided with a Secretary, &c. We can assure Dr. Storer, that we read the published report, and were so shocked at the absurdity of the proceedings, that we preferred believing it to be a *ruse* for the encouragement of mesmerism, rather than adopting the supposition, that any grown-up and decently educated persons should by their presence have given their sanction to such proceedings. We take the following extract from the speech of a Mr. Janson, one of the Vice-Presidents, who moved the adoption of the report:—

“‘ It was not for him (Mr. Janson) to say much of his own doing, but he might state that he had practised mesmerism for the period of six years, during which time he had had come under his personal observation every mesmeric phenomenon which he had ever read or heard of—not only the lower phenomena of coma, traction, insensibility to pain, rigidity, &c., but the higher phenomena, community of taste, *mental travelling*, *introvision*, and latterly *one case of prevision*, which he conceived to be the highest power—for *what could exceed the power of prophecy?* This power was almost too high to be mentioned at a mixed public assembly, for our present state of knowledge was not sufficiently advanced for it. In the case he referred to, the patient had, *by the power of prevision, foretold every circumstance, even to the most minute—not only the progress of the disease, the period at which she would be affected by particular symptoms, but she had likewise foretold other things, in regard of which there could have been no deception or collusion.* For instance, the patient once said, ‘ I shall have a letter delivered to me next Thursday, at three o’clock.’ He had put down the fact in his note-book. The patient had told him what would be the contents of the letter, and had dictated those contents word by word, some of the matters treated of not being mere common-place matters. He had written down the letter from the dictator, and when it afterwards arrived had taken the letter in one hand and the note-book in his

other, and had found them correspond in every particular. He scarcely expected this fact to be believed—the power was too much in advance of the present day: but he considered it right to place before the meeting all he knew.’

“According to the speaker, mesmerism can convey a power of prophecy. Thus, we are required to believe not only that a person may travel mentally, and describe minutely places which he has never visited, and persons whom he has never seen,—that he may see objects with his navel, and read Greek, or even Coptic, with the point of his elbow; but there is a still higher power than this which the mummery of mesmerism is alleged to be capable of conveying,—a power which has hitherto been considered by all *right-minded persons* to be the especial gift of the Supreme Being,—namely, *that of prophecy*. The speaker rightly judges that his ‘fact,’ or, *more correctly speaking*, his assertion, will not be believed,—‘the power was too much in advance of the present day.’ It is incredible that men of religious principles, and possessing common sense, should allow such blasphemy to pass without protesting against the sentiments of the speaker. Miss Nottidge has lately been pronounced insane upon high authority, because she believed that the President of the Agapemone, or Abode of Love in Devonshire, a certain Mr. Prince, was the Almighty! Dr. Conolly might, we think, now examine the cases of the Bristol mesmerists, and tell us whether, if Miss Nottidge should be confined, the mesmerists who believe in the gift of prophecy should be allowed to go at large. The mesmerists are certainly not *dangerous* to themselves or others, and their subscriptions to carry out impossible designs may not seriously damage their worldly means; but when they adopt such delusive views as that the Divine gift of prophecy can be conveyed by ‘sundry manipulations, it is surely necessary for their own protection, the peace of their families, and the comfort of society,’ that they should be put under temporary confinement in an asylum.

“Either Dr. Conolly must be prepared to allow Miss Nottidge to go free, and enjoy her belief that Mr. Prince is the Almighty, or he must join us in the opinion that a large number of mesmerists possessed of property should be dealt with on the principles which he would apply to her case.

“One word with respect to Lord Ducie. We reassert, in spite of Mr. Saunders’s inuendo, that his lordship *has* discontinued these mesmeric absurdities. He is now, and has been for two years, under the treatment of respectable professional men, who would not lend their sanction to any mesmeric practices. It is clear from his own letter that his lordship has no real faith in mesmerism,—1st, because if he had, he would still continue to resort to it; and 2nd, he recommends every sufferer from rheumatic gout to apply for relief—*not* to the mesmerists at the Bristol Institute, but to his friend, Mr. Spencer Wells, at 24, Belgrave Square, a highly respectable naval surgeon. It is certainly to be regretted that Lord Ducie should give even a theoretical support to these proceedings: but we judge rather from a man’s acts than his speeches; and as his lordship, by

entirely laying aside mesmeric treatment, has shown no faith in it, the Bristol Institute may make the most of his speech as an advertisement for procuring subscribers."

Dr. Storer wrote the following letter to the Editor, who declined to take any notice of his communication because his name had not been mentioned:—

"8th August, 1849.

"*To the Editor of the Medical Gazette.*

"Sir,—As your journal professes to be guided by courtesy, to say nothing of its boasted *morale*, I am surprized that you should not have allowed the insertion of the rejoinders sent in answer to your late remarks on the Bristol Mesmeric Institute. I have been favoured with a copy of Mr. Janson's letter in reply thereto, and think it fully meets your flippant and ignorant remarks on the subject.

"You are so far candid,—you admit what you cannot deny, viz., that the Bristol Mesmeric Institute is not a hoax: but you now try to undermine its utility by wholesale charges of blasphemy against its various supporters, clergymen of all denominations, physicians and surgeons, and a large and respectable portion of the laity. Your opposition merely proves that you are entirely ignorant or prejudiced on the subject you have ventured to criticise.

"Had such conduct proceeded from one of your cotemporaries, Mr. Wakley, the assumed editor of the *Lancet*, I should not have felt the least surprize, knowing him, from his own writings, to be most unprincipled in reference to mesmerism; but when such remarks proceed from the *Medical Gazette*, which has always assumed such a high tone of virtue, and thorough condemnation of the acts of its cotemporary, I can only view the matter as simply ridiculous.

"In future I would advise you to confine your remarks to subjects that you understand, however limited, and when you write, to do so on what you are able, without prejudice.

"I am, Sir,

"Your's obediently,

"HENRY STORER, M.D.,

"*Physician to the Bristol Mesmeric Institute.*"

Mr. Janson also wrote; but his letter was too difficult for the *Gazette* to venture a reply.

"*To the Editor of the London Medical Gazette.*

"Sir,—A copy of your periodical (July 27, 1849) has just been sent to me, in order to afford me an opportunity of perusing your strictures upon the Bristol Mesmeric Institute, which I hope you are by this time convinced is by no means a *nonentity*! Your expressions of horror at so dreadful a state of things, are exquisitely amusing, and ludicrously remind me of the print in a recent number of *Punch*, of 'a parcel of old women frightened at a nasty! great! ugly! Jew Bill.'

"So far as mesmerism alone is concerned, your remarks are

merely a reiteration of what has always been the stronghold of the obstructives; and which may be fully expressed in these few words, 'We don't believe, and nobody else ought!' If, however, your party would be content to state the *plain* truth, namely, 'We cannot believe in mesmerism,' or 'it is more than we can swallow,' &c., I should be the last man to interfere with you: but when, not satisfied with this, you go on (as almost all of you do) to *vilify* those who conscientiously differ from you in opinion upon this matter, it *then* becomes a subject for grave reply; and, as, in your late effusion, you have gone the length of charging me with '*blasphemy!*' I think it very allowable to administer a timely check.

"If, instead of suffering your mind to be swayed and misled by idle *namby-pamby* trumped up by the opposition, you had condescended to *inform* yourself by the careful perusal of some of the standard works on the mesmeric subject, you might, ere this, have understood that *all* the 'phenomena of mesmerism' are strictly *natural*. There is not one, from the lowest to the highest, that does not occur, at times, quite *spontaneously*; and what we call the 'mesmeric influence,' is merely a mode of inducing, or bringing on, these different states. I might refer to the works of divines, of lawyers, of medical men, &c.; but as the *latter* may have more weight with you, I will mention the work on *Human Magnetism*, by Mr. Newnham, surgeon, of Farnham, as being sufficient to settle this difficulty in the mind of any *reasonable* person.

"Your mistake about the *blasphemy* of mesmeric prevision is exactly on a par with that of the late Mrs. Tonna ('Charlotte Elizabeth'), who thought that a patient's fancying *water* to be *wine* was a wicked burlesque upon the transmutation recorded in the second chapter of St. John's gospel! Such a notion, Sir, was excusable in *an old lady*; but in the *editor* of a *medical gazette*, we look for a little more enlargement of mental capacity. The opponents of mesmerism are merely taking advantage of the present state of public ignorance, to calumniate a branch of natural science, of intense interest, and great importance; and I counsel them to make good use of their time (which I can assure them is now running very short), for every atom of their foolish opposition will return upon their own heads.

"In conclusion, Sir, I entreat, that if you should think it necessary to attack us again, you will at least spare us the imputation of '*blasphemy*,' which I, as a professor of religion, and a member of the church, as by law established, entirely repudiate.

"I shall now place your article in my archives, along with a *similar* one by your *respectable* cotemporary and coadjutor, the editor of the *Lancet*, which I preserve as a great curiosity! Rich things indeed they will be, some years hence; when the only marvel of mesmerism will be, what upon earth all the opposition was about!

"I am Sir,

"Your most obedient,

"H. U. JANSON.

"Pensylvania Park, Exeter, July, 1849."

Some one of the clique of the *Medical Gazette*, anxious to injure mesmerism, wrote now to the *Morning Post*, and made matters worse than ever for the *Gazette*.

The following is an article in the *Morning Post* for Aug. 8, and its sound sense and morality contrast strongly with the party of the *Medical Gazette* :—

“EARL DUCIE, THE MESMERISTS, AND THE MEDICAL PROFESSION.

“TO THE EDITOR OF THE MORNING POST.

“Sir,—The very able manner in which you have exposed the gross fallacies published by Doctors Carlisle, Ashley, Chadwick, and Smith, induces me to hope that you will also assist in refuting the false statements of other almost equally ignorant pretenders to medical knowledge. I therefore send you a correspondence between Lord Ducie and the conductors of the British Mesmeric Institute, with some excellent remarks by the editor of the *Medical Gazette* in that journal last week.

“You may remember a paragraph which went the round of the papers some time since on this subject. The affair was treated as a hoax by the *Medical Gazette*, as the editor knew that Lord Ducie had been under regular medical care for two years. The result was the correspondence and remarks before you, which I think, for the credit of the orthodox profession, ought to be as widely circulated as the first erroneous statements of the mesmerists. Will you, therefore, allow me to request the favour of its insertion, and subscribe myself very respectfully yours,

“August 6th.

“A PHYSICIAN.

“We willingly comply with the wish of our correspondent, so far as his own letter is concerned; but we see no necessity to reprint the whole of the five epistles which have appeared in the *Medical Gazette*. The journal named referred to the report of a meeting said to have taken place at Bristol, for the purpose of establishing a Mesmeric Institute, and pronounced the affair to be ‘a hoax from beginning to end.’ Messrs. George F. Powell, S. D. Saunders, and Henry Storer, M.D., show that the meeting was actually holden and accurately reported. It seems that on the occasion alluded to the name of Earl Ducie was introduced, and this circumstance excited the misgivings of the editor of the *Medical Gazette*, who believed his lordship had, ‘like a reasonable man, discontinued mesmeric absurdities.’ The following communication, addressed to Mr. S. D. Saunders, honorary secretary to the Bristol Mesmeric Institution, will best prove how far the editor’s conviction was well founded :—

“Sir—I am much obliged to you for sending me the *Medical Gazette*. The editor is perfectly correct in saying that I have consulted Dr. Fergusson, and that I have been benefited (beyond my most sanguine hopes) by the kind attention paid to me by my friend Mr. Spencer Wells, to whom I would earnestly recommend every sufferer from rheumatic gout to apply, at 24, Belgrave Square. Nevertheless, what I stated at Bristol is equally correct—viz., that I had been relieved from inflammatory pain by the action of mesmerism, and that in the state of nervous weakness produced by my attacks, I had been tranquillized, and rest had been produced by the same means.—And believe, &c.,

“DUCIE.

“Such is a brief statement of the facts which we have endea-

voured to make without favour to either party; but according to them we do not see what 'A Physician' expects to gain by publicity for the side he espouses. The *Medical Gazette* was mistaken, and its convictions are demonstrated to have been erroneous. Yet we regret that when the truth was made known, the usual course, under similar circumstances, was not adopted. The journal refuses to retract or to apologise, but endeavours to justify a line of conduct which obviously is unjustifiable. In the vagaries of mesmerism, or the tales told by persons who profess to have seen strange things enacted, the *Medical Gazette* seeks to ground its defence; but whether mesmerism itself be an art or a humbug, and whether those who practise it are worthy of credit or deserving of laughter, seems to us to be wholly beside the question.

"We deeply lament the spirit in which such disputes are conducted, and we also regret that the members of the medical profession should entertain an idea that, connected with the most difficult of sciences, there can exist anything we can view as established doctrine. The word 'orthodox' may be stretched as far as our correspondent pleases, but we can imagine it will be made to represent no sense that shall be acceptable to the public mind when applied to physic. The medical art is in its nature essentially progressive, and its foremost duty is to investigate. We do not accuse it of being stationary, although such a reproach has been urged against it. On the contrary, we rejoice in the many evidences it has recently given of its advance; but associated with it we dare not recognize a term which would seem to imply that its labours were either concluded or limited to one line of inquiry.

"Mesmerism has yet to be characterized. The public at present know not how to esteem it. That it has been abused by those who pretended to explain or illustrate its mode of action is obvious; but that it has neither been understood nor exposed by those who undertook the right of pronouncing upon its merit, is not to be denied. Proofs are wanting in both directions, but these must be sought in a different temper to that which has hitherto been displayed. To show that it is something more than a delusion would be an easy task, but to prove that it is anything like that which too many of its advocates pretend would perhaps be an impossibility. It is now a riddle, but it has claims as such to the attention of the medical profession; and we do not like the feeling of prejudice a large number of practitioners think they are called upon to express towards it. The name of the first practical physician of this country gives countenance to the belief that mesmerism is not entirely based upon deception. The heavy sacrifices which Dr. Elliotson made rather than deny his opinions are conclusive as to the sincerity of his convictions; and we cannot but remember that to his acuteness the British public are indebted for the introduction of several of those reforms which have been universally adopted. Dr. Elliotson, therefore, had become a teacher, in the largest meaning of the word, when he undertook to instruct his profession with regard to that influence or power which is denominated mesmerism. He had shown his ability to judge, and his

judgment had benefited the practice of his art. His capability and his right to decide on any question connected with the science he had improved, therefore, was established, so far as any title of the kind possibly could be; but we must remember that when his convictions did not strictly accord with the belief of his profession, the services he had rendered and the station he had gained were in an instant forgotten. A greater injury or a more flagrant injustice was never, we think, perpetrated; and it is to prevent the repetition of similar transactions that we, on principle, decline to make party with persons who, members of the medical profession, show a disposition to oppose inquiry."

XI. *The Clairvoyance of Mr. Haddock's Subject.*

By Dr. ELLIOTSON.

"We look upon Adolphe, Alexis, and the whole tribe of clairvoyants, as impostors. In all cases where there is no imposition, and there has been any positive success, the facts can be accounted for on ordinary principles, without the aid of mesmerism."—LONDON MEDICAL GAZETTE, Aug. 10, 1849, p. 264.*

In the *Bolton Chronicle* of the early part of this month was the following account:—

"INTERESTING CASE OF CLAIRVOYANCE.

"RECOVERY OF £650.

"Having heard various rumours in the town to the effect that a large sum of money had been recovered through the instrumentality of clairvoyance, we were induced to make some enquiries; and the result is, that, according to the testimony of several of the parties concerned, the following is a correct narrative of the circumstances:—

"On Saturday, July 14th, a letter was received by Messrs. P. R. Arrowsmith and Co. of this town, from Bradford, Yorkshire, containing a Bank of England note for £500, another for £50, and a bill of exchange for £100. These, Mr. Arrowsmith handed over in his regular mode of business to Mr. William Lomax, his cashier, who took or sent, as he supposed, the whole to the Bank of Bolton, and made an entry accordingly in his cash-book. The bank-book was then at the bank, so that no memorandum of the payment was received or expected. After the expiration of about five weeks, upon comparing the bank-book with the cash-book, it was found that no entry for these sums was in the book. Inquiry was then made at the bank, but nothing was known of the money, nor was there any entry existing in any book or paper there; and after searching, no trace could be found of the missing money. In fact, the parties at the bank denied ever having received the sum, or knowing anything of the transaction. Before the discovery of the loss the bill had be-

* How the Editor can "look upon the whole tribe of clairvoyants as impostors," and yet admit that there are "cases where there is no imposition," he is bound to explain to his employers, as they must feel their position ridiculous till the editor of their publication explains himself.—J. E.

come due; but upon inquiry, after the loss was discovered, it was found that it had not been presented for payment. It was therefore concluded, that as the notes and bill could not be found at the bank, nor any trace or entry connected with them, the probability was, that they were lost or stolen, and that the bill had been destroyed to prevent detection. Mr. Lomax had a distinct recollection of having received the notes, &c. from Mr. Arrowsmith; but from the length of time that had elapsed, when the loss was discovered, he could not remember what he had done with them; whether he had taken them to the bank, or sent them by the accustomed messenger; nor could the messenger recollect anything about them.

“As might be expected, this unaccountable loss occasioned great anxiety to Mr. Lomax; and, in this emergency, he applied to a friend to whom the discovery of Mr. Wood’s cash box was known, to ascertain the probability of the notes, &c., being found by the aid of clairvoyance. The friend replied that he saw no greater difficulty in the case than in Wood’s, and recommended him to make the inquiry, which he said he would do, if only for his own satisfaction. After some further consideration, it was determined to ask Mr. Haddock, of Cheapside, to make the enquiry, but not to inform him of any particulars of what the letter contained. Mr. Haddock was accordingly applied to, and from his knowledge of the respectability of the parties, he consented to make the experiment.

“On Friday, August 24th, Mr. Lomax, accompanied by Mr. F. Jones, of Ashburner Street, Bolton, called on Mr. Haddock for this purpose. The clairvoyant was put in the psychic state, and then into connection with Mr. Lomax. She directly asked for ‘*the papers,*’ meaning the letter in which the notes and bill were enclosed; but this Mr. Lomax did not happen to have in his possession, and she said she could not tell anything without it. The sitting, therefore, was so far useless. The next day Mr. Lomax brought the letter, and Mr. Haddock requested that the contents might not be communicated to him, lest it should be supposed that he had suggested anything to her. After considerable thought and examination, the clairvoyant said, that there had been *three* different papers for money in that letter, not post-office orders, but papers that come out of a place where people kept money in (*a bank*), and were to be taken to another place of a similar kind. That these papers came in the letter to another gentleman (Mr. Arrowsmith), who gave them to the one present (Mr. Lomax), who put them in a paper, and put them in a red book that wrapped round (*a pocket book*). Mr. Lomax then, to the surprise of Mr. Haddock, pulled from his coat pocket, *a deep red pocket book*, made just as she had described it, and said that was the book in which he was in the habit of placing similar papers.

“Mr. Haddock thought she was wrong as to the number of papers, for he conceived that the letter contained a cheque; but the clairvoyant persisted in saying that there were three papers, two of which were of the same kind and of the same sort of paper, but one more valuable than the other; and the other on different paper,

with a stamp on it. Mr. Haddock somewhat baffled and irritated her by his enquiries in this respect, and by his not crediting her statement, but thinking she was in error, and this tended to obscure her meaning.

“Mr. Lomax now said that the clairvoyant was right; that the letter contained two Bank of England notes and a bill of exchange; but did not say what was the value of the notes. Mr. Haddock then put a ten pound Bank of England note into the clairvoyant's hand; she said that two of the papers were like that, but more valuable, and that the *black and white word at the corner was longer*. She further said that these notes, &c., were taken to a place where money was kept (a bank) *down there* (pointing towards Deansgate). Beyond this no further enquiry was made at that sitting.

“In the evening, Mr. Arrowsmith called, with Mr. Makant, of Gilnow Croft, Mr. Lomax, and Mr. F. Jones, to finish the inquiry. But in the interim, the clairvoyant had unexpectedly become mesmerised, and a letter from Scotland, having some reference to cholera, being put into her hands, she went in quest of a cholera patient, whose case she said proved fatal. She was much interested in this case; said how it might have been cured; and spoke of her examination of the corpse. The inquiries, however, made such an impression on the organic system of nerves, that, notwithstanding precautions were taken, she soon manifested symptoms of cholera after she awaked, which became so urgent that strong measures were required to subdue them. She was, therefore, too ill for any further enquiry, and the gentlemen retired without witnessing any experiment. Mr. Arrowsmith left the *sealed* letter, to be used when she was again fit for the inquiry, but no further use was made of it till Monday.

“On that day Mr. Lomax called again. The clairvoyant was now well, and she went over the case again, entering more minutely into particulars. She persisted in her former statements; that she could see the ‘marks’ of the notes in the red pocket-book, and could see them in the banking-house; that they were in paper, and put along with many more papers in a private part of the bank; that they were taken by a man at the bank, who put them aside without making any entry, or taking any further notice of them. She said the people at the bank did not mean to do wrong, but that it arose from the want of due attention. Upon its being stated that she might be wrong, and requesting her to look elsewhere, she said that it was no use; that she could see they were in the bank, and nowhere else; that she could not say anything else, without saying what was not true; and that if search was made at the bank, she said they would be found there. In the evening, Mr. Arrowsmith, Mr. Makant, and Mr. Jones came again, and she was put into the psychic state to repeat these particulars in their presence, which she did.

“Mr. Haddock then said to Mr. Arrowsmith, that he was tolerably confident that the clairvoyant was right, and that he should

recommend him to go next day to the bank and insist on a further search, stating that he felt convinced from inquiries he had made that his cashier had brought the money there. Mr. Makant also urged the same course on Mr. Arrowsmith.

“The following morning (Tuesday, August 28th), Mr. Arrowsmith went to the bank, and insisted on further search. He was told that after such a search as had been made it was useless; but that to satisfy him, it should be made again. Mr. Arrowsmith left for Manchester, and after his departure a further search was made, and among a lot of papers in an inner room at the bank, which were not likely to have been meddled with again probably for years, or which might never have been noticed again, *were found the notes and bill wrapped in paper, just as the clairvoyant had described them.*”

I have not the pleasure of Mr. Haddock's acquaintance: but wrote to him requesting to be informed how far the statement was correct; and the following is that gentleman's obliging reply:—

“Bolton, Sept. 22, 1849.

“Sir,—The account of the recovery of Mr. Arrowsmith's money by the aid of clairvoyance is true in every particular. There were many interesting things said during the sittings, which were suppressed, to avoid hurting the feelings of any party. The account in *The Times* was not verbatim from the *Bolton Chronicle*, but indirectly from the *Liverpool Courier*.

“An account of the recovery of Mr. Wood's cash box, you will find in the Appendix of the accompanying work.”

The work is, *Somnolism and Psycheism; otherwise Vital Magnetism, or Mesmerism: considered physiologically and philosophically: being the substance of Lectures, delivered under the auspices of the Bolton Mechanic's Institution. With an Appendix, containing Notes of Mesmeric and Psychical Experience.* By Joseph W. Haddock, Surgeon-Apothecary.

The case is thus detailed at p. 60:—

“On Wednesday evening, December 20th, 1848, Mr. Wood, grocer, of Cheapside, Bolton, had his cash box, with its contents, stolen from his counting house. After applying to the police, and taking other precautionary steps, and having no clue to the thief, although he suspected, what was proved to be an innocent party; and having heard of Emma's powers as a clairvoyant, he applied to me, to ascertain, whether, by her means, he could discover the party who had taken it, or recover his property. I felt considerable hesitation in employing Emma's powers for such a purpose; fearing, that both the motive and agency might be grossly misrepresented. But the amount at stake, the opportunity for experiment, and Mr. Wood being a neighbour, induced me to comply with his request; and nine o'clock, next morning, was appointed for the trial. At

that hour Mr. Wood came to my residence, and I then put Emma, by mesmerism, into the internal state, and then told her that Mr. Wood, (whom I put *en rapport*, as it is called, with her,) had lost his cash box, and that I wished her to tell us, if she could, where the box was taken from? what was in it? and who took it? She remained silent a few minutes, evidently mentally seeking for what she had been requested to discover. Presently she began to talk with an imaginary personage, as if present in the room with us; but as it subsequently proved, although, invisible and imaginary to us, he was both *real* and *visible* to her; for she had discovered the thief, and was conversing with his mind on the robbery. She described, in the course of this apparent conversation, and afterwards to us, where the box was placed; what the general nature of its contents was, particularizing some documents it contained; how he took it, and that he did not take it away to his residence at once, but hid it up an entry; and her description of his person, dress, associations, &c., was so vivid, that Mr. W. immediately recognized the purloiner of his property in a person the last to be suspected. Feeling satisfied from the general accuracy of her descriptions, and also from her describing the contents of the box, that she had really pointed out the delinquent, Mr. W. went directly to the house where he resided, and which she had pointed out, even to the letters on the door-plate; and insisted on his accompanying him to my house; or, in case of refusal, to the police office. When brought, and placed in connection with Emma, she started back from him, as if he had been a serpent; telling him that he was a bad man, and observing also, that he had not the same clothes on as when he took the box; which was the fact. He denied strenuously all knowledge of the robbery, then, and up to a late hour in the afternoon; but as he was not permitted to go at large, and thus had no opportunity for destroying, or effectually concealing the box; and as Mr. Wood had promised for the sake of his connections, not to prosecute, if confession was made, and the box and contents recovered, he, at last, admitted, that he had taken it, and in the manner described by Emma; and the box and contents were found in the place where he had secreted it; broken open; but the property safe. It should be observed, that Emma had pointed out the place where the box was concealed, but we could not be certain of the place she meant, without permitting her, while in the *internal state*, to lead us to it: this the confession rendered unnecessary."

Mr. Haddock thus continues in his letter to me:—

"As a further explanation of Mr. Wood's case, I should say, that towards the close of last year, a gentleman from Newcastle-on-Tyne called on me with a commercial gentleman of Manchester; the former to enquire *clairvoyantly* into the case of his daughter. He said the clairvoyant had accurately described the case of his daughter, and also the house, &c., where she resided. The latter gentleman the same day called on Mr. Wood in the course of his business, and told him what he had just seen in my house. When Mr. Wood was

robbed, it occurred to him to ask me if there was any probability of discovering the thief, &c., by the help of my clairvoyant; and, he being a neighbour, I consented to make the experiment. Soon after my book was published our paper noticed it, and gave extracts, and thus the affair became public. Mr. Wood has furnished me with a letter of attestation, which I enclose."

The following is Mr. Wood's letter to me:—

"Bolton, Sept. 22, 1849.

"Dear Sir,—I have been requested by Mr. Haddock, for your further satisfaction, to add my testimony to the truth of the statement of the recovery of my cash box through his clairvoyant mentioned in his little work. The whole of the affair from beginning to end is true; the name of the party, and many other things connected with the affair, are suppressed in the account, from the family being so well known and respected in the town.

"Should you require any further information upon the subject, I shall be most happy to communicate.

"Your's truly,

"HENRY WOOD.

"To John Elliotson, Esq."

Mr. Haddock thus concludes his letter:—

"I have had nothing to do with the Bermondsey affair. I do not like putting such questions, especially unsolicited. I have found who is the writer, and from what I have previously heard, I think that only imaginative vagaries may be expected from that quarter. I regret much the publicity given to the anonymous note, as it tends to bring what is true into discredit. I have written to *The Times* disclaiming the note, &c., but it seems as if they will not insert my letter. In our *Bolton Chronicle* of this day, I have contradicted the report or opinion of my being the writer, and this was also done in the *Manchester Guardian* of Wednesday last.

"I send with this a Manchester paper containing a verbatim copy of the Bolton article. With the exception of the *first* paragraph, it was written by myself. To my private notes of the bank case, I have Mr. Lomax's signature, as an attestation.

"The clairvoyante is *not* my daughter, but a young woman originally hired by me for a domestic servant.

"I am, Sir,

"Your obedient servant,

"J. W. HADDOCK.

"To Dr. Elliotson."

XII. Death of Miss Barber.

It is a year since I detailed the perfect cure of the true cancer of Miss Barber's breast. I have now to announce her decease from other diseases, totally unconnected with her cancer,

and all forced upon her by accidental, unfortunate circumstances.

Her frame was delicate, her hair red, soft, and glossy, and her skin fine and of that whiteness common in red haired persons. She had for many years been often laid up with severe colds; and had been bled, blistered, &c., repeatedly. Since the commencement of her disease, she had been very badly nourished, though I was not aware of it, from her inability to continue her business. After her cure, she still felt the effects of her privations and sorrows. Many ladies, after the publication of her case, gave her work, even made work for her, and assisted her in every way. Some ladies, however, living in a boarding house in Chandos Street, treated her heartlessly. They sent for her on the pretence of giving her orders for dresses; and, on her obeying their command, behaved so as to give her the impression that they had sent for her merely to stare at her as a wonder. She was promised various orders for dresses: but her two or three walks to them ended in an order for a frock, the making up of which, including her necessary expenses for tape, &c., amounted to four and sixpence. She got wet through, especially in her petticoats, shoes, and stockings, in her last visit to these patronesses, and went home broken hearted, and fell into hysterics at their heartless treatment. The cold she caught ended in violent rheumatism of the nerves of her hips, loins, and legs; and she never afterwards left the house.

A succession of misfortunes succeeded. After I had greatly relieved her by mesmerism, the window or the door was open on days and at hours when this should not have been the case: the bed-room was, on several occasions, scoured very late in the day, so as to be wet when she went to bed. In cold weather, she sometimes had not a blanket wrapped round her legs as she sat, although I had ordered it, fear being entertained that it would be dirtied. She lived a mile and a half from me, and, though I did not miss twelve times in the last twelve months to visit her and send her into sleep-waking, and always stayed as long as I could to stiffen her well, to make passes down her hips, &c., &c., it was not in my power to give her a quarter of the mesmerism she required. Her mother was eighty, and her niece was constantly hard at work, cleaning the rooms and stairs, waiting upon them, doing needle-work, and doing what was to be done out of doors. Her assiduous mesmerism was, therefore, not what it should have been in strength, frequency, or duration. A magnet kept her asleep, but in a day or two it produced ill temper, and at last ferocity, a taste of blood in her mouth, and a desire to injure

others and herself, so that she could not continue with it. Crystals of alum mesmerised her like the magnet, but soon caused heat, thirst, loss of appetite, constipation, and a taste of alum. Plain iron, gold, and other metals, rock crystal and other crystals not soluble in the hand, were substituted innocuously, but their mesmeric power was not so great. Two hours twice a day of a healthy mesmeriser, with intermediate contact passes on the affected parts in the mesmeric state, would, I believe, have cured her. Her neuralgia was such that the least movement of a foot by another caused a vibration of agony up to her loins and near her heart. Gradually she lost the power of moving her legs; the left completely. Her back grew tender from the necessity of her lying continually upon it: but by great care it was preserved sound, till one unlucky day when they drew the sheet roughly from under her and rubbed off the skin at the part. Ulceration and very extensive mortification took place. But this with great attention was all subdued, and the large wound was filled up to the level, and was healing up, and I am persuaded would have healed completely, as well as her neuralgia and palsy of the legs have been cured; for her pains were astonishingly reduced, and she moved even her left leg better and better. I gave her a bottle of port wine every three days. But she, fancying to get strong, and being permitted to drink a little beer, took brown stout, without consulting me, and from over stimulation, I imagine, was seized one morning with palsy, her eyes diverging and seeing quadruple, her mouth drawn to the left side, her speech thickened, her right arm weakened, her head aching, and her thoughts being a little delirious. These symptoms, however, quickly declined. But at my visit late on Sunday afternoon, September 16, I found her seized with one of her former fits of asthma, from which she had long been very free, and a little inflammation of her lungs. The latter, it afterwards appeared, increased rapidly during the night, and before I could see her in the morning she was no more.

I examined the whole body minutely. A very small deposit of fibrine and albumen, the result of a little recent inflammatory state, was seen at the base of the brain, where lie the nerves of sight and of the motions of the eyes and face; but all else was healthy in the head. In the chest the only unhealthiness was the marks of recent severe inflammation of the right lung, with old adhesions at its upper part, left by former attacks. All was healthy in the abdomen. All was healthy in the pelvis, except that one ovarium had a very little cyst full of blood, and that two small and innocent fibrous

tubercles existed, one upon, and the other in, the substance of the uterus, such as we often meet with in women and which could not have interfered with her health; and a superficial ulceration of the central portion of the internal surface of the organ, apparently of a common description, just what occurs every day in females. The internal surface at the fundus, and just above the cervix, and the whole cervix and margin of the os, and the vagina, were quite healthy. No induration or enlargement existed any where. A thick, white secretion lay in the cervix, and the os was dilated. The breast was as free from disease as when I described its cure; and, with the disappearance of the disease, the gland itself and nipple had shrunk amazingly, the skin remaining a little indurated. I had a cast made of the whole bosom, which I shall be happy to shew to any reader of *The Zoist*; and to medical men *ipsas mannas uterumque inspicere licebit*.

JOHN ELLIOTSON.

BOOKS RECEIVED.

Ideas; or, Outlines of a New System of Philosophy. By Antonie Claude Gabriel Jobert, author of the *Philosophy of Geology, &c.* Two Vols.

We have no space at present to notice this interesting work.

The Cholera, considered Psychologically. By Forbes Winslow, M.D.

This appears to be a cunning supply of twaddle.

The Mechanic's Magazine, Museum, Register, Journal, and Gazette. No. 1358. August 18, 1849.

This number contains a very able and philosophical article in favour of mesmerism, worthy of the journal: and highly is it to the credit of the editor thus to assist a great cause with his powerful aid and shame the puny editors of the medical journals who have neglected their duty and also done what they ought not to have done.

Tract 1, and Report of the Meeting of the Vegetarian Society at Manchester.

A startling Letter to C. J. Bloomfield, D.D., Lord Bishop of London; to which is added some remarks upon the words, Devil, Satan, and Hell. By Arthur Trevelyan.

Zoistic Magnetism: being the substance of Two Lectures descriptive of original views and investigations respecting this mysterious agency: delivered by request, at Torquay, on the 24th of April and 1st of May, 1849. By the Rev. W. Scoresby, D.D., F.R.S., Member of the Institute of France, of the American Institution, Philadelphia, &c., &c.

Here is another disgrace to the medical profession: a treatise on mesmerism by a doctor, but not a doctor of medicine—absolutely by a doctor of divinity, who has enquired into the subject by careful and diligent experiment. This is the fourth treatise on mesmerism by living English clergymen, two of which are now standard works and in their second edition. Fellows, examiners, and lecturers in the medical profession appear daily to greater disadvantage in their unwise and hopeless course.

Considered as testimony to our great truth and as a little collection of illustrations, the present work is valuable. But we regret that Dr. Scoresby has published in the form of a book. His own experience is yet necessarily limited and has not furnished him with materials for a treatise suited to those who desire to learn mesmerism: and on the other hand his facts are either for the most part quite familiar to persons conversant with the subject, or simply interesting individual variations, similar to what each of us could furnish, and which would be highly appropriate and charming in a mesmeric journal.

We regret also that he has invented the term zoistic magnetism. A new name should never be invented except for a new thing. For a new substance, phenomenon, principle, or process, a new name is required: but to multiply names for known and already-named things is not the way of a master mind. The great discoverer, Gall, did not invent a single name: Spurzheim, his ambitious and not over scrupulous disciple, invented an abundance for Gall's discoveries. The term mesmerism is established and in habitual use. That is enough. Its origin is now quite unimportant. An arbitrary word is as good as the best devised, when once established. Mesmer's toils and persecution, and our obligation to him for shewing forth in a blaze of light the mighty facts which were in his day lying in darkness and neglect, and might without him have still so lain, justify the word mesmerism. He was no more selfish and reprehensible than large numbers of scientific men whose great deeds only are recounted, but whose lives were anything but dignified or worthy of imitation. *Electrum*, amber, is but one electric substance, yet the word electricity is universally used and contents us. Mesmer was the one source of mesmeric knowledge for a time. An American writer, named Grimes, uses the term *etheropathy*: an Edinburgh writer, named Arnott, does not mesmerise, but *spiritualise*: Mr. Haddock, of Bolton, Lancashire, does *Psycheism*: and Dr. Scoresby practises *Zoistic Magnetism*. The three former terms spring from hypotheses: the second and third of the three proceed from an hypothesis of bygone times, lingering among mystics and the unphilosophic only. The word zoistic magnetism springs from the title of our work *The Zoist*, and signifies of, from, or pertaining to *The Zoist*: but we really do not desire this honour. We suppose that Dr. S. wishes to signify vital or animal by it: *zoe* (*Zωή*) is life, and *zoon* (*Zῶον*) an animal; but neither will furnish zoistic. From them both we invented the term *Zoist*, as was explained in No. II. p. 219, for our new work on the joint subjects of mesmerism and cerebral physiology, for which two united there was no expression: mesmerism being connected with life, and cerebral physiology with animals. Besides what verb are we to use if we adopt Dr. S.'s invention? Are we to say we zoistically magnetize? and are we to say zoistically magnetic? Again, the term magnetism is inappropriate to our science. It is applied to a distinct subject: and to say we magnetize a patient, when we mesmerise him, is productive of confusion. The editor, we believe the bigotted and irascible Mr. Colquhoun, of a short-lived mesmeric journal, published in Edinburgh in 1839, correctly prefixed *zoo*, and named it *zoo-magnetic*. Still magnetic was incorrect, as belonging to a subject distinct in the present state of knowledge.

Another source of regret is that he thus begins his book, "It required *no small amount of moral courage* to speak publicly on a subject at which numbers look with suspicion, &c." Now all virtues and talents are graces and gifts, and to

be thankful for, not to boast of; and clergymen should be especially penetrated with this conviction; and, after all, the day is past for moral courage in mesmerism. Dr. Scoresby lectures when the battle is won. Eleven years ago Dr. Elliottson gave clinical lectures, most respectfully listened to in crowded theatres upon his mesmeric, just as upon his other, patients in University College Hospital; nine or even five years ago, the various mesmeric lecturers in London and the provinces met with the most vulgar rudeness, coarseness, abuse, and even rioting, and especially from the medical portion of the audience. But all this has subsided. The highly respectable and professed lecturers about the country, as Mr. Davey, Mr. Beattie, and the amateur lecturers, as the excellent and able Mr. Smith of Malton, have long been treated with the utmost respect and attention. The various English medical works on mesmerism are in every house; our *Zoist* is read extensively in Europe and America, though childishly excluded from the public medical libraries of this country. An ignorant and pert scoffer of mesmerism in a party is sure to meet with a rebuke. We really see no cause for self-glorification in the fact of Dr. S. giving two lectures upon mesmerism. The Rev. Mr. Townshend and Mr. Sandby, and Mr. Pyne, displayed no little moral courage in publishing their books when they did, but not one of them hinted at his own courage.

The analogy of many of the ordinary phenomena to those of electricity and electro-magnetism, so much dwelt upon by Dr. S., has struck every mesmerist; and at the lectures on electricity at the Royal Institution we have heard mesmerists remarking to each other how strongly the results of various experiments upon inanimate matter reminded them of what they were in the habit of witnessing in their own mesmeric proceedings with their living patients; and we are all as satisfied as he of the distinctness of electric or magnetic and mesmeric phenomena.

He is not yet convinced of the mesmeric excitement of distinct cerebral organs. But does he disregard the experiments related in No. III., pp. 242-46?

He doubts of mesmerism at a distance, First, because his experiments proved to him that the mesmeric effect lessened in proportion as distance increases. But why should great distance annihilate effect. The various bodies in space affect each other though immensely separated; and if the mesmeriser is very intense in his will or thought, and the other party very susceptible, or even if one of these conditions exist, what power of prevention can any distance on this earth possess? Secondly, because he knows an instance in which a patient was told she should be willed, was not willed, and went to sleep from sheer imagination. Why this argument applies to every mesmeric fact: every one may be induced by imagination when once it has been induced mesmerically. Dr. S. might as well doubt the effect of passes because a person goes to sleep when told that passes are making towards him on the other side of a door, though they are not made (see No. IX., p. 47). Mr. Thompson's facts on the power of will are as positive as can be desired (No. XI., p. 319; XII., p. 477).

He does not abstain from speculative argument, nor, like a philosopher, leave the decision respecting the highest clairvoyance to simple fact, but argues against its possibility because future events may be contingent on the human will. As if profound thinkers do not perceive that the human will, like all else in nature, obeys general laws, and, however freely we may will, our willing is as completely the inevitable result of circumstances as the falling of a sparrow to the ground

and the minutest or greatest occurrence in inanimate matter :* and that all things are connected together, animate and inanimate, however different and distant, and all dependent upon the most pervading laws.

He falls into the very green error of fancying that mesmerism is the result of will.

He does not condescend to refer to any writer, and thus, while he fancies his work original, he raises a smile in the better informed. He talks much of polarity as though we had not the facts of Reichenbach and those recorded in No. VI., p. 215-16. He would have found electric views of mesmerism in abundance in French writers.† We should think him ignorant of the fact that in the deepest coma there is often perception of what passes around, and thus an influence from imagination when a superficial observer would not suppose it : and that many phenomena apparently independent of the patient's will are in reality willed by his brain, though unconsciously and involuntarily. His observation that nothing electric can be detected in the phenomena is one long ago made in London : and his idea that insulation does not increase power did not hold good with Mr. Collins (No. XX., p. 20),‡ while his observations upon the effect of silk, &c., do not hold good with patients in general (we have never seen them exemplified) : and we suspect that he has not observed the absolutely necessary precaution of saying not a syllable of his views, either to the patient in any state, or to others at any time. The effect of various substances depends partly upon idiosyncrasy, but not a little upon fancy, which is lighted up by such hints, as a person, so little learned in the matter as Dr. S., would not consider possible. We have known many experimenters in mesmerism fancy themselves at first, from want of knowledge, to have made great discoveries, which were mere peculiarities and indeed often the effect of imagination or some casual circumstance on the first performance of the experiment.

The book is written earnestly, though with pompous pretensions, and proves the writer to be a lover of *scientific* truth and a good experimenter, though burning with an intense desire to look very original while there is nothing original in his work. It will be productive of good as the testimony of an able man to some of the truths of mesmerism : but Dr. S.'s imperfect knowledge, real or apparent, of the subject and of the experiments of other writers, will do harm, by prejudicing the learner against very many of the higher and undoubted facts in the science ; and his indulgence in speculations, altogether out of place in a popular lecture, may lead the ignorant to suppose that all is uncertainty, and the vain and dreamy not to labour in the rigid investigation of nature with all modesty and simplicity.

* Had we statistics in perfection, all human deeds would be predicted as accurately as the return of comets : and indeed the number and variety of offences within a given period are accurately foretold by those who have studied these matters in a given place.

† Some Germans have called mesmerism electro-physiology. See Sandby, p. 112.

‡ Mr. Collins, in relating his experiments, *modestly* says, " It is very possible this may have been tried before."

NOTICES TO CORRESPONDENTS.

The papers on Capital Punishment, or Hanging according to Law, by L. E. G. E., by Mr. H. S. Thompson, W. F. S., a Lady, Mr. Armour, Capt. Bagnold, Mr. Davey, Mr. Elliot, Mr. Harley, Lieut. Hare, Mr. Jacob, Dr. Storer, Mr. Saunders, Mr. Tubbs, will to a certainty appear in our Christmas number ; and also those by Mr. Hazard and Mr. Saunders, subsequently received.

THE ZOIST.

No. XXVIII.

JANUARY, 1850.

I. *Capital Punishment ; or, Killing according to Law.*

RECENT events again force upon our consideration one of the great questions of the day—capital punishment. We have so frequently presented our views on this subject, that we are conscious we have but little to advance which can be considered new ; but several cases have occurred within a short period, which clearly prove how little the majority of individuals understand the laws which govern the human organism, and, consequently, how ignorant they remain of the treatment to which that organism should be subjected, when labouring under positive disease.

During the last few months, the gibbet has been frequently erected, and the miserable specimens of humanity which have dangled therefrom, proclaim in language most clear and distinct, that the cause of man's actions is not understood, and that our rulers, our legislators, and our judges continue to enforce and to defend a course of procedure, which experience proves to be unavailing, and which science long ago denounced as being, not only useless, but unjust. With a few exceptions, we have ceased to be influenced by thoughts, the produce of an age when men were strung up, *fourteen* in a row, for the most trivial offences,—an age when the punishment inflicted clearly led to the supposition, that a horse and a sheep were of the same value as the life of a man, public strangulation being the penalty inflicted for stealing the former and cutting the throat of the latter. These were the doings of a period which now happily belongs to history, for after years of philanthropic efforts on the part of the great men who have been removed from amongst us, the punishment of death may be considered as reserved for the crime of murder only. Since 1841, there has not been an execution for any other crime.

The Criminal Law Commissioners, in their last report, express their opinion, "that the right even of the legislature to inflict capital punishment rests on the ground of strict and cogent necessity, and that to go beyond this involved a transgression which was criminal in the legislature."

Is, then, the punishment of death necessary? If we are told that it is necessary, does experience prove that the judicial death of one man prevents others from committing crime? Out of 167 persons, who had been executed during a certain period, it was proved on the most unquestionable testimony that 164 had been present at executions; and the ordinaries of Newgate affirm, that it is very rarely that any one suffers at the Old Bailey, who has not previously been a witness at a similar scene. So much, then, for the supposition that example prevents the commission of crime. This, however, is not the portion of the question to which we are anxious to direct the attention of our readers,—they will find these matters discussed in former numbers of this Journal.* There is one argument which does not legitimately belong to our pages, but, since it is constantly brought forward, deserves a passing remark. Whenever the question of capital punishment is discussed on philosophical or moral grounds, the advocate for the abolition of the punishment is met by the quotation, "Whoso sheddeth man's blood, by man shall his blood be shed." As a specimen of the line of argument pursued by individuals who think that this quotation from the Mosaic law is a sufficient authority, we present the following extract from a sermon preached by the Dean of Exeter, in the cathedral of that city, on the 25th of April, 1849:—

"Doubtless it ought not only to make us pause before we condemn a fellow-man to death, but to be well assured that we have God's warrant for what we do. I hold it for a most certain truth, that we have not this warrant, except only in the instance of actual murder, and, perhaps, in cases involving the guilt of murder, such, for example, as overt acts of treason; and that human legislatures have no authority from God—however largely they may have assumed it—to take the life of any human being, for the sake of protecting all the property of all the whole world: and I thank God that our statute-book is no longer polluted and disgraced by those sanguinary laws which inflicted the full penalty of death on offences for which a short imprisonment would now be regarded as an adequate punishment. But, whilst I say this, I am so far from giving in to that

* No. I., pp. 50-4, by Dr. Elliotson; No. II., pp. 101—110, by L. E. G. E.; p. 140, by Dr. E.; No. VII., pp. 295—316, by L. E. G. E.; No. VIII., pp. 443, 449—455, by Dr. E.; No. X., pp. 134-8, by Dr. E.; No. XI., pp. 275—281, by Dr. E. See also Dr. Elliotson's arguments in his Tract upon Courvoisier, published by Highly, Fleet Street.

spurious sentimentality, which, under the garb and pretext of religion, would shelter a murderer from capital punishment, that I affirm it to be one of the clearest and strongest of our religious duties to pursue such an one to death! that, however we may recoil from the performance of the duty, when the commission of the crime has been fully proved, we must not spare the offender for any human consideration, or even through dread of the second death, which may await him hereafter. God Himself has laid on us His positive command, 'Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man;' and it is our part to execute the doom, and to leave the final issue in His hands.

"But, it is asked, are we, then, to cut him off in the midst of his sins? *Yes, inexorably.* '*Let not thine eye pity him, or spare him.*' He has cut off another in the midst of his sins; and it is God, not man, who has pronounced his doom, and commands us to fulfil it. We, in executing it, are but His instruments, the accomplishers of His will: and whenever His will is fully and unequivocally declared, all that we have to do is to obey it."

As we have already said, this is not the place to discuss the question on theological grounds; but, since we believe that the teachers of religion are the great opponents of the abolition of capital punishment, we cannot avoid remarking that, if the sixth verse of the ninth chapter of Genesis is the only authority which can be produced for the infliction of capital punishment, in our opinion the position assumed is not tenable for one moment. There is no authority for capital punishment in the New Testament. On the contrary, the whole tenor of the moral code there developed leads us to form the opposite conclusion. There is not a single passage in the new law which can by any system of interpretation be considered as authorizing the infliction of this punishment. Notwithstanding this, which we hold to be clear and distinct, to the question, "Are we then to cut him off in the midst of his sins?" The Dean of Exeter answers, "YES, INEXORABLY." "LET NOT THINE EYE PITY HIM, OR SPARE HIM." In the most perfect good faith we ask, whether these are the opinions which should be promulgated by one whose life is devoted to the enunciation of a code of morals which clearly inculcates the abhorrence of revenge, and the encouragement of repentance? "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth; but I say unto you, that ye resist not evil, but whosoever shall smite thee on the right cheek turn to him the other also."

To our view, then, it is a monstrous perversion of principle for Christians to advocate the justice of death punishment. The annihilating and ruthless wishes of the Dean were soon gratified, for a very few days after he preached this sermon

the following dreadful scene occurred within a few miles of his residence. We can scarcely believe, for we must presume that he possesses the ordinary attributes of humanity, but that his eye *did express pity* when he perused details which most assuredly caused the majority of individuals to recoil with pity, indignation, and disgust.

“EXECUTION OF SARAH HARRIET THOMAS, FOR MURDER.

“Yesterday this wretched criminal underwent the extreme sentence of the law at Bristol.

“The spectacle of a public execution—the first after a lapse of fourteen years—attracted an immense concourse of spectators, many of whom conducted themselves with that disgusting levity too often witnessed beneath the very shadow of the gallows. The ceremony was rendered intensely painful by the tenacity with which the unhappy criminal clung to life. No prayers nor entreaties could induce her to walk a step towards the fatal drop, *and she had literally to be dragged from her cell, shrieking frantically, and struggling all the time, until she was carried to the platform*, and handed to Calcraft the hangman, who at once fastened the fatal noose. She exclaimed, ‘Lord, have mercy upon me. I hope my mother and none of them are here;’ and she was almost instantly cast off, and in a few moments was dead.”

It was stated that the usual disgraceful scenes were witnessed at the execution. The mob was occupied till the clock struck the fatal hour with all kinds “of fun and frolic.” A local paper states that the behaviour of the mob “was characterized by that levity and excitement which always characterizes large crowds assembled on such an occasion.” Whether her relations were present we have not been able to ascertain. Her sister, the day before the execution, asked a neighbour whether “she was going to see Sal hung?” And the mother went to a shop the day before the execution, and purchased some cakes, and told the shopkeeper that they were for the girl “who was to be hung to-morrow !”

The following case is interesting and instructive in another way, and is the one to which we wish to draw attention.

“THE BIRMINGHAM MURDER CASE.

“Matthew Davies was next placed at the bar, charged with the wilful murder of his wife, Mary Davies, at Birmingham, on the 13th of October last.

“Elizabeth Yarnold : I am a char-woman living in Birmingham ; was acquainted with the deceased Mary Davies. She was the wife of the prisoner ; he kept a public house and eating house in Moor Street ; I have occasionally been employed to work there ; was there on the 13th October last ; before then I had known quarrels between the prisoner and his wife ; they were in the back kitchen ; she was wash-

ing her hands with soap and flannel ; he was peeling potatoes on a dish which stood upon the floor ; he had a knife in his hand. I heard him say something to his wife—he was begging her not to go before the magistrates against him ; he said, ‘ if you don’t go I will be tidy, Mary—such d—d nonsense.’ She said, ‘ I will go if God spares me ;’ he said, ‘ d—n your eyes, you shan’t go.’ Words of this kind took place some time. She once said she would give him a knock on the face if he did not go off with his nonsense. I saw him steel the knife five or six times ; he rubbed it on a steel ; he stood on her left side, and put his right arm round her neck, having the knife in his hand, as if he was going to kiss her ; she was washing her hands ; I heard him say, ‘ D—n you, you shall go,’ and I immediately saw the blood gush from her throat ; I ran down the entry and hooted, ‘ Murder !—he’s cut her throat.’ I returned, and met deceased with her hand to her throat, and the blood gushing through her fingers. There had been no struggle between them previously. She ran the space of three or four yards, and then fell on her left side ; I stood close by where she fell, and saw the large wound in her throat afterwards. Mr. Macpherson was sent for, but I believe she was dead when he arrived ; she lived about five minutes. The prisoner went and stood with his back towards the kitchen fire, with his hands in his trowser’s pockets ; he remained there till the policeman came. A number of persons assembled directly I gave the alarm ; he did not appear intoxicated ; there was no appearance of excitement about him.

“ Cross-examined : He sharpened his knife whilst he was peeling the potatoes ; I did not see him cry that morning ; she told me he had been crying that morning before I went ; I saw him go down on his knees before he began peeling the potatoes ; he was not crying when he was on his knees ; he knelt to his wife ; he did not shed tears when on his knees that morning ; this was on a Tuesday ; it was on the fair Friday that he cried ; he attempted to kiss her, and it was then she threatened to give him a slap on his face ; he stooped down over her ; at the time I saw the blood come he put his arm round her neck the same as I had seen him before when he used to kiss her ; after it was over he stood with his back to the fire as if nothing had occurred ; he was in the back kitchen.

“ Re-examined : It was the third time she had had him before the magistrates ; he did not attempt to go away.

“ By Mr. Macaulay : Mary Micheli.—I live next door to where deceased lived. I lived there for nine months before she died ; I saw Davies frequently ; I could see from overhead into the yard at the back, where there was a carpenter’s shop ; the men used to mock him, and call him ‘ mad Davies,’ and all the fools they could do ; I have seen them throw raddle and raddle pots over him, out of the shop window. They used to call out, ‘ who stole the chitlings ?’ He said he never stole anything ; he used to knock his own buckets and things about ; that was what he used to do when the carpenters insulted him. We all said he was not in his right senses ; I have met him in the entry, and he has said, ‘ Good morniuig, Mrs. Micheli,’

when it has been evening ; he would say, 'Excuse me, I didn't know.' I have seen his son strike him with a shoe; the prisoner did nothing but went down street. I have seen an effigy hanging from the carpenter's shop window, but I did not see prisoner about the place till it was taken down ; he has complained to me about his head. I saw a woman throw a bucket of cold water over him, and he shook his coat and said, 'See how I'm used now.' He seemed very fond of his wife, if he could have his own way.

"Cross-examined : The carpenters overlook the yard; they are middle-aged men, and used to play tricks on the prisoner. I have seen him have a sup of drink frequently; they mostly insulted him when he was drunk. He used to brew his own beer, and was master of the place.

"George Andrews : I am in the employ of Mr. Cassera, and have occasionally taken meals at Davies'. In June last I saw prisoner, who seemed very wild in his looks; but I should say he had not had beer. It was a fine morning, but he said it would soon be cloudy, though there was no appearance of clouds. I have seen him grinning and gnashing his teeth, and clenching his fists; he occasionally got up for a second or so, and then sat down.

"By a jurymen : I do not think he was drunk.

"Examination continued,—I remember a man of the name of Dunifer coming in on one occasion, and prisoner told him to turn all his customers out, and gave him a note, and said he (Dunifer) was master of the premises.

"The foreman of the Jury : We think he is going too much upon 'I believe,' and 'I think.'

"Mr. Wilmore said he would notice that in his cross-examination.

"Examination continued,—I once saw him throw a piece of beef, I should think about 30lbs. weight, dish and all, into the dust-hole. I thought him quite sober, but he appeared very much irritated from the twitching of his eyes and the grinding of his teeth. From his general conduct he appeared to me to be a man that was insane. On the 4th of June I thought him totally insane, and made a memorandum of it in a book. He once jumped up and said he would knock a hole through the back of the grate, which he struck with his fist, and knocked the back part of his hand all to pieces; no one had said anything to him; he had been sleeping before. Upon several occasions he broke the glasses by throwing them on the floor. I once asked him why he did it. He replied, 'What's that to you?' I have heard him speak of some person and his wife; there has been no reason for such observations. I have seen his wife strike him with the tongs and him try to get away from her.

"Cross-examined : I have seen prisoner's wife quarrel with him. She has told me she has had him before the magistrates. I should say he was not drunk from not seeing him drink at the time I have described. I have seen him drunk. I have told deceased she ought to have somebody to look after him.

"Charles Salisbury, shoemaker, of Birmingham : I have known the prisoner for three years, and noticed alterations in his demeanour

and appearance. I have had interviews with him two or three times a week. I have noticed alterations in him more than two years; they have appeared to increase. I remember his coming to me once in his shirt sleeves; I live a mile from him. I do not think he was drunk, but he could not make himself intelligible. He came to me and wanted to see his son who worked for me. I wished to know why he wished to see him. He talked in so confused a manner that all I could gather was that he had some complaint to make against his son's work, I had made no complaint, and would not call him down. He became so noisy, that I thought it advisable to get him away; it was about this time two years. The children and neighbours seemed alarmed, and I asked him to go to a beer house to get him away; but he talked so loud among the customers that I took him into the yard, where he became more excited, and I had to follow him up and down the yard to try to appease him. When we had had a pint of beer I prevailed upon him to go home. He did not appear at the time in the possession of his reason. I consider him a man of mild disposition. I have observed him shake his head, and heard him complain of it; I have seen twitching of the eyes and drawing of the mouth more frequently than I have heard him complain.

“James Dunifer, a bailiff: I remember the morning of the 4th of June last, he appeared to me perfectly sober: he said he had been walking about the street all night; he signed a paper to deliver his goods up to me: it was drawn up by Mr. Hall, the lawyer. I put two men in possession, and turned the customers out by his order. He was greatly excited, and towards evening, with the assistance of the men, I got him in a top attic; I nailed the window down, for he was going to jump through it he said. He never went to bed all night. I never allowed him any drink from the time I was in possession. He walked about all night raving; his noise brought a constable to the house. The next morning I withdrew possession: Mrs. Davies paid another party for possession.

“Cross-examined: None of my men are here. I have been a bailiff on my own head for thirteen years. I took possession on the prisoner's authority. He was jealous of his wife. The auctioneer got catalogues out, and he paid me.

“John Griffiths: I have known the prisoner two years and a half, and have been in the habit of frequently going to his house. Have seen him challenge his best customers to fight, without any provocation, and kick the glass out of his windows, and knock his screen and other things about, till his hands were swollen nearly double their size. I have heard him say he received a blow from a special constable's staff at Newton, in Montgomeryshire, and had never been right since. I have seen the constable who struck him; he is since dead.

“Elizabeth Hughes: I have lived with prisoner and his wife at Newtown and also at Birmingham, and have heard him complain of the blow on his head. I recollect his going out one day with Mrs. Davies to pay the rent; when he came back he laid down on the

screen, and his head began to shake at a very fast rate, and we applied vinegar and water. There had been no quarrel. He said, 'oh, my head,' twice over. He said, 'hush, hush,' when there was no one speaking, and put his hands to his ears. I thought he always seemed fond of his wife. I have seen her violent with him, and then he has put his hand round her neck and tried to coax and kiss her; this I have often seen. At Christmas he threatened to set fire to the house. We were obliged to have a man to watch over him from Saturday to Sunday mid-day, when the man took him a walk, and he seemed better. One frosty night he uncovered the potatoes in the garden, and when told of it the next morning, he said he knew nothing about it. He has a very bad memory, his customers could deceive him in any way; I am sorry to say he was not competent to conduct the affairs of a public house. On one occasion he broke his watch all to pieces, and the next morning he said he knew nothing about it.

"Cross-examined: He would revenge himself in drink when he quarrelled with his wife; when she struck him he would run away and sit down. I have seen her take the broom to him, and strike him with the tongs. I think she tempted him to break the peace in order to have him bound over.

"Mr. Thomas Birt, surgeon, of Leamington, said he had had experience from private practice, and from being senior assistant for twelve months in a private lunatic asylum, in cases of lunacy. Had examined the prisoner's head; he appeared to have had a severe blow on the left side of the back part of it. A blow of that description might affect the brain. A blow might be the predisposing cause of insanity, which might take place from other exciting causes; the grinding of the teeth was a particular evidence of an affection of the brain; have known repeated instances of suicidal attacks by lunatics during paroxysms, and one homicidal attack, for it was made on myself. From the prisoner's apathy after the act I think that he must have been unconscious of the extent and nature of what he had previously committed. It cannot, in my opinion, be explained upon any other ground than insanity.

"Dr. Hanson, a physician, practising at Leamington, had had experience in cases of insanity in the Hanwell Lunatic Asylum. If there is a predisposition to insanity it is likely to be increased by violent or irritating treatment, or, on the contrary, lessened by soothing treatment; I agree with Mr. Birt, and I have observed the skulls of some of the lunatics at Hanwell of similar construction to that of the prisoner—of a suicidal or *felo-de-se* tendency; the structure of the head indicates a predisposition to insanity. Similar apathy to that shewn by the prisoner after he had committed the act has been carried out since he has been in custody.

"Cross-examined: I infer that he was in a paroxysm when the catastrophe occurred; numbness of the brain and vague listlessness would succeed; they return from the active to the passive state in a surprisingly short period of time.

"After about five minutes' consideration, the jury requested to

retire, and a quarter of an hour after they returned into court with a verdict of GUILTY.

“His LORDSHIP having put on the black cap, proceeded, amidst profound silence, to pass sentence upon the prisoner. In addressing him he said the prisoner had been convicted of a most horrid murder, namely, cutting the throat of his wife, and the way in which he had done it showed that at the time he did it he was well aware what he was about, and his violent temper and irregular habits clearly proved that there was no foundation in the defence which had been set up in his behalf. The offence of the prisoner was one of the very few which the laws of the country visited with death, which he had no power of mitigating in this instance, nor would he be justified in holding out the slightest hope of the kind from any other quarter; he would do well therefore to prepare himself for suffering that punishment at the end of a very short time. Though mercy was not to be expected in this world, yet in a quarter where it was incomparably more superior, it was not to be despaired of, and he must therefore prepare for that fate which all expected, and which would be his in a very short time indeed. His crime was one of a most atrocious character; he had put his arm round the neck of his wife under pretence of kissing her, and had taken that opportunity of inflicting a horrid gash in her throat, which needed only to be described to induce the utmost horror at his conduct. Those men who had *no control over their passions*, and indulged in intemperate habits, as it had been proved to have been the case with the prisoner, were most likely to produce outrages such as the prisoner had been guilty of. There was *not any provocation* to the prisoner unless he had been *inwardly* evil disposed. He would not dwell further, and there was no occasion in that audience to press upon them that what the prisoner had done was not only prohibited by law, but was a crime at which human nature recoiled.—His LORDSHIP then passed sentence in the usual way.

“The prisoner received his sentence without any perceptible emotion, and walked with a firm step from the dock.

“The Court was densely crowded throughout the trial, which ended about half-past four o’clock.”

Mr. Overell acted as the poor man’s attorney, and not only did his duty without fee or reward, but immediately after the trial forwarded a memorial to Sir George Grey, pointing out the principal features of the case, and proving most clearly and satisfactorily that the man was subject to attacks of insanity.

We make the following extracts from this memorial. After describing the nature of the case and quoting the opinions of medical authorities, Mr. Overell says,—

“To the above extracts, which well describe the nature of the unfortunate prisoner’s case, permit me to make reference to the evidence on the trial, which elicited the following facts:—that his friends and neighbours (many of whom were examined as witnesses) proved that he was always regarded as not being right in his head; that he

went by the name of 'Mad Davies,' and one witness was so convinced of his being insane, that he made a memorandum of some insane act, expecting to be called to prove it at a future day ; that on many occasions he acted in the strangest manner ; that he was subject to fits ; that when there was perfect stillness in the house, he has started up, and exclaimed, 'Hush ! don't make that noise ;' that he was continually in the habit of complaining of strange sensations in his head, and that he feared he should lose his senses ; that he has been subject to fall into a state of comatose sleep for hours at a time ; that on more than one occasion he has been extremely violent, threatening to set fire to the house, to break in the ale and beer barrels, and otherwise behave so outrageously that it was found necessary to put him under restraint and confine him to his room, where he paced up and down the whole night, and would have leapt from the window had he not been prevented ; that he broke his watch to pieces, and afterwards could not be persuaded that he had done so. These acts of violence, which might be greatly multiplied, but which is deemed unnecessary, were most positively proved by the witnesses not to have been the effects of intoxication. His appearance too was evidently that of a man of weak mind, crying like a child, being treated by his wife, children, and neighbours as a child. He manifested other personal peculiarities usually concomitant with insanity, such as restlessness of the eye, spasmodic twitching of the nerves, gnashing and grinding of the teeth. At times he was incoherent in his talk, and, as is not unusual in such cases, when he was severely injured, manifested almost total insensibility to pain. Further, that he had sustained an injury from a heavy blow on the head, which acted as an irritant to a mind already visited by the dire affliction of lunacy by the dispensation of Almighty God.

"It is to be borne in mind that the case mainly rested upon the evidence of Elizabeth Yarnold, who, your memorialist is ready to prove, if necessary, by the evidence of two credible witnesses, had stated her determination to do all that she could, and would go barefoot, without bit or drop in her mouth, to get Davies hung, and that she hoped they would give him a good swing when they did it. Notwithstanding this animus against the prisoner, she distinctly swore that there was not the slightest appearance of excitement about him previous to or after the act ; and the opinion of Mr. Birt deduced from this fact, as stated above, cannot but have the greatest weight in determining and deciding the question.

"From these and other extenuating facts, it is confidently hoped you will arrive at the conclusion that this miserable man acted under a sudden and uncontrollable impulse, not of moral insanity alone, (which the law justly does not recognize as a palliative of crime,) but from the more irresponsible cause of intellectual aberration. And in visiting with an extreme penalty crimes committed without full and undoubted responsibility, justice becomes vindictive, and firmness merges into cruelty.

"Though fully aware that you, honoured Sir, (as testified by your public acts,) can act no otherwise than on the high ground

which public duty demands, your memorialist cannot refrain from suggesting that it is a fearful responsibility to be entrusted with the life of a fellow-creature ; one little word between life and death, and that word of recommendation to Her Majesty's mercy optional for you to speak.

"Your memorialist in conclusion desires to disclaim being misled by any undue feeling of sentimentality or hostility to the principle of capital punishments, but begs strongly as a matter of right to bring under your notice that this is a case in which the law does not discriminate those nicer shades, for giving value to which, it has placed in the hands of Her Majesty the blessed prerogative of mercy.

"May it therefore please you, honoured Sir, to recommend to our most gracious Sovereign to extend her royal clemency to this unfortunate man.

"WILLIAM OVERELL."

Mr. Overell sent a copy of the memorial to Dr. Elliotson, who immediately communicated with Mr. Ewart. The following are Mr. Ewart's notes to Dr. Elliotson.

"6, Cambridge Square,
"April 13.

"My dear Sir,—I am obliged to you for the enclosed. The evidence makes out a strong case of insanity. As you wish for the papers soon, I return them at once. Otherwise I should have taken them with me to the House of Commons.

"I have spoken twice to Sir George Grey on this case. I will not fail to take further measures.

"Yours truly,
"WM. EWART.

"Dr. Elliotson."

"House of Commons,
"Thursday evening.

"My dear Sir,—I have appealed in vain to Sir George Grey, publicly and privately. He says the judge has been again referred to ; that he answers that the jury found that the prisoner was *compos mentis* ; and that he cannot (after this) recall the decision of the jury and the sentence of the judge. I am very sorry indeed. But I can do no more.

"Yours truly,
"WM. EWART.

"Dr. Elliotson."

"My dear Sir,—I casually omitted to return this letter with the others. I suppose it is now all over with the object of your humane interposition : the 'law must take its course.' Why could not the Crown interpose ?

"Yours truly,
"WM. EWART.

"Dr. Elliotson."

The following is Sir George Grey's reply to Dr. Elliotson's application to him :—

“ Home Office,
“ April 12, 1849.

“ Sir,—I am directed by Sir George Grey to inform you with reference to your letter of the 5th inst., on behalf of M. Davies, a prisoner under sentence of death for murder, that Sir George Grey has delayed his reply until he had received the report of the judge, which only reached him this morning; and after an attentive consideration of the case, he feels it his painful duty to allow the law to take its course.

“ I have the honour to be, Sir,

“ Yours most obediently,

“ DENIS LE MARCHANT.

“ Dr. Elliotson.”

Notwithstanding the enlightened exertions of Mr. Overell, Dr. Elliotson, and Mr. Ewart,—Sir G. Grey, knowing nothing of the physiology of the brain, referred to the judge, Mr. Justice Maule, who appears to have been quite as ignorant, and because he could throw no light on the matter, and could only refer to the verdict returned by the twelve jurymen, the poor man, the victim of an insane impulse, was publicly strangled. How long is this state of matters to continue? How long is the voice of science to be disregarded, and the verdict of the unenlightened to seal the doom of an individual suffering from disease of the brain?

The following account of the execution is from a local paper :—

“ EXECUTION OF DAVIES, FOR THE MURDER OF HIS WIFE.

“ Yesterday (Friday), being the day appointed for the execution of Matthew Davies, convicted at the last Assizes, of having murdered his wife, Mary Davies, at Birmingham, on the 13th of October last, the town at an early hour began to present a bustling appearance, caused by the arrival of numerous parties from the towns and villages in the neighbourhood. It will be in the recollection of our readers that a plea of insanity was set up, and strongly supported by a number of witnesses. The jury, however, considered that the prisoner knew perfectly well what he was about at the time he committed the alleged crime, and therefore returned a verdict of guilty. In this verdict the learned judge (Baron Maule) fully concurred, and, in passing sentence, held out not the slightest hope of mercy towards the prisoner. Subsequently a memorial was got up at Birmingham, and another at Leamington, addressed to the Home Secretary, praying for a commutation of the sentence. Sir George Grey, however, saw nothing in the argument urged by the memorialists to justify him in recommending Her Majesty to extend the prerogative the

Crown possesses to the prisoner; the unhappy man was consequently subjected to the extreme penalty of the law. From the time of his committal to the period of his being escorted to the scaffold, he displayed the same apathy and apparent want of consciousness at the awful position in which he was placed, as that which followed immediately after the deed he had committed, excepting on Thursday afternoon, when his three children were brought up by Mr. Silk, victualler, of Birmingham. The age of the eldest is 19, the second 9, and the third about 7. The first displayed a great want of feeling, whilst the two younger ones, from the tenderness of their age, were hardly conscious of the position in which their unhappy parent stood. On the part of the latter the interview was affecting in the extreme, and it was thought advisable in less than ten minutes to separate the parties.—As the hour fixed for the execution approached, the front and precincts of the gaol became crowded to excess, and amongst the assemblage we regretted to see a great number of young females, apparently holding a respectable station in life—all anxiously pressing forward to see the degrading spectacle of a human being suspended in the air like a dog. By the law, as it at present stands, the very object the Legislature have in view is entirely defeated, for instead of operating upon the spectators as a warning against crime, we find, at execution after execution, incitements to its committal, which, were it not for the thousands who assemble to witness such disgusting spectacles, would not exist. Such was the case on the present occasion. A number of people of *both sexes*, and the most degraded of the human race, indulged in conduct the *most obscene and offensive*; others passed jokes, and another body amused themselves by playing at 'leap-frog,' and other gymnastic sports, until the time arrived for the man to ascend the scaffold!* About five minutes before twelve the bell commenced tolling, and a few minutes after that hour struck by the clock of St. Mary's, the melancholy

* We have detailed scenes of this kind in former numbers. "A large number," says Dr. Elliotson, "of those who read of, and still more of those who witness, an execution, feel more or less of a savage pleasure, and are injured in their moral feelings. The scene of an execution is one of disgust and dismay. Jokes, ribaldry, obscenity, drunkenness, and thefts go on; and the female portion are equally bad with the other sex. This is not peculiar to England. Two men convicted of arson, robbery, and murder, were executed not long ago at a small town in France called Berus. From twelve thousand to fifteen thousand persons collected. Booths were erected, tables spread, tuns of cider broached, and games set up; and the magistrates with gens d'armes and troops had difficulty in preventing still more scandalous proceedings. The young priest 'with much force, but mildness, endeavoured to bring the crowd to a state more suited to the scene.'"—No. I., p. 50.

"The London police could enumerate a few of the disgusting scenes which take place in the front of Newgate,—not confined, be it remembered, to the low, vulgar, and unrefined, but indulged in by those who pride themselves on their birth, station, and power. Seats at windows and on roofs are hired for the occasion,—thousands assemble at day-light to secure 'a good sight,'—the juvenile and the aged pickpocket are busied at their avocations,—the ribald jests and the low and vulgar slang of the uneducated are heard throughout the crowd, and even the reporters for the press ask for the last word, gaze to catch the last look, and lament their ill-luck if deprived of the opportunity to ascertain whether the poor

procession made its appearance, attended by Mr. Whately, the under-sheriff; the Rev. Mr. Langharne, chaplain to the gaol; Mr. Harry

wretch struggled much.* Others, who would be unable to witness the execution, obtain a private interview—visit the condemned cell—listen to the condemned sermon—and to render the sight more interesting and attractive, the prisoner upon a late occasion was dressed in his own apparel! Need we enumerate other instances of this depraved appetite? At Kirkdale, in the month of May last, there were two executions. A local paper thus describes the scene:—‘The roads to and from the place of execution were densely crowded, and from the number of persons in vehicles of every description, it resembled a visit to the race course on some attractive occasion. The number present we have heard variously estimated at from 20 to 30,000.’ Some years ago our morbid curiosity prompted us to witness the execution of a young soldier for the murder of his superior officer. There were some extenuating circumstances, but into these it is not necessary to enter, we merely wish to direct attention to the proceedings at the moment. When the poor creature appeared upon the scaffold, the immense crowd, which had exhibited signs of considerable irritation, was instantly stilled,—the silence lasted during the whole of the sad preparations, and even when the drop fell nothing was heard but the suppressed shudder; and which, emanating from the assembled thousands, was very distinctly and impressively audible. The removal of the body was the signal for the concluding scene. The moment the hangman made his appearance he was assailed with the most terrific yells; hundreds of stones were thrown at him, and he was obliged to retreat as expeditiously as possible, protected by the officers, but assaulted with every missile which an enraged and disgusted mob could obtain. What then was gained by this procedure? In the cant of the day, ‘offended justice was satisfied, and an example was afforded to evil doers and those who *allow!* their passions to gain an ascendancy!’ Our belief is that the executioner would have been seriously injured and perhaps murdered, if he had not been protected by the judicial officers. Here then were passions running riot at the foot of the scaffold, and on the spot where but one hour had elapsed since a fellow-creature had been sacrificed for the self-same crime, only differing in degree. Here not one or two, but hundreds, contended for the opportunity to inflict an injury and to *allow* their passions to gain an ascendancy. And yet we are told that it is necessary to continue the punishment of death for the sake of example,—that it is a warning and terror to all men, and that without it society could not be efficiently protected!’—No. II., p. 105.

“Judges and juries assemble at stated intervals, and pass through the usual monotonous routine, commencing their proceedings with prayer and thanksgiving, and terminating them by hanging one or more of their brethren. Senators and moralists sanction the course pursued, and the people still rush in thousands to witness the display of legalized destructiveness, with as much, if not more, avidity, than they formerly manifested to behold a bull-fight, or the struggles of the boxing-ring.

“The crowd at the execution was immense; it was wonderful to see what countless thousands were packed on the pavement, as far as the eye could reach, nothing but the heads of men and women could be seen. Occasionally a cry was made that a man, woman, or child was fainting, or being crushed to death; and if the individual was fortunate enough to have strength left, he or she was lifted up and allowed to walk to the extremities of the crowd on the shoulders of the people. At a very early hour, before five o’clock, persons began to take up a position in front of the drop, and before seven the crushing became excessive. *It was grievous to hear the language used by the spectators*, and to observe the little effect the awful spectacle had on their minds. Many hats were thrown about the heads of the mob, which were destroyed, and great numbers had their clothes

* “Owing to the pressure of a number of persons on the wooden bridge leading to the scaffold, we were unable to ascertain whether they struggled much, but we were subsequently informed that the struggles of the female were soon over, while those of the male were much more severe.—*Liverpool Chronicle*. What important and instructive information!

Adkins, the governor, and other officials. The unhappy man was placed underneath the beam, when the halter was adjusted round his neck, without his displaying the slightest emotion. The cap was then drawn over his face, and in two minutes after his coming on to the platform, the bolt was withdrawn, and the culprit was plunged into eternity. After hanging the usual time, the body was taken down and removed into the gaol, within the precincts of which it was interred the same evening."

A few years ago the writer of these remarks was consulted by a man occupying a respectable station in society, under the following circumstances. He stated that he enjoyed comparatively good health, but that he was very unhappy because he was prompted to destroy one of his children. This impulse to destroy generally seized him while sitting at

stripped off and were left almost naked. *The coarsest language was freely used, the ribald jest, followed by brutal language and rude laughter, might be heard on every side during the whole of the morning.* Soon after the criminal had dropped, the immense crowd burst in the middle. The greater portion having been standing for hours packed like herrings in a barrel, they were anxious to escape from their uncomfortable position, for the purpose of obtaining fresh air, and a great rush was made from the centre, opposite the drop; like a gun heavily charged and closely rammed, the explosion was tremendous and deadly. The greater portion of the doors of the houses were closed, and those who were crushed by the flow of the immense tide of human beings had no means of escape. The effect of the crush was the most fatal near Malin Hill, down which hundreds were hurled one on the top of the other. The consequence of this was that *twelve* human beings were killed and more than *one hundred* received serious injuries.' *A scene at an execution at Nottingham, August, 1844.—The Yorkshireman.*

"Mark Sherwood was executed at Newcastle-on-Tyne, on the 23rd day of August, 1844. 'On arriving at the drop, he for a moment looked down on the mass that were assembled, there being upwards of 20,000 persons present.'

"At the execution of three men at Derby, a short time ago, there were 35,000 or 40,000 persons present. 'We were exceedingly sorry to observe placards in various parts of the town, announcing *that the theatre would be opened at two o'clock*, to accommodate the country people.'—*Derby Mercury.*

"At the execution of Crouch, a few months since, for the murder of his wife, we are informed by an eye-witness, that the game of pitch and toss was very general in the outskirts of the crowd. When the poor wretch appeared on the scaffold, a voice exclaimed, 'Keep up your pluck, my kiddy!'"—No. VII., p. 299.

"'From *Sunday afternoon* until within an hour of the execution [of Ellison,] people were arriving at Bodmin from almost every quarter within 60 miles,—Helston, Penzance, Paul, and places near the land's end, and every vehicle that could be mustered seemed to have been in requisition to witness the death-struggles of a fellow-creature. Before and after the execution the main street of Bodmin was filled by one dense mass of human beings. *Twenty-five thousand* persons witnessed the execution. We were sorry to observe that perhaps one-half or more of the spectators were *females*. The majority of the vast multitude remained for the purpose of an afternoon's carousal or holiday pleasure. The public-houses were filled from the basement to the upper story, and in the streets, which were rendered almost impassible for hours, coarse jests and ribaldry were frequently heard proceeding from the crowd. Considerable numbers of standings were erected, with various juvenile amusements, and the town presented the appearance of a gay fair day.'"—No. XI., p. 275.

the head of his table at dinner, and it was so overpowering that he was accustomed to rush from the table and walk several miles into the country, returning after the lapse of two or three hours perfectly well. He could give no reason for the attacks. His health was not impaired—the attacks were not periodical, and there was no warning. Apparently the sight of the knife with which he was about to carve the joint of meat, was the stimulus which excited a portion of his brain to abnormal action. Here then we have an instance of an insane impulse produced without the slightest provocation.

A few weeks ago we were consulted by a female about 45 years of age, residing in a family in the capacity of nursemaid. Without any very apparent cause she had suddenly become melancholic. She stated that she did not dare enter the dining room, if the preparations for dinner were made; for if she did, she heard a voice whispering in her ear, "Now is your time." She said that she felt "as if she must cut her own throat and also the throat of the child she was nursing." Here is an instance of an insane impulse, but, unlike the preceding case, prompting to self-destruction, as well as the destruction of another. No member of the family in which she resided had been made aware of these symptoms, but of course we took immediate steps to obtain her removal from her responsible situation.

Now, in the first case let us suppose an altercation (as in the case of M. Davies and his wife) taking place between the parent and the child at the dinner table, and the insane impulse seizing the individual at the moment; is it not probable that under the increased excitement he would be unable to rush from the table, and that consequently he would sacrifice the life of his child? And, now, knowing the facts of the case, would any rational being say that this afflicted parent should be subjected to the penalties of a sentence pronounced *in consequence* of the verdict of twelve jurymen profoundly ignorant of human nature in a state of disease; and because they cannot understand the possibility of the occurrence, or the nature, of an insane impulse, that the judge and the Home Secretary are to take shelter under their verdict, and the diseased man be forthwith cast for execution? It is by reflecting over these extreme cases that we see the injustice and cruelty of the execution of M. Davies. The case which we have used as an illustration of a most distressing form of disease, is peculiar because it presents an example of a controllable insane impulse; but who can point out the limits of the restraining power? When the whole question

rests probably upon the amount of blood contained in, or the rapidity of circulation of blood through, a portion of cerebral matter, who shall say, *according to law*, where crime or insanity begins and ends? Who shall dare to say whether there was time for reflection?* And if there was, who shall say whether the impulse was not too powerful for the reasoning powers to control? We ask whether twelve jurymen are to be the judges upon such an intricate physiological question? Are the facts of science to be cast aside, and a judge's interpretation of our criminal law to be the sole arbiter of life and death? Mr. Justice Maule stated that at the time M. Davies committed the act "he was well aware what he was about." And suppose we grant this for the sake of argument—what then? Is not the fact well known to all those who devote their attention to the study of insanity, that an insane impulse may be perfectly uncontrollable, *as transitory as it is sudden*, and that during this period, "an act may be committed without one moment's reflection or premeditation, the individual being sometimes perfectly conscious of what he is doing, and sometimes apparently not at all so?"

But we do not rest the case of M. Davies on this line of argument alone. The brain of M. Davies was never in a healthy state. It appears from medical evidence that he had received a blow on his head. "He appeared to have had a severe blow on the left side of the back part of it." It was given in evidence that he had frequently fallen into a heavy sleep which lasted for hours,—that in the neighbourhood he was called "Mad Davies,"—that he had suffered from fits—that he had attempted to set fire to his house and to leap out of window. These acts were proved not to have been the effect of intoxication. His appearance was that of a man of weak mind. He was treated by his wife, children, and neighbours as a child; in fact, he was the butt of the neighbourhood. All these facts were given in evidence at the trial, and the view we take of his case was placed strongly before the judge and jury by respectable medical evidence. Is it not, therefore, manifest that M. Davies never exhibited the function of a healthy brain? From the evidence of Dr. Hanson it appears that the configuration was such as to lead him to conclude that there was a predisposition to insanity. However, apart from original conformation there were the marks of external violence. How frequently does insanity originate from an injury to the brain! If positive insanity is not produced, how frequently the character is changed, and the

* Dr. Elliotson has published in this journal, No. VIII., pp. 443-4, a striking case where there was not time, and yet the poor wretch was hanged.

individual rendered wayward and imbecile ! In every large community there are many such unfortunate persons, and in every lunatic asylum there are cases where the attack of insanity may be clearly traced to an injury, and that injury probably inflicted a long time previous to the manifestation of the disease. Medical men know that patients will complain of pain in a particular spot of the head, and that on careful investigation they discover the marks of previous violence, which, till the patients' attention is directed to it, had completely escaped their recollection. Years may have elapsed, but diseased action commences in those predisposed thereto in the spot originally injured. Chronic inflammation may exist for some time as a result of the original injury, and some peculiarity of character become inordinately developed during this period, and then cease altogether under proper medical treatment. This is what we might expect *a priori* in the brain, even if we were not prepared with facts to bear us out in the statement, for it is exactly what we observe in other organs of the body.

In No. VIII., p. 450, there are some remarks by Dr. Elliotson on the case of Wm. Crouch, who was hanged for the murder of his wife. This unfortunate man was proved to have received two injuries in the head, and both of such a character as to lead his medical attendants to prognosticate that he would become the subject of mental derangement. After the first accident he became so altered as to be nicknamed "the *half-cracked* man : " and ultimately was regarded by all as "of *weak intellect*" and "*incapable of understanding.*"*

* "A brain," says Dr. Elliotson, "so injured would be upset in its functions by a quantity of fermented or distilled liquids which in health might have been taken with no obvious detriment. I have had many patients who were furiously delirious on taking a single glass of gin, one furiously delirious from common rheumatism of the side of the head, because they had years before sustained a severe injury of the head. If the man was at all irresponsible before, he certainly must have been completely so immediately after alcoholic drink : and, if it is contended that he was not irresponsible before, no medical man could doubt his irresponsibility then. The judge, one of the soundest lawyers, I hear, and most humane man, of the many sound lawyers and humane men now upon the bench, Baron Alderson, 'summed up the evidence, premising that, when a plea of insanity was set up in defence of a crime, it was necessary to shew that the insanity was produced by a form of disease contained involuntarily within the afflicted person, and not produced by the voluntary act of the individual. If a person by drinking deprived himself of his senses, and whilst in that state committed a crime, he could not plead the insanity of drunkenness in justification, because he voluntarily deprived himself of the power over his own actions. In the present case, the jury should consider whether it had been proved that the prisoner committed the act with which he was charged, whilst under the influence of excitement produced by disease of his brain, and not voluntarily from other causes. His lordship then read over the entire of the evidence, commenting upon such parts as tended to shew an aberration of the prisoner's mind, and observing that there was no proof of his having drank anything more than a pint of

When he committed the crime for which he was executed he was evidently labouring under disease of the brain. Six years ago the following case came under our notice :—

“G. W., 12 years old, received a blow on the temple from a cricket-ball, on the 5th day of April last. He was knocked down and remained insensible for several hours, but, from the poverty of his parents, medical advice was not requested. Three weeks after the receipt of the injury he was brought to me, and his mother related the following history. For several days after the injury, he remained dull and stupid, manifesting a great disinclination to exert himself, or even to join in the usual games of play with his brothers. Slight spasmodic twitchings of the leg and arm were noticed on the opposite side to that injured, and at the same period a daily and increasing change of character. Before the accident he was kind and affectionate in his manner, and particularly attentive to the commands and wishes of his parents, but now he is spiteful, revengeful, and perfectly reckless. He is now constantly quarrelling with his brothers and sisters, and does not attend to the orders of his parents. If he is requested to perform a duty, he is impertinent, and if checked in the least, he swears and uses the grossest language. He was never known to swear before the accident, but now, his mother says that

beer on the day of the murder. He also remarked that it was proved by the evidence for the prosecution that the prisoner was in a state of stupor both before and immediately after the commission of the deed.’

“How contrary to all medical science are these observations! The diseased condition of the man’s brain prevented him from possessing, or putting into practice, the wisdom of abstinence, so necessary to his welfare. His drinking was as venial as the murder.

“Instead of hanging this unfortunate fellow-creature, the Government should have him treated for chronic inflammation of his brain. He should be kept in repose and upon low diet, and leeches and other anti-inflammatory measures be steadily employed according to circumstances, till he is well: and then he should always be more or less looked after, because the morbid excitability once induced in the brain by a mechanical injury often lasts in some degree or other through a long life. I have known mischief take place at the very spot of an injury above thirty years after the accident. Persons, after an injury of the head, are seldom perfectly safe afterwards, unless they become rigid water-drinkers.

“I cannot bring myself to suppose that this patient will be executed for a deed resulting from the *chronic* inflammation of his brain. The punishment would be as unjustifiable as to hang a patient labouring under *acute* inflammation of his brain in fever for any fatal violence he may have committed upon his attendant: as irrational and cruel as to punish a courtier for tumbling over the queen in a fit of giddiness occasioned by a previous injury of his skull, or a boy whose stomach is diseased from a blow for vomiting over his mother.”

“* * * For some years past the surgeon has examined the brains of those executed at Newgate, and casts have been taken of their heads; but *neither cast nor anatomical examination was allowed in the present instance*. Posterity will remark that all this was so late as 1844.—*Zoist*.”

Was examination of the brain forbidden by Government lest the disease of it should have been proved?—*Zoist*.

For instances of insane murderous impulse, see No. I., pp. 44-5, with Baron Parke’s remarkable address; No. III., pp. 246, 247, 256; No. VIII., p. 443.—*Zoist*.

his language is very bad, and that he uses words which, till now, she supposed he had never heard. He is extremely mischievous. He destroys the furniture whenever he has the opportunity, and does not confine himself to these actions, but annoys his younger brothers and sisters by spitting at them, throwing water at them, and breaking their playthings. He was detected in an attempt to fire a quantity of chips in the cellar of his father's house. He has attempted self-destruction by tying a piece of rope round his neck and fastening it to a nail in the wall of the garden. He speaks of butchering the whole of his family with a mallet as soon as he can obtain the opportunity, and seems to enjoy the terror of his mother and his relations, when they become alarmed at the destructive nature of his actions.

"He complains of no pain in his head, and states that he is quite well. He answers questions during his interviews with me with the greatest composure and intelligence, but the moment he returns to his own house, and is left uncontrolled, his actions become violent in the extreme."*

We had lately an opportunity of ascertaining the state of this patient. He was working as a carpenter, and to a certain extent obtaining his own livelihood, but he was subject to fits of ungovernable passion, during which he threatened all those about him. His mother expressed her fears that some day she should hear that he had committed murder. Now, suppose this individual, ten or fifteen years hence, under some great provocation, or even without it, commits murder, can it be contended that he should be made responsible for his actions, and made to suffer the penalty of public strangulation? Nay more, suppose that under such circumstances it should be proved that, for the previous ten or fifteen years, his actions should have been of such a character as to lead his neighbours to consider him a sane man, will it be contended, in spite of the most positive medical testimony to the contrary, that the blow he received originally had not some effect in at last altering his character and giving rise to the abnormal irritation of brain?

From the attention bestowed by the judge and jury to the medical evidence in the cases of Crouch and Davies, it is manifest that medical opinions are not considered important, and any attempt to throw light on the causes which produce abnormal action of the brain, and thus frequently render the unfortunate patient for the time no longer capable of controlling his own actions, is considered a scientific intrusion, but of no value in the legal discussion which decides on the question of insanity. The parallel case of G. W., with the necessary medical observations to shew that Crouch was not

* See No. VIII., p. 454.

a subject for hanging, was forwarded by Dr. Elliotson to Sir James Graham, then Home Secretary, previously to the execution of Crouch. The receipt of it was simply acknowledged, and the man was hanged immediately afterwards. Of the 30,000 medical men in England we feel quite sure that it would be impossible to find two who would have sanctioned the execution.

In the cases we have been discussing, the Judge usually tells the jury that, "with regard to the plea of insanity, it is necessary to prove that the mind of the prisoner was in a diseased state at the time of committing the act." But how does this enlighten the jury in cases of insane impulse? How does this charge bear upon those cases where the act is committed without one moment's reflection or premeditation? The existence of such cases and the attendant history do not necessarily come within the province of the lawyer, but to the medical man they are of daily occurrence; and yet when such cases are appealed to, and the most positive and respectable testimony is brought to bear on the particular case under decision, the opinion is considered of no weight,—the Home Secretary refers to the Judge, and the Judge refers to the verdict of the Jury; this verdict being returned, in nine cases out of ten, in accordance with the charge of the Judge himself, and by men who have never bestowed one thought on the subject previously to sitting in judgment on the case before them, and who most probably never heard of such a form of insanity as that which we know by the designation—insane impulse.

L. E. G. E.

. This paper was received in June, but the press of mesmeric matter caused the postponement of its publication till now.—*Zoist*.

NOTE BY DR. ELLIOTSON.

In *The Times* of Nov. 14, Mr. Charles Dickens gave his testimony to the scene at the execution of the Mannings being the same as those above recorded. To prevent these disgusting and melancholy occurrences, it has been proposed to hang within the prison. But I hope this will never be endured by Englishmen. There is something too dark, too much like assassination,* too similar to the judicial murders by tyrants of past ages, whatever the number of witnesses present according to law, for Englishmen not to recoil from it. The trial is in open day, and the horrid punishment of killing should be performed in open day. We must have no killing within prison walls. Rather than this we should sub-

* In No. XI., p. 276, I said, "Private killing makes one think of assassination, and, leading to many feelings, would be intolerable." 1845.

mit to the brutal conduct of the crowds at executions. The argument that the humbler class would not believe that a condemned wealthy or great person had really been executed, I pass over.* To argue for private strangling because imprisonment and transportation are not witnessed by the public and yet are perfectly tolerated, is fruitless. Prisoners at home can be readily seen at all times by those who give a sufficient reason for the wish; we have the habeas corpus: and convicts in the colonies are actually in public there, known to all, and known of by all here who choose to enquire about them. After all the conduct of the populace is shewn to have no lasting effect. For the second day after the execution of the Mannings,—the Thursday, was the day appointed for a national thanksgiving to God for ceasing to send us *the cholera for our sins*: and not only were the places of worship crowded by all ranks, but the rogues and vagabonds, who must have formed the bulk of the vicious multitude at the execution, desisted, and spontaneously too, from their courses—*actually in forty-eight hours after their levity and brutality.*

“MANSION HOUSE.

“OBSERVANCE OF THE DAY OF THANKSGIVING IN THE CITY. —Yesterday, several females were brought before the Lord Mayor and Alderman Carden, charged, some of them, with having prowled at late hours about the neighbourhood of the Mansion-house, and refused to move on, and others with having threatened to break lamps and windows if they were not accommodated with places of repose. The poor houseless creatures having been severally disposed of,

“Alderman Carden observed, upon looking over the list of charges, that *not any of them had been entered on the police sheets as having occurred on the day of thanksgiving.*

“Mr. Hodgson, the superintendent of the City police, said he had to state a circumstance *unparalleled in the history of the force. From nine o'clock on Thursday morning until nine at night there had not taken place in the streets a single case which called for the interference of the police. There did not appear within the whole compass of their jurisdiction a solitary instance of disorder or intemperance of any kind, and even in Petticoat Lane and its neighbourhood, which certainly comprehended the most riotous and troublesome persons in the City, there was not the slightest disposition to break through the solemn engagement to pay due observance to the day of thanksgiving. With respect to the Jews, the occasion was as strictly observed by them as by the most rigid Christians, so that the whole of the City police force might be said to have had a holiday.*

* See Mr. Douglas Jerrold's exquisite use of this argument in No. XI., pp. 275-6.

“Alderman Carden said the account given by the superintendent exactly corresponded with what he had observed himself. Even Sunday in the City was not to be found so free from interruptions and irregularities as the day of thanksgiving had proved to be.

“The Lord Mayor said it was most remarkable that in the six divisions of the City police no case of complaint upon any subject had occurred, although the area was so extensive, and he considered it to be ominous of a tranquil and serviceable mayoralty.

“Michael Haydon and others of the most active officers of the force assured his lordship that they had been all taken by surprise at so sudden a change.”—*Daily News*, Nov. 17.

But we must have done with killing according to law, whether within prison walls, or before a vicious populace.

“Iliacos intra muros peccatur, et extra.”

Horat., Ep. i., 2, 16.

Capital punishment must be abolished. A Christian, though he be an inexorable Dean of Exeter, ought to shudder at the thought of abbreviating the term for a sinner’s repentance one single moment. The longest life he ought to think not too long for repentance. Mrs. Manning was only just beginning to shew signs of softening when she was “inexorably” strangled, and, to use the language of the day, suddenly sent into the presence of her God.

II. “*Second half-yearly Report of the Calcutta Mesmeric Hospital. From 1st March to 1st September, 1849.*” With a Letter published in the *Calcutta Star* from a Visitor to the Hospital; and a private letter from Dr. Esdaile to Dr. Elliotson. Communicated by Dr. Elliotson.

“To Sir H. M. ELLIOT, JAMES HUME, Esq., the Rev. Mr. LA CROIX, Dr. MARTIN, Rajah KALI KRISHNA, Rajah SUTT CHURN GHOSAL, Rajah PERTAUB CHUNDER SING, Baboo RAMAPERSAUD ROY, Members of the Mesmeric Hospital Committee.

“Gentlemen,—I have the honor to present you with a summary of our proceedings during the last six months, which, it is hoped, will be sufficiently satisfactory to you and the subscribers to the hospital.

In the last six months have been performed.		Previous half year.
Severe operations	32	32
Mesmeric	31	31
Deaths	2	1
Miscellaneous minor operations..	362	278
Dispensary patients prescribed for	1068	455

Average monthly expense including 20 Rs. a month to the Lunatic Asylum	377	ditto ditto without allowance to Asylum. . . Rs. 285
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“The two deaths were caused by cholera and lock-jaw.

Among these operations are :—

One Scrotal Tumor, weighing . .	96 lb.	patient's age	50
One ditto	85 lb.		60
One ditto	60 lb.		50
One ditto	64 lb.		30
One ditto	45 lb.		58
One ditto	40 lb.		28

“All of these cases have been discharged cured.

“Regarding the important point of ultimate mortality, our results are surely very striking and satisfactory, and well deserve the attention of the practical surgeons. *In one hundred* consecutive operations for scrotal tumors, *from the size of a man's head, to 100 and odd lbs.*, there have been only *five* deaths; but in no instance has death been caused directly by the operation, or followed soon afterwards, but at the distance of *many days or weeks*, in consequence of *lock-jaw, fever, cholera, and exhaustion* of the system; from what may be called hospital diseases and accidents. I very much doubt whether an equal number of consecutive amputations of a joint of the fingers and toes (in all states of the constitution) could be performed in any hospital with a smaller mortality than five per cent. arising from accidents in the course of the cure.

“This has been going on here for a period of *four years*, WITH ALL THE REGULARITY OF A LAW OF NATURE, and yet the medical profession are kept in total ignorance of it by their journals, *which dare not let the facts be known*, because the editors had long ago, in presumptuous ignorance, declared the thing to be *impossible*. But Calcutta is not Timbuctoo: public opinion will soon compel them to let the truth be heard, and, in the mean time, men will know what to think of a cause that can only be propped up by concealment and the suppression of evidence.

“If any persons in Calcutta still affect to disbelieve in the reality of painless mesmeric operations, it must be because they prefer doubt to certainty, ignorance to knowledge, and are afraid of having their infallible judgments corrected by the evidence of their senses. They have been publicly invited to come and see for themselves, if they cannot or will not believe the testimony of others, and, if they do not choose to accept this invitation, they must excuse my taking any farther trouble about them. Our success in rendering persons

insensible to the severest torture seems to increase with practice, and I have still the satisfaction to report, that *no one has ever seen an injurious symptom to attend or follow the induction of the mesmeric trance for surgical purposes*. Hundreds of spectators in this town can testify to this, and I might cite a score of medical men by name who have witnessed my operations, and call upon them to say whether anything could be, in general, more satisfactory than what they saw, and whether they would not always infinitely prefer gaining their object by mesmerism, rather than by any known means, if they had their choice. This I generally have, (and so may all who will use the same means); and I trust, that you, gentlemen, and the public, will not think me obstinate and hobby-horsical in holding to that which has been proved to be the best, and in *resorting only to inferior and hazardous agents*, when the *higher and always safe power* has disappointed me. I should despise myself, if, out of mere pertinacity and wrong-headedness, I continued to induce the public to spend their money in support of an antiquated worn out system; once of some utility but now only a HOBBY of a few unpractical speculators. But unless I greatly deceive myself, *I am nothing, if not practical*; and, if any doubt exists among the public and medical profession in India of the SUPERIORITY OF MESMERISM OVER ALL DRUGS WHATEVER, AS A MEANS OF INDUCING INSENSIBILITY TO PAIN, *I shall be glad to demonstrate the fact by comparative operations to any extent that may be deemed conclusive*. But, even if mesmerism were superseded by some perfectly innocent drug for surgical purposes, it would still be of great service to the surgeons in *the medical treatment of surgical diseases*. For, by its aid, he will often be able to save his patients much pain and distress during their cure, and will frequently even be spared the painful necessity of lopping off the limbs and organs of his patients to save their lives. Although many persons have little or even no pain after the operation, others suffer severely after an interval: but it is often in our power to extinguish the pain in a few minutes by throwing them back into the trance, and, on waking the second time, they have usually forgotten their first waking, and subsequent suffering, as two members of the committee, Dr. Martin and the Rev. Mr. La Croix, witnessed in the course of last month.

“It not unfrequently happens also that a second operation is required for the removal of mortifying parts: in these cases, the patients are very readily again entranced, and are quite callous to the breaking up of new adhesions, and the cutting through of granulating flesh. Or extensive wounds

take on a tendency to *slough* or mortify, and under these circumstances spunging the surface of the sore with undiluted nitric acid is very effectual in stopping the disease. But the pain from this is so *horrible* when the sore is extensive, that one resorts to it with the greatest reluctance. Patients in this state, although in great pain, are usually very sensitive to the mesmeric influence, and in a few minutes the most extensive sore may be covered with the acid *without a sign of irritation in the whole body*, and, strange to say, the patient on waking is not only free from any feeling of burning in the part, but is relieved of the pain he was suffering from when he went to sleep. This singular result arises, I presume, from the complaining nerves of the surface having been effectually *killed* in the absence of consciousness, and, as dead nerves cannot tell tales, any more than dead men, the patient is as effectually relieved as a person who has had the nerve of his tooth burned with a red hot wire or nitric acid. Thence it occurred to me,—‘would not this be an effectual mode of preventing all re-action and pain in a wound after operation?’ I have had only one opportunity of making the experiment since the idea occurred, but that was most conclusive. A man who had a circle of troublesome excrescences, *circum anum*, had them leisurely pared off with a knife and snipped out with crooked scissors, and then nitric acid was applied to the bleeding circumference. The man did not awake till half an hour afterwards, and had *no pain* or burning in the part, *nor had he during his stay in the hospital*. The frequenters of our hospital are aware that mesmerism is often extemporaneously prescribed as the surest and *speediest* means of giving relief in many painful affections. The objection to the time it takes to affect the constitution at first, is altogether futile in the subsequent treatment. The debility of convalescence increases the susceptibility of the system, and, when mesmerism is resorted to for any disagreeable symptoms that may arise, it will usually be found that it becomes daily easier, till the mere regard of the mesmeriser is sufficient without moving a finger. The following are instances of the irresistible power we wield over the system when it has been once subdued. Being desirous to show a gentleman one day the invasion and progress of mesmeric sleep, I ordered one of the convalescent patients to be brought to us. He entered the room doubled up and pressing his hands upon his belly, complaining of severe colic, and, on being desired to sit in a chair, he begged to be excused, as he could not bear the sitting posture. Having persuaded him to sit down, he was entranced in two or three minutes ;

and, being soon after demesmerised, he awoke quite well and free from pain.

“On going to the hospital another day, I was informed that a patient who had been operated upon eight days ago had that morning been attacked with lock-jaw. I found him suffering also from general rigidity of the body, with severe convulsions occurring every few seconds, and his body was bent backwards into an arch. He was ordered to be mesmerised, and in ten minutes I pared off the unhealthy parts of the wound, and steeped the entire surface in nitric acid with the hope of extinguishing all local irritation. To all this he was quite insensible, and the jaw became relaxed; but the convulsions and rigidity were only moderated. Next day, the spasms had increased and chloroform was given to him, but only with the effect of making him delirious, and he died in the evening.

“The first dressing of extensive wounds is sometimes as painful as the original operation, and it is superfluous to say that we can generally, with little trouble, save the patient all the pain and irritation arising from this process.

“It has been said that *the curative powers of mesmerism will occasionally save the surgeon the painful necessity of performing dangerous operations upon his patients*, of which accept the following illustrations. When going round the lunatic asylum with Dr. Strong one day, I saw one of the patients with his hand in a *shocking state of disease*; it was thrice the natural size, undermined with ulcers all over, and the fingers were contracted and as immoveable as the claws of a dead bird: the disease was of a year's standing. It appeared to me that amputation would be necessary, and, Dr. Strong agreeing, the man was sent to my hospital to be entranced and operated upon. Dr. Webb also saw him, and was of the same opinion. But, luckily for the man, he was not easily subdued, and after a few days I remarked such an *improvement in his general appearance*, that I resolved to attempt to save his hand with the help of mesmerism. The *sinuses* were laid upon, and he was mesmerised both locally and generally for an hour daily. The hand rapidly improved, and at the end of six weeks he was sent back to Dr. Strong's hospital with his hand of its natural size, possessing some power of moving the fingers, and perfectly *sane*. He was immediately discharged as cured by Dr. Strong.

“On the 3rd of August, a Brahmin came to the hospital with a *strangulated rupture*, attended with the usual pain, constipation, and vomiting: the gut had been down for twenty-four hours. I exhausted myself in vain endeavours to make

it return, and then, desiring him to be entranced, if possible, I left the hospital, bidding them send for me if they succeeded. Hearing nothing more of him that day, I went next day to the hospital, fearing to be obliged to operate upon him, but was relieved by being told that he had been *entranced within an hour, that the bowel then went up of itself without awaking him*, and that, having slept for an hour afterwards, he then got up, relieved himself, and went home quite well.

“This is the *third case of the kind* that has occurred, and is readily explained by the complete relaxation of the abdominal muscles in the trance, by which the cavity of the abdomen is restored to its natural dimensions, and room made for the protruded bowel to return.

“It must be evident to every one whose mind is not *cast in the most contracted mould or petrified by routine*, that so powerful and benignant an agent in the treatment of surgical diseases must be equally efficacious in curing or relieving many diseases within the province of the physician, unless we suppose mankind to have a distinct surgical and medical constitution. The power of modifying with safety the human system, and of introducing new movements into it opposed to the continuance of diseased action, is the essential requisite in every remedy; and where shall we find an agent capable of modifying innocuously the nervous system (the main-spring of life) to the same extent as is done by mesmerism? If asked,—‘what single power do you covet most for the cure of disease?’ I should reply,—‘enable me to extinguish pain and to put people to sleep as long as is desirable, without any of the subsequent bad effects of narcotic drugs, and *I will engage to cure a great variety of complaints by this agency alone.*’

“It must be evident, that, if the restorative powers of life are not exhausted, they will act with vigour in the absence of all pain and irritation, and that the diseased influence under such a state of things would be often thrown off by the unaided conservative efforts of nature. *Wonderful to say, this greatly desiderated and almost un hoped for curative agent, not only exists in nature, but is an essential element of the human constitution (varying in different persons, of course, like all other bodily and mental gifts,) and most persons possess the power of curing others, or of being themselves cured occasionally by an inherent sanative influence propagable between different individuals; for health is transmissible as well as disease, it appears.* So remarkable is the susceptibility of the natives of this country to the mesmeric influence, that I could with considerable confidence undertake to bring ninety

out of a hundred patients in any hospital in Calcutta under our control, in the course of 15 or 20 days, and a new source of health and comfort might thus be afforded to the inmates of our general hospitals. Hereupon certain persons will raise a cry that—'He wishes to throw the accumulated experience of ages, as well as physic, to the dogs, and to rely upon mesmerism exclusively as the *Universal Medicine*.' Yet these *reckless misrepresenters* well know that *they* are the advocates of an exclusive system of medicine, and pretenders to final knowledge, while my sole object has been to *unite* and *not to dissociate* mesmerism from medicine, and that my constant aim has been to add this new healing knowledge to what we already possess, being painfully oppressed with a sense of the *miserable impotency of our present resources in combating the host of evils that human flesh is heir to*.

"The following are a few examples of the unaided power of mesmerism in subduing or relieving diseases which often baffle the skill of the most experienced physician.

"Sreenath Sen, aged 30, looks 50; came to the hospital crawling along with the help of a pole: his feet were permanently turned out at right angles, and could not be moved inwards: all his joints were stiff and ached, and he looked more like a decrepid ourang outang than a man. He had suffered from rheumatism for the last six years, and for two years had been in his present state. After fifteen days' mesmerising, he began to improve, and at the end of two months his feet had resumed their natural position and freedom of motion; all his other aches had disappeared and he left the hospital walking freely and alertly.

"Lunkoo, aged 35, has had the shaking palsy for a year, being the sequel of a severe fever. He cannot stand without support on both sides; his body shakes continually; the hands are half closed and cannot be shut or opened farther; he can only raise his hands half way to his head, and his speech is nearly inarticulate. He can now, at the end of two months, walk after a fashion with the help of a stick, shut and open his hands forcibly, and raise his arms to the natural extent above his head; he speaks much better and the shaking of his body is much diminished.

"I do not expect to cure this man, but I am confident physic would have done him no good. Palsy arising from old age or organic disease is of course as incurable by mesmerism as by every thing else, but there seems to be some excitability left in this man's nervous system, and it may be still farther roused by the mesmeric stimulus.

"Sheik Bucksh, aged 40, complaining of pain in the head

(*neuralgia or tic douloureux*) for two months, was dismissed cured after twenty days mesmerising.

“Chucker Singh, afflicted with pain and stiffness in his back for ten months, was discharged cured after a month.

“Allup Khan, aged 26, with a stiff and painful leg (*scitica*) for eight months and also cured in a month.

“But much of our labour in medical cases is thrown away from the patients not being in the hospital, as they come and leave off when they please. It is in large General Hospitals, where the patients are under our command, that the extensive utility of mesmerism in the treatment of numerous medical diseases may be satisfactorily demonstrated on a great scale.

“Having expressed my desire to you, gentlemen, to avail myself of Dr. Strong’s liberal offer to try the effect of mesmerism upon the inmates of the Insane Hospital here, you were kind enough to sanction a monthly expenditure of 20 Rs. for this purpose, which has been spent in paying ten of the guards 2 Rs. a month each to act as mesmerisers. Being familiar with the soothing and strengthening effects of mesmerism upon the debilitated and irritable nervous systems of the sane, and believing that insanity, in general, originates in debility or functional derangement of the brain, I expected to find mesmerism of service in the treatment of madness, like every thing else that restores tone and regularity to the system. But functional derangement of the brain, if long neglected, becomes as inveterate as other chronic diseases of function, and success under any treatment will mainly depend upon early attention being paid to the case. The Asylum here only contains the most unfavourable and disheartening subjects to work upon; the inmates being generally poor friendless wretches, picked up by the Police in highways, or confined by order of the magistrate for offences committed in paroxysms of madness. We have seldom any previous history of the individual to enable us to guess whether the disease is one of organic lesion or functional derangement only of the brain, and possibly the persons may never have been sane in their lives; under these circumstances, any success whatever from a new mode of treatment would surely be very satisfactory and encouraging. By habitually expecting little, and being thankful for the smallest favor from nature, I have generally had my expectations more than realized.

“The patients were taken in the order of their names in the Register, and none were rejected, except for old age or self-evident idiotcy: care being also taken that the persons were *then perfectly mad*, lest a lucid interval might be the commencement of a permanent cure. During the last

six months, thirty-seven persons have been mesmerised, and the results are :—

8 cured.
 1 cured and relapsed.
 18 no change.
 1 died.
 9 under treatment—5 much improved.

—
 37

“As I mentioned, *we found the insane as readily affected as the sane*; many of the patients being thrown into the trance, although it was not desired to do so, it not being thought *necessary*. One morning I found a new man being mesmerised, without orders; the native doctor said that he had come to the hospital that morning, and, as his throat was cut, he had desired him to be entranced, if possible, to have it sewn up. On examining the man I found him intensely entranced (after half an hour), and fit to bear any operation, but, I not having the necessary instruments at hand, it was put off. Next day, he was again found entranced, and, the edges of the wound having become callous, they were pared raw with a knife, and the wound was then brought together with stitches and plaster. He was in no way disturbed by this, and on waking was surprised to find himself no longer breathing through the hole in his neck. Several of the men dated their recovery from a certain day, saying that after awaking on such a day they had felt their ‘*heads lightened*,’ or their ‘*hearts opened*,’ and their conduct and appearance agreed with this statement. The rapid change effected in one man, named Beekoram, was very striking. When brought before us, he was the very picture of a moping madman, his mind and body being equally listless and apathetic; his countenance was void of expression, and no rational answers to questions could be got from him. This was one of the men who passed into the trance, and at the end of ten days he was absolutely *a new being, and had become as active and intelligent as he had formerly been torpid and stupid*.

“Dr. Strong one day asked me in conversation if there was any reason to suppose that the natives of this country knew mesmerism before we introduced it among them. I replied that it could not be reasonably doubted, and that their medical conjurers are often genuine mesmerisers, as I have described in my *Mesmerism in India*. This has been confirmed from different quarters, and especially by Dr. Davidson, late resident at Jeyepore. This gentleman, visiting our hospital and seeing the mesmerisers stroking and

breathing upon the patients, said, 'I now understand what the *'jar-phoonk'* of Upper India means; it is nothing but mesmerism.' Being requested to explain himself, he continued:—'Many of my people, after I had tried in vain to cure them of different severe complaints, used to ask leave for several weeks to be treated by the *Jadoo-wallah*, or conjurer; and, to my great surprise, they often returned quite well, and, in reply to my enquiries, they always said that they had undergone a process called *'jar-phoonk.'* I could never understand what this was, but I now see it before me; it is the combination of stroking and breathing; *jarna*, being to *stroke*, and *'phoonka,*' to *breathe*; which very correctly describes the mesmeric process.'

"This conversation with Dr. Strong took place in the presence of the mesmerisers and patients; and, turning to the former, I asked if any of them knew what the *jar-phoonk* was in Upper India, but they were chiefly Bengalees, and had not heard of it. Beekoram, who had been listening, said, '*Jar-phoonk?* Oh yes, I know it,—I am an up-countryman, and will tell you all about it; this is the way the *Jadoo-wallahs* do;' and he went through the process with great precision, pretty much as I have described it as practised in Bengal. *This man, and three other recovered patients, were taught to mesmerise,* and in a few trials subdued their subjects as well as could be desired, and, as a moral discipline, they were required to report upon the conduct of their patients during the day, which they did very satisfactorily every morning. These men, being criminals, have not been discharged, and may be conversed with in the hospital now.

"Dr. Kean, of Berhampore, writes to me that he has had much more striking success in his Lunatic Asylum, probably owing to more regular superintendence, which is indispensable; for if not done with a *will*, it need not be done at all.

"Dr. Kean says:—'Taking a hasty glance over the years 1847 and 1848, I see that about 74 patients were mesmerised, and that of these, 64 were discharged cured to all appearance, and I think it has been successful in every case of epilepsy.'

"It thus appears that mesmerism is likely to be as serviceable in the treatment of insanity as it is in general medicine and the practice of surgery, and I should like extremely to prosecute the subject to the extent it deserves, both for its physical and metaphysical interest; for the physical effects of mesmerism comprise only one-half of the subject, and we must be familiar with both the bodily and mental phenomena

before we can attempt to reason with any success upon the nature and laws which govern this wonderful vital agent.

“It would fill a book if I now related all the marvellous bodily and mental phenomena we have witnessed; but, as those reports are meant to be purely utilitarian, this will be better done at another time and place.

“If it is true,—‘That the proper study of mankind is man,’ there can be no branch of human knowledge more deserving the attention of all practical and reflecting minds than mesmerism; for it contains an inexhaustible fund of usefulness and instructive speculation. This double and permanent interest which mesmerism has for the human race, must soon attract the notice of the workers and thinkers in England; and Calcutta will receive due honor for having been the first city in the British dominions to support an institution for the cultivation of this important branch of human knowledge. But as long as the exclusion of mesmerism from the public Hospitals of Calcutta renders a separate establishment necessary, I should wish to tax the liberality of the public as lightly as possible. If the native community of Calcutta values the Mesmeric Hospital, and thinks the subject is of national importance, it is necessary for it to make some slight exertions to preserve a useful establishment till the progress of time and public opinion compel the Government Hospital to attend to the wants and wishes of the people. I do not grudge my gratuitous labours; provided the public show that some value is attached to them, and surely there ought to be no difficulty in raising a monthly income of Rs. 350 among the thousands of rich natives here, many of whom could afford the whole sum without feeling it.

“A few gentlemen, paying largely and liberally, chiefly support the Hospital at present; but I hope to be able to relieve them soon by the native community coming forward more generally to share the expense. I should like to see the Hospital supported by numerous small subscriptions, say of Rs. 3 each, and thus be enabled to do much good without the slightest inconvenience to any one.

“Fifty-four persons, who were miserable burdens to themselves and others, have been restored to comfort and usefulness during the last year; many of them Brahmins and persons in good circumstances who would not have gone to any other Hospital; and I put it to the native society to say whether the support of such an institution is not as good a deed as any recommended in the Shasters.

“JAMES ESDAILE, M.D.,
“*Marine Surgeon.*”

“ A Visit to the Mesmeric Hospital.

“ Nihil a me alienum puto, &c.

“ TO THE EDITOR OF THE CALCUTTA STAR.

“ Dear Sir,—Although a strong believer in the reality and utility of mesmerism without having seen it in any way made use of, I went the other day to the native hospital and through the kind attention of Dr. Esdaile saw sufficient to convert the most sceptical, always supposing him to be open to conviction as a man of honour and a gentleman. I congratulated myself on the occasion that I had taken the trouble to make myself acquainted with the subject before proceeding to doubt its existence or declare it to be *humbug*, and had the satisfaction to find that what I believed in theory was completely borne out in practice.

“ After my inspecting several patients who had been operated on for painful scrotal tumors of various kinds, Dr. Esdaile kindly proceeded to mesmerise a man of a strong and healthy appearance, a convalescent who had had a tumor weighing some 60 pounds removed from him, and was very sensitive to the mesmeric influence. Dr. Esdaile made him sit down on a chair, and, placing himself opposite, willed that he should go to sleep; and in four or five minutes, *in spite of the man's obvious efforts to keep himself awake*, he was in a state of profound coma. He answered several questions put to him by Dr. Esdaile, but in the curt and indisposed style to answer of a man who felt compelled to sleep, and the curious phase was, that the man who in his waking state was most obsequious in his salaams gave all his responses in the shortest manner and used no terms of courtesy or even common civility. On being desired to get up and walk, he did so with great reluctance, and proceeded in the same manner as a benighted traveller, with great caution, until he was brought up by the wall; he then just felt it with his hands, let them drop, and continued in a passive state and would have remained so until relieved from his mesmeric trance by his mesmeriser, or by time; on being desired to return, he did so in the same manner. He was shewn to be highly cataleptic; on his arm being thrown up in the air, it remained so, and any part of his body retained its position, although some positions were painful and inconvenient; upon *one* side of the body being mesmerised *it was beautiful to see the separation of the nervous system so plainly and unconsciously developed by this poor ignorant coolie of Bengal*. On pricking his right arm, leg, hand, right side of the head or trunk, no motion ensued; but prick him *one eighth of an inch on the left side of the middle of the*

spine, no matter where, and the patient winced instantly. A line could not have been drawn more correctly, or even so much so by the most experienced demonstrator of anatomy in the world,—the division that intervened between the highly sensitive and totally deadened part of the system being perfectly imperceptible; on being asked whether he was asleep, his answer was, ‘*Yes.*’

“How do you know whether you are asleep?”

“Because my eyes are shut.”

“How then is it that you hear?”

“With my ears.”

“But being asleep, how can you hear?”

“Because my *ears are awake.*”

“Some salt was put in this man’s mouth, and upon Dr. Esdaile’s desiring him to swallow he did so, and upon being asked whether he tasted anything he said, ‘No.’”

“He was then demesmerised, and upon being questioned said, ‘there is salt in my mouth, sahib,’ went to the window and spat out what remained; his courteous and kowtowing manner in his natural state formed a remarkable contrast to the curt and *brusque* answers made by him during the coma.*

“On moving into another apartment, we selected, at random, a patient who had been operated upon for hypertrophied scrotum. He seated himself on a bed opposite to the Doctor, who was separated from him by a space of three yards or so; then, taking a sheet of paper, the latter pretended to sketch the diseased part so as to prevent the man from imagining that he was to be mesmerised. In two minutes he was fast asleep: the sloughing sore was sponged with *concentrated nitric acid*. I held the man’s pulse during the application, the torment of which to a man awake *would have made him frantic*, (as we shall have occasion to show,) but it was not accelerated *a single beat, not a muscle moved* in the man’s body, a calm and *placid expression was on his countenance and remained on it*. On the patient awaking he was asked whether he felt any pain; he answered no; nor heat? no; had not the slightest idea that anything had been done to him.

“After this we went into another room where was a man suffering horrible torments from sloughing of the scrotum; he rolled over on the bed and continually groaned and cried. A native mesmeriser had been for some time trying to throw him into a trance but without success; the pain being so acute as to baffle all his efforts. Dr. Esdaile then tried for some time without success; at last he succeeded in throwing

* For the same in a black slave at Damascus, see No. IX. p. 65.—*Zoist*.

him into a sleep, whereby he was rendered perfectly insensible to pricking, but yet he involuntarily threw his arms about in the same manner as when awake, but *uttered no sound that would lead any one to believe him in pain.* The pangs were, however, too acute, and succeeded in awaking him in spite of all attempts to prevent such an occurrence.

“The nitric acid was eventually applied in his waking state, and I shall not, in a hurry, forget the scene; the poor wretch rolled and screamed with the pain, and was left an hour afterwards in the same state of torment. Nothing could have better demonstrated the value of the practice of mesmerism as an anæsthetic than this *failure* to produce coma, for it showed the amount of pain that could be and has been saved by its means.

“One of the most wonderful effects produced by mesmerism was visible in the case of an old man of about 50 (allowing always for the premature appearance of age in the native). He was admitted into the hospital about two months ago with *palsy of long standing; he had lost all power of speech, his limbs were never quiet, he could not shut his hands or raise his arm above the elbow, nor could he walk*—in the short space of two months he could *speak well* and intelligibly, could *shut and open his hands freely*, could *lift his arm up above his head with ease*, and managed to *walk with a stick quite well* enough to serve his purposes.

“No medicinal or surgical aid could have been of use in a parallel case: Cases of rheumatism of long standing have yielded to mesmeric treatment, when all other has been of no avail. In conclusion, I have only this to say on the subject, and that is—if mesmerism be humbug then, ‘Vive la Bagatelle.’

“Yours,

“LE MÉDECIN MALGRÉ LUI.”

“My dear Dr. Elliotson,—The bistoury and the pamphlets arrived safely, for which accept my best thanks. The books I distributed to advantage, and I have no doubt they will do their work effectually in various quarters. Weiss has not made the knife powerful enough in the handle, or according to the drawing; but it is an improvement on his former tool; and I used it the other day in stealing a *ninety-pounder* from its owner *without his knowledge.* The colic was dissected out, and the disgusting mass lying on the floor in *three minutes*: the man had *no difficulty in recovering from the shock, and is doing perfectly well.*

“A curious case happened the other day. A young

Hindoo, a rich man, and who had received an English education, begged me to operate upon him without the knowledge of his friends, from whom he had concealed his complaint. If eating beef and drinking brandy are genuine tests of Christianity, 'young Bengal' is a most zealous and devoted convert; the importation of brandy having been doubled in amount of late years in consequence of his pious libations. My patient confessed to drinking two bottles of brandy in the twenty-four hours, and this was doubtless not the limit of his capacity for alcohol.

"He was desired to go to the hospital daily to be mesmerised for one hour, and on the first day he was effectually subdued. On the third day, I operated upon him, and he lay like a dead fish, with his eyes open and turned up, for an hour and a half, and then awoke *gloriously drunk*, declaring that 'he cared for no man,' &c., with true drunken independence. He had intrusted his secret only to one 'antient, trusty, drouthy crony,' who accompanied him, and from whom I learned that he drank six glasses of raw brandy before coming to the hospital at 11 o'clock. The loss of blood, about 2 lbs., also aided the brandy, no doubt, in disturbing the equilibrium of his brain; but he fell asleep at two o'clock, slept till five o'clock, and then awoke in the full possession of his senses, without any pain, and unconscious of the operation and his subsequent delirium.

"Now if he had been kept under the mesmeric influence till five o'clock, giving him the necessary time to exhale the alcohol from his blood, would he not have awoke in all likelihood in the possession of his senses? The antimesmeric philosophers will get rid of all such speculations by declaring it to have been a *brandy operation* from first to last; and I hope Professor Millar will try to repeat it in the Edinburgh Infirmary—the dose is six glasses of 'Castellan Brandy' before 11 o'clock.*

"By this mail, I have the pleasure to send you ten copies of my last Report, to be sent to the newspapers and journals. I have again twitted the medical journals with their cowardice, and you might try whether any of them dare yet let the truth appear in their pages. If they *still* continue the *burking* system, it will be heaping coals of fire upon their heads for their final judgment by the public. It is nearly impossible to get John Bull to think for himself, but he hates a *coward*, and may be worked on this tack. I run a risk of turning tyrant myself, for I now meet with no opposition.

"Believe me, very truly yours,
"4th October, 1849. "JAMES ESDAILE.

* See No. XXV., p. 103.—*Zoist*.

"P.S. I now rejoice under the name of '*Marine Surgeon*,' having lately been promoted to the post amidst a chorus of, 'Served him right!' from my allies the newspapers. The last Report has been printed in them all."

III. *On the conduct of the British Medical Journalists, and nearly the whole of the Medical Profession, in reference to the greatest of medical blessings: with some hints to the Public on Mesmerisers.* By Dr. ELLIOTSON.

"If disgrace be our destiny, you, Sir, will have the satisfaction to reflect upon a *manly* protest against foolery or fraud—*foolery*, if these puerile doings be indeed adjudged as worthy—*fraud*, if their performers concur in the contempt with which they are viewed by the most eminent and wisest members of the Royal College of Physicians."—*Dedication to Dr. Francis Hawkins* by Dr. Robert Hall† of a book entitled, "A few suggestions on Consumption,"* 1849.

THE preceding article from India suggests very serious reflections.

The editors of the medical journals preserve a *dead silence* upon all the mighty mesmeric facts, medical and surgical, which occur and are reported in *The Zoist*: the mightiest facts, I do not hesitate to declare, which medicine or surgery ever furnished; and in numbers which, as the *seven* volumes of *The Zoist* demonstrate, ought to astonish. But their hearts are hardened; and they care not for the welfare of their fellow-creatures; madly believing that they will long be able, even while their own time lasts, to conceal from the medical profession what they well know to be truths, and truths surpassing all other natural truths in both philosophical and practical importance,—truths concerned with life, nay, with sentient, moral and intellectual nature, with the cure of disease, even the most afflicting, and with the alleviation, removal, and prevention of pain.

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; I involuntarily think of the rabid Jews of

* See *Zoist*, Nos. XXIII. and XXIV.

† The writer is, we believe, an aspirant for practice in Norwich. When Miss Martineau's case was published, he sent a letter to the Norwich paper, saying that more tumors in the abdomen have been created than removed by mesmerism. As Dr. Hawkins announced to the College of Physicians that mesmerists are lewd quacks and impostors, these two gentlemen are calculated to admire each other.

old, who spurned what fell from the lips of him whose aim was to be the Saviour of mankind, and cried out, not knowing what they did, "Not this man, but Barabbas."

The announcement of the blessed power of ether to prevent the agony of surgical operations was not scowled upon nor spoken disparagingly of by us: though our adversaries, editors of medical journals and professors indulged in gross exultation at mesmerism having met with a heavy blow and had one of its limbs cut away and being superseded:* on the contrary, we rejoiced and immediately assisted in spreading the news.† We did not act the unworthy, the miserable part, acted by the opponents of mesmerism when the anæsthetic, and *invariably safe*, power of mesmerism was proclaimed in the Royal Medical and Chirurgical Society of London.‡

Ether gave way to chloroform, and the enthusiasm for preventing surgical pain became general. Patients were killed continually with the poisonous drugs, but this was ascribed to anything but the drug—to its impurity, to want of air, and nobody knows what. The destruction of life by chloroform has gone on increasing, but still our *safe* method without drugs or anything injurious is despised; nay, more than safe, most beneficial, so as sometimes to cause an operation to be dispensed with, but not thought worthy of trial by these philosophers. It is something, however, to see them ashamed of saying any longer that pain is not worth a thought on the part of a surgeon, is a useful thing, a downright blessing to the patient, and that operations cannot be performed without pain; and to see Sir Benjamin Brodie attend painless operations after saying what while his name is remembered will be remembered too.§

There are recorded in the seven volumes of *The Zoist*, and my pamphlet, **AT LEAST TWO HUNDRED AND FIFTY PAINLESS SURGICAL OPERATIONS**; many of the severest kind.

Nearly one hundred were the removal of tumors, varying from a few pounds to above a hundred.

Nineteen were amputations.

There was lithotomy, extirpation of the eye-ball with the subsequent application of strong nitric acid.

* *Medical Gazette*, April 12, 1845; *Lancet*, January, 1847, p. 16; *North British Review*, May, 1847; *Zoist*, Nos. XXII. and XXV.

† See *Zoist*, Nos. XVI., p. 576. For a contrast of the conduct of the medical profession on these two occasions, see *Zoist*, No. XVII., p. 44.

‡ The wild conduct of the Society on that occasion is detailed in my *Numerous Cases of Surgical Operations without Pain in the Mesmeric State*, and my account cannot be equalled in interest by any medical adventures or history.

§ See my pamphlet on *Painless Operations*, p. 36, and *Zoist*, No. XVI., p. 596.

Removals of the breast.

Cuttings out of nails: besides painless applications of the strongest caustics.

And the medical profession are no more cognizant of these stupendous and all important facts than the horses in Athens are of the exquisite figures on the pediment of the Parthenon. They can now give no conscientious reason for their conduct, although originally they declared the patients were impostors, shamming the absence of all signs of pain and all signs of effort to repress the expression of pain, and declared pain was too good a thing to be dispensed with. They have compelled themselves to silence in these particulars, because they are indefatigable in using chloroform.* The figure the present age must cut in the sight of posterity will be rendered still more hideous by the reflection, that, whereas mesmerism is perfectly safe and conducive to recovery, chloroform is destroying life more and more.

How many persons have been destroyed, we have no means of knowing: but I have met with the following accounts.

Killed with Ether or Chloroform, given previously to surgical operations: not to speak of deaths from their administration for other purposes.

With Ether.—A man with stone. Mr. Nunn, of Colchester. *Medical Gazette*, March 5, 1847.

Woman with tumor of the thigh. Mr. Robbs, of Grantham. *Ditto*, April 2, 1847.

Boy—amputation of thigh. Mr. Eastment, Wincanton, Somerset. *Ditto*, April 9, 1847.

Woman—amputation of thigh. Paris. *Medical Times*, Feb. 27, 1847.

Two women, in the wards of M. Jobert: one for amputation of thigh. Paris. *Ditto*, March 20, 1847.

* "The discovery and application of ether and chloroform as anæsthetic agents," says Mr. Wakley, in his *Lancet* for April 8, 1848, *five years after* the first appearance of *The Zoist*—with its mass of painless operations, and the publication of the celebrated painless case of amputation in Nottinghamshire, "will probably distinguish the present era in the future history of mankind!" Great indeed will be the distinction of the mesmerists, who were five years in advance of the profession, and endeavoured wisely to charm the deaf adder! "The avidity with which these agents have been received, seems to imply that a need of them must have been long felt!" "Yet their reception has not been more ready than might have *à priori* been supposed, considering how much they may affect not only our practice but our opinions!" This is charming. And mesmerism, which showed its power of affecting our practice and our opinions far more strongly than mere narcotic drugs, years before these were seized upon, can be hidden and repressed!

With Ether.—Woman—cancer of breast. Auxerre. *Medical Gazette*, March 10, 1848.

Lady—extraction of tooth. Berlin. Correspondent of *Times*, letter dated Nov. 13, 1849.

“A young lady was killed here yesterday by a dentist administering ether in order to draw a tooth without pain. Every effort to restore animation failed; the punishment for the use of such dangerous means by an unqualified person is very severe.”

With Chloroform.—Girl—removal of toe-nail. Newcastle. *Lancet*, Feb. 8, 1848.

Woman—extraction of tooth. Cincinnati. *Ditto*, April 15, ditto.

Ditto—opening a tumor. Boulogne. *Ditto*, June 10, ditto.

Man—extraction of tooth. London. *Ditto*, July 8, ditto.

Woman—amputation of finger. India. *Ditto*, July 15, ditto.

Ditto—extraction of teeth. Birkenhead. *Ditto*, ditto.

Man—amputation. Paris. *Ditto*, July 29, ditto.

Ditto—removal of toe-nail. Govan. *Ditto*, Jan. 6, 1849.

Ditto—amputation of toe. Westminster. *Ditto*, Feb. 17, ditto.

Ditto—ditto finger. Lyons. *Ditto*, Feb. 24, ditto.

Girl—removal of eye. India. *Zoist*, April, ditto.*

Man—the surgeon, inhaling it first himself, for trial, perished. Glasgow. *Med. Gaz.*, Sept. 14, ditto.

Woman—extraction of tooth. Langres. *Ditto*, ditto, ditto.

Boy—amputation of leg. Spain. *Lancet*, Oct. 13, ditto.

Man—removal of scrotal tumor. India. *Zoist*, Oct. ditto.†

Ditto—removal of toe-nail. London. *Lancet*, Nov. 3, ditto.‡

* Contrast this death by Mr. O'Shaughnessy, a despiser of mesmerism, with the successful case under mesmerism by Dr. Martin, *Zoist*, July, 1849.

† Contrast this with all the successful cases under mesmerism by Dr. Esdaile. Neither of these two Indian deaths by chloroform is mentioned in the London medical journals.

‡ To shew how chloroform kills, I will extract the account in the words of Mr. Solly, the unlucky obstinate operator:—“On Wednesday, October 10, at a quarter to two p.m., he began to inhale the chloroform, with one drachm in the inhaler. It had no visible effect for about two minutes; it then excited him, and the in-

Lady—extraction of tooth. Paris. *Medical Gazette*,
Nov. 30, ditto.

“Madame Labrune, 33 years of age, in good health, applied to M. de Confevron with the request that he would administer chloroform to her previously to the extraction of a tooth, which the dentist stated would be effected with some difficulty.

“Having determined to produce only the slightest degree of insensibility, about fifteen grains (one gramme) of chloroform were poured upon a fold of lint the size of a filbert, enclosed in a handkerchief. This was held at a distance from the nostrils by the patient herself.

“Its effects were manifested in eight seconds, and

strument was removed from his mouth, and about ten drops more were added. He then almost immediately became insensible, the chloroform was taken away from his mouth, and the nail removed. He continued insensible; and his face becoming dark, the pulse small, quick, but regular, respiration laborious, his neck-kerchief was removed, and the chest exposed to fresh air from a window close to the bed; cold water was dashed on his face, the chest rubbed, and ammonia applied to the nose. After struggling for about a minute, he became still, the skin cold, pulse scarcely perceptible, and soon ceased to be felt at the wrist; respiration became slow and at intervals, but continued a few seconds after the cessation of the pulse. Immediately on the appearance of these symptoms artificial respiration was commenced, by depressing the ribs with the hands, and then allowing them to rise again, until the proper apparatus was brought, when respiration was kept up by means of the trachea-tube and bellows, and oxygen gas was introduced into the lungs by the same means. Galvanism was also applied through the heart and diaphragm; but all signs of life ceased in about six or seven minutes after the commencement of inhalation. These means were persisted in until a quarter-past three, but to no purpose. On removing the inhaler, the sponge, which only contains one drachm, fell on to the floor, and the chloroform splashed about, thus showing that considerable part of the chloroform remained unused, so that he could not have inhaled more than a drachm.”

I must recall to the memory of my readers Mr. Solly's conduct in reference to mesmerism, recorded in the present volume.* He refused to remove a woman's breast under mesmerism, because the effect of mesmerism was entirely mental! and therefore bad!! The poor woman suffered dreadfully from the operation and the chloroform, and soon she required another operation, and preferred the pain of it to the misery from the chloroform: and now her breast is bad again. Whether after thus destroying a man's life with chloroform, Mr. Solly will still consider the innocent and salutary anæsthesia of mesmerism bad, I know not. Let him reflect upon Dr. Esdaille's successful and painless operations upon toenails belonging to feet still used by their possessors.

“Sona, a Hindoo woman, aged 25. Both nails of the great toes are decayed to the roots; their place being filled by fungoid ulcers, the effects of syphilis and mercury.

“She was mesmerised at 12 o'clock, and at half-past one I dissected out the entire root of one nail, without awaking her. The left arm and hand trembled only, and this I subdued by placing her hand between mine for some minutes; and I left her sleeping.

“August 5th. Repeated the operation to-day with precisely the same effects. On neither occasion did she feel any increase of pain on waking.”—No. XIII., p. 40.

“Goluck Seit, a prisoner, has got a hydrocele on each side. A young Hindoo subdued him to-day in ten minutes, on the first trial. When about to open

* No. XXV., p. 38.

the reporter remarked constant winking of the eyelids. The patient repulsed the dentist's hand, making signs that the effect was not complete. She then made four or five fuller inspirations. At that instant, M. de Confevron removed the handkerchief, and only took his eyes off her for the instant occupied by placing it on the nearest piece of furniture; but in this brief interval he found the patient's face turned pale, the lips discoloured, her features altered, the eyes turned upwards, the pupils horribly dilated, the jaw closed, the head drawn backwards, the pulse could not be felt, the limbs were all relaxed, and a few inspirations, at long intervals, were the only remaining indications of life.

"Every means of restoration were employed for two hours: stimulation of the nostrils by ammonia; frictions of the surface; actual cauterization of the præcordial region; artificial respiration, and galvanism,—all were had recourse to, but without success: the patient was too surely dead."

Poor Welsh girl—removal of eye-ball. Shrewsbury.

Quoted by *Daily News* from the *Hereford Journal*, Dec., 1849.

"Mr. W. J. Clement, the surgeon under whose care she was, administered about one-third of the quantity which he has given other patients. It had, however, such an effect upon her that she was seized with apoplexy, and, speaking in Welsh at the time, expired instantaneously, as if she had swallowed prussic acid."

I have no doubt that a more extensive search would discover more such medical deaths; and in fact other instances have occurred which have been hushed up. They are easily hushed up, and an inquest avoided, if death does not occur immediately. For inhaled ether and chloroform, like all other poisons, may kill instantly or not for some time; and may indeed cause no ill effect or any effect immediately. Because the death of a Right Hon. M.P., mentioned in No. XXV.,

rate, I saw that he possessed a *consecrated nail*, on one of his little fingers; and knowing the value attached to this, I resolved to get possession of it, if possible, as a *moral test* of his being insensible, for he would as soon have cut a cow's throat and eaten a beef-steak as allowed me to cut off his nail, while in possession of his senses. It is a common practice with the Hindoos to vow their hair, beards, or nails to Shiva, the Destroyer, in the hope of averting his anger; and this man had consecrated his little finger-nail to Shiva Forakissore,—Forakissore, in this district, being a famous shrine of the god. *I transferred the sacred ex-crescence to my pocket, without any remonstrance being made, and then performed the less formidable operation of withdrawing the water, and throwing in the injection, of which he knew nothing on awaking two hours after. His only distress was the loss of his nail, and he spent hours in hunting for it, supposing that it had been broken off by accident.*"—No. XV., p. 315.

p. 37, did not take place for some days,—as in Mr. Travers's case of death from ether, mentioned in No. XXV., p. 37, but where no secrecy was observed,—he never rallying after the administration of chloroform, though the surgical operation was a trifle, the death was said to have arisen from typhus fever or from absorption of pus; though these were mere inventions. Women, after passing through parturition well without pain, have gradually sunk at the end of a few days, or have begun to feel the effects of the inhalation after a certain number of hours and fallen into convulsions and apoplexy and died; the administration of chloroform having been kept a secret to as great an extent as possible. I could relate many facts of this kind.

Where females are killed by chloroform in childbirth, there is no inquest, because the death is ascribed to the childbirth; just as in most cases where it is caused by the clumsiness or impatience of the man-midwife.

In No. XXV., p. 38, I mentioned ill effects from chloroform of longer or shorter duration, not amounting to death: and I hear of more such results every day. I know that Dr. Webster really made the following statement, which I extract from the *Literary Gazette* of the 24th of last November.

“Insanity from Chloroform.

“At a recent meeting of the Westminster Medical Society, Dr. John Webster related the histories of three cases of insanity after the use of chloroform, during labour, which had come under his cognizance. In the first case, the patient continued three days after her delivery in an incoherent, rambling condition, and then became perfectly maniacal, and so furious as to require coercion. She was removed some time after to a lunatic asylum, where she remained twelve months, and she has now recovered her reason. The second patient never recovered from the effects of the chloroform administered, and soon became completely insane, in which state she continued many months, but ultimately recovered. In the third instance, the cerebral disturbance never ceased entirely after the exhibition of the chloroform. She could not sleep at night for a long time; and often said she felt as if in the presence of a madman who was going to murder her. Three weeks subsequently, she seemed almost completely maniacal, exhibiting much mental excitement, laughing frequently, and expressed strong desire to sing, and other extraordinary feelings; conducted herself like an idiot, and lost her memory; in which state she continued five months, when she recovered. Instantaneous death and loss of reason are two of the consequences now ascertained to result, in some cases, from the immediate noxious influence of this potent agent.”

It is ludicrous to read the attempts of the partizans of ether

and chloroform, especially of those who gain money by going about administering them, or have fully committed themselves in the matter and have thus what an intellectual man would regard as a trumpery kind of professional reputation, to explain these mischievous results without reference to chloroform—to ascribe them to want of air, impurity of the drug, &c. though all the marks of narcotic poisoning were observed before and after death.* The *Medical Gazette* is honest on this subject: for, after detailing the last case which occurred at Paris, it says:—

“Facts of this kind have become so multiplied that it is no longer possible to attribute them to any other cause than chloroformization. Omitting all the cases of which we have not the exact details, and confining our attention to those already referred to, it is clearly impossible to arrive at any other conclusion. In all these, the symptoms which preceded death, compared with the necroscopic results, prove the extinction of life to have been owing to a real asphyxia, the direct effect of the special deleterious influence of chloroform on the brain.

“In the present instance the patient died as if struck by lightning, despite the small quantity of vapour inhaled, and the precautions observed. There was no warning, as in M. Gorré’s case, no

* As Mr. Wakley was seized in 1847 with a fit of more than his ordinary piety when mesmerism was superseded by ether and lost one of its limbs, and proposed a public national thanksgiving to the Almighty for putting it in our power to operate without pain (*Zoist*, No. XVII., p. 47), though he has not thanked God at all for enabling us to operate painlessly and safely under mesmerism. He will probably now propose a public national fast and humiliation on account of the havoc which inhalation has made among us, and advise those who have killed their patients to put on sackcloth and throw *ashes* on their heads.

He thus writes in that year:—“A distinguished physician* of one of the great metropolitan hospitals addresses us as follows:—

“The greatest blessing vouchsafed, in these latter days, to those who live on earth, is, for the present, in the keeping of one class of men, and of that alone. The prevention of pain by the inhalation of ether vapour has been hitherto practised only by those whose business is with the healing art. As yet, this gift from heaven to all is held by us of the medical profession in sole and exclusive trust. It is time that we acknowledge the Giver. Let not this warrant of mercy pass from us to the world at large, without the stamp of worship and thanksgiving. It has been often said by the pharisee, that, as a class of men, physicians and surgeons are wanting in the sentiments of love and reverence to Him whose sentence is for life or death. Let us refute this idle and petulant slander now, while occasion serves, at once and for ever. Let the chaplain of every hospital in which these wonders have been witnessed, be invited by the MEDICAL OFFICERS of the establishment to offer up their humble and hearty thanks for the late mercies vouchsafed to the patients under their charge. Let every student in every class-room humble himself, with his teacher, in the presence of an agency which renews in suffering man the healing miracles of old. There should be public acts of thanksgiving throughout the land, for this signal favour to man present and to come. Let young and old be earnest for this privilege, with their clergy, and let physicians and surgeons be the first to bow the knee.”

* Probably Dr. J. A. Wilson, whose virulence against mesmerism is recorded in No. XXIII., p. 231.

complaint of sense of suffocation; on the contrary, the patient, at the moment of dying, indicated that the anæsthesia was not complete, and this was shown by her still tightly holding the handkerchief when taken from her.

“M. Sedillot has pointed out that the supervention of muscular relaxation is the period at which the administration of the agent should cease; but the preceding case shows that this indication is fallacious. The pulse does not furnish a more certain indication, since, in M. Berrier’s case, life and the pulse ceased simultaneously.”*

But, though the editor’s heart was so overjoyed that he announced ether with the words—“Mesmerism Superseded,” he makes no reflection upon his former hastiness of joy.

I record these facts with real sorrow: because, in common with every mesmerist, I should have rejoiced to see inhalations always successful and innocent. That I speak the truth, is proved by the conduct of us all from the first announcement of ether and chloroform, and during all the indecent exultation and insults of our adversaries.†

* It is remarkable that the poor woman had been successfully etherized before for slight surgical operations.

† One of the bitterest revilers of mesmerism is Mr. Lawrence: (See *Zoist*, No. XXIII., p. 286.) and for no reason I am certain beyond unworthy feelings. The painless Nottinghamshire amputation made no impression upon him: the prevention of pain was then no object to him; and the poor man was an impostor. Ether and chloroform, now superseding mesmerism, made him value painless operations, and the subjects of them clearly were not impostors and suffered no pain. I heard the Prince Consort quietly ask him at a party what his proof of absence of pain in etherized patients was: “Oh!” said he, raising his shoulders and screwing his mouth, “they lie quite motionless and express no pain.” The poor Nottinghamshire mesmerised man was not let off thus easily, as my Pamphlet records. Mr. Lawrence thus writes in the *Medical Gazette*, Jan. 22, 1847:—

“I had occasion last week to perform one of the most painful surgical operations; and I *gladly* embraced the opportunity of submitting to what will, I think, be deemed a complete test, the recently introduced practice of inhaling the vapour of sulphuric ether. The great interest excited throughout the medical profession, and in the public generally, on a matter of which the importance can hardly be overrated in reference to operative surgery, induces me to communicate to you the particulars without delay; the result having been perfectly satisfactory.”

“To inquiries respecting what he had felt, the patient said that it was like drowning—a sense of water rushing and overwhelming him: then came a snap, and he felt nothing further. It was clear at the time that he did not know that the operation had been performed, and this subsequent statement clearly shows that he must have been entirely unconscious.”

“Considering the nature of the ether vapour, and the mode in which it influences the sentient and moving power, we may infer that its influence on the sensorium is analogous to that of intoxicating liquors introduced into the stomach. Many years ago, a middle-aged woman was brought into St. Bartholomew’s, drunk, with a compound fracture and other serious injury of the leg requiring amputation. Having reflected on the circumstances, I could see no reason why the state of intoxication should prevent the performance of an operation absolutely necessary, and I accordingly removed the limb at once above the knee in the ward. The gentlemen present and myself were perfectly satisfied that the

If the conduct of the medical journalists and teachers and so many others of the medical profession is reprehensible in regard to the powers of mesmerism in *safely* preventing surgical pain, it is not less reprehensible in regard to the powers of mesmerism in the treatment of diseases.

We can proudly point to the stately pile of cures amassed in *The Zoist*:—cures surpassing those by ordinary medicine, because effected with no disgusting, harshly or uncomfortably acting drugs, exhausting measures, or torturing external applications; because effected in many instances, after all ordinary means had been long employed in vain; and because such cures in many cases were never before effected by art. I boldly challenge our opponents to produce such an array of cures. Among them stand out prominently the cure, by the wife of the Archbishop of Dublin, of perfect blindness of twenty-six years standing; and the cure of genuine cancer. The former astonishing cure has never been even alluded to by any English medical journal. The latter has been spoken of in a way which must, like their dead silence upon the cure of blindness, lower the medical profession in the opinion of the world. Mr. Wakley wrote thus in his *Lancet* of Nov. 11th, 1848,—

“The pretended cure of a cancer by mesmerism, as announced in a pamphlet, is one of the *grossest puffs* we have ever seen. It cannot deceive any medical practitioner who is acquainted with his profession. It appears that the treatment commenced in 1843, and the tumor did not disappear until 1848. *Hundreds*, and even *thousands* of similar tumors, supposed to have been cancers, disappear from the breasts of females in half those years, and under every variety of treatment that can be made. Under the system of pressure, as practised by the late Mr. Young, tumors of double the size were completely absorbed in less than six months; some in two or three months. Mr. Young published scores of such cases, and the attestations to his accuracy were respectable and conclusive. Many tumors, apparently of a true scirrhus nature, have been promptly absorbed under the admirable system of pressure first adopted and recommended by Dr. Neil Arnott. In a few weeks beneficial effects have been produced, the patients have been relieved, both from their sufferings and their swellings. It is time that the obscenities of mesmerism should engage the attention of the heads of families, and all persons who uphold the character of English society for its purity and morality. The statements which are occasionally sent to us are descriptive of scenes which are highly disgusting. Why do not its medical advocates transfer the practice to the hands of females, since

patient was unconscious of the proceeding, though, being subsequently jeered on the subject by some of her fellow patients, she contended that she knew what was done at the time, but did not feel pain.” See also *Zoist*. No. XXIII., p. 286: for the advantage of chloroform, see XXV., p. 40.

in nineteen cases out of twenty, the patient, alias the victim, alias the particeps criminis, is a female. This of course would not suit the object of the benevolent masculine mesmeriser. Whatever may become of the delusion called mesmerism, we are resolved, provided we are duly aided by our professional brethren, that the obscenities of mesmerism shall be no longer practised with impunity."

The public ought to know that surgeons are obliged to cut away cancerous and other tumors as often as before the time of Messrs. Young and Arnott, and never employ their methods, because pressure has proved a complete failure. Dr. Heath, who was resident medical officer of the Middlesex Hospital when Mr. Young was allowed to make his trials there for a year, and witnessed them all, is now in London, at the York Hotel, York Terrace, Regent's Park, and assures me that the plan was worse than a failure. It caused great pain; adherence of the tumors to the subjacent parts; effusion into the chest; difficulty of breathing, &c.; and not one patient was cured. I have been applied to respecting Dr. Arnott's patients on account of the extreme suffering, mischief, and failure of his mode of applying pressure by bags of air or water. The friends of one lady told me, a few days ago, that, after dreadful suffering, suppuration occurred and death from exhaustion, after he had tried his plan upon her.

On reading Mr. Wakley's bold assertions, I wrote to one of the surgeons of St. Thomas's Hospital, Mr. South, who is translating a celebrated modern German work on all surgery, and adding notes to perfect it with the recent English facts. He answered me that he had found the pressure plan a complete failure, and had long ceased to trouble himself about it; but that he would enquire in the profession if anything had turned up in its favour, and let me know. His letter was dated Dec. 20th, 1848, and I have not heard from Mr. South since. The world who fancied that Mr. Wakley had detected imposition in my experiments may learn from this alone how much confidence is to be placed in what he unhesitatingly says.

The *Provincial Journal*, conducted by Drs. Streeten and Ranking, thus speaks of it,—

"The only surgical opinion of repute which he quotes, (that of the late Mr. Samuel Cooper,) calls it 'a painful tumor, which was believed to be of a cancerous nature,' thus throwing doubt as to its cancerous nature at all. The evidence, then, amounts to this:—A woman has a painful tumor of the breast, very like cancer, which, in five years of that very critical period of her life—between 42 and 47 years, is absorbed, her general health having greatly improved, and during this period she was mesmerised, with some intervals. *Valcat quantum valere potest.* If this is to be considered as medical

evidence, such as medical men will believe, so as to induce them to recommend or try a new plan, open to the gravest objections, we should feel ashamed of our profession. But that national common sense and judgment which the practice of medicine (especially in the provinces, where responsibility is not much divided) fosters, is a guarantee against the propagation of such 'mental fevers.'"

"That mesmerism occasionally produces the phenomena of somnambulism, catalepsy, and hysteria, every one who has studied the evidence must believe; but the whole process is so repulsive to men of clear, clean minds, and is so open to the vilest abuse, that any benefits which may accrue from it are thought to be too dearly purchased. We thank Dr. F. Hawkins for openly and boldly stating the general opinion. Dr. Elliotson considers it a stigma that the medical profession neglected the facts of insensibility produced by mesmerism, but at once employed ether and chloroform. Nothing, in our minds, proves more the real soundness of the morals of the medical body. Bodily health is a good thing, but there is something better. It is the pure in heart who see God."

One of these editors, Dr. Ranking,* has ignored all our painless surgical operations, called us mischievous practitioners, taking up mesmerism, homœopathy, and such like *vagaries*; and yet in the same article gives an account of a healthy female who had a string tied round her breast to remove a tumor of it. "She bore the initiatory steps of the operation without a murmur, without failure of pulse, and without change of countenance. *The instant the ligature was tightened, which it was with the full force of two surgeons, she gave a yell of agony, the pulse became imperceptible, the countenance became ghastly pale, and in eighteen hours she was a corpse!*"

Mr. S. Cooper, who was always a very timid, reserved man, unacquainted with mesmerism, and at the moment in his death-bed, full of grief at his treatment by University College, so that he seemed uneasy at writing anything which he was told by me I should publish, had never doubted for a moment that it was cancer, but advised its excision without delay. After I left him he told Mr. Broxholm of Chertsey that it really had been a true cancer, and that it really now was entirely gone. Surely the various surgeons who saw it were as capable as any others of forming an opinion. Dr. Ashburner and myself, from having been attached to hospitals all our lives, have had ample experience to judge of cancer: and I ask the *Provincial Journal*, if the description of this *hereditary* case were given to a candidate at his examination at the College of either Physicians or Surgeons, and he did not answer that it was a cancer, he ought not to be turned back as unfit to prac-

* He publishes half-yearly abstracts of medical novelties. See *Zoist*, XIX., 291.

tise? The case admitted of no doubt, so distinctly was it marked. Whether the cancerous disposition in the frame would have been eradicated by mesmerism, I dare not say.

Such splendid facts in the alleviation and cure of human suffering may have no attraction to men of *clear and clean minds*,—men *pure in heart* and who *see God!* These are noble, candid *Englishmen*, who write thus; high minded, high bred *gentlemen*; humble, meek, and brother-loving *Christians*, asked by the beloved disciple of him whose followers they are always proclaiming themselves, “He that loveth not his brother whom he hath seen, how can he love God whom he hath *not seen?*”* This is pre-eminently the day of cant.

I lately had a letter from Miss Aglionby, of whom Dr. Thomas Mayo† wrote in so discreditable a manner, after a conversation with the Rev. Dr. Maitland, as I happen to know. That injured lady writes, “I have to thank you for your kind defence of me against Dr. Mayo’s aspersions, which, however, did not trouble me much. Mesmerism has done me much more good than he can ever do me harm. If the good doctor had deigned to read over my case attentively before he attacked me, he might have seen that though I was ‘possessed,’ as he calls it, by Mr. Nixon, I was still more strongly influenced by a crystal; but that, perhaps, might be equally horrifying to an antimesmerist. As to ‘husbands, fathers, and brothers objecting,’ my brother-in-law (a clergyman) kindly continued the mesmeric treatment six weeks after Mr. Nixon ceased to attend me. But enough of this subject: we mesmerists,—whether insignificant like myself, or the leader and apostle of the cause like you,—must all make up our minds to be reviled and slandered.”

But although these editors, in their shallow course of temporary expediency, not thinking that they must soon come aground, ignore all the facts of *The Zoist*, they publish whatever they fancy to make against mesmerism. The editor of the *Medical Gazette* published the report of the Calcutta committee without reference to *The Zoist*, which report I published in No. XVII. It was drawn up by men quite ignorant of mesmerism, and violently prejudiced against the subject, and thus unfit, intellectually and morally, for the task. I exposed the report in the same number, and published the exposure of it made by the honest, manly editors of all the India newspapers, who set a noble example to certain cowardly English editors of newspapers who have witnessed mesmerism a hundred times in private houses, profess their belief in private, and receive *The Zoist*, promise great

* 1 John iv., 20.

† *Zoist*, No. XXIV., p 378.

assistance to the cause continually, and yet allude to it about once in two years, and then take great care not to commit themselves.* Dr. Esdaile demolished all the sayings and doings of his weak official visitors, as may be seen in No. XXII., p. 158. But not a word of all this did Dr. A. Taylor insert in his *Gazette*, and I wonder that his employers, Messrs. Longman, allow such conduct, as if they had the feelings of mere tradesmen. Though they publish none of the benefits of mesmerism, the editor of the *Medical Gazette*† published an account by a Dr. Sharkey, of Jersey, of the alleged ill effects of mesmerism in two cases. A boy was said to have become epileptic, and a girl to have been convulsed. And no wonder; for the ignorant person who mesmerised the boy, not being able to wake him (mesmerism being, of course, all imposition), various persons attempted, and frightened the poor child into fits: the same was probably the cause in the girl. Epilepsy often arises from fright: in the mesmeric state there is always sensitiveness; and violent means and the interference of strangers may, of course, frighten the subject into fits. The girl is said only to have suffered some inconvenience afterwards. Nothing more likely, if ignorant persons play with mesmerism. However, no names or addresses are given. A friend of mine—Colonel Davidson, resident in Jersey now for five years and a half, and much occupied with mesmerism, never heard of these cases, and has made every enquiry about them, but in vain, and the Dr. Sharkey has left the island. Dr. Dickson, of Jersey, who prohibits his patients from being mesmerised, has never appealed to these cases.

To show the feeling of the *Medical Times*, I quote the following passage from a recent number:—†

“The absence of his Holiness from Rome appears to have offered a vacancy in the art of miracleworking, which has been seized upon by the mesmerisers: but their triumph has been of short duration, as might have been easily foreseen. At Rome it is a sacrilege for any one, save a priest, to work a miracle. This fact seems to have escaped the sagacity of M. La Fontaine, an authority among the mesmerisers, who recently visited the ‘Holy City’ and then opened a shop on his own account, at a meeting, attended, as we are informed, (in a letter from Rome,) by all the medical men in modern Babylon. Mr. La Fontaine injected the mesmeric fluid into the ears of two young deaf and dumb persons, who immediately received the faculty of hearing. For his pains, he received a pressing invitation to betake

* Such men dare not imitate the conduct of the *Morning Herald*, which boldly published my account of Rush; nor of the *Family Herald*, which sells to an immense amount, and has no fear of leading the public to a knowledge of mesmerism and *The Zoist*.

† March 12th, 1847.

‡ November 17th, 1849.

himself elsewhere,—proving the truth of the old adage, that two of a trade can never agree.”—Nov. 17th., 1849.*

The editor of the *Medical Gazette*, in ecstasy informed his readers last October 12th, that a book exists called the *Miraculous Nonconformist*, which shews that a man named Great-rakes practised mesmerism in the seventeenth century and cured as well as we do now. Medical editors either calculate upon a high amount of ignorance in the profession or are grossly ignorant themselves. In No. IX., April, 1845, I quoted this work, and published an engraving of Greatrakes mesmerising, and in the first number of *The Zoist* (April, 1843) had given an account of him. But his wonderful cures have always been known to the mesmeric world. This learned editor tells his readers, as great news, that “one fact appears conclusive,—this mode of cure by the hands was known a century before Mesmer was born.” If Dr. A. Taylor was as informed as Messrs. Longman and Co. have a right to expect him, he would know that *The Zoist*† has shewn mesmerism to have been long known in India and Greece, and even in the times of the ancient Jews.‡

* A gentleman called upon me lately, saying he was Dr. Bushman and foreign editor of the *Medical Times*, that I had shewn him some politeness many years ago, and that he was quite ignorant of mesmerism, but very anxious to see something of it, and would be obliged to me if I would give him an opportunity. I immediately offered to shew him some cases, and we fixed an evening and hour. He then begged permission to bring his son. To this also I assented. I had my patients ready; and expected him the whole evening. He never came, nor has he ever sent an excuse. This anecdote and the quotation are in harmony.

† Nos. X., p. 156; XI., p. 304; XIX., p. 273; XXIII., p. 250, 263; XXVIII., p. 361.

‡ Dr. A. Taylor is as ignorant of phrenology and equally inveterate against it. He calls it a flimsy science, and inserts any trash which is sent him against it by persons equally ignorant with himself, whereas he copies not one of those unanswerable confirmations of it which appear in *The Zoist*. Our adversaries were all mute respecting Rush.

I may be excused for relating in a foot-note something personal, but finely illustrating the malevolent spirit of medical editors towards mesmerists themselves. In the late Dr. James Johnson's *Medico-Chirurgical Review*, some of the attacks in which upon mesmerism are too vulgar and obscene for quotation in *The Zoist*, was, on Oct. 1, 1846, a review of my Harveian Oration, which is said to be chiefly occupied with bald and profitless tales about Linacre, Caius, and other old fellows of the College, and with a dreary account of the disputes about the circulation of the blood in Harvey's time. For the folly and untruth of all this, I refer with pride to the oration. “The narrative,” however, is said to be “enlivened with random remarks, some of which are really very amusing. For example, four of the silly opposers of Harvey's views are thus summarily consigned to rest: requiescunt in pace. ‘Simon Boullotius cum Hugone Chalesio, Franciscus quoque Bazin cum Philippo Hardouino suo;

‘— not a pinch of dust remains of Cheops.’

Sanguis autem illum suum ‘motum circularem’ etiam nunc improbus tenet.’ The classicality of the Latin (ILLUM SUUM is surely Elliotsonian) is strangely set off by the English quotation.” The unacquaintance with Latin on the part of the anonymous writer is equal to his inability to perceive the truths and

If the mass of practitioners are kept in the dark and prejudiced by the journalists, they are not the less injured by those to whom they are in the habit of looking up in practice, and in many cases most absurdly. The treatment of insanity requires the greatest improvement; for, in our insane establishments, with a superabundance of means, no advances in the knowledge of the disease are made; nor in the cure, beyond preserving the general health, making the patients comfortable, and doing them no harm, as doctors formerly always did. Those who obtain their living by insanity know no more about the philosophy of the disease or its treatment than the ordinary practitioners outside the buildings who practise in every thing: and yet they pride themselves upon despising mesmerism. Dr. Conolly many years ago wrote what will be found in *Zoist*, No. VII., pp. 275-7, and lately advertised his disbelief of mesmerism,* as though he knows more about it than any of his keepers. The world will not endure this much longer, when they have learnt that out of 74 insane persons mesmerised by Dr. Kean in the last two years, 64 were discharged to all appearance cured. While a few surgeons of India, no less than *all* the newspaper editors, show in fine contrast with those of Great Britain, so do the

character of my oration. The expression—*illum suum* is the union of a demonstrative with a possessive pronoun, common not only in Latin but in all the few other languages that I understand. "Do have a little mercy upon me and THESE MY naughty brother editors," would be good English in a medical journal. In speaking of the modesty of Socrates, Cicero says, "*Suum illud, nihil ut affirmet, tenet ad extremum*," (*Tusc. Quæst.*, i., 42.) This writer also calculates, like Mr. Wakley, upon the ignorance of his professional readers and the power of boldness, or, what is more probable, knows no better. For the editors of the English medical journals and their contributors spell many words usually wrong, writing *phymosis*, *paraphymosis*, *aneurismus*, &c. Perhaps he may be interested in the following letter from a highly educated and most distinguished man:—

"My dear Dr. Elliotson,—I have had great pleasure in reading your very admirable oration, which I have done in both the languages in which it is written, and am much charmed with the ingenious elegance of the Latin, and the simple boldness with which you have surmounted many technical difficulties in your subject, in that very classical piece of scholarship; and still more pleased, as well as instructed, by the more important essentials in the matter and argument.

"I think the manliness of your appeal one of your finest efforts on behalf of the only true mode of following science, viz., experiment of what is before the eyes, with that proper mixture of faith and diffidence which teaches us both the illimitable resources of nature and the little knowledge we have as yet acquired of her secrets.

"Most obediently your's,

"E. BULWER LYTTON.

"James Street."

* *Zoist*, No. XXIV., p. 369. This is worth referring to. He might learn much of the philosophy of insanity from the account of Miss Collins's case in Nos. XI., XII.

physicians concerned with the insane. Let Dr. Conolly study the enlightened conduct of Dr. Strong and Dr. Kean.

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.*

The mass of practitioners are encouraged to despise mesmerism equally by those who happen to practise among the higher orders. Sir James Clark, though I was once at the trouble to shew him the wonders of the Okeys, was unable to appreciate them, and smiles with pity upon those who believe in mesmerism. Dr. H. Holland, when Mr. Chenevix was here, argued to me in the words of Cuvier and La Place that mesmerism was highly probable, but now considers it folly: for the late Bishop of Norwich, just before his death, told a reverend friend of mine that one of his family had procured sleep by its means and been wonderfully benefitted when all other means had failed, but that "when he mentioned it to Holland, Holland only laughed at him." Dr. Bright tells those patients who ask his opinion upon mesmerism, that it is "all chicanery." Dr. Fergusson continually discourages its use, though before some persons he appears favourable to it: and a lady, whose neuralgia both he and Sir B. Brodie had failed to relieve, told me that he one day began to mesmerise her himself, but that Sir B. Brodie entered the room, and said, "that's all nonsense; it will do no good;" and he instantly desisted. Dr. Chambers told Baron de Goldsmid that it was all humbug; that he had never seen

* Would any one believe that Dr. Conolly lately made the following observations in a lecture at the College of Physicians?

"The yet unsettled state of many important questions relative to the nervous system, and the revolutions even now taking place in its theories, or the mere rising up of doubts respecting that great theory of sensation and movement, which it was once supposed the labours of Sir Charles Bell had settled on some foundation, a subject ingeniously alluded to by Dr. Gull, Gulstonian lecturer, a week or two ago from this place—tend at least to enforce caution, to lessen our reliance on mere experiments, and to direct our attention more closely to structure and to function in health and disease.

"Men now of middle age find the whole face of physiology to have changed since they were students, and the most important parts of the change are quite recent. They cannot but learn from this to abstain from the premature endeavours yet to construct imperishable theories, and to be content still to observe and to record. The veil which surrounds our senses is but gradually and slowly permitted to be withdrawn, and it is neither useful nor wise to hasten to positive conclusions, as if we had already seen all the glorious things that are behind it; and which, if ever fully to be known by man, successive men and ages will alone be permitted to disclose."—*Lancet*, Oct. 20, 1849.

it, would not go and see it; and, if he did, he would not believe it.* This is the language always held by Sir B. Brodie and so many physicians and general practitioners at the west end of town who aspire to fashionable practice and almost all model themselves upon him, though a very limited person.

The Colleges of Physicians and Surgeons and the Royal Medical and Chirurgical Society refuse their members an opportunity of reading *The Zoist* or other mesmeric works. The College of Physicians allows its Fellows to stigmatize at its meetings those Fellows who are mesmerists as lewd quacks and impostors, without calling to account those who utter such language or those who are thus accused. Of course I shall never attend a meeting or take part in the affairs of the College again while this impunity continues. Mr. Stanley was lately President of the College of Surgeons. It was he who introduced the account of the Nottinghamshire mesmeric amputation to the Society, and he told me at the time that the case was most satisfactory: for his words were, "it is as *clean* a case as ever was published,"—TERES ATQUE ROTUNDUS. Mr. Green is now President, and he, having imbibed all the opinions of Coleridge and seen mesmerism thirty years ago in Germany, acknowledges its truth in private. For a gentleman informed me that, when London was full of the phenomena of the Okeys, he said, "Why I knew all this years ago: but mind don't say anything about it." He will surely do better than Mr. Stanley, and order *The Zoist*. The Royal Medical and Chirurgical Society, being a more open institution, will not go on much longer without it.

The younger men of the profession are now beginning to see that their seniors and leaders have played them a bad trick; and are daily expressing to me their anxiety to learn the truths of mesmerism. Few medical persons now longer

* I was out of town and the Baron consulted Dr. Chambers, who asked who had attended him. "Dr. Elliotson." "Oh, that gentleman who has always some new fancy in his head, and now he has got mesmerism." "Why, don't you believe its truth, Dr. Chambers?" "No; and I would not believe it if I saw it," &c. To all this I am accustomed. When I established the good effects of prussic acid, Dr. Chambers with others succeeded for a long while in keeping it out of the Pharmacopœia: when I established the use of quinine, he said across me at the College of Physicians that its name would not be remembered in a twelvemonth: when I advocated the stethoscope, he long called it humbug, just the thing for me to rave about, a thing that he never heard any sensible man speak in favour of. I have now lived to see him habitually prescribe quinine and prussic acid, and habitually use the stethoscope in consultation with me. I repeat this now in order to say that it is anything but highminded in gentlemen not to confess that formerly they were wrong, and did me injustice. Dr. Chambers did me infinite harm for twenty years: but I never retorted.

For Dr. Seymour's language in regard to mesmerism, see *Zoist*, No. XX., p. 370. He calls all stethoscopists fools,—see my *Numerous Cases*, p. 61.

dare to call it humbug : but their tack is to call it dangerous. They most unscrupulously, and without any reason, being altogether ignorant of it, tell patients who wish for it that it excites the brain and causes insanity. I knew a royal physician, a secret believer in mesmerism, who was attending a lady with cancer of the uterus, and of course did her no good. Her son, understanding mesmerism, wished to mesmerise her : but the physician forbid it : preferring that the poor woman should be unrelieved rather than it be said that he had sanctioned mesmerism. I know another physician, formerly a fellow of a college in Cambridge, who had ceased to prescribe for a case of consumption, saying that he could do no good : but, when asked if the patient's earnest wish to be mesmerised might be gratified, forbid it, and, though a relation, said he would never attend her again if it were done. It is very common for medical persons to oppose mesmerism violently in cases where they have long declared they could neither cure nor benefit the sufferer.

I knew a surgeon who many years ago cut off a limb in mesmeric insensibility : but now is absolutely enamoured of chloroform, and declares mesmerism never strengthens any one. He gave a patient 500 drops of laudanum a day, absolutely refusing to mesmerise her, when he knew that she might be sent to sleep in two minutes, and had always received inexpressible benefit from it : and he added that he knew I should not think of mesmerising her. I did mesmerise her daily as soon as she arrived in town : and at the end of a week she left off her opium altogether, and went to the opera twice a week, as well as to other places every day : generally drove out twice in the day. She had made the journey to London in two days, and arrived in a state that shocked me, such as I had not seen her in before. She returned home in *one* day, and was able to take her usual walk and drive the day after, notwithstanding an attack of English cholera which had thrown her back before she left town. This person's conduct in regard to mesmerism is truly lamentable, and arises, I feel certain, from his desire not to be thought a favourer of mesmerism by his rich patients who laugh at it, and by the fashionable doctors in London with whom he is often in consultation. If he had made but a dozen passes daily before her, a sweet sleep would have been produced, and she would have been spared loads of opium, which only accelerated and aggravated her returns of agony and made her wretched, and she would have been spared many weeks of agony and such exhaustion that, whenever he saw a servant going in the direction from the mansion, he expected it was to announce her

sinking. She grew worse and worse till he was frightened, and anxious that she should come to town. And yet she gave him every hint and silent entreaty to mesmerise her: and he knew that I had years ago given as much as 1200 drops of laudanum in a day, with no alleviation of the pain but rather an acceleration of the returns, and violent subsequent vomiting, and then cured all rapidly by mesmerism only. He said at last that mesmerism might do good as she had *faith* in it! but for no other reason: and yet he once knew that a patient in Nottinghamshire, who was mesmerised before his leg was cut off, got better nights and was improved in strength by the mesmerism before the operation. He knew that she said the sleep from opium was less refreshing than mesmeric sleep.

“Oh! what different sleep it is from mesmeric sleep!” she wrote to me. . . . “I can scarcely understand his object in not mesmerising me, unless he wishes to be able to say that he has never tried it in any case, for I have often told him how susceptible I was; and he has often during my illness remained with me three or four hours in the morning and two at night, if not more.”

Once she wrote,—

“Last Thursday I thought I never could have lived through the night: twenty-four hours of almost constant pain had reduced me to almost the last stage of weakness—pain which mesmerism would have saved me, but which laudanum failed in relieving; for it would not then remain on my stomach. If I had wanted any further conviction of the advantages which I have derived from it in former illnesses, this present illness might convince the most incredulous by the difference. This time I have hardly been above three or four days without some relapse; when I was so ill in London and you were mesmerising me, from the second, if not quite the first day, I began to mend without a drawback: but alas! I fear all hope of my being able to have it done here is in vain.”

This was a lady of high rank: and mesmerism is a thing which ought to be accessible without a farthing of expense to the poorest person—for any body in health can mesmerise. This was *legitimate* medicine and legitimate suffering.

Some medical men tell patients that mesmerism can do no good, as it works solely on the imagination. To say nothing of the untruth of this, why should not a cure by imagination be as good a cure as any other? A lady at Bristol, who could not turn in her bed before she was mesmerised, astonished her friends one day by walking into the square; and she had been subjected to the annoyance of a medical friend making that assertion.

Professor Christison, of Edinburgh, considers mesmerism quackery. A lady, whose father was in a hopeless state, wrote

me word that she called upon him to speak to him about mesmerism: he told her he thought some one had played a joke upon her in giving her the idea that he believed in such quackery; that such a person as Professor Gregory might believe in it, but that he did not. She heroically replied that Professor Gregory was an honest man, and, as such, had found himself under the necessity of examining the subject and announcing his conviction of its truth.

The public know the ridiculous figure that medical men at Bristol have cut in eagerly announcing the discovery of imaginary organized bodies in the case of cholera, and their contest for priority in discovering what never existed and establishing the fungoid theory. Yet these very men refuse to examine obvious facts, and facts of the highest practical importance. A young surgeon read a case of great mesmeric benefit, at the Medical Meeting at Bristol. Dr. Budd,* who was so cruelly nipped by the further researches of Mr. Busk and other able men, rose and protested against mesmerism being introduced to the notice of the association. One surgeon, now in the council of the association, told him, as they were driving to the meeting, that he ought to be kicked out of the association for introducing the subject to it.

In a dreadful case of cancer, in a west of England city, when the medical men procured no relief, her brother-in-law procured her tranquil sleep, but the whole had to be kept a secret from the doctors, who violently opposed the employment of mesmerism.†

But enough of all this. May the rising generation of medical men remember the words of the late Rev. Dr. Chalmers respecting the first reception of the Newtonian Philosophy,

“AUTHORITY scowled upon it, TASTE was disgusted by it, and FASHION was ashamed of it.”‡

Let them think also of the following paragraph in Sir E. Bulwer Lytton's late powerful and elevated novel of *The Caxtons*,—

“‘Know thyself,’ said the old philosopher. ‘Improve thyself,’ saith the new. He (Vivian) still fancies that all he has to do is to

* A physician among that family of Budds, and resident at Plymouth or Exeter, returned to the late Mr. Bulteel, son-in-law of the late Earl Grey, my pamphlet on Painless Operations unopened, refusing to read it. Another, in London, loudly condemned in the College of Physicians my being allowed to deliver the Harveian Oration, and he has thus secured posthumous fame.

† A retired physician wrote this to me upon the affair :—“What a monstrous thing it is, that such prejudice and moral cowardice should stand between suffering humanity and a remedy designed by heaven to mitigate pain! ‘It is,’ as my correspondent justly remarks, ‘a great thing even to ease a patient of extreme pain without having recourse to medicines.’”

‡ See my *Human Physiology*, p. 397.

get money and power, and some of those empty prizes in the great lottery, which are often won more easily by *our sins than our virtues.*"

I am anxious to make a few observations to the public on the choice of mesmerisers. A very large number of those who profess to mesmerise do not a hundredth part of the good they might, and thus injure individual patients and the progress of the subject. It is difficult to find a professed mesmeriser who gives me satisfaction. Too many are full of whims of their own and act the quack, talking as if possessed of extraordinary knowledge, making all sorts of displays in their methods, in fact, playing all sorts of antics, and talking all sorts of nonsense. Many of my patients have been made so nervous by these mesmerisers as to be unable to continue to employ them. Some thoughtlessly talk all the time. Now a good mesmeriser works in silence, and allows no talking in the room, nor anything else that can excite the patient. The passes should be made very slowly, or they may excite rather than calm, and may prevent sleep. The mesmeriser should look earnestly at the patient, and be absorbed in the attempt to produce a silent influence. It is in general best to persevere with one method, for the diversifying the attempt is very likely to excite the curiosity and wonder of the patient and prevent repose. One sort of passing, or mere pointing, or gazing, may, for some unknown reason, suit one patient better than another: but, when a patient, by mere continuance of attempts, has become affected, the method employed at the moment of success is likely from association to be afterwards, at least for a long while, far more effectual, if not even exclusively effectual, than others. I would not allow a patient of mine to be mesmerised by one who, while the process is going on, talks at all,* or laughs, or makes quick passes, snaps his fingers, makes flourishes, or plays any monkey tricks; or is careless and listless. All should be done calmly and even solemnly: for mesmerism is a serious, holy thing. There is no occasion to hold the hands, or sit with knees against knees; or in general to touch the patient at all. And all may be done as well by the operator standing to one side of the patient as opposite. There is no occasion for the operator to vibrate his hands or head, or make any muscular effort. The best mesmerisers are those who do all quietly and gently.

Some persons, whom I have recommended as mesmerisers,

* When sleep-waking is induced, a pleasant, or even lively, conversation is generally very useful.

have taken the liberty of passing an opinion upon the medical treatment which I had prescribed at the same time; or, where there was no other treatment, of suggesting medical treatment. One person, quite ignorant of medicines, took the liberty of applying leeches when exhaustion forbade any such measures: one introduced a foreigner to assist her in mesmerising, who was a linendraper in Brussels and passed himself off as a doctor, and he mesmerised and prescribed. Some, instead of simply mesmerising, as I directed, introduced pretended clairvoyants, absolute impostors.* I advise all medical men to allow nothing of this sort when they employ mesmerisers. But, on the other hand, they should not interfere with the mesmeriser, or take any measures without conferring with him, provided they understand nothing of it and he is a fully informed and discreet mesmeriser.

Some amateur mesmerisers do injury to the cause by their want of perseverance. If they produce no benefit, or no sensible effect, in the first few trials, of perhaps only a quarter of an hour each, they give up the case. I wish such persons would never take a case in hand, because their failures must be very numerous, and the poor patient conceives that mesmerism, perhaps his last and only hope, is no remedy for him, and our adversaries register the more failures. In truth, mesmerism cannot be said to have failed under a trial of a year or more in chronic cases. Let no one mesmerise who is not prepared to give a daily trial of at least half an hour for many months or still longer.†

On the other hand, I must also entreat the afflicted never to begin mesmerism unless firmly resolved to give it a fair trial; and not to give it up because they are not better soon, or do not go to sleep. I often foolishly lose all patience with people, to whom I have explained the possibility of no effect

* I am satisfied that many clairvoyants are impostors: and many real clairvoyants impostors so far as to pretend they have the faculty in action when they have not. I place reliance on very few of them: so liable are they to deceive themselves, and so strong is the temptation to deceive others, from love of money or even mere vanity. If persons choose to take the chances of accuracy and error, they ought to pay: but why they should pay a medical or other man who keeps and lets out a poor clairvoyant, as Italian men keep and let out poor Italian boys, and pay him a fee, perhaps a sovereign, as well as five shillings to the clairvoyant who does the work, I know not. To let out clairvoyants is no very dignified occupation.

† I mesmerised Miss Bernal daily for nearly a year without producing sleep or other sensible effect, and did her no good whatever for months: yet I cured her triumphantly after the failures of a number of royal and fashionable practitioners had done her no good, but harm (*Zoist*, No. XVIII.) Let them remember that Mrs. Whately bestowed three years and a half upon her blind patient (No. XXV.) I bestowed above five years upon my case of cancer (No. XXIII.)

occurring for a length of time, and of benefit without sleep, returning or writing to me in a few days with a declaration that, as they felt nothing, they should not continue it. Some go about saying they cannot be sent to sleep because Mr. Somebody tried one day without effect. If a complaint is worth the trouble of curing, it is worth the trouble of submitting to a remedy causing neither pain nor annoyance, but requiring merely perseverance. Some give up in a few weeks or months. It is surprising how many persons in the world have no force of character: are only big children—holding silly opinions on various subjects of which they know nothing, and acting without reason or steadiness.

IV. *Cases of Insanity, severe Nervous Affections, Hypochondriasis, Deafness, &c.* By HENRY STORER, M.D., Bristol, Physician to the Bristol Mesmeric Institute.

“It is with mingled regret and pity that we now receive Dr. Herbert Mayo's admission of the so called *truth* of mesmerism. We cannot but feel a degree of doubt of the vigour of a mind once accustomed to the serious investigation of the sciences of physiology and pathology. We cannot but lament that the author should be content to throw away a well-earned reputation by the advancing of the claims of such things as mesmerism and hydropathy.”—*London Medical Gazette*, Oct. 12, 1849, p. 63.

Hypochondriasis.

I WAS consulted in 1847 by the friends of a lady suffering from aberration of mind. She was predisposed to it, had been in a private asylum, and was about being placed there again. But a friend of the family, who had received great benefit from mesmerism, strongly urged a trial of it.

At my first interview I found her in an extremely irritable state, with great depression of spirits and restlessness; she could get no sleep except by *snatches*; and there was an approach to imbecility. She had little idea of, and much less faith in, mesmerism; but, since I had been introduced as a friend, she was not at all adverse to my attendances. I mesmerised her at first for a month daily, and, though very little outward effect was induced, she, after a few days, became more *generally* composed, and often remained so for nearly an hour after the sitting, and continued also more tranquil during the intervals of my visits.

From the second month she was mesmerised every alternate day, and by the end of that time a deeper state was induced; and she then became slightly impressible to phrenomesmerism. By the middle of the third month I availed myself of this increased power, and was enabled to excite several organs; and this circumstance, I believe, most ma-

terially facilitated her comparatively rapid recovery. Thus, as she was usually much depressed, had no confidence in her own resources, and was very suspicious and over anxious, as is usual in the disease, I now acted specially on particular organs, such as Hope, Mirthfulness, Firmness, and the entire moral region. I could, both singly and collectively, induce a decided manifestation in these various organs. There were others, such as Caution and Combativeness, which I endeavoured to repress by a reverse action or partial demesmerising.

I generally left her in hope and mirthfulness, and I have known the effects continue until the next visit. Sleep* was now quite restored, and at the same time nearly all the previous irritability was removed. After the third month I only saw this lady occasionally, but mesmerism was still continued by a friend of the family.

She now began to think herself quite well, and was considered so by her family. She would, however, feel worse at times, particularly under excitement, but a little additional mesmerism soon relieved her.

By the end of six months I viewed her as entirely convalescent, and she has from that period to this remained nearly in the same state.

Hypochondriasis.

Also in 1847, I was consulted by a clergyman whose case was considered by his ordinary attendants as hypochondriasis. There existed the usual depression of spirits, extreme wakefulness, with a thorough and morbid distrust of himself.

I was informed that he had been out of health for the last three years, had been obliged to resign his clerical duties, and had sought in vain the aid of the most eminent of the profession. These means failing, he was advised to travel, and went to Baden Baden, and whilst there underwent the water treatment. This appeared for a short time to relieve, but not permanently. He returned to England, and came

* I have lately been reading Dr. Conolly's Lectures on Insanity, and I think the great merit of them consists in the modesty—pretended or real, I know not—of his admission, that, literally speaking, he and the profession knew comparatively nothing of the subject. Dr. Conolly, however, admits that one of the earliest symptoms, and one to be most feared, is wakefulness and want of natural sleep. Opiates, he thinks, do more harm than good; and of so simple and potent a means as mesmerism he professes to be entirely ignorant. Is such a man qualified for his present position? I believe that, with mesmerism fairly introduced and practised in our public and private asylums, we should in a few years have half of the patients set free. But that tyrant Prejudice has yet to be overcome. I would strongly advise Dr. Conolly, who went out of his way a short time since to repudiate his belief in mesmerism, to turn his attention to the subject even thus late. It is impossible for him to do full justice to patients so afflicted without the aid of this valuable auxiliary.

to Bath, where I was first consulted. His wife told me that they had been advised to try mesmerism as a last resource. His own account of his feelings was very desponding. He assured me, that, though a clergyman, his promptings to self-destruction had been at times so strong that he thought he should some day yield to them.

I mesmerised him regularly for a month, and induced but a slight outward impression, though he thought himself, if anything, a little more composed. I continued mesmerism for another fortnight, when he fancied change of air would agree better. I advised him to try Clifton, and there I attended him, conjointly with another party, for nearly three months. By this time there was a decided improvement; and now, finding I had a slight control over some of the phrenological organs, I locally excited those, the excitement of which was calculated to do him good. By the continued appeal to Mirthfulness, and the entire moral region, I was enabled materially to assuage and gradually overcome his morbid feelings.

He became so sensible of these manipulations, that he often asked me to place my fingers or hand over certain portions of the head.

After the fourth month, he felt himself so much better that his lady thought that she would with some local assistance be able to carry out his cure. They returned home and steadily pursued mesmerism for two months longer. At the end of this time, nearly six months, the gentleman was enabled gradually to resume his duties, after an absence of three years; and I had an opportunity of hearing up to the middle of this year that he has remained in comparative health. When over fatigued or feeling at all depressed, he then resorts to mesmerism, which readily re-establishes him.

Hypochondriasis.

As an appendix to this case, being that of a clergyman, I may mention, that during last year I was consulted by a young clergyman, who had come to do duty in this vicinity. He stated that at times he was so very nervous that he often thought he should break down during the services. I advised him to lie by. He said it was impossible, as he had tried physic so long that he had exhausted his purse as well as his frame; but still if I thought mesmerism would do him good he would try it. I strongly recommended it, and he placed himself under my care for about ten weeks. The changes in his system were most satisfactory. He soon began to lose his morbid feelings, and, though obliged to continue his duties,

he could do so with far more ease and comfort : in fact he became gradually well. He has since been presented to a living, and hopes to be shortly able to give a more extended view of his own case for the benefit of other sufferers.

Extreme Nervous Affection with Deafness.

In Nov. 1848, I was consulted by a lady who had been suffering for many years from what was called nervous irritability, with tic douloureux chiefly affecting the face and temples. Her sight had become so much impaired that she could see nothing without the aid of glasses ; the hearing likewise was so obtuse that she could scarcely distinguish sounds. She had usually been attended by the late Dr. Riley, who had more than once said that he believed he could do no farther good, and advised her to try mesmerism. I was soon afterwards consulted in the case. I found her slightly impresible to mesmerism, and by the end of a month was enabled so far to allay irritability that my visits were looked forward to with great satisfaction.

By the end of the second month the sight began to improve, and the floating objects which she described as impairing her vision gradually left her ; as also did the pains of the face and temples. By steady perseverance, she began to feel so much better as to fully encourage a belief that she would ultimately be quite restored. By the third month her hearing was so improved that, during one of her sittings, she was suddenly aroused by a strange noise, as she described it ; it was nothing more than the barking of a dog, that she had not heard for years.

She could now read without her glasses, hear very comfortably, and all her pains had nearly left her. I now ceased my attendances, though mesmerism was continued by her husband ; but I have seen her at distant periods, and can aver that the general result has been so decided that she feels that, if any ailments arise which cannot easily be managed, she has only to have recourse to mesmerism to be relieved.

Nervous Irritability, Debility, with Deafness.

In Dec. 1848, I was consulted by a lady, at Clifton, the mother of a large family, who had been very unwell for some months, suffering from what is usually termed nervousness. She had access to the best advice, but not getting better was induced to try mesmerism.

She was only moderately susceptible to the influence, and did not believe that she had been at all affected ; but, when

she was made acquainted that conversations had been held in her presence, and that I had left the room on three or four occasions without her knowledge, she admitted she must have been deceived. I mesmerised her *daily* for the first month; afterwards, three times a week; and then only twice a week. Good effects soon appeared. She slept better, her general irritability lessened, and her appearance was improved.

Whilst in attendance, my attention was directed to the hearing, which on one side was considered quite gone. By acting however locally, I was enabled so far to lessen the deafness, that at first she complained of sound as painful to her. By moderating this, she now heard distinctly, and up to my last enquiries continued to do so.

Three of the above cases it will be perceived have occurred in the families of clergymen. I regret that peculiar circumstances prevent my giving names; but any parties with a truth-seeking motive may have any fuller corroboration they require.

To the clergy we are now much indebted, and I feel assured that, before long, mesmerism will stand so well, that they will feel no difficulty in allowing their cases to be substantiated with their names.

V. Review of "*Illustrations and Enquiries relating to Mesmerism*, Part I., by the Rev. S. R. MAITLAND, D.D., F.R.S., F.S.A., some time Librarian to the late Archbishop of Canterbury, and Keeper of the MSS. at Lambeth. London: William Stephenson."—pp. 82.

Dr. Maitland, a gentleman already known in the literary world, has published a pamphlet on the subject of Mesmerism, some notice of which may perhaps be acceptable to our readers.

The author is a person of undoubted learning and ingenuity; and he is also, in his notions on this subject especially, what some would call original, and others perhaps odd; delighting to take a different view from what has occurred or was likely to occur to any other mortal.

He is not one of those who deride all the accounts of mesmeric phenomena as impostures or idle fancies: nor, again, is he one of the *Diabolists*;—viz. those who coolly refer to the agency of foul fiends whatever they dislike and cannot explain: and yet he condemns all employment of mesmerism on the ground of a prohibition in Scripture; *i. e.*, in the MOSAIC LAW, which he seems to regard as binding on all the Christian World!

The pamphlet begins with the descriptions of several re-

markable cases which have from time to time been brought before the public, of the curative and other effects of mesmeric influence. The author, though not pledging himself for the correctness of the accounts given, yet seems far from regarding them with incredulity.

Among the cases to which public attention has been called, though a considerable number relate to somnambulism and clairvoyance, these, as is well known, are but a small proportion compared with those in which no such phenomena have occurred, and in which the mesmeric agency has operated only in the removal or mitigation of pain or disease. Mesmerism however, cannot, according to Dr. Maitland, be *divided*. It must be either wholly allowable or wholly unlawful. On this principle, if there be *any* mode of employing Gunpowder, or Alcohol, Opium, Lytta, and other such drugs, that is permitted or is reprobated, the permission, or the condemnation, must extend to *every* mode of employing those agents. This, we apprehend, is one of Dr. Maitland's points of originality, or at least of singularity.* For most persons consider that it makes all the difference whether gunpowder be used for blasting rocks or for murdering men; and whether opium or other powerful drugs be employed to cure disease, or to destroy life, or produce stupefaction, or other still worse effects.

He next proceeds to prove (?), by an examination of certain Hebrew roots, that the "witchcraft" (so called in our translation of the Old Testament)† and the employment of what are called "familiar Spirits," which was forbidden to the Israelites, were neither more nor less than mesmeric clairvoyance.

He denies the comparatively modern notions of witches making compacts with evil spirits, and employing their services: though these notions (whenever they arose) certainly prevailed in those Ages to which Dr. M. is supposed to look back with regretful veneration. The charges of witchcraft brought against Eleanor, Duchess of Gloucester, and others long before her time, are among the instances.

* Among other Singularities, Dr. M. declares that he never could meet with persons who had dreamed (except in the mesmeric sleep) that they were eating or drinking! If he has really any curiosity on the subject, he has only to read some of the many published narratives of shipwrecked mariners and others, who have been exposed to famine. It is generally mentioned that they were perpetually haunted by such dreams. But even with those not so circumstanced, these dreams are very common, as he may ascertain if he will make *bona fide* inquiries among his neighbours.

† The word which in the New Testament (Epistle to the Galatians) is rendered "witchcraft," is *Pharmakeia*, evidently, "poisoning;" *Pharmaka* being the common word to denote noxious drugs.

However, for the "wisdom of our ancestors" in these matters Dr. M. has no respect. And he does not seem to have much more for the belief of those whom Christians usually regard as Inspired Writers. On this last point, indeed, he is, whether designedly or accidentally, not very clear in his language. But the impression likely to be left on the minds of most of his readers, is, that he regards all that is said in Scripture of Demoniacal Agency, of whatsoever kind, as either a mistake of the Writers, or else a condescension to popular prejudice;—a practice of that kind of "pious fraud" which the modern Tractite-School call *Phenakism*. The damsel at Philippi, for instance, possessed by "a spirit of divination," he plainly seems to consider as nothing more than a Clairvoyant Somnambulist. And all the arts of Magic, Witchcraft, &c.—so called—which we find mentioned or alluded to in ancient writers, sacred or profane, he considers as no other than mesmeric phenomena.

This conclusion rests on the supposed etymology of the Hebrew word אֹב, (rendered, in our version a "familiar spirit,") which he conjectures, from similarity of sound, to be derived from a root signifying to "will." This he confirms from the procedure of the Septuagint-Translators, (who were influenced, very likely, by the same supposed etymology,) in their rendering of the word which is, in our Version, "dealers with familiar spirits," by a word derived from a corresponding Root in Greek.

The Septuagint-Translators have also, Dr. Maitland remarks, applied to those pretending to, or influenced by, magical arts, the title of "engastrimuthoi," literally "Ventriloquists:" and this, in his opinion, identifies these with magnetized patients, because some of these latter are reported to have appeared to speak from their stomachs. Hence it is inferred (though without directly claiming infallibility for the Septuagint translators) that the "witchcraft"—so called—or "dealing with familiar spirits," which was forbidden to the Israelites, was the mesmeric process by which the WILL of the Mesmeriser gains a control over that of his patient.

The influencing of the "will" by *the arts of persuasion*, which has, in all ages, been the aim of the *Orator*, Dr. M. does not advert to at all: so that whether *this* was prohibited, or not, in the Mosaic Law, he leaves undecided. But that the influence exercised by a *Mesmeriser's* "will" was the "Witchcraft," or "Magic," or "dealing with familiar spirits," which was forbidden in that Law, is evidently his decision: and moreover (2) that the prohibition is binding on Christians; and (3) that it must be understood as extending to *all* em-

ployment of mesmerism, even in cases where the "will" is not at all concerned.

The whole process of reasoning, therefore, which in this pamphlet is diffused through several chapters, may be compressed and summed up in a kind of sorites; which would make Archbishop Whately's or Mr. Mill's hair stand on end. Let us suppose a person disposed to try the effect of mesmeric treatment on a patient,—perhaps some dear relative or friend—labouring under blindness, or some other disease, which has baffled medical skill: he is to reason thus;—

"One use of mesmerism is likely to benefit this case: but *another* kind of application of it *may possibly* be the AUB which was forbidden in the Mosaic Law: and *some* of the precepts of that Law are binding on all men: therefore it is probable than any use of mesmerism is forbidden to Christians. Q.E.D.

"Therefore my parent or my child shall be left in blindness, or die in lingering pain, rather than be *so* relieved, for fear of displeasing Him who said, 'I was sick and ye ministered unto me: . . . forasmuch as ye did it unto one of these my brethren ye did it unto me.'"

Now is all this meant seriously, or merely as a *jeu d'esprit*, designed to shew how ingeniously a paradox may be maintained? And is it worthy of a serious examination?

This latter question has caused us some perplexity, on remembering the ridicule to which Seneca was exposed for undertaking a serious refutation of the paradox put forth by some of his Stoical predecessors, that "the Cardinal Virtues were Animals."

But we have come to the conclusion that though Dr. Maitland probably *began* with no other thought than of making a trial of his skill, and a display of his learning, it is not unlikely that he *ended* by being himself entangled in the meshes of his own ingenuity; and that it is probable some of his readers may be entangled along with himself. If any of them were to cast his eye over a publication which has been pretty generally known for the last 30 years, the *Historic Doubts relative to Napoleon Buonaparte*, he would perceive that a far stronger case is there made out against the existence of that illustrious personage, than by Dr. M. against the lawfulness of the employment of Mesmerism. But in the one case there is, and in the other there is not, a strong prejudice on the side of the paradox. We will therefore offer a few remarks on Dr. Maitland's theory.

It rests on the interpretation (an interpretation which has escaped all the learned for twenty or thirty centuries) of a Hebrew word; which again rests on the etymology of this word; and that again, on a similarity of sound.

Now of the mistakes in etymology which have been made, even by persons not destitute of intelligence, and of the erroneous notions based on such mistakes, numerous examples might be given. Josephus notices one; that of an ancient writer who says that Jerusalem ("Hierosolyma") derived its name from its being decorated with the spoils of heathen temples, and was originally called *Hierosyla*, "temple-plunder."

Again, the English word "Causeway"—more properly "Causey," as being manifestly the French *Chausée*, a bank,—I have known pronounced, and even spelt, by educated persons "crossway," from their mistake as to the origin of the word.

Gilly-flower, again, some persons consider as so called, *quasi July-flower*; though certainly its blooming in the most flowery month of the year is no such *distinction* as to be likely to give rise to its name; since the same would suit most of the flowers of our gardens. In reality it is named from its odour, from the French "*Gilofre*," (often so written by old writers for "*girofle*,") a "clove," apparently a derivative of "*Caryophyllus*."

Again, a well-known tenant of our poultry-yards is supposed by some to have been originally brought from the Country called Turkey; though in reality it is indigenous in America alone, and derives its name, doubtless, from its own call of "turk, turk."

In old English again,—for instance, in the prayer-book version of the Psalms—"runnagate" is written for "renegade," (which is the Spanish "Renegado,"—one who has renounced his faith,) on the supposition, apparently, that it meant "run-away,"—"fugitive."

And many other instances might be given.

How unsafe must it be therefore to build important practical conclusions on etymologies of a language like the Hebrew, of which we have such scanty remains; while of the contemporary languages and dialects of the neighbouring nations, (from which several of their terms may have been derived) we know absolutely nothing!

However, let us for argument's sake suppose Dr. Maitland's hypothesis to be demonstrably established: let it be supposed that this puzzling word *ΛUB* was understood by the ancient Hebrews as applicable to persons who were in reality (though not then known to be) mesmeric clairvoyants, or their mesmerizers: what is the inference? That the *Mosaic Law* forbade application to be made to them. The next enquiry evidently is, whether this law is binding on *us*.

In this enquiry Dr. Maitland affords us no help whatever.

But we presume that he, in common with nearly all other Christians for the last seventeen centuries, does *not* consider the Mosaic Law as of universal and perpetual obligation. He cannot maintain at least that the Christian church requires abstinence from swine's-flesh and other meats, forbidden to the Jews; or prohibits the sowing of a field with divers kinds of seeds; or requires a childless widow to marry her deceased husband's brother; or forbids a man to sell his land in perpetuity, &c. Yet on all these points the Mosaic Law contains precepts not resting on any newly discovered interpretation of some doubtful word, but perfectly plain to all, and about whose signification there never has been any question. But it is generally agreed among Christians, that, though "no man is exempt from obedience to those commands which are called '*moral*,' the obligation extends no further." And if it be inquired *what* are "moral precepts," the obvious answer must be, that we are to judge by the light of Reason what things are right or wrong in themselves, independently of any special injunction. Murder for instance, and Theft, and False Witness, we are bound to abstain from because morally wrong, even though it had not been noticed in the Mosaic Law. Anything, again, which is *not* morally wrong, (such as wearing garments of mixed stuff, or eating Swine's flesh,) is allowable, even though forbidden to the Jews.

If therefore Dr. Maitland can prove mesmerism to be an evil in itself, he will have proved that it ought not to be practised, even supposing that *Aub* had nothing to do with it. If he can *not* prove this, then, even supposing the Mosaic Law does forbid it to the Jews, this does not concern us Gentiles. So that on either supposition, the whole of his ingenious theory,—even if based not on doubtful interpretations but on demonstrable truths,—would *go for nothing*. In the one case it would be *superfluous*; in the other, *foreign* to the real question.

As for the particular reasons for forbidding to the Israelites several things which are, to all appearance, in themselves indifferent, most men who possess a fair share of good sense and of modesty acknowledge that in many instances they can give no explanation. And it would be absurd 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 (whether Jews or Heathen) who practised and who resorted to "Witchcraft,"—"Magic,"—"Aub," or by whatever other name we may denote forbidden arts, did consider themselves as employing the agency

of Demons;—of Beings called Gods, and worshipped by the heathen, quite distinct from Jehovah the God of the Jews. Now supposing that no such beings ever did really afford any aid to these Aubite-magicians, their idolatry,—since all sin consists in the *intention*—was precisely the same. When a king of Israel was rebuked for “sending to consult the oracle of Baalzebub, the god of Ekron,” every child can understand that the sin consisted not in his *obtaining* a response from a real god at Ekron, but in his *seeking* it.

So also, in the case of the Soothsaying damsel at Philippi already referred to; the people manifestly *believed* her possessed with a demon, to whose aid they *intended* to resort. Dr. Maitland seems to think that they were mistaken; and that Paul and Luke either partook of the delusion, or connived at it. But this makes no difference as to the reality of the popular belief and intention.

And the church again, which, in the times referred to by Dr. M. denounced witchcraft, did so, evidently, under the conviction that it *was* a resort to the agency of evil spirits.

Even supposing, therefore, that it were proved that all the cases of Magic, Witchcraft, &c., on record were in reality mesmeric, we can perfectly understand the reason of the prohibitions given to the Jews. It was designed to put down all attempts to resort to the aid of demons. Whether the attempt were successful or not,—whether the demons were real or imaginary—makes no difference as to the moral character of what was forbidden. And the reason of the prohibition no longer exists, when men have ceased to believe in or to attempt anything of the kind. No one would now scruple to ornament his furniture with a brazen figure of a serpent; because there is no danger now of its being an object of idolatrous worship, like the brazen serpent which king Hezekiah (very wisely and rightly) “broke in pieces.”

The only suggestion thrown out by Dr. Maitland that at all affects the real question—that as to the allowableness at the present day of employing the powers of mesmerism—is, that it is a very powerful agent, which *may* be abused to bad purposes. He remarks on the observation of Dr. Elliotson, as to the harmlessness of mesmerism “unless” practised improperly; and exclaims, “What an *unless*!” He might equally exclaim respecting an “unless” in many other matters also. A Lunatic Asylum is a good thing, *unless* the patients are treated cruelly, or sane persons confined there. Opium is a valuable medicine, *unless* taken imprudently, or administered for the purpose of stupifying the victims of robbers. Steam-carriages are good, *unless* through negligence, they are driven off the

rails, or the boilers burst. Government is a good thing, *unless* the governors oppress and rob their subjects. And Printing is a useful art, *unless* authors of more cleverness than discretion publish pamphlets calculated to mislead or perplex their readers. In short, there is no power, instrument, or institution possessed by man to which the same objection would not apply.

What then is the practical inference Dr. M. would draw? Is it, that our rulers should pass a law to prohibit Mesmerism, Lunatic Asylums, the use of potent Drugs, Railroads, &c.; and lastly, (by a suicidal ordinance), Government itself? For all these things are manifestly liable to very great and mischievous abuse. Or is it this; that, since bad men may make a hurtful use of mesmerism, therefore it should be left *entirely in the hands of bad men*, by an agreement and combination among all the best men to have nothing to do with it? One can hardly suppose him to have deliberately adopted either of these conclusions; and yet there appears no other practical conclusion to which his observations can tend.

The truth is, probably, that, as we formerly observed, he set out without *any* definite design at all, except to exercise his ingenuity and display his erudition; and that he ended in being himself bewildered.

But be this as it may,—whether he has been throughout in earnest or in jest,—it is much to be wished that he would hereafter confine the sports of his genius to subjects in which no practical evil is likely to result.

That will not have been the case in the present instance, if he shall have succeeded in influencing any one by what he has said. He will have done harm if he shall have succeeded in deterring some well-meaning but weak brethren from seeking relief from distressing maladies by means which the bounty of Providence has placed within their reach. He will have done harm if he shall have diminished the proportion of good men to bad among those who inquire into and endeavour to control an agent powerful for good or for evil. And he will have done harm in representing the Most High as requiring us to be guided in our daily duty by a precept so expressed that only *one man* in all Christendom could guess at its meaning—even that one being able *only to guess*—this precept, moreover, occurring in a code of Laws generally understood to be not binding on Christians: and yet to be obeyed even in opposition both to the express injunctions of Christianity, and to the dictates of natural morality, which alike direct us to administer relief to the afflicted.

No more effectual way could he have taken to expose the religion he professes to odium and to scorn.

A. B.

VI. *A few of Mr. Capern's Cures.* Communicated by
Dr. Elliotson.

"If this be a real power, is it natural or supernatural? Is it lawful or unlawful, in whole or in part?" p. 598.

"If this act or power, in its different branches, can be applied to medicine or surgery, can this use of it be separated from other uses? and whether it can or cannot, is the application a lawful one?" p. 600.—*The British Magazine*, Nov., 1849. Review of Dr. Maitland's book by a friend of that gentleman.*

"Whilst I was removing these sculptures, Tahyar Pasha visited" "the ruins, and expressed no less wonder at the sculptures than the Arabs: *nor were his conjectures as to their origin and the nature of the subjects represented, much more rational than those of the sons of the desert.* The gigantic human-headed lions terrified, as well as amazed, his Osmanli followers. 'La Illahi il Allah,' (there is no God but God), was echoed from all sides. 'These are *the idols of the infidels,*' said one *more knowing than the rest.* 'I saw many such when I was in Italia with Reshid Pasha, the ambassador. Wallah, they have them in all the churches, and the Papas (priests) kneel and burn candles before them.' 'No, my lamb,' exclaimed a more aged and experienced Turk, 'I have seen the images of the infidels in the chambers of Beyoglu; they are dressed in many colours; and, although some of them have wings, none have a dog's body and a tail; these are the works of the Jin, whom the holy Solomon, peace be upon him, reduced to obedience and imprisoned under his seal.' 'I have seen something like them in your apothecaries' and barbers' shops,' said I, alluding to the well-known figures, half women and half lion, which is met with so frequently in the bazaars of Constantinople. 'Istafer Allah!' (God forbid.) (piously ejaculated the Pasha, 'that is the sacred emblem of which true believers speak with reverence, and not the handy-work of infidels.' 'There is no infidel living,' exclaimed the engineer, who was looked up to as an authority on these subjects, 'either in Frangistan or in Yenghi Dunia (America), who could make anything like these; they are the work of the Majus (Magi), and are to be sent to England to form the gateway to the palace of the Queen.' 'May God curse all infidels and their works,' observed the cadi's deputy, who accompanied the Pasha, '*what comes from their HANDS is of Satan; it has pleased the Almighty to let them be more powerful and ingenious than the true believers in this world, that their punishment and the reward of the faithful may be greater in the next.*'" vol. i., p. 141.

"When they beheld the head, they all cried together, 'There is no God but God, and Mahomet is his prophet.' It was some time before the Sheikh could be prevailed upon to descend into the pit and convince himself that the image was of stone. '*This is not the work of man's HAND,*' exclaimed he, 'but of those infidel giants of whom the prophet, peace be with him, has said, that they were higher than the tallest date-tree. Truly this is one of the idols which Noah, peace be with him, cursed before the flood. In this opinion, *the result of a careful examination,* all the bystanders concurred.'" vol. ii., pp. 67, 68. *Niveveh and its Remains.* By Austen Henry Layard, Esq., D.C.L.

THE *Zoist* for last July contained an account of a public meeting at Tiverton to investigate some of Mr. Capern's wonderful mesmeric cures. This modest and excellent man is really a modern Greatrakes, and like his predecessor has charged nothing for his labours, and has accepted a present in only a few

* What can have been the education of men, though at Oxford or Cambridge, who can ask such a childish question, as whether moving the hands up and down before a sick person, or upon an agonized part, and looking at him, and thus

instances. The whole of his cases, I understand, will bear the strictest investigation. He is about to publish about a hundred and forty of the most striking in a small book by subscription; and has kindly permitted me to forward the few following to *The Zoist*.

JOHN ELLIOTSON.

December 10th,
Conduit Street, London.

I. *Rheumatism.*

George Candy, lime burner, Ellmore, Tiverton, aged 55 years, was subject, from his twentieth year, to frequent attacks of rheumatism, suffering much pain and often disabled from following his occupation. On one of those occasions he had been three weeks on crutches, when he happened acci-

restoring ease and health, is natural or supernatural—miraculous, lawful or unlawful? Are men who ask such questions superior in information and intelligence to an old village nurse or even an untutored Indian? Can they be fit to instruct the people as ministers of religion, and point out the distinction of the miraculous characters of revelation from the stupendous universal laws of nature? But Dr. Maitland and his friend the reviewer consider such doating to be adopting the Bible, and philosophy to be founded on man instead of God: as though philosophy or science were anything else than the knowledge of the natural truths of the universe, inanimate, animate, and animal. Believers should hold it *singular* to pretend to derive their own nonsensical opinions upon physical, historical, or moral matters from the Bible, and then attempt to damage the good name of others, not so ill informed or so weak as themselves, by accusing them of not adopting the Bible. Christ taught us to learn men from their works; and a Christian ought to learn nature from observing nature. Philosophy founded on man!

The Archbishop of Canterbury four hundred years ago would have dismissed a librarian so superstitious as to fancy mesmeric passes supernatural. He knew that—

“Miracles are ceased,
And therefore we must needs admit the means,
How things are perfected.”

Archbishop of Canterbury, in King Henry V., Act I., Sc. i.

Had Dr. Maitland and his reviewer lived earlier, they would no doubt have considered the natural philosophy of Friar Bacon to be witchcraft and unlawful. I wonder they can stand the electric telegraph or a balloon.

The manual classes in our towns are far above such ignorance, and begin to look with contempt upon the teachers in Israel who write and discourse ignorance and superstition. Were Lord Bacon alive, he would still repeat what he said in his *Novum Organum*:—“Religion is full of *vile* suspicions and *imbecile* contempt of all the improvements and discoveries of philosophy,” (vol. i., p. 89.)

Happily for us, we have clergymen who understand science, and, like Bishop Butler, acknowledge that Christianity is a republication of “natural religion in its genuine simplicity,” and that “moral precepts are precepts the reason of which we see” and which “arise out of the nature of the case itself prior to external command.” A life of usefulness and virtue—of true philosophy—is the best creed. An enlightened man, as Milton says of the divine spirit, prefers

“Before all temples the upright heart and pure.”

JOHN ELLIOTSON.

dentally to meet with Mr. Capern, near a public house, above a quarter of a mile from his own residence. He requested Mr. Capern to try whether he could do him any good. Mr. C. consented, and went with him into the parlour of the public house, and commenced the usual passes. He felt *some immediate relief whilst this was being done*, and, as he was proceeding homewards, he *recovered suddenly the full use of his limbs, and was able to walk with ease and comfort to his own house, carrying his crutches in triumph over his shoulders*. He contracted a cold in consequence of imprudent exposure, and had a return of the pain in his ancles, and was entirely confined to his bed for five or six weeks, unable to lift a limb owing to the great suffering caused by the least motion. He was under *constant medical treatment*, but experienced *little or no relief* from the remedies employed. His bill for medicines and attendance amounted to £5 14s. At the end of the period named, he again had recourse to Mr. Capern, and, after several operations, his health was entirely *restored*, and he has never had a return of the complaint since, with the exception of a slight pain in the knee, immediately removed by a few passes from Mr. Capern. He is *now quite well*, and to all appearance a hale, healthy, and exceedingly active man. It is nearly three years since the first cure was effected, and about four or five months since he was the second time relieved.

II. Rheumatism.

William Middle, of Cullompton, painter and glazier, had been afflicted with rheumatic gout from *ten to twelve years*, during one half of which time he was disabled from working at his trade. He first applied to Mr. Capern on Sunday, September 9th, being then unable to move his leg except by taking hold of it or raising it with both his hands; with this precaution the movement caused pain. He rose from his chair with difficulty, and usually only after many ineffectual attempts to do so: his nights were almost sleepless, and he had very little appetite. He had only left his bed, where he had been confined for *eight weeks*, the Thursday previous, and from the immense swelling of the knee, the general prostration of strength, with the intense pain which he suffered, he believed that he would be altogether disabled from work for the future. He could not walk, without assistance, beyond the threshold of his door. His only mode of getting up stairs was to rest one knee upon the step above him, then drag the affected leg after it. Standing for any time, or any exertion, caused great exhaustion and a copious sweating. For the

last twelve months he had been unable to pull off his stockings without assistance, and for six months to lift his leg on the bed. When he retired to rest his stockings were always pulled off, and his leg raised and laid on the bed for him by his wife or some other person. A little girl was sent with him to Tiverton for the express purpose of performing those accustomed services; but her aid was never required, as after the first mesmerisation he was able to manage without any difficulty. During his illness, he had had the benefit of the advice of *five or six* medical men, and tried a *variety of remedies without effect*. Contact passes with the flat of the hand were made over the left shoulder and arm for about seven minutes, and then in the same manner down the leg and the affected side. He soon felt an unusual glow of heat, and in about **TWELVE MINUTES** *after the commencement of the treatment was relieved from all pain and able to move his leg freely, and even to lift and place it with ease upon the table before him. On the same afternoon he walked more than a mile without the assistance of a stick with no pain and with more ease and freedom than he had experienced for many years.* There was an immediate improvement in his sleep and appetite. On going out into the air about twenty minutes after his first mesmerisation, he was suddenly seized with a violent shaking of the limbs and chattering of the teeth that lasted about half an hour, and then went off spontaneously. He continued to be mesmerised twice every day during his stay in Tiverton, and with rapid and decided improvement. On the *eighth* day he returned home *quite free from pain, with no stiffness of the limbs, and able to walk about all day without fatigue or sweating, or any inconvenience whatever.* His appetite was good, he slept long and soundly at night, and in fact there was nothing left of his former symptoms but the swelling of the knee, which, however, was much reduced; and it was his intention to resume his work on the following day.

III. *Rheumatism.*

Mrs. Mary Tapp, aged 60, was afflicted upwards of *fifteen* years with violent pains in the head, and severe rheumatic pains in the arms, hips, and thighs. During the whole of this period, she was never entirely free from pain. She was often unable to obtain any rest at night, in consequence of her sufferings, which were, at times, so severe as to oblige her to leave her bed, and endeavour to find relief in motion or change of position. She was rendered altogether incapable of any laborious exertion, and was unable to take any active part in the management of her farm-yard. Sometimes, for

weeks together, she suffered so much that she was unable to comb her hair or lace her stays without assistance. Happening to be accidentally at Mr. Capern's on some business when one of Mr. C's. patients was being mesmerised, and seeing the great relief afforded by the passes, she was induced to ask Mr. Capern to try what he could do for her. She had very little expectation of receiving benefit from his exertions, since, from her advanced age and the long duration of her sufferings, she had been led to look upon her case as hopeless. The *first* operation was followed by the *almost entire disappearance* of the pain in the limbs. She did not see Mr. Capern again until after an interval of some weeks, when, by the passes being made over the head, the pains in that part were *almost entirely removed*. Afterwards she was mesmerised three or four times, the passes being continued about ten or twelve minutes each time. She now considers herself *cured*. She takes the active management of the farm-yard, performing the operation of milking her cows, which for many years she was *totally unable to do*. She works and suffers no inconvenience from the exertion. There is still a certain degree of stiffness in the fingers and elbow-joint on the side which was principally affected. At most times, she is entirely free from pain, and although, when the weather is unfavourable, her old complaint does now and then return, the attacks are so slight that they do not interfere with her work, and she thinks little or nothing of them. It is now *three years* since the cure was effected.

IV. Rheumatism.

Statement of Mr. Edwards, Prospect Place, Tiverton.

“Francis Edwards, son of Phoceon Edwards, was suffering for four years frequent attacks of rheumatism in the knee and leg, and at times prevented from walking without the assistance of a stick. He applied various remedies without producing any beneficial result, and looked forward to his entire incapacity for labour or exertion, the disease appearing to gain the ascendancy until nearly three years since, when I named it to Mr. Capern, who unhesitatingly offered to use his exertions to relieve my son, assuring me that he had confidence in his powers. At the first mesmerisation, there was produced a genial comfortable heat, and an improvement; at the second, considerable progress was made in the right direction, and *after the third, there was a total and an entire alleviation of pain*, as well as an additional strength to that side of the body. This took place about *three years since*, and I have never heard him complain from that time. There had been a considerable

swelling of the knee that subsided, and previously to the first operation he could not walk up and down the stairs without assistance."

V. *Rheumatism.*

William Isaacs, carpenter, West Exe, Tiverton, in the employ of Messrs. Heathcoat & Co. He was suddenly seized in the autumn of 1847, while employed at the bench, with severe pains in the groin, that immediately extended to the foot. The pain near the knee was excruciating. He thought at first that it was caused by a splinter, but on examination it was proved that this was not the case. He was carried home by two men and put to bed: two surgeons were immediately called in, who advised his removal to the hospital. *The agonies he endured were fearful*; on one occasion, an attempt being made to move in his bed, he fainted with the pain. The leg and foot were enormously swelled, so much so that when he extended his leg straight before him he was unable to see his toes. This continued several weeks. The surgeons, believing there was a formation of matter, made an incision a little below the knee (or in the limb near the knee); a small quantity of matter then issued from the wound, but the operation afforded him no relief whatever. He was confined to his bed for nearly two months, during which time the pain was *most excruciating*. He had no rest whatever, he was nearly worn out for want of sleep, his appetite was gone, and he was reduced to a state of great weakness, *despairing of obtaining any relief from the surgeons*; and, being strongly advised by his friends to apply to Mr. Capern, he procured a pair of new crutches, and left his home for the purpose of going to Mr. Capern's residence. He was unable to put his foot to the ground, and it was only with great difficulty that he could manage to get along. Happening to meet Mr. Capern on the Exe bridge, he stated his object; Mr. C. invited him to turn back, and accompany him to the Swan—an inn not far from his own home. At the very first pass some sensations were experienced, and *in less than five minutes he was entirely free from pain*: he was delighted, and shouldered his crutches; and was so amazed at his sudden cure, that, without even awaiting to thank Mr. Capern, he *ran off to the workshop*, where he made his appearance to the great astonishment of his fellow-workmen, who knew the state to which he had been reduced. From his workshop he proceeded to the club-house, where he gave notice of his intention to relinquish his sick pay. This was on a Friday, and on the following Monday he was in full work. *He has never had a return of the pain, or*

lost a day's work since. At the time of his application to Mr. Capern, he had *no faith* whatever in mesmerism.

An outline of this case appeared in *The Zoist* for July last.

VI. Neuralgic Pains.

John Crook, mason, aged 49 years, caught a chill through working in an oven, and was ill for nearly *five years*: for *two years and a quarter of the time he was under treatment by the medical officers of the Exeter hospital*, both as an in and out patient; he was an *in-patient twelve months*, when, finding that he was *no better*, he left the institution and returned to Tiverton. On his return home he felt some improvement, which induced him to resume work: but he was unable to complete even one week of labour. On the sixth day he suddenly became so ill that he was obliged to be assisted home by two of his fellow-workmen. With the exception of not quite six days, on this occasion, he was unable to do a stroke of work during the whole period of his illness. Becoming worse and worse, he placed himself under the care of the parish doctor; but there was *no improvement*. After an absence of about four or five months, he returned to the hospital at Exeter. While there, he was in a most pitiable state; he suffered *extreme pain over almost the whole body; even with crutches he was unable to move about, or go up and down stairs without assistance*. He lost strength and flesh, became extremely weak and emaciated, and had little or no appetite. Despairing of ever getting better, he at length returned home. His neighbours all thought that he was a dying man, and that in a few weeks he would be in his grave. A person with whom he had formerly worked had several times invited him down to his house, which is situated at some distance from his own residence. After having several times refused, he at length, with the assistance of two men, managed to make his way down to her; she strongly advised him to apply to Mr. Capern, of whose mesmeric cures he had never heard before. Mr. Capern, happening just then to pass the door, was invited to come in, and at once commenced the usual manipulations. Almost at the very first pass the patient felt a strong sensation of warmth, and in a few minutes he was *almost entirely free from pain*; at the conclusion of the operation *he walked home without assistance in perfect ease*, carrying his crutches over his shoulders. On his way homewards he felt somewhat drowsy, and, on his reaching his own house, felt so irresistible an inclination to sleep, that he threw himself upon the bed, and slept uninterruptedly for *sixteen* hours. During the eight weeks previous he had not, he declares, had an hour's sleep.

His wife was so alarmed at the length of his nap, that she called in her neighbours, one after the other, to try to awake him; but their efforts were in vain. He awoke spontaneously, greatly refreshed and *quite free from pain*. The operation was repeated, but not every day, for ten or twelve weeks. *His recovery was rapid*: in *eleven* weeks he increased in weight *forty-two* pounds. In five or six weeks after his first application to Mr. Capern, he was able to do a little work: in ten or twelve weeks he was in full employ, and not many weeks afterwards he was not only *able to do a good day's work, but to walk five miles to his labour and five miles back every day in the depth of winter, and over one of the worst roads in the county*. He is now as strong and well as he ever was in his life. It is nearly three years since his cure was effected. *He was told at Exeter by the surgeons of the hospital, that he would never be able to do a day's work again*. During the last eight weeks of the two years and a quarter that he was a patient of the hospital, he drank sixteen quarts of oil.

J. CROOK.

Mem.—During the treatment of this case, the patient experienced at one time considerable pain in the leg. By way of experiment, I made the passes through an iron of two-pounds weight, which I held with my left hand over the seat of the pain at the distance of two or three inches. Before this, the passes had invariably caused a strong sensation of warmth, but on this occasion intense cold was felt in the part immediately under the iron, extending quite through the limb, and diffused over a space exactly corresponding to the size of the weight. Nothing that the patient could do produced any warmth in the part; he sometimes stood holding the limb so close to the fire as to singe his clothes, without the sensation of cold being in the least diminished, and the passes which I made were equally ineffective. After this had continued two or three weeks, I one day tried the experiment of making the passes through a heated body,—a piece of marble, about an inch and a half thick, held over the part, and the sense of cold instantaneously disappeared. Mr. Crook appears to be extremely susceptible to the influence of metals and crystals. A piece of silver being drawn a few days since over the hand in the manner mentioned by Reichenbach, he felt very considerable pain down the arm, particularly at the elbow joint. The same result took place when a piece of rock crystal was substituted for the silver. A few passes removed the pain.

THOMAS CAPERN.

A brief outline of this case appeared in *The Zoist* for July last.

VII. *Nervous Affection ; with pain.*

Statement received from Mrs. Wilson, Fore Street, Tiverton.

"Harriett Cornish, when in a mesmeric sleep, told me, in answer to Mr. Capern, that my complaint was entirely on the nerves, that no medicine would do me any good, but that Mr. Capern could cure me by making passes, which she described. She also told me I was suffering severely in the face and head ; that the pain which I felt in my ears was occasioned by the weakness of the nerves, and that there was something in Mr. Beedell's shop which would effect a cure, if I would send for a pennyworth : this something was in a small bottle on the fourth shelf on the left-hand side going into the parlour, that it was the fourth bottle ; that there were three other bottles of the same in different parts of the shop, and that they were not marked. I was to drop one drop on a little bit of wadding, and put in each ear ; then wrap my face in flannel, which would be the better if Mr. C. would mesmerise it, and to drink, as soon as I awoke, mesmerised water, which would strengthen me. I sent for the drug according to her description, and applied it with success, being *much relieved within five minutes.*

"I have now been under Mr. Capern's care for a fortnight, and with feelings of the deepest gratitude I confess the effects of his passes have been *almost miraculous* on me. As mine was entirely a disorder of the nervous system, medical advice was of no avail, whereas the *mesmeric passes have sustained me, I may say, with comfort through a time of great trial and vexation, the contemplation of which at times nearly disordered my intellect.* I am much stronger both in body and mind, and my only regret at leaving Tiverton is, that I shall be deprived of his kind attention. I take this opportunity of assuring Mr. C. that I shall always feel the deepest gratitude towards him, as I am well assured that he has been the means, under a merciful Providence, of saving my life.

"EMMA WILSON.

"Tiverton, Sept. 29th, 1849."

VIII. *Nervous Affection ; with noises in the head.*

Mary Land, of Bampton Street, aged about 70 years, was afflicted for many years (thinks about fifteen) with *dreadful* noises in the head attended with pain, which rendered her life *completely miserable, and almost drove her distracted.* She states that it is impossible to describe these noises, as they were entirely different from anything else she has ever heard in her life. Although she was never wholly free from them

at any time, they occurred with increased violence when she was in bed, and were always worse every other night. The terror and distraction which they occasioned were often so extreme that she would *scream at intervals the whole night through so loudly, the policemen on duty have occasionally come in to enquire what was the matter.* She declares that on these occasions nothing whatever, no dread even of instant death, could have kept her quiet. Her nights were almost sleepless, and every other night she was certain to get no rest whatever; at times she was unable to remain in her bed from the dreadful annoyance caused by the noises, but was obliged to get up and walk about the room, even in the coldest night of winter. She speaks of her sufferings as extreme; she knew not what it was to enjoy ease and comfort, or to be a moment free from anxiety, since she was never safe from an attack, and never knew when the noises might come on with violence. Her mind was so much affected, that *the parish authorities had it in view to send her to a lunatic asylum.* Her memory was also greatly impaired; so that, during the period of her illness, she was unable to keep an exact account of time, and cannot state with any degree of certainty what was the duration of her sufferings. She was incapable of occupying herself with reading, of which she had previously been very fond. She consulted *three physicians and three surgeons, but without the least benefit* being obtained. She believed that it would have been impossible for her to have borne her sufferings much longer, and that very soon she must either have gone mad, or sunk under them and died. Shortly before the noises came on she had had rheumatic fever and nervous fever, and also been subject to tic douloureux. At length she was advised by a friend to apply to Mr. Capern, but was very reluctant to do so. Nevertheless Mr. Capern went to see her, and commenced operating upon her daily, and for *three weeks no effect* resulted from the treatment. She frequently urged him not to trouble himself any more about her, as she felt persuaded that all his exertions for her relief would be in vain. After three weeks she felt what she called a creeping sensation in her head when the passes were made over it. The violent attacks began to occur less frequently and to diminish in intensity. The improvement was slow and gradual. For three months she was mesmerised daily, and afterwards less frequently for some time longer. She now considers herself cured; for, although she is still subject to an almost constant singing in the ears, this, in comparison with the old noises, she looks upon as only a trifling inconvenience. Her life is comfortable and easy; and she is again able to employ herself

in reading; she speaks of her recovery and of Mr. Capern's kind attention in the warmest terms of gratitude.

IX. *Neuralgic Pains.*

Mr. Samuel Doble, whitesmith, Gold Street, about 24 years since received a blow on the left leg by a heavy sledge hammer wielded by one of his fellow-workmen. The small bone of the leg was broken, and inflammation of the part subsequently began: a few months after he was attacked by pains in the same limb; the attack came on quite suddenly. He continued subject to these attacks ten or twelve times a year; they always came on without previous warning, sometimes when he was walking in the street, or engaged in his usual occupation, so that he was obliged to be assisted home. On one occasion he was suddenly attacked whilst on a ladder engaged in carrying up about 20 pounds of soda in a state of fusion, which he was compelled to throw down, and had to be assisted to the ground by some of his fellow-workmen. The attack sometimes lasted two or three weeks, and the pain was very severe; he was disabled during their continuance from attending to his work, and was generally confined to his house and frequently to his bed. He never had any medical advice, but tried a variety of remedies without improvement. He had once been engaged on heavy work all night, when Mr. Capern, on going to him in the morning, found him in great pain, hardly able to go about the house, and offered to operate upon him. Contact passes with the flat of the hand being made down the affected limb, he found immediate relief; there was a strong sensation of warmth and a pricking like that caused by the stinging of nettles in the soles of the feet: in less than five minutes the pain had *entirely ceased*, and did not return for nearly *three* years.

About six weeks ago Mr. Capern accidentally met him in the street, and, hearing that he was suffering from a slight return of his old pain in consequence of a cold, offered to make the passes over him; and in a few minutes entirely relieved him, and the pain has not returned.

X. *Affection of Lungs and Heart.*

George Shopland, Cadbury: Statement made to Mr. E. Dunsford.

George Shopland, residing at Cadbury, in the employ of Mr. Rewe, surveyor of highways. I was taken ill in June 1848, and was incapable of labour for a quarter of a year: but, although weak and unwell, I continued to labour except the time named, until the spring of 1849, when I was com-

pelled to wholly relinquish work. I had applied to a surgeon, who told me it was a *disease of the heart and asthma*, that *nothing would do me good*, but advised my going to the Exeter Hospital. Instead of doing so, I applied to a medical gentleman of Exeter who at first gave me relief, after which I became worse. I was then advised to apply to Mr. Capern, and the *first time the passes were made over the stomach and heart, I found great relief*. On my seventh visit I felt confident of the result, and the following day I was enabled to resume my labours of quarrying stone for Mr. Rewe, surveyor of highways.

Without his touching me, I experienced great sensations from Mr. C.'s hand being drawn over the affected part. Having a wife and a family of five children under twelve years of age, I was unwilling to go to the hospital.

MEMORANDUM.—The Surgeon who attended George Shopland appeared before the magistrates at Tiverton, and made an *affidavit* that his complaints were disease of the heart and asthma, and that they would produce *permanent disability*.

VII. Review of M. ALPHONSE CAHAGNET'S *Arcanes de la Vie Future Dévoilés, &c.* By the Rev. GEORGE SANDBY, Vicar of Flixton, Suffolk.

“Is it not then natural, that men should eagerly seek for some *superhuman* means of information on subjects so interesting to their curiosity? Is it not to be expected, that the *visions* of an enthusiast should abound in food for this curiosity?—till a diseased fancy mistakes its *day dreams for a revelation?*”—ARCHBISHOP OF DUBLIN. *Essays*, vol. i., p. 211.

TO THE EDITOR OF THE ZOIST.

Flixton, November, 1849.

SIR.—A mesmeric work has recently been published at Paris, which merits some attention from the English reader, both on account of the singular nature of its contents, and the notice it has obtained in the French magnetic world. The Baron du Potet, in his *Journal of Magnetism*, says, that the “book has produced a sensation amongst them there, and that it is a *step towards the unknown* :” and to judge from its pages, the author has secured a host of correspondents and friends in support of his views. In England, but comparatively few persons are aware of its existence. The *Family Herald*, a periodical with an enormous circulation, perplexed its readers lately by an article respecting it: but the editor gave little more than a summary of its contents, and admitting that it was a “singular book,” and not hastily to be set aside,

concluded with no opinion, but added that he "should wait and see what others thought of it." I have read the book carefully through, comparing it with other works of the same character, and now propose to tell you what I think respecting it; for which opinion, however, your pages will be in no manner responsible. Many will probably dissent from my views: still it may be hoped that some portion of truth will be elicited from the enquiry.

The work consists of two volumes, and is called, *The Secrets of the Future Life unveiled, and the Existence and Occupations of the Soul when separated from the Body proved by the Apparition and Revelations of divers Spirits to ecstatic Somnambules, &c.* The author, M. Alphonse Cahagnet, says that he is a plain working-man (simple *ouvrier*), with no position in the social or scientific world, but that he is enabled by the medium of mesmerism to present the most momentous truths to the knowledge of his fellow-creatures, and to confirm the reality of his statements by irrefragable testimony. For this purpose he has the assistance of eight ecstatic or lucid somnambules (the most important by far of whom is Madame Adèle Maginot), who all have the alleged power of calling up, of seeing, and of conversing with the souls of the departed. No less than seventy or eighty spirits thus make their appearance, besides angels and evil demons, and among them we find Swedenborg, Louis XVI., priests, philosophers, and alchemists, and a long succession of the relatives of those that are present at the sittings, and who request their friends to be thus summoned. The greater part of the two volumes is taken up with a description of the persons of the spirits who thus appear, and who, it should be observed, are only visible to the clairvoyant; and with conversations on religious, philosophical, and domestic subjects between M. Cahagnet and his friends on the one side, and the spirits who are summoned on the other, the somnambule being the medium of communication. And the wonderful thing in the book, and what indeed offers a startling difficulty for our solution, is the marvellous accuracy with which the persons of the spirits are invariably portrayed. Parties who had been dead twenty or thirty years, and whom neither the clairvoyant nor M. Cahagnet had ever seen, instantly, upon their names being only mentioned by a third person in the room, present themselves to the vision of the somnambule, who at once describes their dress, their age, their height, their features, their complexion, the colour of their hair, the colour of their eyes, their personal defects, and characteristic habits and temperament, with a fidelity of representation that baffles all denial. Trivial domestic circum-

stances, that were only known to the survivor, are mentioned, and facts, which were forgotten or misunderstood, brought up or explained. And all this does not happen once or twice and accidentally, but upon upwards of a hundred occasions, as it would appear by these volumes. Neither is the testimony to the truthfulness of the above statements of light value. Persons of the highest respectability and in all grades of life affirm, by their signatures and their addresses, the correctness of what is here published. Several, who had entered M. Cahagnet's apartments unbelievers in a spiritual world and in a future state of existence, quitted Adèle's communications converted and convinced, and satisfied that they had but just parted from the presence of those who in their lifetime had been most dear to them. Now a book pretending to such information, and conveying statements that are backed by evidence of this character, ought not to be passed over with a supercilious sneer of incredulity, or be explained away at a moment's notice by some customary and favourite theory. Whatever the ignorance of the non-mesmeric public may suggest, a philosophical mesmerist should at least look the question in the face. *Either* the book is a scandalous fabrication, and M. Cahagnet and his friends vile impostors, whose falsehoods, for the credit of mesmerism, ought to be exposed in *The Zoist*,—*or* Madame Adèle Maginot offers one of the most brilliant instances of the powers of thought-reading and clairvoyance, especially of the former faculty, that I have yet either heard or read of,—so brilliant indeed, that her case deserves peculiar study; *or*, the fact is, as M. Cahagnet assumes, that the spirits of the departed *do* and *can* appear to a mesmeric ecstatic, and in that condition can communicate truths the most interesting and vital for our information. After a cautious perusal of the book, I can see no other conclusion than one of the above inferences; and, whichever of them the case may be, the subject demands a patient investigation at your hands.

The reader will by this time see that the work falls under the class to which belong the *Principles of Nature and her Divine Revelations*, by Davis, the Poughkeepsie clairvoyant, the *Seeress of Prevorst*, by Justin Kerner, Haddock's *Somnolism and Psycheism*, at section 38, and some minor French magnetic works:* and it is as well to add, that the tendency of all these works is to support the doctrines of Emanuel

* I have never read Jung-Stilling's *Theory of the Doctrine of Spirits*, which is of the same class, and with which many of your readers are familiar. He teaches, I believe, that those who have gone before us are able to place themselves *en rapport* with us; and that this relationship depends upon the degree in which the spiritual condition is free from the influences of the external senses.

Swedenborg. Now it is a curious fact, if it be not also a staggering one, that so many of the higher clairvoyants do coincide thus strongly in asserting the truthfulness of Swedenborg's statements. The followers of that remarkable man are a numerous and, I believe, an increasing body; and many of them derive no small confidence as to the authenticity of his *Revelations*, from the countenance that they obtain through recent somnambules. Among these followers the learned Professor Bush of New York occupies a leading place. His work called *Mesmer and Swedenborg* is well known. And it therefore becomes an interesting question to ask, whether the disclosures of clairvoyance do throw light upon the teaching of Swedenborg? and if so, is it by adding important corroboration to the views of that extraordinary man, or is it by reducing the teacher himself to the simple level of an ecstatic visionary?

Before, however, we enter upon that inquiry, our first query must be, Is this book to be depended upon? In truth, I can see no reason to question either the good faith of the author or the credibility of his witnesses. I must believe that the conversations as reported have substantially taken place, and that the description of persons and things was as correct in the main as the parties interested in the inquiries affirm them to have been; or I must, on the other hand, reject every testimony, however respectable, that runs counter to my own opinions, and adopt the odious doctrine that "all men are liars." The book is decidedly written in an earnest, truth-loving spirit. Nay I might almost say, that it was a religious book, and composed with a reverential feeling for things sacred. For though I may express regret at the strange nature of several of its tenets, still it must be remembered, that it is in great measure written with a religious purpose, and for the sake of extending the creed of a particular sect of religionists. In fact, M. Cahagnet's object appears to be, to strengthen the world's belief in the doctrines of a future state of existence, and of the happiness of the virtuous and good on their departure from this life; and this he endeavours to do on the very same principles and from the very same class of alleged evidence, on which a numerous body of Christians in this country and in the United States have founded their churches.

This, at once, gives an unexpected interest to the subject: and as probably many of your readers are not aware of the grounds on which Swedenborg laid claim to the honours of a divine mission, and professed to have been favoured with a special revelation, it may be convenient to state in few words

the reasons for which he established the New Jerusalem Church.

Emanuel Swedenborg, then, (to use Professor Bush's own words*), claims to have been "*supernaturally put into a condition that enabled him to hold converse with the spiritual world, and to lay open to human view its otherwise inscrutable mysteries.*" He was originally of the Swedish Lutheran church, was an unusually learned man, and eminently versed in the mathematical and physical sciences, held a situation under the government of Stockholm, and was a member of the Swedish Diet. About 1743 he announced, that he had ascended to the invisible world, had enjoyed thereby repeated visions of angels and of spirits, had obtained an accurate understanding of man's condition in the next life, and a clearer comprehension than had been yet vouchsafed to any previous mortal of the sense and purport of the Christian scriptures. We need not particularize what Swedenborg's doctrines were: it is sufficient to say, that, taking Christianity for his basis, he amplified and "improved" upon it by his disclosures and interpretations, that he is regarded in the light of an apostle by the "New Church," and, lastly, that the writings, in which all these revelations are contained, exhibit considerable ability or "illumination." Since the death of its founder, Swedenborgianism has been rather gaining ground than otherwise, especially in these latter years; and in London, at this moment, there are two "churches" in which its doctrines are publicly taught. Still, however, with the great body of Christians, these "revelations" have been quite unknown or held in small repute; and Swedenborg himself has been looked upon as little else than a madman, or a blasphemous fanatic; and thus matters seemed likely to remain. When, suddenly, "a new phasis of our nature," as Professor Bush expresses it, is developed, and the phenomena of mesmerism enter "into juxtaposition with the spiritual disclosures of Swedenborg." The very same or similar visions,—the very same or similar communications,—the very same or similar doctrines, are presented to the perceptions of ecstatic clairvoyants. Angels and spirits without number stand before the somnambule at a moment's notice, and re-assert the truthfulness of the Swede's original revelations. Nay, the great prophet himself obeys the bidding, and confirms, in solemn phrase, the general accuracy of his own teachings. A strong sensation is naturally excited with very many. Surprise, gratification, and triumph pervade the fold of the "New Church." The harmony between

* *Mesmer and Swedenborg*, p. 15.

the character of the two developments is felt to be so complete, that nothing short of a miraculous interposition on the part of Providence itself could have brought about the identity. The Swedish seer throws a sacred light round the marvels of mesmerism; while Mesmer authenticates the divine legation of the Swedish seer. A learned Professor and Theologian "has no scruple to avow it as his firm conviction that the phenomena of mesmerism have been developed in this age with the *express design* of testifying by external evidence to the absolute truth of the disclosures and doctrines which Swedenborg has promulgated to the world." Thus also it is, that the clairvoyant powers of Andrew Davis assume the character of supernatural revelations. Thus it is that the magnetic dreams of Madame Hauffe, of Wirtemberg, approach the dignity of authoritative expositions. Thus it is that Mr. Haddock, of Bolton, perceives in the statements of his admirable clairvoyante, Emma, "a harmony with the principles of divine revelations," and instructions on "the nature of the spirit's home" and the habits of the "spirit world."* And thus it is that in the two volumes before us, M. Cahagnet unveils the mysterious secrets of our "future life," and communicates "facts," and "doctrines," and "spiritual truths," which agree through a *quasi*-miraculous harmony with those originally promulgated by Emanuel Swedenborg.

All this offers matter for respectful inquiry. To take the lowest view of the subject, these repeated coincidences are a curious fact, instructive in a merely physiological light, but of much importance when they assume a religious aspect. For the parties, who are under the influences of these alleged revelations, are not wild uneducated enthusiasts, but thoughtful and able men, and *a priori* as competent to come to a just conclusion as one of ourselves. If, therefore, they be right, we are strangely wrong: and if they be under erroneous impressions it would be but decorous in us to point out the sources of their delusion in a candid tone of discussion, and not get rid of the question, as too many of us are disposed, by a hasty laugh of sceptical bigotry.

To return, then, to M. Cahagnet's ecstasies, the problem for our solution is,—what was the medium through which they arrived at their knowledge? Was the agency natural or supernatural?

When M. Cahagnet's first volume appeared, the leading mesmerists of the French metropolis at once pronounced that

* See *Mesmer and Swedenborg*, p. 6; *The Principles of Nature, &c.*, by Davis. *The Seeress of Prevorst*, by Dr. Kerner; and Haddock's *Somnolism and Psychicism*, p. 69.

these assumed appearances of the spiritual world, and these faithful delineations of persons and things, were little else than fresh instances of that old power with which we are all acquainted, *transmission of thought*,—to which conclusion, after a close analysis of the book, I myself also arrived. Hereupon M. Cahagnet publishes his second volume, embracing, if possible, still more extraordinary facts than the first, and containing his refutation of, and arguments against, the aforesaid theory; his definition of thought-reading and an exposition of its limits; and explaining why that faculty, however extraordinary, could by no means reach to an elucidation of his cases, inasmuch as the parties *en rapport* with the clairvoyant were not thinking of, or not acquainted with, the points under inquiry, had no feeling in favor of the views put forth, or no belief in the doctrines, and sometimes even laboured, though in vain, to obtain demonstrations of an adverse nature. And here it is that our author introduces sundry observations which I cannot entirely pass over. M. Cahagnet has become a staunch anti-materialist: but his bitterness and warmth against materialist views, and the ostentatious humility with which he denounces the wisdom of the scientific, are put forth in a manner so unnecessarily offensive that they give to his otherwise instructive contributions the tone of an unpleasant controversy. I am no materialist myself: *au contraire*, and would moreover gladly adopt several of the declarations of M. Cahagnet's unseen visitants, as containing doctrines of a most consolatory and delightful tendency: but the present question is this,—*not* whether we are surrounded by a spiritual world,—but whether M. Cahagnet's disclosures *prove* that we are, or add any increased confidence to our previous persuasions on the subject; or whether all his facts, however staggering they may be at the first consideration, may not be at last solved on mesmeric principles, without this intervention of extra-natural machinery.

Let me, then, now state in general terms what may be understood by the phrase, *transference of thought*. This marvellous manifestation of mesmeric influence falls into that class of high phenomena resulting from the mysterious relationship which exists between the magnetizer and his subject, and which exhibit themselves under the type of community of sensation. This sympathy of the senses presents itself under more than one guise, varying with various patients; in some being scarcely, if at all, perceptible, in others developing itself to an intense degree. Transference of touch, transference of taste, transference of pain, are effects with which we are all of us more or less familiar. And trans-

ference of thought, or the communication of ideas from one brain to another, is nothing but a development of the very same principle, though evidently of a higher order. The *next* question, then, is, to *what extent* this latter power is or can be carried: in other words, is this transmission of thought confined to what is generally passing in the brain of the mesmeriser, or can facts which he has forgotten, facts which have vanished from his mind altogether, but which we may suppose to be still latent in the cerebral region, and retaining the traces of their first impression, can these facts be revived, as it were, and transferred to the sensitive brain of the somnambule, without the mesmeriser himself being conscious of their re-existence? Can a brain, too, 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, by a quasi-electric chain of most mysterious communication, conduct its still uneffaced impressions to the brain of the ecstatic? These are queries which observation has forced upon my consideration, and which bear most closely upon the contents of these present volumes. Of course, the first difficulty is, to believe in transference of thought at all; but when that phenomenon is once established as a truth, the other points are only *questions of degree*. And certainly additional experience leads me to suspect, that, in certain rare and exquisitely-sensitive cases of ecstatic-sleepwaking, the power of the human brain for receiving by transference these mental impressions reaches to a far greater extent than from our earlier observations we ventured to conclude.*

Archbishop Whately makes an observation in his work on *Evidences*, peculiarly apposite to cases of this description. "We are often obliged to believe something that is very wonderful, in order to avoid believing something else that is still more wonderful." And however difficult it may be to believe in so extraordinary an *extension* of the faculty of thought-reading, as I have just referred to, I can still more readily believe in such an *abnormal enlargement of a well-established power*, than call up for the solution of our difficulty, the existence of a new and still more marvellous manifestation. To quote the Archbishop again: "I am compelled to believe the one, because I cannot think of any other way that is not far more incredible."†

* In *Mesmerism and its Opponents*, p. 88 and p. 308, second edition, I have given a description of "transference of thought," from which on a re-perusal I see nothing that can be subtracted, and to which, in our present imperfect knowledge, I fear that there is not much that can be added.

† *Evidences*, p. 29.

It is now time that we examine M. Cahagnet's reply to the mesmeric argument of the communication of thought.

1. "Is it true (he asks), that a clairvoyant can see, hear, feel, and converse (*sentir et converser*) with another being at a distance?"

2. "Is it true, that it is only necessary to put the clairvoyant *en rapport* with the names of the places and of the persons that we desire to make him perceive at a distance, for him to perceive them?"

"If you answer *yes* to these two single questions, (and you cannot answer *no*.) you admit the existence of an intelligent being or fluid, *independent* in that state of the material body, and able to take cognizance of such things. Now such a being or fluid well deserves a name; and we give it the name of soul."*

Now I at once deny the logical accuracy of this conclusion. The fallacy of our author's hypothesis lurks in the word "independent;" and M. Cahagnet does not perceive that, at the very beginning of his argument, he is begging the whole question which is at issue between us. As a firm believer in clairvoyance, I may perhaps say "*yes*" to his two queries, though I somewhat demur to the phrase "*converser*," and perhaps to that of "*sentir*;" but putting my own interpretation upon his language, and employing his words in a generalized sense, I will, for the sake of argument, adopt his two first propositions as real. But what then? Does it therefore follow, that we must admit that the *medium* of clairvoyance is "*independent* of the material body," and "*independent* of material laws," (p. 12,) and enjoys an "*individualized existence*," apart from the corporeal frame? Now *that* is the very point that we all want to know; that is, in truth, the very question on which hinges the whole secret respecting the causes, and the principles, and the action of clairvoyance. I cannot, therefore, admit our author's proposition,—neither do I deny it; for this simple reason, that I know nothing about it. To assert, therefore, that the clairvoyant medium, "be it soul, or fluid, or spirit, or what you will," (p. 12,) separates itself from its "*carnal envelope*," becomes independent of it, and can go where it will, alone and disunited from it, is to adopt an hypothesis exceedingly convenient for our author's subsequent reasonings, but which demands a little more proof than has been at present attainable. In the present state of our knowledge, one hypothesis is as good as another; and we are assured by sundry magnetists, that the clairvoyant agent is an invisible, imponderable, quasi-electric telegraphic wire, which shoots forth from the brain of the somnambule to the brain, or the place, or the person with which it is *en rapport*, and, making its observation on the

* Vol. ii., p. 11.

spot, returns back from whence it started, without having the line of communication for an instant divided. Now whether this theory approach nearer to the truth than M. Cahagnet's we know not; and till the true theory be ascertained, any deductions from any hypothesis, however agreeable, are clearly inadmissible.

The whole pith, then, of M. Cahagnet's arguments is so completely included in the above extract, and especially in the word "independent," that it is unnecessary to pursue his train of reasoning, or to deny that a "soul, when thus separated from and independent of the body, might see and converse with other souls, and secure a large amount of interesting information." All this we might allow, were this disjunction of the clairvoyant medium but once established; but, in default of this, our author's lengthened argumentations only leave us where we began, in doubt as to the correctness of his very first principle. And while, therefore, I would speak with all diffidence on so doubtful a subject, and admit that several statements in M. Cahagnet's narrative are extremely perplexing, and present difficulties for which I cannot always find an immediate solution, I must still come to the conclusion that his *main facts* are explicable on the old mesmeric principles of thought-reading and clairvoyance, while for the conversational or "revelation" portions of the book we must look for the origin in sources of a less real and less reliable character.

And what sources are these? In other words, why were all these facts presented to the sleepwaker through the *apparent* medium of spiritual communication, and not simply and nakedly on the brain at once? My answer is, that suggestion, imagination, a power of artificial dreaming, and a love of producing wonder will, according as the case may be, respectively and reciprocally explain the mystery. And here, in passing, let me request the mesmerist not to be frightened at the bare mention of these topics, and conceive that, by thus introducing them, we are yielding ground to the enemy. The phantastic creations of the brain act far more in mesmerism than at first we are quite aware of, more especially at the later stages, and when the magnetic relationship is once well-established.* And in the cases before us, the agency of these influences is clearly traceable. For instance, M. Cahagnet shews us at the beginning of his first volume (pp. 13, 14), that he had had a *hankering* about the doctrine of spirits. Though incredulous

* The reader is referred to the last number of *The Zoist*, p. 250, for some admirable observations by Dr. Elliotson on this head, which will well repay perusal.

respecting their existence, as he says, he still wanted to hear about them, to see them, and to make up his mind respecting them. He seems to have kept a journal of his experiences, and of his visions, and of the "corporeal phenomena" that had occurred to him. From the whole tenor of the two volumes there is strong internal evidence that the subject had been *uppermost* in his mind for some time; and, though we must not say that he had come to a "foregone conclusion" before the evidence was completed, since he assures us so much of his scepticism, we still see enough to know that his mind was well-prepared for impressions on the subject, and that he had paved the way for inevitable conclusions. Though I acquit M. Cahagnet of the design of guiding his somnambules into a particular train of answers, by putting, as it were, leading questions to them, it is impossible not to observe what was the tendency of his thoughts, and not to see that "suggestion" must have had an active operation. Granted that, in the first instance, the suggestion might have been ever so faint or indirect, still the smallest suggestion is sufficient, and half a hint does the work. *Ce n'est que le premier pas*, on these occasions, as on many others; for, when the main idea of a spiritual world is apprehended, the rest follows of course. Neither do I tax the somnambules with intentionally deceiving M. Cahagnet; for such is the power of fancy, and such the creative action of the brain in this sensitive state of impressionability, that they themselves believe in their own inventions; they see what they wish, and find what they know will be agreeable. And thus it is that the remotest allusion from without takes a form and consistency within; and a word dropped from a magnetizer respecting our future existence leads to a whole train of visual, or rather cerebral, illusions, through which a world of angels and of spirits, in the most vivid and life-like shapes, pass in review before the nervous system of the sleeper.

So early as at p. 8 of the first volume, we find questions respecting Swedenborg, addressed to Bruno, the first ecstatic. At p. 82, the author tells that he had now become a regular student of Swedenborg's works, since he had obtained a glimpse into the spiritual world. As we go on reading, we see the Swedenborgian doctrines growing and expanding, and assuming more and more of a definite shape. We see this particularly in the case of the great ecstatic Adèle, whose confidence in her powers seems to gain ground by practice, and whose emendations and *improvements* upon her first revelations are very noticeable. And at last, when Swedenborg himself appears, the self-deception has become so complete that the

inquiries no longer contain indirect allusions to his writings, but point-blank questions respecting the accuracy of particular parts of his statements are addressed to the somnambule, who returns most specific answers, repeating and confirming almost everything that Swedenborg had written.

I think that I can now furnish you with proof conclusive as to the cerebral illusion under which these ecstasies are influenced; and for this purpose I shall refer to two of M. Cahagnet's most favourite "facts."

The reader, then, will bear in mind, that the position which these volumes endeavour to prove, is, that the spirits of the departed *can* and *do* make their appearance to an ecstatic sleep-waker, and can hold conversations with him. When we have no means of ascertaining the truth of what is asserted, a somnambule may say what he likes; but what if the somnambule forget himself, or is led astray by his illusions, and endeavours to *prove a little too much*?

M. Lucas, of Rambouillet, (vol. ii., p. 32,) being uneasy about the fate of a brother-in-law, who had disappeared about twelve years, and of whom he had received no intelligence, consults Madame Adèle respecting him. As soon as she summons the lost relative by name, he makes his appearance; whereupon she gives such an exact description of his features and person, that M. Lucas declares that the identity is complete. Thus far we have simply an instance of the accurate power of thought-reading; but the somnambule then says, that the brother is *not dead*, but is residing in a foreign country, America probably. When the apparition, too, at length speaks, he says, "*I am not dead*, I am living in Mexico; I followed the Emperor Don Pedro, and have been five years a prisoner,—but my relations will see me again." It is not necessary, for the present argument, to give any farther details of this case, except to add, that it afterwards transpires that some of the man's relatives had at one time conjectured that he had joined the army of Don Pedro, and had consequently made inquiries respecting him in that direction. Have we not here, therefore, something like cause and effect, and a curious instance of the chain by which an idea can be transmitted from brain to brain?

M. Mirande, of St. Cloud, (vol. ii., p. 63,) demands through Adèle the apparition of a brother, whom he believes to have died in the campaign against Russia. The brother appears; and the description, with certain exceptions, of his figure, his uniform, and his character is so correct, that M. Mirande recognizes him at once. But this brother is *not dead either*; for when he speaks, he says that he had suffered much,—had

been made prisoner, had been sent to the furthest parts of Russia, but did not *know the name of the country* where he was,—that his brother would see him again, &c., &c. ; but the particulars are unimportant.

Now M. Cahagnet attaches great importance to these two cases, arguing, that if the spirits of *living* men (“great virtue in this life”) could thus make their appearance and converse, it follows *a fortiori* that the spirits of those that are separated by death from the body must with far greater probability possess the same power, and that thus by these two cases we have acquired a certitude of all that he had hitherto asserted in this respect. The enthusiasm of M. Cahagnet prevents him from seeing that his own facts, it is to be feared, overturn his own hypothesis, and prove the unsubstantiality of his visions ; for we must nail him and his followers down to these two cases, and bring their possibility to an easy test. For instance, these alleged communications were real or unreal ; if real, and it be true that the spirits of these two men, the one resident in Mexico, and the other on the borders of China, could thus maintain a conversation with a somnambule, (and whether that the somnambule’s spirit travelled to them, or that their’s travelled to the somnambule, is unimportant,) it is clear that the men themselves must have been conscious of the intercourse. The spirit, according to M. Cahagnet’s own doctrine, is the actual man ; it must have been the spirit, then, that spoke, and asserted that he was living : the reality, therefore, of the whole transaction is easy of proof. We do not want these two men to be fetched from afar to narrate their singular experiences ; the fact can be tried nearer home. Let Adèle one morning communicate after the same fashion with the spiritual part of some persons resident in Paris or France,—let her hold a dialogue with them, as she did in Mexico and Russia,—and unless these absent persons become conscious of the communication, and agree in the accuracy of the conversations in which they are supposed to take a part, the unreality of the assumed “perception” is at once obvious, and we have incontestable proof that the whole is a mental delusion.

I contend, then, that we have in these two cases evidence conclusive that a reflection of persons or things can be so strongly mirrored on the brain by some power of concentration, as to assume the semblance of an actual embodiment. Now an effect, which I assume to be possible in respect of parties supposed to be living, can be equally possible in respect to parties supposed or known to be dead. The illusion in both instances is identical. The characteristics of each class of ap-

partition are one and the same. And though we cannot prove that the spirits of the departed do not communicate with this lucid lady, as she so confidently asserts that they do, we can yet prove that the spirits of the living do no such thing (unless she fulfil the condition above referred to); and inasmuch as both communications fall under the same category, and are both attended by the same class of circumstantial and supposed facts, the nature of these visions becomes at once evident, and the refutation of the theory complete.*

To prove still more clearly the *reductio ad absurdum* to which this doctrine of apparitions is pushed by M. Cahagnet, I must furnish you with one more case before I leave this part of the subject, for it clearly marks the true character of these visions; for if there were any apparition at all in the following story, it was an *apparition of spirits by the legion*.

Madame Osborn (vol. ii., p. 199) receives from Adèle a description of the death of an uncle, who had died in battle some years before. The ecstatic sees the whole battle in action (*elle voit la bataille dans toute son action, cette scène lui apparait pleine d'activité*); she sees the uncle struck down by a cannon ball; she hears the sound of the cannon when it is fired,† and feels an inexplicable oppression at the noise. Now so far I can understand the above facts: they are remarkable instances of the power of imagination upon the brain in that sensitive state when clairvoyance is in action; but M. Cahagnet regards them as proofs of a spiritual existence. *Either*, then, he must believe that the spirits of all those that were engaged in the conflict were so obliging as actually to reappear before Adèle, and to fight their battle over again for her instruction; in which case, his belief is comprehensive enough, and he must certainly regard the world of spirits as marvellously condescending: *or*, if he admit that *any part of the above vision* were but a picture on the brain, he admits the possibility of a spectral illusion, and the argument on his side is closed at once. For everything else that he has mentioned

* A remarkable instance of the power of imagination over the body occurs at the *séance* with M. Lucas, and is adduced by our author as a proof that the spirit of the somnambule had travelled to Mexico for the interview. It is a rainy day at Paris: but Adèle suffers a *coup de soleil* from presumed exposure to the rays of the tropical luminary. That there was an analogous effect produced is certain; for several parties were present and witnessed it. The question is, what was the cause? See vol. ii., pp. 37 and 208. On another occasion, Adèle suffers severely from the disease of which an 'apparition' had died some years before, p. 171. Again, what was the cause? Did the spirit, after many years residence in the other world, communicate the disease? or was it sympathetic action, the result of cerebral impressions?

† Professor Bush mentions the case of a clairvoyante, who was taken (mentally) to the Falls of Niagara, who described the fall of water, and said she should become deaf if she stayed near it, p. 40.

may equally be the same sort of cerebral deception, and one spirit is no more real than another.

I hope that I may have done some service to mesmerism in thus endeavouring to separate truths that really belong to it, from extravagant notions which only bring discredit to the cause. An examination of any further facts is not necessary. Sufficient have been given to indicate the nature of the rest. But inasmuch as Professor Bush, in his work already quoted, speaks of the "*internal character*" of Swedenborg's discoveries, as affording evidence of their truth, it may be as well to furnish you with a similar test in regard to the contents of these volumes, that those of your readers, who may still have a leaning towards these developments of spiritualism, may judge how far they are in accordance with common sense and reason.

I shall confine myself to two points,—the "contradictions" between these different revelations, and the "poverty of ideas" that is exhibited.

I. Of course, if revelations are to be accredited, there should be complete harmony between the different parts. If one spirit advances one thing, and one another, we form our conclusions as to their trustworthiness: but M. Cahagnet has here given us a new doctrine on this head. I was noting down for comment the points in which these volumes differed from the disclosures given through Davis and Madame Hauffe, but more especially the manifest discrepancies that existed in the volumes themselves, when I suddenly came upon a piece of information that at once relieved me of this labour. The "revelations" are, in fact, scarcely revelations. The contradictions, in short, are so palpable, that they are at once admitted, and our author gives the explanation. It is this,—it is not that the spirits are "lying spirits," but that the fancies, the feelings, the studies, the pursuits, the society, nay, the religious and philosophical notions of this life so accompany the spirit on his arrival into the other, that he is scarcely more instructed upon any single point than we are; so that, in fact, when we receive a communication from him, his statements are so coloured by his antecedent habits and opinions that we not only do not obtain the absolute truth, but not always an approximation to it. In other words, a Jew seems to remain a Jew; a Catholic, a Catholic; and a miser to be as fond of gold as before; and thus disclosures which are magnificently put forth as being the "secrets of the future unveiled," turn out to be a mere mass of misstatements, on the accuracy of which not the slightest reliance can be placed. Truly, a most lame and impotent explanation! but it illustrates what I have before advanced, that Adèle, as she progressed,

improved greatly upon her first communications; and the reason is obvious: somnambules who talk much require good memories. The consistency of their statements is sure to fail them sooner or later; and the best explanation that is at hand is vamped up for the occasion. On this head, I refer the reader to vol. ii., pp. 27, 28, 29, 43, 132, 176, 179, &c.

II. But the poverty of ideas, which pervades these communications, proves still more the sources of their inspiration. They are "of the earth, earthy." Anything more puerile can scarcely be imagined. The representations of the other world are just the sort of dreams which we might expect to receive from any boy or girl, who had heard or read a little on the subject, and who had picked up his notions of paradise, partly from Swedenborg, and partly from fairy tales. I had marked several passages, but they scarcely merit extraction; yet you must have a few as a sample. Some angels have wings, and some have not. Wings are a proof of a religious disposition. Horses have wings. Then there are the old names of Gabriel and Raphael. There are the same occupations in heaven that we have on earth. Spirits eat, drink, walk, read, amuse themselves with music, with the sciences, and with metaphysics. One spirit seems particularly fond of peaches; she never appears without eating one. There is one tree from which they gather pears, plums, peaches, and cherries, at the same time, and can eat as many as they like. There are the most beautiful flowers too, but they are *forbidden to be gathered*. There are *toys* too for children, which *never break*; and every dress, that men wear in this life, has its impression so stamped upon the spiritual part, that the spirit is able to present himself to us under any costume that would be most convenient for his recognition. The theological opinions are little else than a transcript from Swedenborg. But it is not necessary to pursue this topic any further. It is sufficient to say that there is scarcely an idea in the work which is not borrowed or adopted from some one else.

I have thought it desirable to give this lengthened analysis of the book, because many of our friends imagine that we are on the eve of great discoveries through the aid of mesmerism, and that these volumes will contribute a large quota of assistance to the work. How far they are entitled to receive this degree of consideration, your readers must now judge. But though we may not estimate the contents of this book at the worth at which they are prized by M. Cahagnet, we may still regard them as a valuable contribution to the mesmeric library through the unquestionable instances that they record of the powers of clairvoyance in its highest phase. In this respect,

these volumes are truly remarkable, and well deserving of the attention of every student of mesmerism.

Let us now return to the question with which we originally started, viz., what is the light which these pages cast upon the doctrines of Swedenborg? Are they corroborative of his claims to the prophetic character? and do they tend to compel "a credence in him as a truthful reporter of the facts and phenomena of the spirit world?"*

My answer is anticipated. The mysterious disclosures of Madame Adèle are like the mysterious disclosures of sundry previous clairvoyants, the mere result of accident and nothing else. Had she fallen into the hands of a mesmeriser, whose inquiries tended to a different direction, her revelations would have taken a different type, and Wesley, or Mohammed, or St. Francis, would have occupied the foreground of the picture, instead of Emanuel Swedenborg, the great hero of modern psychology.†

But a close examination of these volumes has led me a step still further. I feel more than ever assured, that an ecstatic dreamer can fancy almost anything; and that the embodiment of those fancies does come out in such bold and clearly defined relief, that the dreamer becomes so deceived himself that at last his wildest flights of imagination assume in his eyes the garb of the holiest inspiration. Now why should not this phenomenon of mesmerism be spontaneously developed in some cases of peculiar idiosyncrasy, like the other phenomena of this power,—as for instance, in the case of Swedenborg? It is well known that Swedenborg has been termed by many, "a self-mesmerised clairvoyant;" and the more I look into his case, the more inclined I am to adopt that opinion. The pages of *The Zoist* have already contributed some information on this subject.‡ And certainly, upon examining the details of his life and of his physical condition, I am strongly led to believe that Swedenborg, by long-sustained self-meditation, had wrought himself up unconsciously into a quasi-mesmeric trance of frequent occurrence, under which the reflective powers of a superior mind became considerably exalted, and the ardent wishes of his quickened sensibility were embodied under forms congenial to his studies.

The quære, then, that I put to the followers of Swedenborg is the very converse of the proposition adopted by Professor Bush. Do not the phenomena of mesmerism lead them

* Professor Bush. *Preface.*

† The reader is referred to the seventh chapter of *Mesmerism and its Opponents*, where various instances illustrative of this position are given at length.

‡ *Zoist*, Vol. V., pp. 845 and 347.

to suspect the correctness of their judgment, and instead of obeying a divine revelation, are they quite certain that they are not beguiled into their religious opinions by nothing more nor less than a cerebral illusion?

I remain, Mr. Editor,

Your humble servant,

GEORGE SANDBY.

VIII. *Thought-reading and Clairvoyance.*

SOME of the phenomena of mesmerism, such as *thought-reading* and *clairvoyance*, are subjects of incredulity with many scientific men, and yet they are supported by testimony which can leave no doubt of their existence. The whole subject, however, is enrap in mystery, and in these philosophic times, when miracles cease to be the order of the day, mysteries will be always enveloped in doubt until they are rationally accounted for. With this view I suggested the possible solution of what seems to be well established, viz., the capability of a person mesmerised to *comprehend* sensations or ideas communicated in a language with which he is unacquainted.*

Observe, I speak of the possibility of *understanding* ideas conveyed in an unknown tongue, and not of the person mesmerised *speaking* in a tongue previously unknown to him; two propositions widely different. With regard to thought-reading, (the power of disarming the thoughts of the mesmeriser, or of any other person with whom the person mesmerised is *en rapport*,) and clairvoyance,† to a certain extent I think they may be both also accounted for. Let us consider for an instant the curious discovery of daguerreotype, and the mode by which the operation is performed. We have here a chemical combination of certain molecules, which the sun's rays (not improbably a modification of electric matter) act upon in an extraordinary manner, and so as to produce the form of the objects from which such rays are reflected. Now we have in this process forms which are effected by *an arrangement of matter* through the instrumentality of light. We know, with respect to ourselves, that our thoughts may be, by our volition, put into action through the medium of a fluid which passes by the aid of conductors, which we call nerves, and by which the muscles are set in motion. All our sensations and impressions come through the senses to the mind, or sensorium, in the same manner. How, let me ask, does

* See *Zoist*, No. XXV., p. 101. My address was misprinted Clapton.

† Clairvoyance and thought-reading, Mr. Parsons thinks, are different operations, and not to be confounded. Query.

this differ from the operation of the daguerreotype, except that the mind is a more perfect and a living instrument? It is evident that every fresh object in the daguerreotype must be produced by a *different arrangement* of the particles of matter, and so must, I apprehend, every fresh sensation in the human mind. Two distinct sensations cannot exist under the same modification of matter. Why then should not the mind be a living and conscious daguerreotype? Suppose then the living mirror or mind to receive, by a modification of its component parts, an impression or idea from any object of any sort, where is the difficulty in supposing that such sensation or idea may be electrotyped on another mind, or living mirror, by the agency of the nervous fluid, in the same way that the rays of light imprint objects in the daguerreotype machine? And if so, have we not the solution of thought-reading between the mesmeriser and his patient?

Now with regard to clairvoyance within a certain limitation, for example, the power of seeing the interior of any person, and discerning the cause of disease. It seems well established, that, as between the mesmeriser and the mesmerised, the former, as well as any other person *en rapport* with the latter, appears to the party mesmerised in a state of, what Mr. Parsons calls, "luminosity," *i. e.*, impregnated with an electric matter, which permeates all substances, and which matter seems in these cases to be located between the mesmerised and those with whom he is *en rapport*. Where then exists the impossibility of supposing that this luminous matter, proceeding from the interior of any person or thing, should communicate to the mind of the person *en rapport* with such fluid an impression, in the same way as we are sensible of the existence of a fixed star in consequence of the rays of light which it emits meeting our eye, although the orb itself is not within the range of ordinary vision, and is altogether in a different part of the heavens to that in which it appears to us; a fact which astronomy demonstrates?

As the subject of this paper is connected with phrenology, I will conclude by an *obiter dictum*, suggesting for consideration whether psychologists have not unnecessarily multiplied the powers of the mind by supposing it divisible into various attributes, and whether *consciousness* alone does not embrace all the qualities or manifestations with which it is concluded the mind is endued. For example, can this living organ be conscious of two sensations without of necessity comparing them together, and observing what distinguishes the one from the other? How otherwise can there be a consciousness of more than one sensation? So again, if a sensation be pro-

duced by a substance coloured blue, another yellow, and a third sensation by the union of the two together, or green, does not this consciousness necessarily entail with it the knowledge of dimensions, or the more and the less, with the operations of synthesis and analysis? In fine, does not a consciousness of several sensations or ideas embrace, *ex necessitate rei*, the exercise of all those qualities of the mind which have hitherto been considered as so many distinct attributes? In fact, consciousness seems to bring within its scope all the mental powers except MEMORY, which it is difficult to comprehend as falling within the possible combination of a *moveable* arrangement of matter. It must, I think, be concluded, that the organ of Memory exists in some part of our organization which undergoes no change in the distribution of its particles, though, like all combinations of matter, subject to accident and the ravages of time.*

Clifton, 27th April, 1849.

W. F. S.

* * The nervous, like the electric fluid, is at present purely imaginary; and not spoken of by the soundest physiologists. Let us speak of phenomena, and speak of their analogies. For mind, our correspondent should have said brain, when he spoke of a living instrument.

We advise our correspondent to study Gall's work, *Sur les Fonctions du Cerveau*; and we are sure that, if he had, he would not have written such phrenological opinions. Gravitation is common to all matter, but matter is of many kinds; consciousness or sensibility is common to every mental organ, but this does not imply that all the cerebral organs are alike. Is it one and the same consciousness that makes the mathematician and the musician? Is it one and the same consciousness that gives the desire of honour and the desire to do good? When the exercise of one faculty gives rise, perhaps instantly, to the exercise of another faculty, this does not shew them to be the same faculties.

As to any organ of Memory, we may lose our memory of words and retain that of everything else.

Sensation is not in the organs of Sense; and therefore an organ of Sense may be lost and yet memory of sensations retained.—*Zoist*.

IX. Clairvoyance reported by the celebrated John Wesley.

TO THE EDITOR OF THE ZOIST.

SIR,—In looking over the journal of the celebrated John Wesley, I have met with the following accounts, which I

* Gall, I think, supposes that consciousness exists with each organ of sensation, to which I oppose two objections: 1st.—If there were not one common memory for all sensations, we should lose our notion of individuality; 2nd.—That if an organ of Sense should be destroyed, we should have no memory that it had ever existed; of which I have never heard an instance.

take the liberty of transmitting to you as probably interesting illustrations of mesmerism, or rather, of similar phenomena occurring naturally.

With regard to the first account, it is to be regretted that no further information was obtained as to the judicial proceedings, which the murder and this remarkable story must have occasioned.

The great similarity also to the well known methods of the Egyptian "conjurers" or magicians, viz., in using a looking glass, and also in requiring young boys to operate on, is deserving of attention. Does mesmerism throw any light on these particulars?

As to the second relation, it has no equal that I know of, except the celebrated prophecy by Cazotte. Mr. Wesley's account of Pyrah's becoming insane seems clearly to point to a diseased brain, being *not* the *result* (as Mr. W. naturally fancied) of his honours in England, but the *cause* of the prophecy itself.

If it were not trespassing too much on your time, I would take the opportunity of inquiring whether any *decisive* experiments have yet been made to determine whether, in the case of "vision at a distance," (such as descriptions of foreign scenery, interiors of houses, &c.,) the patient can describe anything *except what the operator is thinking of and picturing in his own mind?** The accounts of cases where the "clairvoyant" is sent to *look for* some person of whose whereabouts and actions every one present is ignorant, are scarcely, I think, satisfactory; and as the experiment is so easily made and so easy to verify, (for instance, by the operator's leaving word for some one at his house, or elsewhere, to do certain things at a certain hour, in such a way however that he himself shall not be able to guess exactly what,) it would be an important addition to our knowledge of the subject. The *verification* is very imperfect, I think, in the cases hitherto published.

Your's obediently,

ALFRED W. HOBSON, M.A.,
St. John's College, Cambridge.

*Extract from Mr. Wesley's Journal, under the head,
"July, 1761."*

"About one, I preached at Bramley, where Jonas Rushford, about 14 years old, gave me the following relation:—

* Certainly: see No. VII., p. 272; VIII., 482; X., 224; XVIII., 128; XX., 335; XXIV., 370.

‘About this time last year I was desired by two of our neighbours, to go with them to Mr. Crowther’s, at Skipton, who would not speak to *them*, about a man that had been missing twenty weeks, but bid them bring a boy 12 or 13 years old. When we came in he stood reading a book. He put me into a bed with a looking glass in my hand, and covered me all over. Then he asked me, whom I had a mind to see; and I said ‘My mother.’ I presently saw her with a lock of wool in her hand, standing just in the place and the clothes she was in, as she told me afterwards. Then he bid me look again for the man that was missing, who was one of our neighbours: and I looked and saw him riding towards Idle; but he was very drunk: and he stopped at the ale-house and drank two pints more; and he pulled out a guinea to change. Two men stood by, a big man and a little man; and they went on before him and got two hedge-stakes. And when he came up, on Windhill common, at the top of the hill, they pulled him off his horse and killed him and threw him into a coal pit. And I saw it all as plainly as if I were close to them: and if I saw the men I should know them again. We went back to Bradford that night, and the next day I went with our neighbours, and shewed them the spot where he was killed, and the pit into which he was thrown. And a man went down and brought him up: and it was as I had told them: his handkerchief was tied about his mouth, and fastened behind his neck.”

On which Mr. Wesley makes this remark:—

“Is it improbable only, or flatly impossible, when all the circumstances are considered, that this should all be pure fiction? They that can believe this, may believe a man’s getting into a bottle.”

Another extract from Mr. Wesley’s Works, vol. x., p. 163.

“A little before the conclusion of the late war in Flanders, one who came from thence gave us a very strange relation. I knew not what judgment to form of this; but waited till John Haime should come over, of whose veracity I could no more doubt, than of his understanding. The account he gave was this:—‘Jonathan Pyrah, was a member of our society, in Flanders. I knew him some years, and knew him to be a man of unblameable character. One day he was summoned to appear before the board of General Officers. One of them said, ‘What is this which we hear of you? We hear you are turned prophet, and that you foretell the downfall of the bloody house of Bourbon, and the haughty house of Austria. We should be glad if you were a real prophet, and if you

prophecies came true. But what sign do you give to convince us you are so; and that your predictions will come to pass?' He readily answered:—'Gentlemen, I give you a sign. To-morrow at 12 o'clock, you shall have such a storm of thunder and lightning, as you never had before since you came into Flanders. I give you a second sign:—as little as any of you expect any such thing, as little appearance of it as there is now, you shall have a general engagement with the French within three days. I give you a third sign, I shall be ordered to advance in the first line. If I am a false prophet I shall be shot dead at the first discharge. But if I am a true prophet I shall only receive a musket-ball in the calf of my left leg.' At 12 the next day there was such thunder and lightning as they never had before in Flanders. On the third day, contrary to all expectation, was the general battle of Fontenoy. He was ordered to advance in the first line, and at the very first discharge he received a musket-ball in the calf of his left leg."

To which account by Haime, Mr. Wesley adds:—

"And yet all this profited him nothing, either for temporal or eternal happiness. When the war was over he returned to England; but the story was got before him: in consequence of which he was sent for by the Countess of St—s, and several other persons of quality, who were desirous to receive so surprising an account from his own mouth. He could not bear so much honour. It quite turned his brain. In a little time he ran stark mad. And so he continues to this day, being still as I apprehend on Wilsey Moorside, within a few miles of Leeds."

X. *Spontaneous Sympathy—distant influence of thought.*

TO THE EDITOR OF THE ZOIST.

SIR,—I send you the following extract, in case you should consider it of any interest, as containing what appears to be a case of *spontaneous rapport*. It is a note from the life of *Dr. Adam Clarke*.*

ALFRED ROFFE.

48, Ossulston Street, Somers Town.

"A most singular circumstance occurred a short time before Mr. Tracy Clarke's death: (Mr. T. C. was a surgeon, and elder brother to Dr. Adam Clarke.) He had gone to the Isle of Man for the benefit of his health, having with him

* Second Edition, p. 4: published by Longman and Co.

one of his sons. During the night which had preceded his return to England, he dreamed that he had been to see Mrs. Clarke, and that, contrary to custom, she was sleeping in the best bed room; and, as they walked to the place of embarkation, he communicated this dream to his son. On arriving at Liverpool, Mr. T. C. was prevailed upon to pass a night at his brother's house, while his son went forward to Maghull, to announce their safe arrival to his mother. When she saw him coming without his father, she fell into a paroxysm of grief, and could not without great difficulty be persuaded of her husband's safety. The cause of these misgivings was not a little remarkable. During the same night in which Mr. C. had dreamed his dream, she fancied she heard him ride up to the stable, bring his saddle and bridle into the house, and hang them up as usual. She then heard him ascend the stairs, enter the room in which she lay, which was indeed the best bed room, and walk round the bed. All this she assured her younger son, on rising in the morning, she had heard distinctly, affirming that she could not be deceived in thinking the footsteps those of his father, and expressing her fears that some misfortune had befallen him."

. The wife's brain accidentally dreamed, and influenced the husband's—*Zoist*.

XI. *Great relief from Mesmerism during ordinary treatment in an affection of the Prostate Gland.* By Mr. HENRY JACOB, 35, Surrey Street, Strand.

MR. J. JONES, of 129, Strand, my uncle, an *aged man*, 70 years of age, had been five weeks suffering so much from disease of the prostate gland that he had no sleep, and was in the most excruciating agony, although the strongest opiates were administered. He was attended by Mr. Fergusson, of King's College. A lady, to whom I mentioned the case, urged me to try mesmerism. But as I had no idea of what it was, she advised me to apply to Dr. Elliotson for instructions. He at once told me to make slow passes with one hand from opposite the forehead downwards. I immediately put his instructions in practice on Saturday evening, Dec. 5, 1846; for Mr. Jones eagerly accepted of my offer to mesmerise him. Although when I commenced *he was in great pain, in about five minutes he fell into a sound sleep*, and snored, but was apparently disturbed by any slight noise. He slept from twenty-five minutes to 11 until five minutes past 12—an hour and a half. He then awoke, took food, relieved his bladder, and was in good spirits and much refreshed. At eighteen minutes past one I passed my hands again, and in

the course of four minutes he fell into a sound sleep, and snored, until a quarter-past two o'clock—fifty-three minutes. He again took refreshment, emptied his bladder without the aid of instruments, and at two and a half minutes past three I passed my hands again, and in three and a half minutes he fell into a sound sleep for two hours and twenty minutes—sleeping altogether nearly five hours. He stated that he felt considerably refreshed, did not seem to require so much nourishment, and, much to his delight, continued to pass his water freely and in a stream without pain.

Mr. Fergusson called to see him in the morning, and said, "Well, Mr. Jacobs, you have done more for him than I could;" and was very much pleased, and desired me to say to Dr. Elliotson that he was very satisfied with the effects of the sleep, and requested me to repeat the mesmerism again on the following night. An opiate was given to Mr. Jones on Friday night, (the night before I first mesmerised him,) but without effect. *He had not had so much rest in any one day or night before for five weeks.*

I must not forget to add, that it was done without the least effort or fatigue to myself; and perhaps the effect may be considered the more curious, as it was necessary for a candle to be held full glare in the face of the patient while lying in bed, so that we could see each other's eyes.

In the morning, Mr. J. Jones expressed himself so wonderfully better, and that there seemed to be a new era in his existence.

On Sunday, Dec. 6th, I attempted again to put him at his request to sleep: but he did not continue to slumber long, and I left him about half-past two in the day asking for his dinner.

In the evening I passed my hand again, and in ten minutes he again fell asleep, but remained only ten minutes in that state. He did not sleep all night, but at seven o'clock in the morning he fell into a natural sleep for two hours, relieved his bladder, as he stated, beautifully, and seemed to all in the house, and really was, considerably improved in health.

Monday night, Dec. 7. Commenced passing at a quarter to 11; in eight minutes afterwards he was in a sound sleep. I placed my hands once or twice, extended, on his forehead: I then left. He slept till ten minutes past 12, awoke, relieved his bladder copiously, and took refreshment. The son of the patient tried to mesmerise him, and succeeded; but he slept for ten minutes only. He afterwards fell into a sound sleep from a quarter past two until a quarter before four o'clock;

shortly after that had several refreshing sleeps. I saw him at nine o'clock, when he told me he felt very comfortable, and, in his own words, "50 per cent. better." He states that he is confirmed in the idea that mesmerism has had a very beneficial effect on him in producing sleep.

Tuesday, Dec. 8. Mr. Jones continued improving, his complaint hardly troubling him. No sleep all day; thought that he could not get any sleep if I did not mesmerise him. He ate very heartily, and took two glasses of sherry with the consent of Mr. Fergusson. Mesmerised the patient again at eleven minutes past 11, and in about eight minutes afterwards he fell into a sound sleep, and slept one hour. I had left him previously; on my return in the morning I heard that he had passed a restless night, not any sleep, and expressed a wish that I should be sent for to mesmerise him. I called on him at nine in the morning, and found him in a slumber, which continued only for a few minutes.

Wednesday, Dec. 9. Mesmerised again at ten minutes past 10, morning, and he fell asleep again at half-past 10, but only for a few moments. I was compelled to leave him all day, during which time he slept but only in short interrupted slumbers, expressing a most urgent desire that I should remain with him all night; his complaint had entirely left him, and he passed his water better than he had done for years previously. After partaking of oysters, &c., at half-past 12 this night, he got into his bed. (Mr. Jones was so certain of its power that he stated words can hardly convey his feelings of gratitude to Dr. Elliotson, and that he would write him a letter of thanks on his recovery.) I mesmerised him at fourteen minutes to one, Thursday morning, Dec. 10, and in ten minutes he slept until half-past two. He awoke, took his refreshment; he was mesmerised again at ten minutes past three, and slept until twenty minutes past four. He then awoke very refreshed, laughed, and was extremely jocose when I left him about a quarter to five to go to bed. I arose at nine, and found by his nurse that he had slept (without mesmerism) from half-past five to half-past seven—two hours, much refreshed and comfortable, and in excellent spirits. He observed that although he had not actually slept so long a time this night as he did on the first night I remained with him, still he felt more refreshed and invigorated. Previously to going to bed this night he placed his feet in hot water by the advice of Mr. Fergusson in the idea that it would allay his fever, the whole of the skin from his hand peeling off.

Thursday night, Dec. 11. All day comparatively well and improving, enjoying his food. Mesmerised him for twenty-

five minutes, but he only slept one hour all night after, until about five, when he slept for about two hours. I find that unless I remain with him all night he gets very little sleep. I also notice that he sleeps sounder during the continuance of the passing of the hands. I find no difficulty in getting him sleep when I am with him and he once makes up his mind to it. I have never once failed, although frequently the sleeps are not of any duration.

Friday night, Dec. 12. By appointment at 10, patient ready in bed waiting for me. At five minutes past 10 in a sound sleep. Mesmerised in less than four minutes. Remained asleep a very short time (I having left the house). Slept from one, midnight, for about an hour and a half. Remained awake for an hour, and then slept for about an hour and a half. I saw him again this (Saturday) morning, Dec. 12, about 12, and mesmerised him again for about twenty minutes. Patient states he feels a soothing sensation when his eyes are closed, although not asleep, if my hands are passing to and fro. Mr. Fergusson says he is wonderfully better. The patient finds the sleep very refreshing that succeeds the mesmeric sleep (that is to say, the natural rest).

Mr. Jones not inclined to be mesmerised early this night in consequence of being refreshed by sleep during the day, I left him at 11 o'clock, he having made up his mind to remain sitting in his chair until inclined for sleep without me.

Sunday, Dec. 13. Mr. Jones having passed so comfortable a night, and having slept without my assistance the previous night, declined to be mesmerised for the present. In the course of the day I saw the surgeon, Mr. Fergusson, who complimented me upon my success, assuring me that the sleep had been most beneficial and conducive to the recovery of Mr. Jones.

Sunday night. Slept for the first time without any nurse or person remaining up with him.

Monday morning. Saw Mr. Jones. Passed a delightful night, accompanied by pleasant dreams, as was the case generally when mesmerised. Grateful to Dr. Elliotson for his humanity and for his benevolence to him in instructing me on the means of affording him such wonderful relief.

Mr. Jones has never had an attack since, and is now in excellent health, walking six or seven miles a day.

XII. *Advantage of Mesmerism while ordinary treatment is adopted.* By Mr. ARMOUR. Communicated by Dr. Elliotson.

113, Wardour Street.

To Dr. Elliotson.

Sir,—You will perhaps remember that, on the day I gave you the particulars of my brother's complaint, (whose death I communicated to you,) I incidentally mentioned that I had begun to mesmerise my sister, who was lying ill of nervous fever: and as your advice encouraged me to persevere with mesmerism, I think you will excuse me if I relate to you the effects produced; more especially as the medical man who had attended her was so much astonished at the result of the first mesmerisation, as to call upon you the next day.

On the 17th of September my youngest sister, a girl 18 years of age, of lively and engaging manners, dark complexion, and endowed with good moral and intellectual qualities, was taken ill from cold, which was thought to be occasioned by getting her feet wet a day or two previously. She had had some mental excitement a few weeks before. She felt worse the next day, and medical assistance was procured; the surgeon who had for some time attended the family was called, and pronounced her to be in strong nervous fever. She continued getting worse every hour, the treatment adopted did no good, and in three days she became delirious, constantly plucking at the bed-clothes, and screaming and talking so distressingly as to be painful to those attending upon her. She could obtain no sleep, no relief from her sufferings. Her head was shorn of all the back hair, she was leeches on the temples, and narcotics given to produce sleep; but all availed nothing. She continued in this state till the 28th September, a period of ten days, during the whole of which time she had not slept six hours. The medical man had done all for her he could; he told us that he had given her medicines for days *as strong as he dared administer them*: but not the slightest inclination to sleep or to remain quiet was manifested.

My parents were distressed at her condition, and they decided that I should attempt to mesmerise her, in the hope of obtaining sleep and quietude. Accordingly, on the 28th, I commenced making downward passes at half past one p.m., and in forty minutes I had the pleasure of sending her into a sound sleep, which lasted till half-past six, p.m.; and she awoke less delirious, and somewhat refreshed. Mesmerism thus accomplished what narcotic medicines had failed in doing, although taken for days. We were all astonished at the result.

The medical attendant was amazed ; he could scarcely believe the fact, and he candidly acknowledged that mesmerism had effected in forty minutes what a continuance of medicine could not effect. My parents felt dissatisfied with the treatment of this medical man, and they determined upon consulting Dr. Epps, and that gentleman saw my sister while she was in the first mesmeric sleep. He made no objection to my mesmerising her ; and it was agreed that I should continue to mesmerise her, and he would prescribe for her. I mesmerised her again that evening, at eight o'clock, and she went to sleep in forty minutes, and slept till one a.m. of the 29th. She said when she awoke from this sleep that she felt very languid and sleepy ; and she was much less delirious. I continued sending her to sleep twice every day for ten days, each time taking less than the former, till at length she became so susceptible of the influence, that by my merely standing at the foot of the bed she would fall into a profound sleep, which lasted for hours. The mesmeric sleeps invariably created a desire for natural sleep ; but a great difference was observable in the two kinds of sleep ; the mesmeric being characterized by quietude and refreshment, the natural being generally noisy and disturbed.

She appeared to be recovering fast ; Dr. Epps gave us every hope of a speedy cure : all the fever had left her ; and her long sleeps greatly comforted her. But on the tenth day of Dr. Epps's attendance and of my mesmerising her, she complained of pain at the bottom of the back, and it was found a large wound or ulcer was forming there. This gradually increased in size, and, as it got larger, all the old symptoms returned, she becoming horridly delirious. As she got worse, mesmerism had no effect upon her : I certainly got her to sleep, but the violence of her suffering awoke her directly. She would be two days without knowing any one, all the while giving utterance to heart-rending screams and cries of pain ; and she would at times yell so frantically as to frighten all about her. She lingered till the 20th of October ; and though we all felt severely a second death in our family within the space of four weeks, yet we could not but feel relieved when she was released from the agonizing suffering caused by the frightful ulcer.

I did hope, at the commencement of mesmerising her, that I should have an interesting case of cure to communicate to you, and I took notes for that purpose. But I cannot but persuade myself that, as far as mesmerism is concerned, it shews the vast superiority of mesmeric means to those ordinarily employed for producing sleep in such distressing dis-

eases as my sister's. As far as mesmerism went, it did much good, producing calm, quiet sleep, and a feeling of refreshment afterwards; and this, after narcotics had been given, as the medical man declared to me, as strong as he dared to give them. And if mesmerism does this only, if it merely enables the poor sufferer to obtain a slight relief in sleep from the agony of pain, how much should it be prized by medical men! They try everything but mesmerism, as if the very thought of it was degrading to their fine sensibilities; and yet, if asked why they treat the subject with indifference, they will either evade the question, treat it with abuse, or else, like the surgeon who attended my sister, they will tell you that they do not understand it,—that the tide of public opinion is against it, and that their practice is their *bread and cheese*.

You will, I hope, pardon this intrusion on your time, but I felt it my duty to send these particulars to you, as I have great reason to be grateful for your kindness to me; and, if the above is any evidence of the truth of mesmerism, it will not be the less esteemed by you, even though communicated by a working man, who has no opportunity to mesmerise but after the day's work is over.

I am, Sir,
Your obedient humble servant,
ANDREW D. ARMOUR.

. This patient died from want of attention to her back, which should have been inspected daily, as in all cases of fever.—*Zoist*.

XIII. *Mesmerism in Africa, forty years ago.*

By Captain BAGNOLD.

TO THE EDITOR OF THE ZOIST.

Saxmundham, Sept. 28, 1848.

DEAR SIR,—To the European facts recorded in *The Zoist*, my brother* has sent some Asiatic ones. Allow me to offer you an account of what I witnessed at Goree, a small island close to Cape Verd, on the west coast of Africa, in 1806. A native, who occasionally visited the island in his canoe from the mainland, was generally reported to be a fetish man, or magician, having the power "to kill somebody, and give him life again." This was so clearly asserted both by the inhabitants and the officers of the garrison, that I sought an opportunity of wit-

* No. XXII.

nessing his performance, which was as follows: seating himself on the ground, with his knees drawn up to his chin, the patient's head resting against them, he applied his fingers on each side of the neck under the ears, and in the course of a few minutes the subject was in a profound state of coma. When called upon to restore him, he did so by pressing two or three times firmly on the sternum. So much for mesmerism in Africa 40 years since.

My brother, at my desire, referred you to a curious account given in Captain Carver's travels in America, 1777. As you may have difficulty in finding the work at the present day, I will give you the leading facts from memory—*perfect* in all points but that of exact locality. The Captain travelling in company with a party of Indians on one of the lakes, by the wreck of their canoes in a storm found themselves (if I recollect right) on an island; their provision all but exhausted, without hope of escape or assistance. After suffering severe privations for many days, it was proposed by the tribe that their priest should consult the great Spirit. A number of stakes were firmly driven into the ground, forming an inclosure of about six feet by three, and wattled with twigs into a kind of rude basket, having the earth for its bottom. The priest, after undergoing various ceremonies, was wrapped closely in deer-skins, and bound round in all directions with thongs of the same; by which all his limbs were closely confined, giving him the appearance of a mummy: this done, he was laid on his back in the enclosure, and the whole carefully covered from sight by buffalo hides—the spectators retiring a few paces. A low and slow moaning was soon heard within the enclosure, which gradually encreased both in tone and quickness, and soon terminated in violent shouts and struggles. The covering being removed, the man was discovered with his limbs at perfect liberty, his whole frame bathed in profuse perspiration, and his countenance strongly marked by a peculiar wildness. His recovery was immediate; when he announced that he had seen the great Spirit, who had informed him that on the morrow, at noon, some canoes should appear rounding a point of land then in sight, and would be the means of their deliverance. The narrative proceeds, that on the next day at noon all eyes were anxiously fixed on the point in question, and, strange to say, the prophecy of the priest was fulfilled to the letter. Carver was then travelling to choose a site for his future settlement. He gives in his book an animating description of the spot he selected near the falls of St. Anthony, and it is to this day, I believe, known as Carver's Grant. This land was on sale in England 25 years ago, and

it was the agent for the sale who lent me the volumes from which I give you the foregoing, as the perfectly true essence of the tale.

If this letter should be deemed of any service to the cause of truth, make what use of it you please, and believe me,

Yours, very faithfully,

M. BAGNOLD.

P.S. Your readers may be interested in reading *Carver's Travels in North America*, for an account of some Indians consulting the great Spirit.

XIV. *On the boundaries of the Cerebral Organs.*

SIR,—It must occur to a person on his very first acquaintance with phrenology, that there is a great deal of obscurity and difference of opinion with regard to the boundaries of the various organs of the brain. Some think that each organ has a constant individual form in the head: (which indeed seems partly correct, since the organs correspond in their form with the shape of the head, where they are situated; thus in the forehead, the organs are for the most part round; at the side, they are longer and rounded off, &c.; and spherical in the back of the head;) others think that the shape is indefinite, and that they are dovetailed into one another: and some, on the other hand, maintain that there is an intermediate portion of the brain between each organ. But it has often been urged against these opinions, that, if they dovetail in, how do we know the correct form of the joints? and, if they do not, what becomes of the intermediate portion of the brain?

Now it will probably to most appear very bold to advance any new theory, but I cannot help thinking, that, if we consider the brain to be of three classes of function, the intellectual, moral, and animal, of which parts there are no minor divisions, but in them certain nuclei corresponding in their functions with the acknowledged phrenological organs; and, as is often the case, when a part of the brain between any of these nuclei is developed, that it exhibits a function partaking of the combined nature of those between which it is situated; it will do away with many of the seeming inconsistencies in phrenology. From analogy this would seem to be borne out. Let us observe the rainbow; in it there are several acknowledged primary colours, yet who can define the boundary of any colour? but between each of two primary colours we find a third partaking of the nature of the two; thus green, between blue and yellow. Again in music, no

ear can tell the line that separates two notes; they melt away as it were by imperceptible gradations into one another.

Before Mr. Prideaux had advanced his reasons for entertaining the existence of an organ of Sympathy, I had observed this part of the brain large when Benevolence and Comparison were deficient. Now sympathy clearly partakes of the nature of these two; yet, according to the present rules, how could a person manifest sympathy with deficient Benevolence? Again, between Caution and Secretiveness I have *very often* observed a development, when the former have been deficient, which I consider to manifest the function of Suspicion. Now, with Benevolence and Conscientiousness large, Caution and Secretiveness small, how should a person be suspicious, according to the existing rules? Again, between Time and Order: and how many persons there are who manifest their order merely in keeping appointments and in punctuality. Cases might be multiplied, but the few I have advanced will serve to explain the theory; and if these few remarks should deserve a notice, it would gratify

Your's obediently,

July 7th, 1849.

M.

XV. *Postscript to Dr. Elliotson's Paper (Article III.) and to his Note to the Mottos prefixed by him to Article VI.*

WHEN I spoke of the deaths from chloroform being, to my knowledge, far more numerous than the public imagine, and especially when administered in parturition, I had no doubt that this was the case in Scotland as well as in England. Since my paper was struck off, the following communication has appeared in the *Medical Gazette* of Dec. 22:—

“Obstetric practice in Edinburgh.—The use of Chloroform.

“Sir,—On reading in a late number of your journal, the able and interesting lecture of Dr. Barnes, ‘on the rational and safe conduct of labour,’ I was struck with the fact of the gradually increasing mortality from childbirth in Edinburgh during the years 1847 and 1848, having been exactly coincident with the introduction of chloroform and its extensive use in midwifery in that city. From Dr. Barnes’s table it appears that in 1846 the proportion of deaths in childbed in Edinburgh was 1 in 116; in 1847 it had increased to 1 in 97; while in 1848 it had risen to 1 in 91. The *Record* newspaper, a few weeks since, in *leading article type*, brings forward some strong reasons ‘to quicken medical men in other parts of the world as to the benefits of chloroform in midwifery,’

the chief of which is, that a few ladies with high sounding titles await in Edinburgh their approaching accouchement, drawn thither by the fame of chloroform, and it may be by such puffing paragraphs as that which makes mention of these things. We need have no fear, however, with such statistics as those of Dr. Barnes before us, that our professional brethren will be turned from the performance of the duties of their high office by any such considerations, even if they could look for the most abounding newspaper laudation as a reward. The following is extracted from the *Record* of Nov. 12 :—

“CHLOROFORM.—It is generally known that no inconsiderable opposition to the use of this specific for pain under surgical operations and in female accouchements, is offered in the metropolis, and in many parts of England, as well as in France. In the Scottish metropolis, on the other hand, no such scruples exist. It is freely used on all occasions. . . . The effect of this difference of perception among the medical men of the two capitals, is operating in a way which we presume the opponents of chloroform did not anticipate, but which we think the most natural in the world. In a letter which we have seen from Edinburgh, it is said, ‘Professor Simpson’s share in its introduction is operating favourably on his own position and on that of this city. The Duchess of Argyle and Lady Blantyre are both expecting their confinement ere long, and with their mother, the Duchess of Sutherland, have taken large mansions in the town or neighbourhood. Besides these, there are others, titled and not titled, who have done the same; so that Edinburgh will be the gainer. ‘Its great utility,’ continues the writer, ‘is, in this part of the world, considered altogether established.’ Such facts as these will probably quicken the perceptions of medical men in other parts of the world as to the benefit of its use. Every improvement of the kind has to encounter great opposition. No medical man who had attained the age of forty years at the time of Harvey’s discovery of the circulation of the blood, ever believed the fact.’

“I am, Sir, your’s obediently,
“A. B. C.”

In my note to the motto of Article VI., I repelled Dr. Maitland’s accusation that we found philosophy on man,—that is, upon human speculations, as though philosophy could be founded on anything but observation of nature. His readers would suppose that he had seen in *The Zoist* an exhortation to found philosophy on man. His words are, p. 48,

“But among the advocates and practitioners of mesmerism, there are many who adopt the Bible, and are not willing to see all religious belief swept away to make room for something contradistinguished as a true philosophy, and founded on man instead of God.”

The passage in *The Zoist* to which he refers for this misrepresentation, has no such words; it says, “founded on the *physiology* of man,” *i.e.*, upon the handywork of Dr. Maitland's Creator. The *physiology* of man can mean only the laws of human nature; and moral philosophy ought to be so founded.

But this is not the whole of Dr. Maitland's misrepresentation. He quotes this and a similar passage simply from *The Zoist*, leading his readers to suppose that they were the words of the editors: whereas they are no such thing. They are the words of a gentleman, named Atkinson, who was never in any way connected with *The Zoist*, and bear his signature: and they do not occur in any communication sent by him to *The Zoist*, but in a paper read before the Phrenological Society, whose proceedings *The Zoist* regularly recorded, just as the *Athenæum* records the proceedings of various societies; and *The Zoist*, whether it agrees or not with Mr. Atkinson, has no more to do with these statements than the *Athenæum* with the various statements which occur in the papers read before the societies whose proceedings it records.

These two instances of misrepresentation agree very badly with his parade of his religious belief. All is anise and cummin, and neglect of the weightier matters of the law: and his conduct is calculated to injure true Christianity more than all the dogmatic and formulary religion, which signalizes the present day as strongly as it did the time of Christ, can do good.

I may mention, in reference to p. 381, that I have just received a note from Colonel Davidson, including one from Dr. Sharkey, written in Ireland, declaring that he forgets all about the second case; and giving no particulars respecting the first.

Colonel Davidson has discovered the young man, who is twenty years old and apprenticed to a butcher, was at the *National Schools, where mesmerism is forbidden*, but mesmerised by a French doctor five years ago, to whom he had applied for “doctor's stuff,” because he had fits. “Then,” asked Colonel Davidson, “you had the fits before you went to the doctor's for stuff?” “Yes, Sir.” The boy has a sister affected also with epilepsy, who never has been mes-

merised, and who, this Dr. Sharkey declared to the family, had become epileptic on seeing her brother in a fit. "And how soon afterwards did her epilepsy begin?" asked the Colonel. "Two years afterwards, Sir."

This is a sad business as regards Dr. Sharkey and the editor of the *Gazette*, and proves how eagerly assertions are made against mesmerism without any ground. Without the slightest reason hundreds of medical men are now telling patients that mesmerism causes, perhaps at the distance of years, insanity, fits, &c., &c. And the editor of the *Medical Gazette* declares that no one reads *The Zoist* but the impostors who publish their cases in it.*

* No. X., p. 201.

BOOKS RECEIVED.

Illustrations and Enquiries relating to Mesmerism, Part I., by the Rev. S. R. Maitland, D.D., F.R.S., F.S.A., some time Librarian to the late Archbishop of Canterbury, and keeper of the MSS. at Lambeth. London: William Stephenson. Emanuel Swedenborg. A Biography. By James John Garth Wilkinson.

NOTICES TO CORRESPONDENTS.

The Editors much regret that though they have given a sheet and a half extra they have been obliged to postpone till April the papers obligingly sent by Mr. Davey, Dr. Engledue, Mr. Elliot, Lieut. Hare, Mr. Harley, Mr. Hazard, Mr. Holland, Mr. Sanders, Dr. Storer, Mr. H. S. Thompson, Mr. Tubbs, and some other correspondents.

ERRATA.

In No. XXVI., p. 117, l. 21, for "Mr. C.," read "Mrs. C."
l. 30, for "Dec.," read "Nov."
In No. XXVIII., p. 368, for "Dr. Hall," read "Dr. Hull."

END OF VOL. VII.



